A

COMMENTARY

Upon the VVhole

OLD TESTAMENT;

Consisting of four Parts,

I *The* Pentateuch, *or five Books of* Moses.

II *The* Historicall *Part, from* Joshua *to* Esther.

III Job, Psalms, Proverbs, Ecclesiastes, *and* Solomons *Song*

IV *All the* Prophets *both Great and Small.*

WHEREIN

The diverse Translations and Expositions, Literall and Mysticall, of all the most Famous Commentators both Ancient and Modern are propounded, examined and judged of, for the more full satisfaction of the Studious Reader in all things; and many genuine Notions inserted for Edification in the Grace of our Lord JESUS CHRIST.

WHICH

Compleateth the AUTHORS Comment on the whole

BIBLE.

A VVork, the like unto which hath never yet been published by any man, yet very necessary, not only for Students in Divinity; but also for every Christian that loveth the knowledge of Divine things, or Humane, whereof this COMMENT is also full.

By *JOHN MAYER*, Doctor in Divinity.

JOB 33. 23, 24.

If there be a messenger with him, an interpreter, one of a thousand, to shew unto man his uprightness; then he is gracious to him, and saith, Deliver him from going down to the pit, I have found a ransom.

LONDON,

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6 C

77. B. 3.

TO THE MOST RELIGIOVS and Zealous of the Commonalty of ENGLAND.

IT was the complaint of the Apoſtle *Paul* touching his brethren, the *Jews*, that they had the zeal of God, but not according to knowledge, *Rom.* 10. 2. and may not the ſame complaint be now made of you, my zealous Brethren, the Engliſh? For when as your zeal carrieth you onely to read and hear the Word of God in a curſory manner, but not to a more ſerious ſtudying and ſearching into it, nor uſing ſuch helps as ye have to finde out the treaſures of divine knowledge that lie hid therein, which all ſerve to make the man of God perfect, as is taught, 2 *Tim.* 3.16. is this to be zealous according to knowledge, to take a ſealed book into your hands, but not to endeavour to have the ſeal opened that ye may read with underſtanding, *Eſa.* 29.11. to walk in a field wherein great treaſures lie hid, of which ye have need, but not to dig down to theſe treaſures, or to accept of them that offer their labours to help you thereunto? As it's ſaid of *Henry* the Seventh, King of *England*, that *Americus* offered him to finde out the rich treaſures of *India* to his uſe, if he would but have furniſht him with three ſhips victualled for a voyage of three yeers; but he refuſed, and ſo that offer was made to the King of *Spain*, and accepted of to the wonderfull increaſe of his Revenues ever ſince; for precious wiſdom muſt be ſearched for as for hidden treaſures, *Prov.* 2.4. It is the pearl, to buy which a man ſelleth all that he hath, *Matth.* 13. 44. For want of ſuch ſearching, and through ſticking at the charge, many even zealous Chriſtians, although living many years in the liberty of all means that may make them wiſe to ſalvation, are very poore in knowledge, when as hereby they

might have been Teachers of others, as *Priſcilla* and *Aquila* were, and even this way Babes ſtill, as the Apoſtle chargeth the believing Hebrews to have been, *Heb.* 5.12. A man that is of any trade, and hath long been, is aſhamed to be ignorant of the myſteries of his trade: now the Chriſtian Religion is a Trade or Science more excellent then any other Science, and ye that have a zeal towards it are commonly called Profeſſours hereof: now the myſteries of this Science are ſet forth in the Holy Scriptures, and that in many places in a myſticall and hidden manner; and are ye not aſhamed then to have no more underſtanding hereof then any naturall man at the firſt looking into them may have? Haply ye know how many Teſtaments there be, and ſome of you, how many Books in each Teſtament, and the Hiſtories and Laws therein conteined, but how few have any inſight into the myſteries of either of them? That in the hiſtories of the Old Teſtament there are myſteries, appears by the ſaying of our Lord, both when he ſaid, *As Moſes lifted up the ſerpent in the wilderneſſe, ſo muſt the ſon of man be lifted up, Joh.* 3.14. and alſo where he ſaith, *As Jonah was three dayes and three nights in the whales belly; ſo ſhall the ſon of man be in the heart of the earth, Matth.* 12.40. wherefore that hiſtory of *Moſes* his making a brazen ſerpent, *Numb.* 21. and ſetting it upon a pole, had more then an hiſtory in it by every good Reader to be looked into, and likewiſe that of *Jonah* ſo miraculouſly brought out of the whales belly, *Jon.* 2. And the ſame further appears by the Allegory made by the Apoſtle of the hiſtory of *Abraham*, having two wives, *Sarah* and *Hagar*, *Gal.* 4.24. and in that relating the hiſtory of things done in the Temple, he ſaith, *The Holy Ghoſt ſignifying this hereby, &c.* And as for lawes and ordinances, Gods ordeining, that they ſhould not muzzle the mouth of the oxe that treadeth out the corn, he ſheweth, was not that God had care of oxen, but of his Miniſters, that they ſhould have liberall maintenance, 1 *Tim.* 5.18. whence it muſt needs follow, that there are many more hiſtories & ordinances, where by myſtically other things tend to our edification were ſet forth.

And the like is to be held touching Parables, and many prophecies are ſo obſcure, as that they do but wander in darkneſſe that read them without an Interpreter. And of all the books of holy Scripture the books of *Moſes*, whereupon all the reſt are founded, have moſt need of interpretation for many hiſtories therein conteined; in which, if the myſteries in them lying hid be not found out, there is rather ſcandall then edification to the Reader, and the like may be ſaid of many ordinances and lawes. And this hath from time to time been acknowledged by the learned of all ages, who have ſpent a great part of their time to finde them out, and to improve them to profit both to themſelves and to their Readers, as they could not but be excited to do, becauſe *The whole Scripture is ſaid to be profitable to inſtruct, &c.* 2 *Tim.* 3.16. *That the man of God might be perfect:* ſo that they come ſhort of perfection and of ſtriving after it, that neither know theſe things, as none of the people can, but by the interpretation, nor care whether they know them or no, and ſo are not of the number of thoſe of whom the Apoſtle ſpeaketh, *So many*

ny of us as be perfect: let us be thus minded. When he had ſpoken before of preſſing on to more knowledge, *Phil.*3.14,15. Upon the books of *Moſes* therefore I wrote with the help of many worthy lights before the other books of the Old Teſtament, even 20 years ago, and had then publiſhed this Commentary before *Deodate*, *Jackſon*, or the Annotations upon the Bible, or *Trappe*, who have written ſince: but by the Hierarchicall Government that then was, the coming of it forth hath been hindered; and ſince the times being full of trouble and tumult, men have had enough to do to bear their ſhare in theſe troubles, which permit not the reading and ſtudying of books, how neceſſary ſoever. For hereby they that are to uſher good books into the World, have been greatly diſcouraged from ſo doing; and Authors that have written them, have not been ſo able as willing to publiſh them for a common good. For as the ſaying of the Poet is,

Carmina proveniunt animo deducta ſereno:
Me mare, me venti, me fera jactat hyems.

The troubles of the times have neither permitted much Printing or reading of books moſt uſefull, but according to mens humours, being ſet upon novelties, of news-books, and petty controverſies ſprung up in the Church in theſe times, of which we may ſay with *Solomon*, *Eccleſ.*12.12. *Of many books making there is no end, and much reading is a wearineſſe to the fleſh:* that is, this is all the good which is gotten by reading ſuch books, but to read books made for the better underſtanding of the Book of God, is to turn wearineſſe into joy, for the treaſures found herein to enrich the ſoul to eternall life. But touching this my book in particular, ye will ſay there is no need of it now, there being ſo many out before it upon the ſame ſubject. This indeed, I finde, hath taken off the edge of the Bookſellers zeal hereunto; but none that have hitherto written hereupon have gone that way which I have gone, by giving the Reader a Synopſis or ſhort view of all the moſt famous lights that have been before me, whereby as by many lights brought into a dark room together, I have been the better able to ſee into every corner, and to diſcover unto thee whatſoever is precious lying hid therein; ſo that although they have all done worthily, who in this kinde have been before me, yet thou ſhalt in this work of mine finde ſomewhat more for thy illumination, conſolation and edification; for we all, whether in writing or preaching, *are labourers together with God, ye are Gods husbandry and Gods building.* And as I have done in this, ſo in the reſt of my Works upon the whole Old Teſtament, and not much differing upon the New, which are all publiſhed, and what Reader who hath them, but muſt needs deſire to have the whole Work perfect, whereunto at all times he may have recourſe when he is reading the holy Scriptures in any part to be enlightened therein. The books of *Ariſtotle*, the Prince of Philoſophers, have Commentaries written thereupon; and upon the Maſter of the Sentences *Palbertus* hath written by way of Commentary at large; yea upon *Horace* and *Ovid* there are Commentaries, and how much more then

1 *Cor.*3.13.

then may it be justly expected that *Theologus* should write upon Gods book, and (because so many have written already, some of them differing from others to the confounding of the Reader, and so many Comments are by this means multiplied, that few can either have them for the great charge, or for their multitude make use of them, or because they are in a language, which they understand not) that some work should be made by way of collecting together, and judging the divers Translations and Expositions of divers for the more full information, (and that with more speed then could otherwise be done) of the studious Reader, especially knowing no more then the English tongue, touching all things, about which he might make scruple, or whereat he might stumble. In the like worke many both Greeks and Latines have formerly laboured, as *Lippomannus* in his *Catena Graca*, *Oecumenius*, *Theophilact*, *Thomas Aquinas*, *Lyra*, and *Marlorat*. But of our English none that I know of, except Doctor *Willet*, and Rabbinicall Mr. *Ainsworth*; the one upon *Genesis*, *Exodus*, *Leviticus*, *Samuel* and *Romans*; the other upon the whole *Pentateuch*, the Book of *Psalms*, and *Song of Solomon*. And as Christian Doctours, so Hebrew Rabbins, have some of them long since written in the Hebrew tongue, as *Jonathan* that made a *Targum* or exposition upon the Hebrew Bible, being contemporany and condisciple with the Apostle *Paul*. After him Rabbi *Judah Haanasi Anno* 150 made a Collation of divers Writers before him, *Anno* 230 the *Talmud Hierosolym.* was finished, *Anno* 500 the *Talmud Babyl.* And after all these Rabbi *Maimony Anno* 1200 collected all together into one in the Hebrew tongue; setting forth all traditions of the Jews, except many frivolous ones and absurd, and all Expositions and ancient Records of theirs so fully and exactly, that the Jews commonly say of him, from *Moses* the Prophet to this *Moses* the son of *Maimony*, there was none comparable to him. To supply therefore the defect that is amongst us English in our own language, in this kinde, I the most unable amongst many of my Brethren have long laboured, & by Gods assistance brought to perfection a *Catena*-like Commentary upon all, from the beginning of *Genesis* to the end of the *Revelation*: which had not the providence of God been singular towards me so infirm, and divers times dying; I could never possibly have effected. Look not then upon this *Herculean* labour, as mine, but Gods by me a most weak Instrument, in a very long tract of time brought forth for the common good, and make use of it accordingly. Hereby ye Students in Divinity may sooner become good Text-men, to give light into any place of Scripture; and to raise all sorts of holy and edifying instructions thereupon, then without it the most industrious of you all can be; and it is a true saying, *Bonus Textuarius*, *bonus Theologus*. And hereby ye that love to read Chapters daily in your families, as it were to be wished, that many more did, by perusing a little before what is here written upon the Chapter, may be enabled to speak somewhat effectually thereupon, to make a greater impression in the mindes of your children and servants for their edification, as some have confessed to me; that they have had much joy of some parts of this my work set forth here-

heretofore in this regard, which before that they met herewith, they wanted. Lastly, ye that desire to know, whether your judgements have been either out of your own apprehensions mistaken, or by the teaching of others mis-informed touching some passages in the word, here ye shall meet with many learned Counsellours to manifest this unto you, and what is the main truth in every particular, that ye shall need to enquire after, so far forth as I by much reading, carefully studying, and fervently praying, could attein unto. One or two Counsellours in the Law are able to give a man good light into matters concerning the Law, but by more, or all the Judges in the land, he may yet be more assured what is law and right, and what not for his greater safety in respect of his wordly estate: so any holy and learned Writer upon the Scriptures may give you light into them, whereof ye may have much comfort, but look upon them brought altogether with further directions added for the more certain understanding of every passage, and then for your comfort through illumination hereby will be the greater, and ye shall more certainly provide for the assuring unto you of an estate in Heaven, according to that of our Lord, *Iohn* 5.39. *Search the Scriptures, for in them ye think ye have eternall life.* The ancient Fathers, who gave the first light hereinto, and the best for most places, are now greatly despised by many, contrary to that of *Iob* 12.12. *With the ancient there is wisedome, and in length of dayes understanding.* But by this work the Reader may come to have the benefit of the labours also, which otherwise would lie buried in oblivion to the branding of this last age, with the note of grosse ingratitude for them, who were as fountains of light to all that have written or taught after them. Get you these Books then, and hereby search out the truth in all things, and as my Lord and Saviour; so I shall pray for you, *Father, sanctifie them by thy truth*, which thy word rightly understood is, but not perverted or wrested to a sense never by the Spirit of God intended. And do ye for all my labours so indefatigably persisted in for your good, pray for me, and give God the glory.

John Mayer.

A Catalogue of 200 Authours made use of in this book upon the Pentateuch.

Augustinus
Athanasius
Ægidius
Artopæus
Avicen
Albertus
Anaximander
Anaxagoras
Albinus
Apuleius
Ammianus
Aristotle
Ainsworth
Aquila
Athenæus
Adrianus
Aulus Gellius
Alexander ab Alex.
Æschines
Antimachus
Aureolus
Antonius Guevarra
Adricomius
Apollinar. Cat. Græc.
Ælianus
Aben Ezra
Andreas Masius
Th. Aquinas
Basilius
Beda
Borrhæus
Bellarmine
Bonaventure
Boetius
Bernardus
Berosus
Brocardus
H. Bunting
Brissonius
Brittenbaccus
Brentius
Bayer
Baal Hatturim
Bercborius
Budæus
Chrysostom
Calvinus
Comestor
Catharinus
Cyprianus
Cassianus
Concil. Smyrnens.
Cornel. Tacitus
Cæsars Comment.
Coganus
Cleanthes
Clarius
Carolus Magnus
Cyril. Alex.
Cockerius
Claudianus
Cornel. à Lapide
Chytræus
Concil. Aurel.
Cajetan
Chaldee Paraphrast
Cazkuni
Concil. Trident.
Chrysologus
Diodorus
Damascen
Dionys. Areopag.
Dioscorides
Demosthenes
Darius
Damianus
Eusebius
Epiphanius
Eucherius
Eugubinus
Ephrem
Fagius
Ferus
Fonseca
Fenestella
Gloss. Ordin.
Gloss. Interlin.
Greg. Nazianz.
Gregor. Magn.
Gregor. Nyssen.
Godfridus
Galatinus
Gesnerus
Genebrard
Gyraldus
Hugo de S. Victor.
Hippocrates
Hesychius
Homerus
Herodian
Hugo Cardin.
Hilarius
Julius Pollex
Isidorus
Justin Mart.
Justinian
Junius
Jeronymus
Iosephus
Irenæus
Lyranus
Lombardus
Lutherus
Lactantius
Lippomannus
Ludovicus Vives
Livius
Lampridius
Lorinus
Leo Magnus
Lysander
Leo Africanus
Magellanus
Macrobeus
Mercator
Maimony
P. Martyr
Marlorat
Musculus
A. Montanus
Nicander
Novatus
Numa
Nauclerus
Nicephorus
Numa Pompil.
Nicolas Constant.
Osiander
Origenes
Oecolampadius
Oleaster
Orosius
Pererius
Pammachius
Joan. Picus
Plinius
Plato
Pagninus
Philo
Plutarch
Palladius
Porphyrius
Philostratus
Pomponius Lætus
Procopius
Pelicanus
Pelusiota
Pelagius
Pausanias
Parthenius
Rab. Pinhas
Rab. Jahai
Rab. Nehaianus
Rab. Eleezer
Rab. Judas
Rab. Hackados
Rab. Midrash
Rab. Joseph
Rab. Isaac
Rab. Elias
Rab. Eliezer
Rab. Abraham
Rab. Saudias
Rab. Menahem
Rab. Simeon
Rab. Solomon
Rab. Nathan
Rab. Sepharadin
Rab. Moses
Rupertus
Rabanus
Russinus
Sophocles
Severus
Scotus
Strabo
Suidas
Sedar olam
Simlerus
Sixtus Senensis
Solinus
Synod. Antioch.
Sanedrim liber
Solomon Jarchi
Sanderus
Serrarius
Seneca
Theodoret
Tertullian
Tostatus
Targum Hierosol.
Tho. Anglicus
Tremelius
Targum Jonathan
Targum Babyl.
Tilmannus
Turrianus
Theocritus, Tollctus
Virgilius
Vincentius
Ulpianus
Vatablus
Varro
Willet
Xenophon
Zanchius

Ad

Ad fratres in Miniſterio de hoc Autorum Catalogo, & ſequentibus.

Bibliothecam libris omne genus refertam quis ſacræ Theologiæ ſtudioſus non ex animo deſiderat, per quam doctiſſimorum interpretum chorum de omnibus arduis regni Dei indies conſulat? Sed, proh dolor, apud plurimos hi ità vilipenduntur, ut cum Poeta dicam, Contemptæque jacent, & ſine luce faces; & ſuo quiſque ſenſu abundat, verus ſitne an erroneus. Et ſi qui adhuc ſint, qui hæc lumina mundi non pretio habent, tantâ pecuniæ penuriâ laborant, ut pro centum libris, quas in emendis libris multifariâ eruditione refertis quondam conferre ſolebant, vix centum ſolidi nunc ſuppetant. Gratum igitur vobis verè φιλομαθοῖς ſit hoc opus in tota ſacra Biblia, licèt per me indigniſſimum veſtrûm, & ferè inter vos anonymum compoſitum, & per longum temporis tractum completum. Et ut Auguſt. *de libris Sybillarum myſteria Evangelii Jeſu Chriſti clariſſimè decantantibus dixit, Comparate vobis libros Sybillarum: ſic mihi liceat vos affari, Comparate vobis libros Patrum Sanctorum, Neotericorum, & Rabbinorum in hoc uno contextos ad majorem & citiorem illuminationem uniuſcujuſque veſtrûm in veritate Dei, ut omnes eadem ſentiamus & doceamus in Eccleſia Chriſti ad unitatem tam deſiderabilem in eadem conſervandam, & populum ejus à fluctuando in varias opiniones, ut exinde major gloria utrique reſultet, ad extraneorum converſionem & ſalutem æternam, quod Deus faxit.*

Joannes Mayer.

ERRATA in the *Pentateuch* thus to be corrected.

PAge 5. *for* בן, בו. *p.* 6. *f.* Theoc, Theod. *p* 18. not expung. *p.*31. *f.* allowed, allayed. *p.*49. *f.* חנה, בנגד. *p.*58. *f.* אשני, אפכי. *p.*59. *f.* what he indeed, what he was indeed. *p.*65. *f.* לרח, רוח. *p.*75. *f.* ſmiteth, ſuiteth. *p.*138. *f.* inrans, ignorance. *p.* 145. *f.* Joves, Iones. *p.* 152. *f.* Ainus, Ninus. *chap.*11. *verſ.*5. *f.* viſere, videre, *f.* proprius, propius. *v.*6. *f.* diſſentiam differentiam. 12. *f.* Hippoman. Lippoman, *page* 213. *f.* tail us, make us tall. Leviticus, *chap.* 9. *verſ.*3. *f.* Serranus, Serrarius. *c.*10. *v.*11. *f.* Siera, Sieera. *c.*11. *v.*18. *f.* onocartalus, onocratalus. *v.*12. *f.* quamvis, ſquammis. Numbers, *chap.*4. *v.*28. *f.* being, bring. *c.*6. *v.*1. *f.* נהר, and נצר, נער. *v.*26. *f.* ſerved, preſerved. *c.*7. *v.*13. *f.* refer, preſerre. *c.*13. *v.*21. *f.* עבו, צבו. *c.*23.21. *f.* און, אין. *c.*31. *v.*34. *f.* by, the. *c.*33. *v.*9. *f.* reſpect, reſpit. Deuteronomy, *chap.*8. *v.*9. *f.* families, famines. *c.*18. *v.*1. *f.* beaſt, breſt. *c.*19. *v.*16. *f.* accurſed, accuſed. *c.*22. *v.*8. *f.* ſemiſti, ſerviſti. *c.*28. *v.*15. *f.* fundamentally, fraudulently. *v.*68. *f.* ſtripes, ſhips. *c.*34. *v.*5. *f.* ried, buried. In the Table of Exodus. *chap.*34. *verſ.*1. *for* allegory, table.

Other ſmall literall faults every Reader may eaſily amend.

Imprimatur,

EDMUND CALAMY.

THE

THE PREFACE TO the Five Books of MOSES.

BEfore we enter upon the expoſitions of the *Pentateuch*, or five Books of *Moſes*, ſome things are to be premiſed by way of Preface, as firſt when *Moſes* wrote them. Secondly, how he atteined to the knowledge of theſe things from the beginning, ſeeing he had no light from any precedent writings, and many ages paſſed from the beginning, before that he was born. Thirdly, Why the ſacred Hiſtories and Laws of God were now firſt written, and by what directions the Patriarchs went, that lived before, when they had no written word. Fourthly, whether theſe Books of *Moſes*, as now we have them, were thus written by him, for that he was the Author of them all, no man yet ever doubted.

Queſt. 1.

Touching the firſt, ſome hold, that he wrote the book of *Geneſis*, before the going of the children of Iſrael out of Egypt, or at the leaſt before the giving of the Law, but others, not til after the giving of the law, whilſt they ſtayed ſo long about Mount *Sinai*, and *Moſes* made ſo long ſtays with the Lord, to have all things revealed unto him. And to this do I rather incline, becauſe that before the Lords appearing to *Moſes* in the Buſh, he was not endued with that propheticall ſpirit, to be able to write theſe Hiſtories, but then firſt is mention made of his writing any thing after that the Law was given: *Exod.* 24. 4. Here then moſt probably did *Moſes* write his firſt, ſecond and third books, and the fourth, and fift after this almoſt forty years in the Plains of *Moab*, *Deut.* 1. 5. And this was about 2500 years from the Creation, but yet ſo ancient are theſe Books, as that they were before all other Writings in the world. For *Mercurius Triſmegiſtus*, the moſt ancient Philoſopher of the Egyptians, was ſon to another *Mercurius*, the grand-child of *Atlas*, who lived in the days of *Moſes*, as *Auguſtine* ſaith, and therefore he was long after *Moſes*. And *Homer*, the moſt ancient Writer of the Grecks, was 100 years after the deſtruction of Troy, and that 400 years after *Moſes*. The Hebrews alſo, ſaith *Euſebius*, were firſt taught letters by *Moſes*, the Phœnicians by the Hebrews, and *Caamus* a Phœnician taught them the Græcians.

Euſeb. de præparat. Evang. lib. 7. Theod. quæſt. in Gen. Toſt. quæſt. 132

Auguſt. lib. 18. de Civ. c. 39. Joſeph contra Appion. Euſeb. de præparat. Evang. lib. 9

Queſt. 2.

Touching the ſecond, *Moſes* had means to know theſe things both ordinary, the traditions of the Fathers, who doubtleſs were careful to conſerve the memory of things paſt, and told their children hereof from generation to generation: for ſo *Moſes* urged the children of Iſrael to tel their children of their deliverance out of Egypt, and of the Ordinances and Laws made hereupon: and extraordinary by divine revelation, as he knew thoſe things, which he ſpake propheticallv.

Queſt. 3.

Touching the third, if they, that had lived in the generations paſt could attein to grace and ſalvation without a written word, it may ſeem to have now been unneceſſary. But indeed the caſe of the Church began now to differ from that it had been in former ages, becauſe till *Jaacob*, it had always been ſtil in one family, but of him came twelve Tribes, and of each tribe divers

Families, ſo that although before from the father to the ſon each one could inſtruct his family, according to the doctrine received by tradition, yet now, to avoid confuſion, and that there might be a certain rule of faith and good manners to the Church growing into a multitude it was neceſſary, that the wil of God, and the memory of his noble acts from the beginning, whereby his infinite power, wiſdome, mercy and care appear, ſhould be committed to writing. And becauſe Egypt was polluted with many foule Idolatries, that was no place to begin this ſacred Work in, and therefore it was put off, till their commiug into the Wilderneſſe, and to the Mount of God there. And ſince that time, all things happening to the Church, which are neceſſary to be known and believed unto ſalvation, have been from age to age by other holy ſervants of God inſpired with the ſame ſpirit likewiſe committed to writing, til that the holy Apoſtles had fully finiſhed this Work, to remain as a treaſury of the Church to the end of the World. So that whereas before this writing by *Moſes*, the people of God had only unwritten traditions, and revelations from God to guide them in the right way for means externall: now the written word only is the rule, by which we are to be guided, and out of which we are to learn all the doctrine of life, no traditions of Fathers being any further to be regarded, then as they agree herewith. And of all the written Books of Scripture, theſe of *Moſes* are the ground and foundation, all that follow tending only to illuſtrate the doctrine herein conteined, whether for matter of fact or of the faith of Jeſus Chriſt.

Queſt. 4.
Iren. l. 3. c. 25. Tertull. de habitu mulebri. Clem Alex. Strom. l 1 Euſeb. Chron. Hieronym contra Helvid.

Touching the fourth, the reaſon of this quære is, becauſe many learned Fathers have anciently held, that all the Books of Scripture were burnt at the time of the Babyloniſh captivity, and reſtored again by *Eſdras*, that of 2 *Eſdras* 14.22. &c. being brought for a ground of this. For there it is ſaid that he prayed to be enlightened to write things done from the beginning, and then he endighteth, and five Scribes write in forty days 204 books, all which he is bidden to ſet forth to the reading of al men, but ſeventy of them muſt be ſhewed onely to the wiſe, which they ſay, were the books of *Moſes*, and the Prophets, for thy Law ſaith he is burnt, *v.* 21. But both the books of *Eſdras* were Apocryphal upon which nothing certainly can be grounded. & the number agreeth not, and in ſetting down the time to come, to the end of the World the Writer of theſe books was manifeſtly a falſe prophet, ſee 2 *Eſdras* 14.11,12. Moreover, *Athanaſius* ſaith, that *Eſdras* kept all the Books of holy Scripture by him, when they were no where elſe to be found, and at length brought them forth, which was his reſtoring of them, being after a ſort deſtroyed before. That *Jeremiah* remained in the time of captiuity appeareth, becauſe *Daniel* is ſaid then to have read in him, and *Iſaiah*, becauſe, as *Joſephus* ſaith, that propheſie was ſhewed to *Cyrus*, wherein he was long before ſpoken of, upon the ſight whereof, he was moved to ſend the people back again to their own land. And as theſe books ſo it is not to be doubted, but that the books of *Moſes*, and all the reſt were by a ſingular providence preſerved in that moſt dangerous time, that we might ſtil have them, as at firſt they were written. For a further proof alſo of theſe books continuing in the originall language in their perfect purity without any corruption, ſee the very concluſion of this work at the end of *Deuteronomy*; and how the five books of *Moſes* have been of old diſtinguiſhed into 52 Lectures, conteining all together *Peſakim*, or Verſes 568. And in the Hebrew tongue, wherein they were written, each book hath to name the firſt words thereof, *Geneſis Bereſhith in the beginning*, *Exodus Elle haſhemoth, theſe are the names*, &c. The firſt book conteineth the Hiſtory of the Creation, fall of *Adam*, and deſtruction of the World in brief, and then of *Abraham* and his poſterity to *Joſeph* at large. The ſecond, third, fourth, their deliverances out of Egypt, travails, laws and ordinances made for them. The fift a reherſall and further illuſtration of theſe travails, occurrences and laws to the death of *Moſes*, the hiſtory whereof and of his praiſes, by whom they were ſupplyed; ſee upon *Deut.* 34.

Athanaſ. in Synopſi.

Dan. 9. Joſeph. lib. 11. Antiquit.

GENESIS.

GENESIS.

CHAP. I.

IN *the beginning God created the heaven and the earth.* Touching the first words here *Auguſtine* maketh a queſtion, whether by the beginning Chriſt be not to be underſtood; and *Ferus* hath both this, and a ſecond, firſt of all, which he judgeth moſt ſimple; and 3 in the moneth, that is, the Spring, and 4 in Summer, as if he had ſaid, many have taught diverſly of the beginning: but this is the ſumme of all. Now although all things were made in Chriſt, *Coloſ.* 1. 16. yet I aſſent rather to others, who take this according to the letter, as if it had beene ſaid, when the World firſt began, God proceeded to the making of all things in this manner: firſt, he created, that is, made of nothing the heaven and the earth, that is, he laid a foundation of all his works, which he would make by rearing up an huge heap of matter, out of which they ſhould be framed. For if an allegory be in theſe words, Chriſt being meant by the beginning, there is no certainty in the Hiſtory, and ſo nothing can be concluded hence againſt the eternity of the World, or for the time ſince the Creation. Whereas by theſe words, *In the beginning God created*, three errours are together confuted. 1 Of *Plato*, who maketh *Idea's*, and ὕλη eternall, ſaying of ὕλη, God made the World. 2 Of *Ariſtotle*, who maketh two, matter and form. 3 Of *Epicurus*, who maketh two more. Touching the things ſaid to have been created, the *heaven and earth*; ſome think that the viſible heavens and earth only are hereby meant, and not the higheſt heaven, *Moſes* preferring to deal with the Jews, who were led by things ſenſible only according to their capacity, and therefore omitting to ſay any thing of that heaven, which was to be ſpoken of afterwards in times of more perfection, and ſeeking by theſe viſible things to ſcrue them up to the knowledge of the inviſible wiſdom and power of God. Becauſe *David* alſo ſpeaking of the ſame, the heavens and the earth are the work of thy hands, which thou didſt make in the beginning, addeth, that we might underſtand, what heavens he meant; *they all ſhall periſh*: from whence it is plain, that the viſible heavens onely are thoſe, which he ſpeaketh of, and not the inviſible which are everlaſting.

Others, again, by the heavens here underſtand both the inviſible and the viſible,

Verſe 1.
In the begin ning.

Chryſoſt. Hom. 1 tom. 6.

The heaven & the earth.

Hieron. Epiſt. 139. ad Cyprian.
Pſa 102. 25, 26
Baſil. Hom. 2. in Gen.

Zanchius. Pererius. Beda in Hexam. Rabanus. Alcuinus. Theodor. quæſt. 11. in Genel. Diodorus Epiſc. Tarſenſ. beda. geog. Cherſoſt. Lyran. magiſter ſententiarum, Scholaſtici.

viſible becauſe it is not probable, but that *Moſes*, the firſt Penman of the Scripture, would teach the creation of all things, and not of the viſible only.

But others more ancient, and a greater number have by heaven here underſtood the higheſt, or the empyrean heaven only, and by the earth all other things, or the matter and ſubſtance, out of which all this viſible world, conſiſting of heaven and earth was made, and all things in them, For the higheſt heaven together with the angels therein being the chiefe of Gods works, what could be more fitly placed: firſt, in this narration of the making of all things, then the making thereof: yea, it muſt be granted either to be meant here, or elſe nothing is ſet forth by *Moſes* touching the making thereof, and then it may be doubted, whether that heaven and the angels be creatures or no. For although this be taught by Saint *Paul*, *Col.* 1.16. yet it being a rule, that he went by in his teaching, to ſet forth nothing, but what the Prophets taught before, it is certain that he had reference to this hiſtory of *Moſes*, upon which his words are nothing, but as it were a Commentary, and therefore *Moſes* doubtleſs by heaven meant, the higheſt heaven, and the angels therein. The firſt expoſition then falleth to the ground, and the ſecond is againſt the current of the hiſtory following, which maketh it plain, that the viſible heavens were made out of that confuſed chaos, which is here called earth For both the Cryſtalline heaven, which is the ninth, and the other eight heavens are called the firmament, wherein were made the Sun, Moon, and ſtars; *Verſe* 8.14. wherefore the third only muſt needs ſtand, that the heaven here ſpoken of is the tenth and higheſt heaven, called elſwhere the heaven of heavens, and *the third heaven*; in reſpect of the aire, which muſt then be counted one, and the ſtarry and Cryſtalline heavens another, If by heaven and earth the huge confuſed chaos of this World had beene meant comprehending that, which by and by is made a firmament or heaven, earth, and ſea, he would not in the next Verſe; leaving out the word heaven, have ſaid; *and the earth was without form, and void:* but the heaven and earth were without form Wherefore the word heaven not being here repeated, it muſt needs follow, that an heaven made perfect at the firſt, and ſo divers from the heavens ſpoken of afterward is meant, which is the habitation of angels, and of all the faithfull after this life ended.

2 Cor. 12.

God אלוהים

Magiſt. ſenten. Scholaſtici. Zanchius. Calvinus.

God created, *Hebr.* ברא אלוהים, here a Nown of the plurall number is joyned with a Verbe of the ſingular, which many take to be done, to intimate the bleſſed Trinity, three perſons in one Godhead. But *Calvin* rejecteth this, as a wreſting, becauſe if by the word אלוהים three perſons be underſtood, they ſhould be without diſtinction, according to the errour of *Sabellius*, and therefore he rather thinketh, that the manifold vertue of God is hereby ſet forth. And *Pererius* argueth againſt it, becauſe not only this word, but others in the plurall number are often joyned with ſingulars; as *Eſay* 19,4. I wil deliver Epypt into the hands *dominorum duri*, *Gen.* 42.33. *The Lord of the land ſaid to us*, in Hebrew is, *dixit nobis domini terræ*. *Exod.* 21. *If his maſter ſhall give him a wife*, in Hebrew is, *ſi domini ejus dederit illi uxorem:* and therefore he ſaith, that it is rather a propriety of the Hebrew ſpeech in this place without any myſtery. And much like unto this is that expoſition, which *Paulus Fagius* ſaith, the Jews give hereof, that God is named in the plurall number for honours ſake, as Princes doe ſpeak of themſelves, and are ſpoken of by others, as in the places already cited. Moreover, neither *Origen*, nor *Jerom*, nor the Rabbins of the Jews, who have been moſt accurate in ſearchiug out myſteries, did ever find any herein, which it is not likely but they would have done, had there been any in theſe words. For mine owne part, I cannot ſee any ſuch weight in the reaſons brought againſt the myſtery of the Trinity ſet forth hereby, as not to imbrace that expoſition. For although plurall words be joyned with ſingulars ſomtimes alſo, when others are ſpoken of in reſpect of their manifold power, yet it followeth not, but that, when God is ſpoken of, his name may be put in the plural to intimate this and

Pererius.

P. Fagius.

the

the mystery of the Trinity also. *R. Simeon ben Jochai* in *Zoar* saith, come and see the mystery of the word *Elohim*, there are three degrees and every degree by it self alone, and yet notwithstanding they are all one and joyned in one, and are not divided one from another. How the distinction of the three persons is hereby taken away, as *Calvin* objecteth; I cannot see, unless it be in the Creation, wherein it is not to erre, but to speak truth to say; that the three persons of the Trinity are undistinguished, as the Father, so the Son, and Holy Ghost being rightly held the Creatour of the World. *Et omnia opera Trinitatis ad extra sunt indivisa.* To conclude then, by אלוהים is set forth both the greatness and manifold power of God, and the great mystery of three persons in one Godhead, it being joyned with ברא a verb of the singular number, or at the least of two, the Father and the Son, the Spirit which proceedeth from them both, being reserved to be spoken of til the next verse. *Zanchie* mentioneth a conceit of the Trinity also, intimated in the word *Bara* alone, ב standing for בן the son, ר for רוח the spirit א for אב the Father: but this, he saith, is too curious.

Verse 2.

And the earth was without form, and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters. The words translated [*without form and void*] are תוהו ובוהו which are diversly rendred by divers. By the Septuagint invisible and uncompounded, in the vulgar Latine vain and empty; by *Pagninus* desolate and vain. But תוהו doth properly signifie vain, in which sense it is used twice, 1 *Sam.* 12. *verse* 21. and בוהו void and empty, the meaning is, that yet it was no earth in appearance, and not fit for the use, for which it was made, the waters covering all things, and so it wanting all trees, plants, beasts and other things, with which it was after replenished. *Zanchie* by the first word understandeth the want of al form externally and by the other, the want of internall vigour and vertue. But no man in short can describe it better then *Ovid* hath done, calling it *rudis indigestaque moles*, a rude and indigested heap. And because here were earth and water mingled together, and the water was the far greater part, having named it earth, he calleth it also the *deep* and *waters*. And the deep might this confused *Chaos* wel be called or *abyssus* bottomless, the bottom whereof could not be founded, because as *Beda* hath it, all was water then even to the *Empyrean* heaven. Now upon the face of this deep, he saith darkness was, that is, not darkness a created thing, as some would have it, but a want of all light, because light being made, this darkness was by and by chaced away. If that in *Esay*, *I create light and darkness*, shal seem to favour this opinion, it is easily answered, that by light and darkness there are meant nothing else, but good and evil, prosperity and adversity, and the word *create* is put for, bring in, or send. It is most probable, as *Zanchie* hath it, that the confused Chaos, that then was, was more earthy and thick in the lowest parts, being most an earthy substance and least watery, in the middle most watery, some earth being mixed withall, and in the highest a thinner kind of substance consisting of aire and water, which for the want of light, was all yet like a thick and black cloud, and out of this highest were the heavens made together with the contiguous aire, out of the second and third, the waters and the earth, the sea and land. But whilst these were all one confused heap, he saith, that *the spirit of God moved upon the face of the waters*. The word translated *moved upon*, is מרחפת signifying moving ones self, as a Hen doth sitting upon her egs to hatch them. So *Basilius* saith, that as a bird doth brood her egs, so the spirit of God did cherish and vivifie the nature of the waters preparing them for generation. And *Jerome* also expoundeth this word by [*incubabat*] And in this sense the same word is used, *Deut.* 32.11. But what is meant by the spirit of God, is not agreed amongst Expositors. The most generall received opinion amongst the Fathers and later Writers is, that the holy Ghost is to be understood, and so as the Father and the Son were said before to have created the World, in like manner the holy Ghost is here said to have created all things also, For the holy Ghost is expressly

Zanch.

Ovid.

Beda in Hex. am.

Esa. 45.7.

Zanch.

Basil. Hexam.

Hieron. Tom 3. quæst. in Gen.

preſly ſpoken of, as he by whom the world was made *Pſal.* 104. 30. *Job* 26. 13. and *Eſa.* 40. 12, 13. ſpeaking of the making of all things, he asketh, who holpe the Spirit of the Lord, or who was his counſellour? that is, in the making of all things, whereby it is plaine, that the Spirit of God, that is, the Holy Ghoſt made the world, and put vitall vertue into all things. Moreover, that by the Spirit of God the Holy Ghoſt is meant here, is evident, becauſe it is not ſpoken of, as a thing created, as the earth, and the waters, which goe without any addition, vvhereas this Spirit is called the Spirit of God, and the word *moved upon* cannot agree to any creature but to the Holy Ghoſt only becauſe nothing elſe had then any vivifying vertue therein. Yet there have been, that by the Spirit of God here have underſtood the aire moved, not naturally then, but of God extraordinarily, and therefore called the Spirit of God. And ſo they have held, that as the elements of earth and water, in like manner the element of aire is here ſet forth to have been made in the beginning. And *Chryſoſtom* will have neither the Holy Spirit of God, nor the aire, but ſome divine vertue underſtood, whereby the waters had power to bring forth, as we ſee afterwards they did at the Word of God, and that by this vertue they vvere in continuall motion. And to prove, that the Spirit of God may be taken in this ſenſe, that vvhich is ſaid of the Spirit of God coming upon *Samſon*, is alleadged, and upon *Saul*. But I reſt in the firſt, as being ſufficiently proved and moſt countenanced by authorities. Who ſo deſireth to read more of it, let him look into *Zanchy de oper. Dei.*

Tertull. adverſ. Hermogen. Theodor. quæſt. in Gen.

Chryſoſt. Hom. 3 in Gen.

Judges 14. 1 Sam. 11.

Verſe 3.

And God ſaid, let there be light & there was light, &c. Here a great doubt offereth it ſelf, what light this vvas, ſeeing the lights of heaven, the Sun, Moon, and Stars were not made til the fourth day. The beſt and the moſt commonly received reſolution of this is that of *Beda*, *Hugo*, the Maſter of the ſentences, and of other Schoolmen, that it was a certain lightſom body after the manner of a ſhining cloud in the upper part of this world, which being carried about did make the day and night, as the Sun being made out of it afterwards did. But becauſe it was not ſo ſhining and energeticall as the Sun, and ſo not of that force to make the earth to fructifie and to ſend forth graſſe, plants and trees, and to cheriſh and comfort all terreſtrial things, it pleaſed the great Creatour, when he had upon the firſt day for an ornament to his worke, and for the diſtinction of day and night, made this lightſome body, to frame out of it yet a greater and more glorious light upon the fourth day to vegetate the world with the influence thereof continually. And this light thus made was carried round about from Eaſt to Weſt in twenty four houres, as the Sun now is, beginning the courſe and to be in all likelihood twelve houres after the firſt beginning of the Creation, till which time all was darke, in vvhich regard the evening is ſaid to have been firſt, and then the day to that part of the world, vvhere man vvas afterwards made. And this light being thus framed, as it did inlighten at the inſtant one part of the vvorld, ſo it left the other ſtill in darkneſſe, till that by the courſe, to which it was appointed, leaving this for a time, it inlightened that, and this is called here the diſtinction put betwixt the light and the darkneſs. *Baſil* ſaith, that by the light here, the nature of light is to be underſtood, and that the Sun vvas made the fourth day, that this light might be placed and carried about therein, as in a Chariot, being made lightſome and ſhining by this light vvithin it: and with him agreeth *Nazianzen.* *Theodoret* ſaith, that this light was the univerſall light, which being all together vvas of that wonderful brightnes, that it could not be beheld vvith eyes of men or of other earthly creatures, and therefore it vvas the fourth day made into the Sun, Moone and Stars, vvhich might be more accommodated to ſublunarian creatures, and further their generation. And to the ſame effect almoſt *Auguſtine* maketh a quære, vvhether the Sun, Moone and Stars vvere not made after this to inlighten the inferiour parts of the vvorld, this light being made to enlighten the ſuperiour and more remote parts, or whether the Sun were not added to make the day more lightſome? *Vatablus* ſaith, that this

Bed. Hexem. Hugo de Sanctio Vict. l. 1 de Sacram. Magiſter Sentent. lib. 2.

Baſil in Gen. Hom. 6.

Theod. quæſt. 14 in Gen.

Auguſt. de Gen. ad literam.

this light was the very Sun, according to the opinion of the *Hebrews*, but ſpoken of again afterwards, when the fixed ſtars were made by way of capitulation. For it is not to be thought, that the firſt three days differed from the days following, but were ſuch, as they, and therefore they muſt be diſtinguiſhed by the light of the Sun, as the other days were. *Vatablus.*

Calvin ſeemeth to be for ſome extraordinary light, which God made to ſhine, when there were none organs of light, thus ſhewing, that he would not have us ſo to look at the means of any good, but to truſt in him for a ſupply, when all means fail. *Damaſcen* by this light underſtandeth the element of fire. And theſe be the differences betwixt them, that held this light to be corporal, others again have held it to be a ſpiritual light, as *Auguſtine*, who by the heaven ſaid to be created, underſtandeth the angelical nature, by the light made, their confirmation in grace, who were good Angels, and by the ſeparating betwixt the light and the darkneſſe, the caſting out of the angels, that fell. And to the ſame effect teacheth *Eucherius* and *Rupertus*. But the Angels, as hath been already ſhewed, were made the firſt day, as is ſet forth, when the making of heaven and earth is mentioned, and yet not underſtood by the word, *Heaven*, but hereby both heaven above, and the angels therein being meant, and this light was ſuch, as made the day, and therefore certainly no ſpiritual, but a corporal light, as for thoſe who are for a corporal light, let the Reader follow whom he pleaſeth, but of all, the firſt ſemeth to me moſt probable, neither can any elſe be admitted, but ſome abſurdity will follow thereupon. Now touching the general words uſed here, and afterwards [*God ſaid*] hereby is meant nothing elſe, but that God willed effectually that there ſhould be light, and ſo of other things, and his willing of this is ſet forth by this phraſe, becauſe when we would have any thing done, w declare our will by ſpeaking. Thus *Vatablus*, who alſo ſaith, that *Servetus* hereupon blaſphemouſly inferred, that the Son, who is the Word, was not eternal, but now began to be, becauſe it is not ſaid, till now, that *God ſaid*, but it is moſt likely that God is not brought in ſpeaking, till now, not becauſe the heavens and the earth were not made alſo by the Word, for *all things*, ſaith *John*, *were made by the Word, and without it was* made *nothing that was made*, but becauſe now firſt by the making of light a diſtinction of things cometh in, and ſo Gods wiſdome beginneth to be conſpicuous. *Calvin.* *Damaſc. de fide Orthod. l. 2. c. 7. Auguſt. de Civit Dei l. 11. c. 9. Eucher. in Gen.* *Rupert. de trinit. & oper. c. 10* *Vatablus.* John 1.

And the evening and the morning were the firſt day. That is, a large day conſiſting of 24 hours, which the *Hebrews* hereupon call *Gnereb Bocher Dan.* 1. 14. and the *Greeks* νυχθήμερον 2 *Cor.* 11. 25. For the word day ſtrictly taken for the time of light, is but 12 houres, *Joh.* 11. 9. According to this deſcription of a day, the *Jews* begin their large day in the evening, *Levit.* 23. 32. And likevviſe the *Athenians*, the *Caldees* at the Sun-riſing, the *Egyptians* at noon, the *Romans* and all vveſtern parts at midnight. Verſe 5.

And God ſaid, let there be a firmament in the midſt of the waters, &c. The vvord tranſlated firmament is, רקיע an expanſion or extenſion, or ſpreading abroad, as a curtaine is dravvn out, for ſo this ſpreading abroad is compared *Pſal.* 104. 2. and of Gods ſpreading abroad of the heavens it is ſpoken, *Iſa.* 40. 22. *Ch.* 42. 5. The *Septuagint* render it by στερέωμα a firmament, becauſe by the povver of God, this ſpreading of a thing not ſolid but thin and penetrable, is made a means as if it vvere a ſolid body, to keep the vvaters above from flovving dovvn and drovvning the vvorld, as *Calvin* ſpeaketh. The great queſtion here is, vvhat is meant by this expanſion or firmament, becauſe although it be plain that it is heaven, as it is ſaid, *God called the firmament heaven*, yet forſomuch as it is ſet to divide the vvaters above, from the vvaters beneath, it may juſtly trouble the Reader to think, vvhether all that is called heaven, both ſtarry and aerean be meant, and if ſo, vvhat vvaters be above all theſe and for vvhat uſe they ſerve, or vvhether ſome part of this expanſion be meant onely, and vvhich this is, and vvhat the vvaters be, that are above it? *Origen* ſeeing this doubt hard to be reſolved othervviſe, fleeth to an allegorical Verſe 6. *Calvin.* *Origen.*

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ninth heaven, called by Aſtronomers the Cryſtalline heaven. But this opinion is eaſily confuted, becauſe betwixt the waters above and beneath, there is beſides theſe a great ſpace of the whole ayr, and as the sky, ſo the ayr is plainly comprehended in this name, as appeareth *verſe* 20. Moreover they, which expound it thus, do not hold, that this Cryſtalline heaven is true water, but ſo called, becauſe in coldneſſe and perſpicuity it is like unto water, whereas by the text there are true waters, as there be under the firmament. And here becauſe I have ſpoken of the ninth heaven, I will ſet down what the *Rabbins* have taught touching theſe heavens. *Maimony* ſaith, there are nine ſphears or heavens, 1 that of the Moon neereſt to us, 2 that of *Cochab*, 3 of *Nogah*, 4 of the Sun, 5 of *Maadim*, 6 of *Tſedack*, 7 of *Shabthai*, 8 where all the ſtarres be that are ſeene, the ninth that which turneth about every day, being higheſt of all. And all theſe are one above another, but becauſe clear as Cryſtall, all the ſtarres are ſeen through the firſt. And although they ſeem blew, yet they have no colour, or other qualities, as heavy, light, &c.

Verſe 20.

Verſe 8. This dayes work being finiſhed, it is onely added, *the evening and morning were the ſecond day*, and not as at the end of other dayes works, *God ſaw that it was good*. Whereupon a queſtion ariſeth, why this clauſe is omitted here? Some of the *Rabbins* of the Jews, ſaith *Muſculus*, yield this as a reaſon, becauſe hell was made upon this day accordiug to *Iſaiah* 30. ſome becauſe diviſions are not good, and a diviſion was made upon this day: ſome becauſe by theſe waters thus divided, the world was afterwards drowned. Of the Fathers ſome ſay that the angels fell upon that day, and others, that the binary number not being pronounced to be good argueth, that contracts of marriage are not good: but this is contrary to *chap.* 2. 18. The beſt reaſon rendered hereof is, that no perfect work being yet wrought, it is deferred to pronounce that this diſtinction of waters, and making of the firmament is good, till the gathering of the waters, that yet covered the earth into one place. For this being done, the next day it is immediately added, *God ſaw that it was good*, and becauſe by ſaying ſo that is ſupplyed, which here is wanting, as belonging to this, it is again repeated in the end of this third dayes works, *verſe* 12. that no day might want this clauſe,

Muſculus.

Muſculus. Calvin. Zanchius.

When the Angels fell, and hell vvas prepared, the ſcripture ſpeaketh nothing in particular of the day, but that they fell before man, is evident, becauſe the devill in the ſerpent tempted *Evah* to eat of the forbidden fruit.

Verſe 9. *And God ſaid, let the waters under heaven be gathered into one place, and let the dry land appear, and it was ſo, God alſo called the dry land earth, &c.* Here a great queſtion offereth it ſelf, hovv ſo great vvaters vvere gathered together, and kept from overſpreading all the land, as they did before, ſeeing they are of a fluid nature, and hovv they can be ſaid to have been gathered into one place, ſeeing there are many great rivers in other places, and the *Caſpian* ſea is divided from the Ocean, having none intercourſe with it, ſo that it ſhould ſeeme, that the vvaters vvere not gathered into one, but into many places, or into tvvo at the leaſt? To the firſt part of this queſtion, ſome anſvver, that the vvaters vvere gathered and are kept together upon heaps by Gods Almighty Power, who did he but withdraw his hand which ſtayeth them, they would ſoon return and drown all the earth again, becauſe, as they imagined, they are higher than the earth, and greater in quantity. And to this end theſe places are alledged. *Pſ.* 104. 6. *The waters ſhall ſtand upon the mountains.* Pſal. 33. *Gathering the waters of the ſea, as it were on an heap.* Eccleſiaſticus 39. *At his word the waters ſtood as an heap.* But thus it muſt be granted, that God doth a continuall miracle, which in naturall things is not to be admitted. For the firſt place alledged, it ſheweth onely, what the ſtate of this world was before this ſeparating of the waters from the earth, as is plain by the words following, for then indeed the waters covered the higheſt parts of the earth, but not ſince, except onely in *Noahs* Floud. Touching the other places, the waters may be ſaid to be gathered on an heap, as it were in

Baſil. in Hexem. Ambroſ. Thom. Aquin. part. 1. quæſt. 69 Zanch. &c.

places

places made low for the purpose, and yet not be higher, than the earth.

Others therefore resolve this question better, that the waters being thinner and so further dilated before, were now made thicker and so made fit to be continued in a lesse room, the earth which before was even, being also hollow in those parts were the water should run, and more high and mountainous about it. And to this is applied that of *Psal.* 104. where it is said, *At thy Word, the Waters flee, the Mountains ascend, and the Fields descend: Thou hast set them bounds, which they passe not, neither do they return to cover the Earth.*

Aug. lib. 1 de Gen. ad literam cap. 12. Bel. in Exem. Rupert. lib. 1. de Trinit & opera episc. c. 34.

It is an errour then, which is held by some that the earth was plain in all parts till the floud; for we doe both read of mountains then, the tops whereof where all covered, and this discourse of the *Psalmist*, is of mountains, as they were made at the Creation; to say nothing of the commodiousnes of hils and valleys for Springs and Rivers, and to make the Ayr more healthful.

The very Situation of the waters to which we are said to go down, evinceth that they are in hollow and low places of the earth. And it is to be noted that the word used here, which is translated *Let them be gathered together*, cometh of *Kava*, from whence the Latines derive their *Cavare*, to *make hollow.*

Psal. 107.

For the gathering of the waters together into one place, it is not so to be understood, as if they should all be concluded together in one, but these waters only which by and by are called the Seas. the Rivers which run here and there in divers parts were left to be continually flowing into the Seas, not being an hindrance, but a furtherance to the fertility of the earth which was by the Lord intended when he said, *Let them be gathered together that the dry Land may appear.* And yet these Rivers and Springs are fed again partly with waters sucked by the veins of the earth out of the Seas, thus waxing sweet, and partly with the rain distilling from the Clouds, as *Rupertus* elegantly setteth it forth saying, the waters were not so gathered into one place, that the earth appearing should be caste out of the wombe of the deep as an abortive, but drawing waters thence unceassantly into all the veins, it sucked the copious dugge of the deep, and receiveth the early and latter rain from heaven ascending thence, and descending again by the Clouds. If by the waters being gathered away from the earth it had been left quite destitute, it neither could have hung together: because without water, which, as glue holdeth the earth together, it would have been as small dust, neither could it have been fruitfull with grasse, corne, trees & plants. the nourishment whereof is the moisture of the earth. Touching the Caspian Sea, which alone seemeth to stand in another place, having none intercourse with the Ocean, *Strabo*, *Pliny*, *Dionysius de situs Orbis*, and *Basil* hold that this Sea hath intercourse with the Artick Ocean: others, as *Herodotus*, *Aristotle* & *Ptolomie* that although in every part it be included with mountains, yet being fed by high rivers, it exonerateth itself into the *Euxine* Sea, *by secret passages within the earth.* Howsoever, it may be said that this *gathering together* into one place is to be understood of all such places as into which God then brought the waters, that they might no longer cover the earth, the dry land thus being counted one place, and the place of the Seas another. And thus the waters which before flowed all over, were brought into a channel, compassing the earth round as a band. Now for the name יַמִּים given to the Seas, the reason is plain, but why the dry land should be called earth, it is not agreed The Hebrew word is אֶרֶץ, which some think cometh of רוּץ *currire* to run because the Seas run round about it, and all creatures go & run continually upon it, some of רָצוֹן *bene placitum* because, it is of the good pleasure of God, that being thus forced from the waters, it is made fit for habitation and fructification; one fetcheth the reason of the name further from the *Caldee* word, whereby the earth is called אַרְעָא *pavimentum* or *solum*, because of the neerenesse of the word אַדְ to it. I subscribe to the second not only because it is made thus of the good pleasure of God, but also because it is such, as that we

Rupert. lib. 1. de Trinit. & ejus oper ca. 34. Non sic in unum locum sunt congregata ut terra apparens sic de utero Abyssi proiceretur ut abortivum: sed indisenenter trahens aquas in omnes venas copiosam fugit abyssi mammam, & ascendentem per nubes rursusque habentem temporaneam & serotinam accipit de cœlo pluviam Herodot. in Clio. Arist. in 2. Meteor. Ptolomis. in Geograph.

The earth why called so.

we and other creatures may be well pleaſed to inhabit upon it, as affording all comfortable things for this life. The Latine word is *terra, à terrendo*, becauſe we tread upon it with our feet, and certainly in giving the name, the expreſſing of the aptneſs for habitation is arrived at, as *Zanchy* hath it.

Zanch Verſe. 11. *Aug. lib.* V. *de Gen. ad. lit.* C. 4.

And God ſaid, let the earth bring forth graſſe, and herb yielding ſeed, and the fruit trees yeelding fruit, whoſe ſeed is in itſelf &c. St. *Auguſtine* giveth a ſtrange interpretation of theſe words, that God only gave virtue to the earth to bring forth theſe things, but that they were not brought forth till afterwards, becauſe Gen. 2. 5. it is ſaid, *when God made the plant of the field before it was in the earth, and every herb before it grew*. For theſe words ſaith he are to be expounded thus; when he put virtue into the earth to produce hearbs & plants before they grew and ſprang up, which was not till afterwards; and the reaſon is by and by rendered, for *The Lord hath not cauſed it to rain upon the earth*, The rain being the means to make thoſe things grow and flouriſh. But it is not only ſaid that God commanded the earth to bring forth, but ver. 12. it is added that the earth did the ſame day bring forth according to his Word. Wherefore *Auguſtine* was deceived by thoſe words of the 2. Chap. the meaning whereof is nothing elſe, but that the earth was void of trees & plants, till God by his Almighty Power, brought them forth before they grew; he ſaid, let them be, and immediately they came forth & adorned the earth; and thus it was provided to feed the Creatures againſt the time they ſhould be made. Touching the things here ſaid, he brought forth, *graſſe and herb*, the word דֶּשֶׁא translated *graſſe*, doth properly ſignify, that which groweth afterwards into a ſtalk, being yet young and tender like *Graſſe*, and the word עֵשֶׂב translated *herb*, the ſame being grown greater even to perfection and the bearing of ſeed, as *Vatablus* hath it, and after him, *Zanchy*. *Thus the Lord ſaith*, in the Parable, that the corn groweth firſt into graſſe, then into an ear, and ſo ripeneth. Hereby then is meant that God made out of the earth, immediately to ſpring up, all ſuch green things as the earth yieldeth even to perfection, which in time are wont to grow up, and bear ſeed, as *corn* and *graſſe*, for that feedeth alſo, and herbs, and flowers of all ſorts.

Vatablus. Zanchy. Marc. 4. 28.

And as he made the earth to bring forth theſe to perfection inſtantly, ſo did he make it to bring forth all ſorts of trees that bear fruit, being at the time full of fruit, ripe & ready for uſe, which fruit hath the ſeed within it

And if it be doubted touching ſuch trees as bear no fruit whether they be not alſo made now, ſome hold that they were, but are not mentioned, it being ſuppoſed that every man would underſtand them as ſubordinate; altho' theſe only which are the principal, and of greateſt uſe at the firſt are named. But haply they did only begin then to ſpring out of the earth being left to grow to more perfection in time. However, it is certain that this degree of the Lord, gave virtue to the earth to produce them, and from thenceforward to the end of the World, to yield herbs and trees growing & increaſing by degrees to perfection, each one according to the kind thereof as they do to this day. And if trees were made at the firſt with ripe fruit upon them, all growing things that yield ſeed were then ſeeded, it muſt needs follow, that the time of Autumn was the time wherein the World was made & ſo the moneth of *September* was anciently the firſt moneth of the year. For had it not been thus, how ſhould man and all other Creatures have bin ſuſteined till things had been grown to perfection: and moreover, God ſhould have herein proceeded otherwiſe, then in the making of all other things out of the earth & waters, as man, fowls and beaſts, ſeeing that there is none that denyeth them to have been made perfect at the firſt, man of ſuch perfection, that he had the wiſdom and underſtanding of a man, & fowls able to fly & to engender, and beaſts in their full ſtrength fit to multiply: Alſo *Toſtatus* therefore ſaith that the moſt ſkilful of the Hebrewes held that God began to make the World *September* 25. and ſo man was made *Sept.* 30. The Sabbath day then was the firſt of *Oct*; and ſo the Six days of Creation being cut off it was

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the firſt of the year, and *October* the firſt moneth, and unto this agreeth *Lyranus*, and *Joſephus*, And the old name of this moneth in the *Caldee* tongue *Thiſri*, ſignifying the beginning, maketh it moſt evident, that this was the firſt moneth. And the ſame is acknowledged by *Jerome*, who ſaith, that in all the eaſt, the moneth *Thiſri*, was counted the firſt moneth of the year. Indeed the moneth *Thiſri* was begun in *September*, and ended in *October*, & therefore it cannot certainly be ſaid what day the World was begun to be made, but onely in one of theſe two moneths. If it be objected that the Hebrews began their year in the month *Niſan*, which anſwereth to our *March*, *Joſephus* ſheweth the reaſon hereof, ſaying, that God appointed *Moſes* to order it ſo, becauſe they were, by a famous deliverance brought out of the Egyptiacall ſervitude; therefore he ſaith, that this ſhould be unto them the beginning of the year. But anciently the moneth *Marſonone*, which anſwereth to our *October* or *November*, was counted the ſecond moneth of the year, wherein *Noah's* floud began. And ſtill, ſaith he, but onely that in regard of feſtival times and ſacred things the moneths are otherwiſe counted, in regard of Fairs and other worldly things, the account was not innovated; but, went ſtill as in times paſt.

And that in Autumn, the year was then reckoned to begin in reſpect of civill things appeareth in that the feaſt of in-gathering the fruits of the earth is appointed to be kept immediately after the ſaid gathering in is ended, which is uſually in *September*, and this time is called the end of the year, & therefore the beginning of the next year muſt needs be yielded to have been then alſo. And that which is brought againſt this, maketh plainly for it, *viz.* that the moneth *Niſan* at their coming out of Egypt is commanded to be counted the firſt month to them. For if they had always reckoned that for the firſt, it ſhould not doubtleſs have been ſo ordained, becauſe they would in courſe have kept it as the firſt, without ſuch an ordinance. Wherefore it is plain that the moneths of the year were otherwiſe counted before that *viz.* from *September* or *October*, &c. And how could this have been ſo, but that even from *Adam*, who knew the beginning of the year, they were counted ſo? Yet moſt of the Ancients held that the Creation was in the Spring time. *Euſebius* ſaith, that it was counted the ſame day that Chriſt roſe again &c. *March* 25. ſo likewiſe *Athanaſius* and *Cyril. Hieroſol. Catech.* 14. *Leo Papa Serm.* 9. *de paſſione Dominè*, *Gregor. Nazianz. in oratione in Novam Dominicam*. *Iſidorus Damaſcen.* *Rabanus* &c. Whereof ſome yet have ſtood for the 15. of the Kalends of *April*, that is *March* 18. the day on which Chriſt ſuffered. And for this time they urge the Ordinance before mentioned that this ſhould be the firſt moneth, and that it is the moſt pleaſant time, and fitteſt for generation, as it is moſt likely the time of the Worlds beginning was. Others again have ſtood for the moneth of *July*; becauſe in *Noah's* time, it is ſaid to have been the 24th day of the 11th moneth, when the Dove returned to *Noah* with a green Olive-branch: For if it were the 11th moneth of the year, when the Olive-tree put forth leaves, which muſt needs be in *May*, for then, ſaith *Pliny*, the Olive-tree and the Vine do wax green: *June* was the 12th and laſt, and then, *July* muſt be the beginning of a new year, and as the year was counted then, ſo it is not to be doubted, but it was counted even from the time of *Noah*. But this is a moſt weak reaſoning, for both the ſame *Pliny* ſaith, the Olive leaves do never fall off, or looſe their green color & if the year be begun in *September* or *October*, who knoweth not but that then & therefore much more a moneth before all trees hold their leaves ſtill? And for the other opinion ſo generally received, the reaſons brought are not ſufficient to weigh againſt that which hath been ſaid for the beginning in Autumn. For ſo ſoon as *Adam* was made, to ſhew that they were in that State, that they are in Autumn, the fruit of the trees in Paradiſe is ſpoken of, any being allowed to him to eat of, but only of the tree in the midſt of the garden. So that either it muſt be ſaid, trees yielded fruit twice a year, in the ſpring and autumn

Exod. 23. 16.

Euſeb. omni modo Hiſtor. Athan. ad qu. 17. Antiochi.

Gerhard Mercator or Chronol.

Plin. lib. 16. c. 25.

tumn, which is not probable in a temperate, or else it was the ordinary time of fruit when the World was first made, *viz. Autumn.* But it may further be demanded here, why all these were made to spring up thus to perfection, there being yet no Sun nor Rain as is said *Gen.* 2.6. which are the ordinary means of producing them. To this *Calvin* answereth well, that God would hereby shew, that although he doth commonly work by means, yet he can, when it pleaseth him, without all means provide necessaries for us, that we may put our trust in him, even when ordinary means of sustentation fail. Now God having made the earth, to bring forth plants and trees of all sorts, it is added, *He saw that it was good*, and finally *God looked upon all that he had made, and it was very good.*

Calvin.

Ver. 13.

A Question therefore offereth itself, whether thorns and briars, and and other hurtfull and poisonous things, were not now brought forth? To this *Basil* saith, that the very thorns of the rose bush were not then, but afterwards added for a punishment of mans sinne. And *Augustine* saith, That for the sinne of man, the earth was cursed to bring forth briars & thorns, not that itself should feel these Thorns, for it is without sense, but that it might set the fault of mans sin alway before his eyes, that he might be admonished to turn from sinne, and to keep God's Commandments; and poisonous herbs were also Created for a punishment of sinne, because man, when he had sinned, began first to be mortall. To the same effect speaketh also *OEcolampadius*, as he could do no lesse upon these words *Gen.* 3. *Briars also and thorns it shall bring forth unto thee*, so that the earth did not at the first, out of its own nature bring them forth, but being accursed for sinne; yet some there are, that affirm these, and all poisonous things, to have been brought forth now, but man had that understanding to know the evil there of, and to eschew it; and to use the good of every creature; there is none but is good for some use, at the least for medicine.

Basil Hexem. Hom. 5. *Aug. lib.* 1. *de Gen. contra Manich. c.* 13.

OEcolampadius

But before that man had sinned, what use had he of medicinal things, being subject to no disease? And wherefore then could these hurtful things have served, and if man being in that state, they could not have been good for any use unto him, how could it have been said, that all things made then by God were very good?

Vers. 14.

And God said let there be lights in the firmament of heaven to divide the day from the night, and let them be for signes & for seasons, and for dayes and years. A question is first made here by Expositors, wherefore the lights of heaven, by whose influence plants and trees do grow, were not made first, but after the earths producing of these? But to this I have answered already out of *Calvin* at vers. 12. and the same answer in effect is made by *Chrysost. Basil. Ambrose, Theodoret, &c.* that God would not make the starres first, altho' more excellent and the causes of growing things, to teach us, that the Sunne Moon, and Starres, are not the only causes producing them, for they were before these, but God, that he alone might be by all nations, adored & worshipped, and not the hoast of heaven; notwithstanding the great Benefits, which we partake of by their meanes. For that men would be apt to fall to idolatry this way, lamentable experience did afterwards teach both in *Jews* and *Gentiles*. But it is further questioned why the Starres were made before other earthly creatures, all things being now made so upon earth, as that they might hereby have been sustained? To this *Theodoret* answereth that the light which then was, could not have been endured by the eyes of the creatures until such time as the piercing force thereof, was abated by distinguishing it into innumerable Starres, it was of so great brightnes. Others that the three last days of the Creation were spent in the making of things which were for ornament, and therefore it was meet, that the heavens which were the chiefe should first be replenished with lights. I do not think that of *Theodoret* so probable; because that light was so farre from being more bright then the light of the Sunne, as it is better compared by others to the light

Quest. 1. *Chrysost. Basil. Ambros. Theodor. Bede.*

Theod. Quest. 16 in. *Gen.*

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in the morning, before the Sunne riſing. For God in making the world proceeded by degrees, every day adding ſomething to the perfection thereof, whereas if the light were more excellent at the firſt: when theſe lights were made, there ſhould have been a declining from that excellency, which was before, which is not to be imagined, but rather contrariwiſe, that the light being leſſe before, was now increaſed. I ſubſcribe therefore rather to the other reaſon, it being moſt meet, that the heavens which have the priority in all things, ſhould have it in the lightſome bodies, wherewith it was to be repleniſhed, before, that the earth was repleniſhed with thoſe, that feed and live thereupon. But it is further demanded, why, there being light before, God ſpeaketh here of lights, as if there had been none hitherto, and what uſe that light after this ſerved for? This hath been already cleared in ſpeaking upon the making of the light, and therefore the Reader may have recourſe again thither *v.* 3. Only it is to be conceived, that ſome parts of the heaven being thicker, and not now firſt condenſated, this light was diffuſed amongſt them all, but chiefly to the Sun and Moon, ſome great augmentation thereof being new made, that it might enlighten all.

Queſt. 3.

To divide the day from the night, &c. and for dayes and for years. How do theſe lights divide day and night, light and darkneſſe, making dayes and years? To this *Zanchy* anſwereth, that by light and day one and the ſame thing is not here to be underſtood, as neither by darkneſſe and night, and that dayes mentioned in the ſecond place, are not to be underſtood, as day in the firſt, becauſe there is a light of the Moon and Starres, and a day, as dayes are called, that make years, conſiſteth of 24 hours, whereas it being divided by the diſtinction of day and night, is ſometimes but half ſo much, ſometime more, ſometimes leſſe, this day being therefore called artificiall, the other naturall. To diſtinguiſh *between the day and the night*, then, ſaith he, is between the artificiall day and night, and *between the light and darkneſſe*, is between that light which is given by theſe lights of heaven by day or by night, and the darkneſſe which is when none of them appear, and by the revolution of the Sun, which is once in 24 hours a naturall day is made, and of ſuch days a year. In all which others conſent with him, but onely in his diſtinction of light and day, and of darkneſſe and night: for theſe words are promiſcuouſly uſed throughout this Chapter, yea it is expreſly noted *verſe* 5. that God called the light day, and the darkneſſe night, and in ſpeaking of the creation of the lights here, when he cometh to repeat the doing of that, which God is ſaid to have commanded to be done, *verſe* 14.15. inſtead of ſaying, to divide betwixt the day and the night, he ſaith, *to divide betwixt the light and darkneſſe*, *verſe* 18. uſing the worlds light and day, darkneſſe and night, as ſetting forth one and the ſame thing, ſo that it is plain, they are not divers but the very ſame.

Queſt. 4.

Zanch. de oper. Dei.

But a greater queſtion is yet behind, what is meant, when he ſaith, *let them be for ſignes and for ſeaſons*? Touching ſeaſons or ſet times, the queſtion is eaſily reſolved. For by the word here uſed מועדים the feſtivall times of the Jews are ſet forth, as the Paſch, New-moons, and feaſt of tabernacles, and accordingly the Pſalmiſt ſaith, *he hath made the Moon for ſet times*. And thus the Rabbines of the Jews expound this word here, but others adde alſo the ſeaſons of the year, Summer and Winter, the Spring and Autumn, and alſo times politically ſet to keep Fairs, and for other meetings about affaires of the Commonwealth: for by the courſe of theſe lights of heavn, all ſet times for any purpoſe are diſtinguiſhed. Touching ſignes, it is more controverted, of what the Sunne, Moon and Starres may be looked at, as ſignes? The judiciary Aſtrologer beareth himſelf hereupon, as a ſufficient warrant, not only to prognoſticate of the weather, but of events, that ſhall happen to men and women by calculating their nativities by the poſition of the heavens, and the aſpects of the planets, and by having reſpect hereunto at the undertaking of any buſineſſe. But herein he hath all Divines that ever wrote, againſt him. For although the ſunne be ſet to rule over the day, and the moone over the night,

Queſt. 5.

Pſal. 104.19. *Rabbini Calvin.*

yet

yet over men he doth not ſay, that they or the ſtarres ſhall rule. Moreover the vanity of the Aſtrologer in this matter appeareth in that in one minute, they acknowledg ſuch variations to be in the poſitions of the heavens, as that he, which is born this minute ſhal be moſt fortunate, but he, which is born the next, moſt unhappy, ſeeing ſo ſmall a point of time, may eaſily be miſtaken, as *Baſil* reaſoneth. He, that wil, may read both *Baſil* more at large, and *Ioan. Vicus Comes Mirandulæ*, who hath written twelve learned books againſt this Aſtronomancy. Now as the Caldean and Aſtrologer, who by the ſtarres taketh upon him to divine of mens deſtinies, go too farre, ſo there are ſome that on the contrary ſide ſtreighten the ſignifications of the ſtarres too much, ſaying, herein they are ſignes, in that the ſunne being nigh ſetting ſheweth, that night is neer, and when the riſing thereof approacheth, that day is near, and when it cometh towards us, that the ſpring and ſummer are neer, and when it is going from us, that autumn and winter approach. But I rather hold with them, who underſtand the ſtarres to be ſet for ſignes, not onely in theſe reſpects, but that hereby we might conjecture of the weather, that ſo buſineſſes of husbandry may be ordered accordingly, and ſomtimes of judgments imminent, and of the laſt judgment, to be ſtirred up to repentance, and ſometime of mercy and grace approaching. For touching the weather, our Saviour Chriſt himſelf, alloweth by the Sunnes appearing red and clear at the going down, or red and lowring at the riſing together fair or fowl weather to be ſignified hereby. And for judgments, the Sunne being contrary to the courſe of nature in the eclipſe, when Chriſt ſuffered, and both Sunne and Moon three dayes together in Egypt, were certain ſignes of Gods anger: for mercies the Sunne and Moon ſtanding ſtill in the days of *Joſhua*, the Sunne going back upon the dyall of *Ahaz* in the dayes of *Hezekiah*, and the ſtarre appearing to the *Magi*, when Chriſt was born, were ſignes of Gods great grace and favour. Laſtly, touching the great day of Judgment to come, the Lord ſaith, that ſignes ſhall appear in the Sunne, Moon and ſtarres, and then he biddeth his to lift up their heads with joy, as *Zanchy* hath obſerved, and before him *Baſil*, *Auguſtine*, and *Philo* were of the ſame mind alſo. Now as there are ſignes vulgarly known, as the Sunne or Moon compaſſed about with a circle to be a ſigne of fowl weather, and the Moon being ſharp and thin upon the third day to be a ſigne of fair weather, but contrariwiſe, being obtuſe and thick: ſo there are ſignes known onely by more art and ſtudy to the skilfull, and more experienced, by the riſing of ſtarres; yet, as the weather doth not alwayes fall out, though moſt commonly, according to the ſignes vulgarly known, ſo it doth not according to the other ſignes; for which cauſe they cannot certainly be built upon, it being a thing reſerved to God alone to know certainly, what ſhall come, that the creature might not in any thing be reſpected onely, but our eys might be lifted up to the Creator, and he alone might he worſhipped and ſerved by us. But it is objected, that Aſtrology is condemned as vain, *Iſa.*47.12.13. and *Jerem.* 10. 2. I anſwer, *Jeremy* biddeth, that we ſhould not fear the ſignes of heaven, not meaning, that God did not thereby ſometimes ſignifie judgments to come, but that they had no power to hurt, for which they ſhould be adored, as the Virginians are ſaid to worſhip the devil that he might not hurt them. For when any evill is ſignified to come hereby, it is to be taken, as Gods commination for ſin, to ſtir us up to repentance, being thus aſſured, that either he, with whom it is free to do, or not to do, as by theſe ſignes he ſignifieth, will avert the evill, or provide that it ſhall not be evill unto us. And for that place in *Eſay*, it is plainly againſt the opinion of power being in the ſtarres, whereupon wicked people were ſometimes confident of good to come, although they went on in their ſinnes, and againſt conjecturing of the weather a year before upon imaginary grounds.

This queſtion being thus anſwered, another yet remaineth, whether the Moon and Starres, have any light of their own, or a light only borrowed of the

Baſil. Hexem. *Ioan. Picus Comes Mirand.*

P. Artopæus. *Calvin.*

Zanch. de oper. Dei. *Baſil. Auguſt.* *Philo.*

Object. *Sol.*

Queſt. 6.

the Sunne, becauſe he calleth them all lights, implying, that they are ſuch originally and by their firſt creation, and yet it ſhould ſeem, that the Moon being ſo variable in the light thereof according to the poſition of it in reſpect of the Sunne, being ſometime leſſer, and ſometime greater, borroweth all the light therefrom, and that the ſtarres have their light from the Sunne alſo, becauſe whilſt it ſhineth, they never appear?

Anſw. Anſwer; Many learned Authours hold, that the Sunne onely hath light in it ſelf, but that the Moon and ſtarres borrow their light of the Sunne, as *Albertus magnus, Avicenna, Beda, Plinius lib. 2. cap. 6. Ariſtotle lib. 2. de Cœlo, &c.* But others think that the Starres, which are of the eighth ſphear, being above the Sunne, have a proper light of their owne onely, which alſo ſeemeth moſt probable, becauſe there is none appearance to the contrary. But that the Moon borroweth the greateſt part of the light of the Sun, all conſent, it appearing to be ſo by the great variableneſſe thereof, being ſometime leſſer, and ſometime greater. And whereas it is together with the Sunne ſpoken of, as a light of heaven, for it is ſaid, *God made two great lights*, this is, in reſpect of the light ſhining upon the earth, as *Calvin* ſpeaketh. For *Moſes* was nothing curious in ſetting down theſe things to rude and ignorant people, and therefore he ſpeaketh to their apprehenſion, leaving the ſecrets of Aſtronomy to the more acute and ſubtle to be pryed into, which alſo was the cauſe, why he calleth the Sunne and Moon two great lights; not in regard of their magnitude, the Moon is certainly known to be much leſſe, than one of the fixed ſtarres, but for the light, which cometh in moſt aboundance there-from; and the Moon is much greater to the ſight of the eye, than any ſtarre, becauſe it is by many miles neerer to the earth. Touching the greatneſſe of the bodyes of theſe lights that they are exceeding great all agree, and not as they appear to us being ſo farre diſtant from them. And this common ſenſe evinceth, becauſe if a man from an high mountain beholdeth men or beaſts, they ſeem as little as birds unto him, as *Baſil* reaſoneth. But how great they are, there have been divers opinions. *Anaximander* ſaith, that the Sun is as great as the whole earth, *Anaxagoras* greater then *Peloponeſus*, but *Ptolomie* ſaith, that the proportion of the Sunnes diameter compared to the diameter of the earth, is as 11 to 2, and therefore the body of the Sunne appeareth, if the terms of both be cubically multiplyed, to be as 166 to 1. The Moon is by *Pliny* held to be greater, than the earth, as he gathereth by the eclipſe of the Sunne, whereof that is the cauſe, and *Baſil* ſaith, that it cannot be leſſe than the earth, but others hold that it is no greater than the fourtieth part of the earth, as *Zanchy* ſaith. Moreover the ſtars in the eighth heaven, which be of the firſt magnitude, which are 15 are by Aſtronomers ſaid to be 107 times greater than the earth. But whether *Venus* and *Mercury*, two of the Planets be ſo great as the earth it is by ſome doubted. But to the exact knowledg hereof none can attein. Laſtly, whereas God is ſaid then to have made the Starres alſo, but not in what number, a queſtion may be, how many ſtars there are? But this is a thing not to be found out by mortall man, becauſe it is proper to God to number them all, and as for man, *Abraham* is bidden to tell the number of the ſtarres, if he can, it being promiſed, that his ſeed ſhould be as they in number, that is, innumerable to man. Yet of the fixed ſtars, where this infinite multitude is, there are numbered by Aſtronomers 1022 which are diſtinguiſhed into 41 conſtellations, repreſenting ſo many ſeverall beaſts and other living creatures, and therefore called accordingly 12 in the Zodiaque, 11 in the ſouth, and 18 in the north. But beſides theſe there are a great many more which cannot be numbered. The names of ſome of them are ſet down *Job* 38. 31. *Amos* 5. 8. 2 *Kings* 23. 5. As *Ceſil, Cimah, Mazzaroth*, which we call *Arcturus, Orion, Pleiades, Planets*, by the riſing whereof ſtorms, tempeſts and fair weather proceed.

Avicen. Albertus mag. Beda, &c.

Calvin.

Baſil. Anaximand. Anaxagoras. Ptolem.

Plin. lib. 2. c 11. Baſil Hexem. Zanch. de oper. Dei.

¶ *Queſt.* 7.

Pſal. 147.

Gen. 15. 5.

And God ſaid, let the waters bring forth abundantly the moving creature that hath life, and foul, that may fly in the open firmament of heaven, &c. The Hebrew

Verſe 20.

is a little different, the *creeping creature of a living ſoul*, that is, the creeping things of the water, conſiſting of ſoul and body; for fiſhes, becauſe they have no feet to go upon are called creeping creatures, according to *Heſychius*, their going is a kind of creeping in the waters, and therefore the word uſed is שרץ wich cometh of רץ to run, becauſe the fiſhes creep ſo ſwiftly in the waters, as if they did run, as *Zanchy* hath it. And touching the next words in the Hebrew, they are, and *let the fowls fly in the midſt of the firmament*, whereupon occaſion hath been taken to doubt, whether the fowls were made out of the waters or no, becauſe it is not ſaid, *and the fowls which may fly*, but [*which*] is put in in the tranſlation, as underſtood, it being left undetermined of what the fowls were made, and declared onely, where they ſhould be. Some therefore hold, that they were not made out of the waters, but the earth, which they think is alſo ſtrongly proved, *Chap.* 2.19. *Out of the ground God formed every beaſt of the field, and every fowl of the air*, and *Ariſtotle* numbereth them amongſt terreſtriall creatures, yet both amongſt the ancient fathers, and now moſt commonly it is held, that they were not made out of the waters. Saint *Auguſtine* ſaith, that they were made out of the vapourous part of the water, or air, wherein they fly, which is full of watery vapours, becauſe of the neerneſſe to the water. *Rupertus* likewiſe ſaith, that they were made *ex aquâ tenniori, & nebuloſâ*, And *Calvin* and *Zanchy*, &c. hold the ſame. But *Vatablus* becauſe of that paſſage *Chap.* 2,19. ſaith, that ſome of them were made out of the water, as watery fowls, and others out of the earth. But he attended not to theſe words, *every fowl*, which *Moſes* ſaith, God made out of the ground. Saint *Auguſtine*, and they, that ſtand for the making of the water, ſay, that in *Chap.* 2.19. where the fowls as beaſts are ſaid to be made out of the ground, by ground both earth and water are to be underſtood, as making together one Globe. Or elſe, that thoſe words are not to be underſtood, as if the fowls alſo were formed out of the ground, but thus; when God had formed every beaſt out of the ground, and when he had formed every fowl of the air, it being not ſet forth, out of what the fowls were formed.

Heſych.

Zanch. de oper. Dei.

Queſt. 1.

Cajetan. Catharinus.

Auguſt. lib. 3. *de Gen. ad literam. Rupert. lib. de oper. Trinit. c.* 1. *Vatablus.*

But I cannot ſee, how either of theſe anſwers can ſatisfie, not the firſt, becauſe the ground or earth hath hitherto been ſet forth, as diſtinct from the waters, nor the ſecond; the matter out of which the beaſts were made being declared, when their making is again mentioned, what reaſon can there be, that the matter out of which the fowls were made, ſhould be concealed? For if they were made out of the waters, it had been eaſie to have added, and every fowl out of the waters, which becauſe it is not added, there is no evaſion left, but it muſt needs be yielded to be the ſame with the beaſts, *viz.* the earth. But it will be ſaid, if *Moſes* had not meant, that the fowls as well as the fiſhes were made out of the waters, he would doubtleſſe have ſet forth out of what they were made, as he did in ſpeaking of all other creatures. To this I anſwer; forſomuch as he hath not finally omitted, but taught this *Chap.* 2.19. it is in effect all one, as if he had ſet it down here, as the manner of making woman is omitted in this Chapter, but expreſſed in the next. And indeed why ſuch a repetition of making theſe creatures out of the ground ſhould be made there, a reaſon can hardly be rendered, but becauſe the originall of fowls had not been hitherto declared. If a reaſon be asked, why it was thus deferred, I know none other, but that it is not altogether left untouched in theſe words, *and let the flying fowl fly over the earth, &c.* for here, though obſcurely, the earth is pointed at, as the place from whence the fowls come. And indeed it were ſtrange when as all other creatures live where they were made; if the fowls were made out of the waters, that they ſhould live upon the earth. *Object.* If it be further objected, but why is the creation of fowls ſpoken of together with fiſhes, if they come not from one originall? *Sol.* To this we may anſwer that ſome of them live moſt in the water, and all the reſt for the moſt part in the air, wherein they fly from place to place, and the air and water were at the firſt all one, and therefore it was not unfit in ſpeaking of the

Object.
Sol.
The fiſhes having been ſpoken of by two words coming from one root רוץ שרץ דג the fowls are alſo ſpoken of likewiſe, *volatile volet*, as meaning the creation thereof out of the earth, as of the other out of the water, and therefore a word ſignifying earth is added עוף ועופף על הארץ

the creation of fiſhes, to ſpeak of fowls alſo. Moreover, they are in many things alike, as in levity and agility, and as the one hath finnes, ſo the other hath wings, as the one ſcales, ſo the other feathers, both want ears, and bladders to hold their water and dugs and milk, and their motion is a like very ſwift, the one flying in the air, and the other as it were flying in the water, and to either of them the tail is of great uſe to direct their courſe, and in fiſhes there is ſpawn like unto egges, as egges are in fowls, yet in their fleſh they are altogether unlike, the fleſh of fowls being, as that of other terreſtriall creatures, as their food is from the earth. So that howſoever for their great ſimilitude unto fiſhes, their creation might well be ſpoken of together, yet the ſolidity of their bodies ſheweth, that they came not from the fluid or watery vaporous ayr, but from the ſolid ground. My reverence of antiquity is ſuch, that I am not willing thus to go from common received expoſitions, but the evidence of reaſon herein rather beareth ſway with me, becauſe thus both places ſpeaking of fowls may well be reconciled, but otherwiſe, not poſſibly.

If it be further demanded here, why fiſhes and fowles are made before beaſts? Saint *Auguſtine* anſwereth, that the ayr and water are neereſt and moſt like unto the heavens, and therefore *Moſes* deſcendeth orderly after the narration of the making of heavenly bodies, to tell of theſe. Others that he doth thus by proceeding from things leſſe perfect to the more perfect, firſt, trees and plants being made, which have but a vegetative life, then fiſhes and fowls, which howſoever they be ſenſitive, yet they are not ſo ſenſitive as beaſts, amongſt which many come neer unto man.

Queſt. 2.
Auguſt. lib. 3. de Gen. adliteram.

Zanch. de oper. Dei.

But it is ſingularly added, then *God created great Whales*: why are theſe ſpoken of by name, but none of the beaſts likewiſe, but onely in general? To this it is anſwered, that Whales are the greateſt of all other creatures in this World, whereby the mighty power of God is moſt ſet forth, as *Job* 41. and therefore good reaſon there was, that they above all ſhould be nominated. For in the Atlantick ſea, there are Whales ſeen like great mountains, as both *Baſil* and *Theodoret* have it, ſo that Mariners ſomtimes have thought them to have been little Iſlands. The word uſed for Whales is תנינם, whence the Latine word *Thinni* cometh, and it ſignifieth all very great, both fiſhes and dragons, but here it is taken by all for the greateſt, *viz.* Whales onely. And it is to be noted, that the word *(created)* is uſed, to ſet forth the making of theſe, which is not in ſpeaking of other creatures, but onely of the prejacent matter of all in the beginning of the Chapter, and of man. The reaſon doubtleſſe, is becauſe the power of God did moſt appear in making of the Whales, and therefore to ſet forth an extraordinary act of the divine power, this word is here uſed.

Queſt. 3.

Baſil. Theodoret.

Zanch. de oper. Dei.

Now the fiſhes and fowles being made, it is ſaid, *God bleſſed them, &c.* but vvhen the beaſts and creeping things of the earth are ſpoken of, no ſuch thing is ſpoken of them. What may the reaſon of this be? To this the Hebrevv Rabbines anſvver, that hereby vvas intimated, that the Serpent ſhould by and by tempt man to ſin, vvhereby a curſe and not a bleſſing ſhould come upon him and all other earthly creatures. Others, that hereby was ſignified the ſuperabundance, that ſhould be of fiſhes and fowls above beaſts and creeping things of the earth, according to the ſignification of the word firſt uſed, when the waters are bidden to bring forth fiſhes, for, as the word ſignifieth, it is is rightly tranſlated, *let them bring them forth abundantly*. *Origen* will have by the firſt word the exceeding great increaſe of their bodies ſignified, and by the other their multiplying: but the firſt word uſed is פרו fructifie (and ſo is the ſame in effect with the other *multiply*) theſe two words being uſed to ſet forth the ſame wonderfull multiplication of theſe creatures. Or elſe it may be ſaid, theſe words of bleſſing are omitted in ſpeaking of the beaſts for brevities ſake, as being underſtood from the former uſing of them ſo little before, or becauſe man being made upon the ſame day, for his excellency above the beaſts, it is omitted in ſpeaking of them, and ſo the more remarkably ad-

Queſt. 4.

Rabbini.

Origen.

ded in speaking of him. But certainly from Gods blessing the beasts have a power to multiply also.

Verse 24. *And God said, let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth, &c.* when the waters were bidden to bring forth fishes, it was said before, let them *bring forth the moving creature that hath life*, but the earth must bring forth the living creature or the *living soul*, as it is in the Hebrew, but hereby is meant the whole *compositum*, consisting of soul and body, and so whether it be read the one way or the other, it cometh to the same, but yet in that the soul is spoken of, as brought forth out of the earth, *Zanchyes* note is true, that the soul of a beast and of other creatures is not, as the soul of man from above, but out of the corruptible earth or waters, as the body, and so when one perisheth there is an end of the other also. But what may be the reason of this diversity in speaking of the creatures brought forth out of the water and out of the earth? It is conjectured, that hereby is intimated more imperfection to be in the fishes, and more perfection in the beasts, which hath been touched before. But why is the beast made the same day with man? *Answ.* Because beasts keep together with man upon earth, as neither fishes nor fowls doe, and some of them are helpfull unto him in tilling of the ground, and for divers other uses. But if beasts be more perfect than fishes, why were they not made first? *Answer*; It hath been already shewed, that Gods order in making all things hath been from the beginning to proceed from things lesse perfect to the more perfect, the rude matter of all being first created, and then distinguisht, &c. But there is also another reason here yielded, it pleased God to replenish the superiour parts of the World, with creatures first, and then the inferiour, first heaven, then waters and lower Region of the ayr, and lastly the earth.

Quest. 1.

Quest. 2. *Zanchius.*

Quest. 3.

Zanch. de oper. Dei.

Quest. 4.

But in speaking of these creatures he calleth them by three names, *beasts*, *creeping things*, and *cattle*. What therefore is to be understood by either of these? *Answ.* The first word in Hebrew is בהמות translated *jumenta*, cattle, setting forth those that are usefull for man, and are made to serve him, being therefore so called *à juvando* from helping, such are horses and oxen, &c. and not onely the tame, but the wild, that live upon grasse, as Hares and Conies, &c. the last word חיה translated *fera*, a wild beast setteth forth those, that live in wildernesses, and are hurtful unto man, but yet to be subdued by him, as Lions, Beares, Wolves, &c. that live upon flesh, the middle word *creeping things*, setteth forth such as have no legs or very short ones, so that their bellies goe upon the ground, as all Expositours agree. Yet *Luther* saith, it may be doubted, whether these differences always hold or no, because *verse* 30. they are all set forth by one word beasts, to whom, as to the fowls, the Lord saith, he had given the green herb for meat, but there is onely one word used, so that this distinction may still hold, where more words are used. But the earth is bidden to bring them forth after their kind. Here then may be a question, whether any such beasts, as come of divers kinds ingendering together were then made; as Mules, that come of an horse and an asse, and the Leopard of a Lioness, and a Libard, and a Lynx of a Wolf and an Hart? To this *Rupertus* answereth, that these creatures are adulterine and begotten besides the course of nature, and therefore were not made at the beginning. In which answer, I cannot see, how any should but rest, because if every beast were made after their kind, there could not possibly be any mixt, comming of two kinds at the first, but this must needs happen in processe of time. Moreover, that God made not these, but that they came of a confusion afterwards displeasing to God, appeareth, because he forbiddeth the coupling of beasts with beasts of another kind, and it is noted, that *Ana* found mules first in the wildernesse many hundreds of years after the Creation. Yet some except here against, saying, that although mules were then found first by *Ana*, yet it followeth not, but they might be from the beginning, and touching that prohibition of the coupling together of divers kindes, that

Luther.

Quest. 5.

Rupert. de oper. Trinit. c. 57.

Levit. 19. 19. Gen. 36. 24.

Pererius.

that this was onely allegoricall, as the not ſowing of ground with divers ſeeds, to ſhew that marriages were not to be made with the uncircumciſed, and not to ſhew the thing in it ſelf to be diſpleaſing unto God. But the firſt reaſon of every thing being brought forth after the kind, is not hereby anſwered, neither is it likely that mules ſhould ſo long a time after have been ſpoken of as ſo rare beaſts, but that they were new, neither had any man ever ſeen any ſuch before. For the allegory in that prohibition of divers beaſts coupling together, I acknowledge it, but yet if God had made any ſuch mixt creatures, I cannot ſee, how the very thing literally underſtood could have been by him forbidden, becauſe he never forbad any thing, but that, which was voluntarily done beſides the firſt naturall courſe for any ſignification. And ſuch alſo were the two other things in the forenamed place adjoyned, the plowing with an Oxe and an Aſſe, and the ſowing of the ſame ground with divers ſeeds: for theſe were things in time invented by men, and ſtrange copulations came from the ſtrange luſts of the creatures. If a queſtion be further made touching Monſters, and ſuch living things, as are bred of corruption, as lice, fleas, flyes, &c. whether there were any kinds of ſuch made at the firſt? Saint *Auguſtine* moveth and anſwereth one of theſe, that ſuch living things, as are bred of the corruption of other things were then made, but not ſuch, as are bred of dead bodies corrupted. But there is a like reaſon of the one ſort and of the other. And therefore *Baſil* without ſuch diſtinction ſaith, not onely the more perfect fiſhes were bred of the waters by Gods command, but alſo frogs, and gnats, &c. But I cannot ſee, how any thing coming of corruption ſhould have a being then, when there was nothing corrupted, but all very good. It is ſufficient, that God put into the creatures then a generative power, to produce ſuch things afterwards when they ſhould be dead or corrupted, ſo that it may be ſaid, they were then potentially, but not actually. And yet the world was not imperfect at the firſt no more then it is now, ſeeing new ſpecies of ſuch things are daily produced. Touching the other about monſters, *Auguſtine* was oppoſed herewith by the *Manichees*, who objected, that all things made by God at the firſt were not good, for theſe were not, and yet God made them, or elſe he made not all things. To this he anſwereth, Monſters cannot be reckoned amongſt thoſe creatures, of which *Moſes* ſaith, that they were very good, becauſe they all were without either the fault of exceſſe or defect, being in all things very perfect, ſo as monſters are not. And therefore it is certain, that they were begotten after the ſinne of man, but not without the will of God, and although they are not perfect, yet both in reſpect of their ſubſtance, and for ſome uſes they are good. For according to their name *Monſtra*, they do *monſtrare* ſhew things that may be profitable for us to know, *viz.* that ſin hath been committed, that we may be moved to repent, and how much we are bounden to God, that when he could have made us ſuch alſo, yet he hath dealt more graciouſly by us, to be ſtirred up to due thankfulneſſe therefore. For in that there are monſters both amongſt men and other creatures, the corruption of man appeareth to be very great, extending it ſelf even to the dumb creatures. If it be ſaid, but thus more kindes are ſtill created, it is anſwered, not ſo, but bodies are daily framed for creatures ſome of one ſort and ſome of another, as it muſt needs be to the worlds end, for monſters are not new kindes of creatures, but the ſame diverſified by exceſſes or defects, or miſplacing ſome members. All things then were made by God, and were neither eternall, as ſome Philoſophers have thought, that the kindes of them were, nor made by Angels, according to others, nor bred naturally out of the earth by vertue of the Sun, as *Epicurus* held.

Queſt. 6.

Auguſt. lib. 3. de Gen. ad literam, cap. 14.

Baſil. Hom. 7. in Gen.

Aug. de Civit. Dei li. 16. cap. 8.

And God ſaid, let us make man in our image, after our likeneſſe, and let them have dominion, &c. Verſe 26.

The dignity of man herein appeareth to be great above other creatures hitherto ſpoken of, that there is a conſultation about the making of him, and in the moſt excellent faſhion, that might be, in the image of God himſelf, more

Man's dignity. *Tertullian. lib. 2 contra Marcion. Homo à Deo conditus eſt, non imperiali verbo ut cætera, ſed familiari manu, blandiente illo verbo præmiſſo, &c. Ambroſ. Hexem. lib 6. c. 6. Docentur ut parvuli, ſerviunt ut famuli, adjuvantur, ut infirmi, verberantur ut timidi, & corriguntur ut ſubditi. Zanchius.* James 3.

more particularly his dignity appeareth firſt, in that God conſulteth about the making of him, ſo as he did not about the making of other creatures, but onely ſaid, let them be, or be brought forth, and they vvere. Man vvas not made of God by an imperiall vvord, ſaith *Tertullian*, but by a familiar hand, that loving ſpeech, being premiſed, *Let us make man, &c.* 2. In that he vvas made after Gods image, and in his likeneſſe. 3. In that all other creatures in this vvorld vvere ſubjected unto him. Saint *Ambroſe* ſaith, that this was mans greateſt dignity, becauſe ſome of the creatures are far greater and ſtronger, then man, as Elephants, Lions, and Tigres, &c. who yet are by man ſubdued ſo, as he ſaith, that they are taught as little ones, ſerve as ſervants, are holpen as weak, beaten as fearfull, and corrected as ſubjects, &c. *Zanchy*, becauſe when Gods ſubjecting of the beaſts to man is ſpoken of, one word tranſlated *jumenta cattle*, onely is uſed, thinketh that the wild beaſts were not made ſubject unto him, but ſheep and oxen, &c as it is *Pſalme* 8. But both experience now teacheth, and Saint *James* affirmeth, that all beaſts are ſubdued by him. So that under this word here all are to be underſtood, though diſtinguiſht into three kindes before. 4. As all creatures were ſubjected unto man, ſo they were brought unto him to be named, it being intimated hereby, of vvhat great naturall knovvledg he vvas, and this bringing of the creatures unto him being, as it vvere an acknovvledgment on their part, that he vvas their Lord and Sovereign, and therefore they ought to obey and ſerve him. 5. Although he vvere made of the ſame earth, out of vvhich the beaſts came, yet it vvas not by being produced, as they, but by being formed, as it vvere vvith Gods hands, a ſoul being breathed unto him vvhich is immortall. 6. His very body alſo was made ſo, as to live for ever, if he had not ſinned. 7. He was ſet in a moſt delectable place, paradiſe, which abounded with all varieties of fruits for food and delight, when as no ſuch proviſion was made for other creatures. 8. He was indued with the ſpirit of prophecy to tell, whence *Evah* was taken, although he ſaw it not. 9. Laſtly, when God hath appeared at any time in any ſimilitude, he hath not been ſeen like unto any other earthly creatures, but like to man onely, this being a fore-runner of the joyning of man unto God afterwards in one perſon.

Queſt. 1.

But here a queſtion offereth it ſelf, to whom God ſpake when he ſaid, *let us make man*; for I ſhall not need to ſay any thing of the order of making him, being the moſt excellent, laſt of all others, becauſe it hath been already ſhewed, that this was done by proceeding from things imperfect to the more perfect, and this indeed addeth more yet to mans excellency, in that, like unto a great Lord, the houſe of this world is made fit for him, and furniſhed with all neceſſaries, before that he is brought into it. Now touching the queſtion upon theſe words, *(let us make man)* the Fathers generally agree, that this was a conſultation held by the bleſſed Trinity, the Father, Son, and Holy Ghoſt, who are herein declared to be three perſons, but becauſe it is ſaid *(after our image)* that they are but one eſſence or ſubſtance. The Jews who will by no means acknowledg the Father and Son in the Godhead, have deviſed other expoſitions, ſaying, that God here ſpake to himſelf, after the manner of great men, who are wont to ſpeak of themſelves in the plurall number, and ſome, that he ſpake to the earth, as out of which the body of man was framed, others that he ſpake to the Angels whom he uſed as Miniſters to make the body of man and other earthly creatures, he onely breathing into him the breath of life. But the laſt of theſe is well confuted by Saint *Auguſtine*, ſaying, if God had ſaid onely, let us make man, it might have been underſtood, as ſpoken to the Augels, but becauſe it followeth *after our image*, and it is a wickedneſſe to believe, that man was made after the ſimilitude of Angels, and that the ſimilitude of God and of Angels is one and the ſame, therefore the plurality of the Trinity is rightly underſtood here, which Trinity yet appeareth to be one God, becauſe it is ſaid, *fecit*, not *fecerunt*.

Auguſt. lib 6. de Civit. Dei, c 16. Poterat illud, faciamus hominem de angelis intelligi, quia non dixit faciam, ſed faciamus, ſed quia ſequitur, ad imaginem noſtram, nefas eſt credere ad imaginem angelorum hominem factum, &c.

And

And Saint *Amb.* ſaith, that God could not ſpeak thus to his ſervants, becauſe it is not to be thought, that ſervants were conſorts with their Lord in his workes, or the workes with their author, and if this ſhould be admitted, that the worke were common to God and angels, yet the image was not common. The Son therefore is to be underſtood, who hath ſaid, *I and the Father are one*, and of whom it is ſaid, being the image of the inviſible God, &c. And touching the body of man, which they ſay was made by the angels, it is expreſly taught, that God made it out of the earth. For the reſt of the Fathers conſenting, that the myſtery of the Trinity is hereby ſet forth; ſee *Rupert. lib. 2. de trinit. & oper. eius. Theodoret quaſt. 20. in Gen. Cyril. lib. 1. adverſus Julianum, Chryſoſtom. in Gen. 1.* And therefore as God ſpake not to the Angels, ſo neither did he ſpeake to the earth, for that were abſurd, that the workman ſhould ſpeak to the dead matter, out of which he meant to frame any thing, nor to himſelf, becauſe man, who hath the uſe of reaſon, ſpeaketh not to himſelf, but to others. And of as little moment is that which *Calvin* commemorateth, that ſome have expounded the word עשה *fiat*: and which *Muſculus* ſpeaketh of, that he ſpake to the four Elements. And hitherto of the conſultation, *Let us make man.*

Ambroſ. Hexem. lib. 6. c. 7.

Coloſſ. 1.

Gen. 2.

Another queſtion followeth about the word, *Adam* tranſlated Man, what it ſignifieth? and whether the ſoul or body of man, or both be meant hereby, and whether man alone, or both man and woman? To this it is anſwered. Firſt, the word אדם *Adam* cometh of אדמה ſignifying red earth, ſuch as the earth was in the firſt purity thereof, as *Euſebius* hath it, who alſo addeth, that man is ſometime called by another name, *viz.* אנוש ſignifying forgetfull, becauſe the reaſonable nature being ioyned to a body is made forgetfull. Being incorporeall it is divine and reaſonable, not onely remembering things paſt, but having through the ſublimity of ſpeculation a precognition of things to come, but being joyned to the fleſh, it is ignorant and forgetfull. This name *Adam* in Greeke conſiſteth, as S. *Cyprian* and *Aug.* ſay, of four letters, ſetting fourth the four parts of the World, α ἀνατολὴν, the Eaſt, δ δύσιν, the Weſt, α ἄρκτον, the North, and μ μεσημβρίαν, the South, and therefore it was myſtically intimated by this name given to man, that his poſterity ſhould inhabit all thoſe parts. But ſeeing this name was not given in Greeke but in the Hebrew tongue, it is better to conceive as others have it, that he was thus called to put him in minde, from whence he was taken, that he might alwayes be humble, and ſubject to his maker. In Greek man is called ἄνθρωπος from the word ἄνω θεωρεῖν to look upward, as *Plato* hath it, and in Latine *Homo, ab humo*, from the ground. Secondly, By the word *Man*, ſome have thought, that the interiour man onely is to be underſtood, becauſe it is ſaid, *after our Jmage*, which cannot be ſpoken of the body, but of the ſoul onely. Thus *Ambroſe*, and *Baſil*, who to prove this opinion, alledgeth ſome places, wherein the inner man is ſpoken of, as 2 *Cor.* 4. *Col.* 3. And of this Saint *Auguſtine* maketh mention, that it was held ſo by ſome, but he confuteth it, becauſe God is ſaid, as to have made man after his own Jmage, ſo to have created them Male and Female, which diſtinction is not in the inner man, and moreover to have apointed his food, which neither can agree hereunto. And yet, as *Auguſtine* ſaith, they that held thus, brought ſome probable reaſon for it, becauſe the making of man is againe ſpoken of, Chap. 2. ſo that it may ſeeme, that here firſt, the ſoule is ſpoken of, and there the body, but who ſo ſhall look into the Text, ſhall ſoon ſee the vanity of this allegation, and that the whole man conſiſting of ſoul and body is meant by man here. Thirdly, Some have held, that by the word *Adam* woman was not meant alſo, but the man onely, but this is eaſily confuted, becauſe it is ſaid, *God created man after his Jmage, both male and female.*

Queſt. 2.

Euſeb. de preparat. Evang. lib. 11. c. 4.

Cyprian. lib. de Sinai & Sion. Auguſt. tractat. 9. 10. in Joan.

Plato in Cratylo de nominum Etymologia. Amoroſ. Hom. 10. in Gen. Baſil. in Hexem. lib. 6. c. 8. Auguſt. lib. 3. de Gen ad literam, cap. 22.

A third queſtion here is, what is meant by Gods image and ſimilitude, and whether the woman was not made after Gods image, as well as the man, becauſe ſhe is elſwhere ſaid to be the image of man, and man the image of God?

Queſt. 3.

God? To this divers anſwer diverſly. Some hereticks called *Anthropomorphitæ*, that man is ſaid to have been made in the image of God in reſpect of his body, having ſuch eyes, hands, feet and other limbs, as he hath, but this is ſo groſſe, as *Calvin* ſaith, that it is not worth the naming, forſomuch as God is plainly taught to be a Spirit, *John* 4,20. Others, as *Calvin* alſo ſaith, holding this image to be in the body, affirm, that to be ſo called, becauſe the wiſdome and power of God ſhine ſo much in the admirable framing thereof, but neither is this right, becauſe by the ſame reaſon not onely man, but the heavens and other creatures ſhould be after Gods image alſo, for in them the wonderfull power and wiſdome of God is no leſſe ſhewed, then in making mans body with the lineaments thereof. The ſoundeſt expoſitours therefore hold, that man is ſaid to be made after Gods image, not in body, but in ſoul, and yet not in ſoul onely, becauſe that is not man, but both in ſoul and body, whereof man conſiſteth, the ſoul underſtanding and doing acts of righteouſneſſe by and through the Organs of the body. So *Zanchy*, who further addeth that the body of man repreſenteth the manifold vertues of God in the members thereof, as mans eyes repreſent Gods providence, his hands and arms his ſtrength, and forſomuch as mans hands build and plant, and do all the wonderfull works of Architecture, and Husbandry, he may be ſaid herein to be the image of the great Creatour of all things. Yet properly in ſoul only, man is the image of God, in body ſignificatively as the members thereof, and the frame of it is a ſigne of the divine attributes. Thus *Baſil* and *Ambroſe* acknowledg that there is in mans body a certain property, *viz.* the erect figure thereof, which repreſenteth an heavenly God, being herein adopted to ſuch a ſoul, as ſhould always be lifted up to things above, and to ſeek them. And *Auguſtine* ſaith, that our body is ſo made, that it ſheweth us to be better than the beaſts, and like unto God.

Calvinus.

Baſil. in Gen. Hom. 10. *Ambroſ. Hexem. lib.* 6. *c.* 8. *Auguſt lib. de Gen. contra Manich. c.* 17.

Touching the two words here uſed image and ſimilitude, they greatly differ. For ſome will have onely one and the ſame thing meant hereby, the word ſimilitude ſerving to expreſſe further what is meant by image. Thus many of the Ancients, as *Zanchy* ſaith, and *Calvin* denyeth any difference to be betwixt image and ſimilitude, and *Vatablus* ſaith, that the adding of theſe words after our likeneſſe, is no more in effect, but moſt like unto us. Their reaſons are firſt becauſe the ſame thing being ſpoken of again, one word onely is uſed *verſe* 27. ſo *God created man in his own Image*, and not in his own image and ſimilitude. Secondly, becauſe the creation of man being elſewhere ſpoken of, he is ſaid to have been after Gods image onely, as *Gen.* 9. 6. 1 *Cor.* 11. *Eccleſiaſticus chap* 17. *Coloſ.* 3. *Epheſ.* 4, *&c.* but *Gen.* 5. 1. onely after Gods likeneſſe. To this *Zanchy* anſwereth, that when one of theſe words is afterwards uſed, the other is neceſſarily to be underſtood *ſynecdochicè*, one onely being uſed for brevities ſake. For as *Auguſtine* ſaith, to affirm any word in Scripture to be idle is blaſphemy. And therefore both he diſtinguiſheth betwixt image and ſimilitude, and ſo doth *Baſil. Hom.* 10. *in Gen.* and *Origen. lib.* 3. περὶ ἀρχῶν *c.* 6. and *Ambroſe Hexem. lib.* 6. *c.* 7. *Gregor. Niſſen. Hom. de creat. homin. Euther. Victorinus, Theodoretus, &c.* Now the difference held to be betwixt image and ſimilitude by all theſe famous Expoſitours, is, that the word image ſetteth forth the reaſon and underſtanding of man, wherein, he is alone the very image of God, other terreſtriall creatures wanting a reaſonable ſoul, but he onely having it. R. *Moſes Maimony* ſaith, the excellent reaſon and knowledge found in mans ſoul, is the forme of man, and therefore it is ſaid, (*let us make man after our Image*) R. *Menahem*; it is thus ſaid of man for the underſtanding mind, that is in him, ſuch as is not in any other earthly creature, and *Proclus*, the mind that is in us is the image of the firſt mind. The word *ſimilitude* ſetteth forth the gifts and graces ſpirituall, wherewith he was by his creation indued, he being perfectly righteous and holy, and ſo like unto God who is moſt holy. But againſt this it is objected, that the word *image* doth rather ſet forth righteouſneſs and holineſs, becauſe it is thus expounded being afterwards ſpo-

Zanch. de oper. Dei.

Auguſt. quæſt. in Deut. qu. 4 *Origen. Baſil. Ambroſ. Greg. Nyſſen. &c.*

ken

ken of. *Epheſ.* 4. 24. *Coloſ.* 3.10. and therefore this diſtinction cannot ſtand. To this I finde not any thing anſwered, but only, as the fathers before alledged, ſo *Rabbi Moſes Ægypt. lib.*1. *cap.*1. affirmeth the foreſaid diſtinction, that *image* ſetteth forth the ſubſtance of the ſoul, and *ſimilitude* the vertuous qualities, alledging ſome paſſages of holy Scripture to prove this difference, and ſo likewiſe *Damaſcen.* For mine own part, I cannot ſee how any thing can be anſwered, and therefore by *image* I would rather underſtand mans ſpirituall gifts and graces, and by *ſimilitude* his reaſon and underſtanding, and ſo the meaning may wel be rendered thus, let us make man, who may repreſent our purity and holineſſe, yea, and that not being ſenſible onely, and ſo ignorant, as other earthly creatures, but wiſe and reaſonable, and having a ſoul immortall, that in all things he may be as like unto us, as a creature can be to the Creator, that in him our holineſſe and wiſdome may be beheld and reverenced, when all other creatures do ſubmit unto, and are ruled by him. Touching the woman, it is plain, that as the man, ſo ſhe alſo was created after Gods image. Thus *Auguſtine lib.*12. *de Trinit. cap.*7. and *Baſil. Hom.*10. *in Gen.* whereas the Apoſtle calleth her the image of the man then, it is not to be underſtood excluſively, as though ſhe were not the image of God alſo, but in ſome ſecondary reſpect. Both man and woman were made after Gods image in a primary reſpect, *viz.* as his image ſtandeth in holineſſe and righteouſneſſe, in wiſdome and underſtanding, and in the immortality of the ſoul. But in a ſecondary reſpect, as the image of God ſtandeth in principality and rule, the man alone is Gods image chiefly, becauſe although the woman hath alſo dominion over the creatures, yet being weaker, neither doth ſhe ſo rule over them as he doth, neither is ſhe equall, but inferiour to the man, as being made out of him and for him, as all things were of God and made for him. Some there are, who have ſtood for man his being Gods Image in reſpect of the three perſons in the Godhead. For in reaſon he may aptly be ſaid to repreſent God the Father, in ſpeech, that cometh from this reaſon, God the Sonne, who is the Word; and in love, God the Holy Ghoſt. So *Auguſtine lib.*1. *de Trinit.* But this is rejected, as being beſides the ſcope by *Calvin.* *Theodoret* labouring much to finde out, what is Gods image, concludeth, that becauſe it muſt be ſomewhat in man, which is not in the woman, nor in any other creature, that it is uncertain. And *Epiphanius*, that it is not knovvn, in vvhat part this image is. But of all others, the *Rabbines* of the Jews have ſpoken upon this moſt fooliſhly, ſaying, that man is ſaid to be Gods image, becauſe as God filleth all the World, ſo the ſoul filleth all the body, as one God is over the vvorld, ſo one ſoul is over the body, as God is not defiled with any filthineſſe of the world, ſo the ſoul is not defiled with the filthineſſe of the body, and as God ſeeth all things, but is ſeen of none, ſo doth the ſoul: for all theſe agree to the ſoul of a beaſt alſo. Laſtly, there is another opinion recited and confuted by Saint *Auguſtine*, that by image and likeneſſe here is meant the likeneſſe of the Sonne of God, taking fleſh, after which they thought, that the firſt man was made, and ſo much the rather, becauſe he is ſaid to be the image of the Father, and as man is here ſaid to have been made after Gods image, ſo 1 *Cor.* 11. he is ſaid to be his image alſo. But Chriſt is not onely called the image, but the ſubſtantiall image of the Father being coequal and coeternal with him. That man was not made like unto the Son in his humanity appeareth, becauſe it is ſaid in the plural number, *after our image*, the whole Trinity being meant, not in the ſingular *after thy image.* Hitherto *Auguſt.* And of Chriſt made after the likenes of one of us men, we do ſomtimes read, but of man made after the ſimilitude or likenes of Chriſt never.

Queſt. A fourth queſtion followeth, becauſe having ſaid, *So God created man in his own image*, it is added *in the image of God created he him*, and *male and female created he them*, why the ſame thing is thrice repeated? *Anſwer*, This is not doubtleſſe without a myſtery, the meaning is, that God the Father, God the Son, and God the holy Ghoſt created man, and not one Perſon onely, the three

*R. Moſes Ægypt. Damaſcen. lib.*2. *cap.*29.

Auguſt. Theodoret.

*Epiphan. hær.*70. *Raboini.*

*Auguſt lib.*7. *de trinit. c.*6. *Non a ſolis patris, ſolius filii aut ſolius S. Spiritus ſit homo, ſed ipſius trinitatis. Non enim ait ſi loquens, faciamus hominem ad imaginem tuam aut meam ſed pluraliter ad imaginem & ſimilitudinem noſtram aquâ pluralitate S. S. ſeparare quis audeat?*

Verſe 27. *Zanch. de oper. Dei.*

three Perſons being yet declared to to be one, in that a verbe of the ſingular number is here joyned with a nowne of the plurall.

Queſt. 5. Verſe 28. Job 41. A fifth queſtion is, whether the dominion of all worldly creatures was here given to man without exception, becauſe the Whale, called Leviathan, ſeemeth to be excepted, and how the caſe ſtandeth with man ſince his fall in reſpect of this Dominion? *Anſwer*, Some have held, that although the fiſhes are here given to man to rule over, that the Whale is not ſubjected unto him, nor the wilde beaſts. So *Theodoret*, that all creatures are not here meant, but ſuch, as were made for mans vſes, as fiſhes, and tame beaſts, and creeping things for medicine, and not the Whale, or wilde beaſts, which neither are mentioned therefore *Pſalm* 8. and unto *Theodoret Zanchy* ſubſcribeth herein. But *Baſil* contrarywiſe ſaith, in ſpeaking to man, ſeeing ſuch force of reaſon piercing into, and overcoming all things is beſtowed upon thee, how ſhouldeſt thou not have power of ruling over the Whales alſo? I have ſeene the admirable cunning, and witty art of men in taking theſe Whales. So that the creatures which through their naturall ferity are not tamed, are through neceſſity compelled to ſerve man their Emperour. Whence it is plaine, that God hath given a power unto man to rule over all other creatures, and that the very Whales and other Monſters of the Sea, which are terrible to be named, are ſubject to the rule and dominion of man. Hitherto *Baſil*; to whom I rather aſſent, not doubting, but that by fiſhes Whales alſo are to be underſtood, and by beaſts, wilde beaſts, as well as tame. For both through his reaſon and underſtanding man is able to maſter any of them, and experience teacheth the ſame, when as they are often times taken by him. And to put this out of all doubt, Saint *James* ſaith, that *every kinde of beaſts, birds, and things in the Sea are tamed by man*. Touching the difference of mans dominion over the creatures before and after ſinne, it is generally held, that although by ſinning the image of God in man was defaced, yea loſt in reſpect of that, wherein it principally ſtood, *viz.* Righteouſneſſe and Holineſſe, and the knowledge of divine things: yet in reſpect of naturall reaſon, it remaining, he hath dominion ſtill over the creatures of all ſorts, although not in ſuch ample manner, as he had at the firſt. For then it is to be held, that they did voluntarily obey him, yea thoſe, that were moſt fierce and wilde. For God brought all ſorts to *Adam* to be named by him, implying his Lordſhip over them, and how at his naming of them or ſpeaking to them by name they ſhould be obedient. Of this obedience there have been ſome inſtances ſince, as when all ſorts of creatures lived with *Noah* in the Arke and were ſubject unto him, when the Ravens came ſo familiarly to *Elijah* to bring him food, and the Beares came out at the curſing of *Eliſha*, and deſtroyed the 42 children that mocked him. It is true, theſe things were done by miracle, and rarely, but before ſinne it is moſt probable, that it was ordinarily ſo. If it be ſaid, the creatures had not the reaſon to come and do ſuch obedience to man. I anſwer, God, that made ſome ſo obſequious, as we ſee ſtill by experience, as Dogs, and Cats, &c Did make them all doubtleſſe ſuch at the firſt, that they did not flee away, but came about man, and fawned upon him, and in their kinde ſhewed their willingneſs to yeeld him obedience. But man having diſobeyed God, as it was juſt, his dominion over the creatures became more laborious and difficult, and inſtead of voluntarily ſerving him, many of them now are become hurtfull to him and are ready to make a prey of him. He hath indeed a rule and dominion over them ſtill: for this is eſtabliſhed again, *Gen.*9.2. But his rule is not now ſo large, and with great travaile and paines. *Hugo de Sancto Victore* ſaith, that God hath taken away the dominion of man over two ſorts of creatures, the greateſt and fierceſt, as Lions, Tigers, &c. And the leaſt, as Flies, Fleas, &c. Which cannot be tamed, by the one giving him to underſtand, that he is deprived for ſin of his excellent power of domination, and by the other, how vile and baſe he is now become. Yet *Chryſoſtom* obſerveth, that God hath even in this particular dealt graciouſly with man, in that he hath not withdrawn from his

Theod. in Gen. quæſt. 20.

Baſil. in Gen. Hom. 10.

James 3.7.

Object.

Hugo de Sancto Victor. annot. in Gen.

Chryſoſt. hom. 12. *in Gen.*

his obedience thoſe creatures, whereby he might have profit, but onely ſuch, as did ſet forth the excellencie of his power, thoſe, whereby he might have profit, helpe, ornament or delight, being ſtill left unto him, as Sheep, Oxen, Horſes, &c.

Verſe 29.

And God ſaid, behold, I have given you every herb bearing ſeed, which is upon the face of all the earth: and every tree, in which is fruit, to you it ſhall be for meate. 30 *and to every beaſt, &c.* *Beda* gathereth from hence, that before the fall of man, as no herbe was venemous, ſo no tree was without fruit: but this laſt was plainly an errour, becauſe ſome trees are naturally barren, yea and ſuch, as were in Paradiſe, as the Firre tree, the Cedar, &c. commemorated, *Ezech.* 31. And therefore to intimate ſo much in the Text, it is ſaid, *in which is fruit.*

Beda Hexem.

Queſt.

But a great queſtion here doth juſtly offer it ſelf, whether man might not eate fleſh at the firſt, but Hearbs, Seeds, and Fruits onely. And becauſe the other creatures are confined to hearbs and ſeeds, whether ſuch of them, as live now upon fleſh, were otherwiſe ſuſteined then, as Lions, Beares, Wolves, &c. Touching either of theſe divers Expoſitours are of divers opinions. Some thinke, that although hearbes and ſeeds and fruits onely are named, when mans food is appointed unto him, yet for ſo much as fleſh is not forbidden, and a dominion over the creatures to uſe them, as he thought good, was given unto him, he might at his pleaſure make food of that alſo. And they argue from this, that Sacrifices were to be made of the creatures, ſome part of which was to be eaten, and likewiſe that they were to be killed, that they might have their skins for clothing, wherefore it is moſt probable that they ate their fleſh. So that God in appointing theſe things to be eaten, did but appoint their ordinary food, there being a liberty to uſe fleſh for food alſo, when man ſhould thinke good. But others hold, that ſeeds and hearbs and fruits were mans onely food till the flood, becauſe none but theſe are mentioned and an expreſſe allowance is given to eate fleſh after the flood, as theſe things. Thus the Fathers generally, and moſt new Writers of all ſorts. And it ſeemeth to have been an ancient received opinion, by that which old Poets have left written, As *Boetius*. The former age was content with the faithfull fields, and ſatified their hunger with the Acorn, when they had faſted long. And *Ovid*; Men were content with meat growing without forcing, they gathered the fruits growing in mountainous places, and thoſe that grow upon thornes, &c, *lib.* 1. *Metamor.* And it ſtandeth with good reaſon, that man ſhould feed then onely upon ſuch things, they being ſuch as might well ſuffice nature, and moſt pleaſant at the firſt, and mens bodies being ſtrong and healthfull, and this was a moſt ſimple diet, and ſo moſt fit to be appointed at the firſt to rebuke the luxury of after times. Some alſo yeeld this for a reaſon, that man not being uſed to the ſhedding of blood might be better preſerved from murther. But this reaſon is weake, becauſe beaſts were killed for Sacrifice, and to have their skins for apparrell, and therefore *Cain*, the very firſt man borne into the World, fell into this damnable ſinne of murther. The reaſons before rendered therefore are beſt, and that the creatures not being killed up at the firſt, might the better be multiplied upon the earth. After the flood mens bodies grew weaker, and it is generally thought, that neither herbes nor waters were ſo wholeſome as before, but more corrupt through that Deluge, and therefore fleſh was now allowed to be eaten, and whereas waters were their onely drinke before, vines were now planted; that they might have wine for their infirmity. Yet it is not to be doubted, but that *Noah* and his ſons did forbear the killing of beaſts to eat for a time, that their increaſe might not be hindered. *Calvin* thinketh it beſt to ſuſpend, and not to determine this queſtion.

Muſculus.

Baſil. Beda, Damaſc. de fide orthod. lib. 2. c. ultim. Zanch. Gen. 9.

Boet. lib. 2. de de conſol. Philoſ. *Fœlix nimium prior ætas contenta fidelibus arvis,*
Nec inerti perdita luxu, Facili quæ ſera ſolebat, jejunia ſolvere glande.

Zanch. de oper. Dei Gen. 4.

Calvin. Thom. Aquin. part. 1. *q.* 96. *artic.* 1. *Cajetan.*

Touching beaſts, that now live upon fleſh, ſome alſo thinke, that they did ſo at the firſt, becauſe the nature of a creature is alwayes the ſame, and that when God aſſigned hearbs and ſeeds for the beaſts to feed upon, he meant not all beaſts. But this is contrary to the Text, ſpeaking of all, wherein was the breath of life, and howſoever creatures never alter from their ſpecifical nature,

yet they may alter from their individuall, uſing ſuch food at one time, as they uſed not at another, as children, who at the firſt are nouriſhed with milk, and eat no ſolid meat, yet afterwards they eat it. Others therefore more probably hold, that even thoſe beaſts that ſince have lived upon fleſh, and birds alſo, lived then all upon ſeeds and herbs, and that this diſcord and malignity of nature came upon them afterwards, ſince the floud, one bearing a kind of hatred to another, and ſo preying upon it, and tearing and eating the fleſh thereof. And this opinion hath both the preſent text plainly for it, and even at the time of the floud it muſt needs be yielded to have been ſo, becauſe all ſorts of creatures earthly living with *Noah* in the Ark, were ſuſteined without eating fleſh, for otherwiſe their number, being ſo few of each kind taken in, would not have ſufficed, ſee alſo for this *Eſa.*11.7. and *chap.*65.25. The clauſe of all added. *And God ſaw all that he had made, and it was very good*, ſerveth to ſhew that all things being approved of God, we ſhould not preſume to queſtion any, whether it be good or no. And whereas they are ſaid to be *very good*, which is more than hath been ſpoken hitherto, it is by reaſon of their perfection: ſo *Calvin.*

Beda. Baſil. Joſeph.lib.1. Iud.Antiq.

CHAP. II.

Verſe 1. THus *the heavens and the earth were finiſhed, and all the hoaſts of them.* This repetition may ſeem to be ſuperfluous to tell the ſame thing over again, but indeed it is to very good purpoſe, both to meet with ſuch as have held, that the world and all things therein were made in a moment, for ſix dayes were ſpent in the making thereof, and to give us occaſion more ſeriouſly to conſider of theſe works of God, who are ready ſlightly to paſſe them over, as *Oecolampadius* ſaith, and if God now had perfected his Heaven and Earth; in vain do Philoſophers diſpute of more Worlds. And laſtly, to ſhew that the World was now perfected on all parts, there being nothing wanting to the perfection thereof. And therefore the words may be read thus, *the heavens and the earth were perfected, &c.* the moſt wiſe Worker made all things in ſo great perfection, that there was nothing now wanting, that could be deſired; ſo *Ferus.* And according to this number of ſix dayes, ſaith R. *Elias*, the world ſhall continue ſix thouſand years, two thouſand empty, without the promiſe to *Abraham*, two thouſand under the Law, and two thouſand under Chriſt, and for our iniquities they that are paſt of theſe, are paſt: ſo that by his account the time of Chriſts coming is paſt long agoe. Touching the next words, *and all the hoaſts of them. Fagius* ſaith, that the Hebrews by the hoaſts of heaven here underſtand, the Sun, Moon and Stars, Angels and mens ſouls, by the hoaſts of the earth, man and all beaſts, and fowls, and growing things, which are ſo called, becauſe by theſe God doth his mighty and powerfull acts, as a King by an hoaſt of his men, in which regard, God is often called the Lord of Hoaſts. And not much different herefrom, *Chryſoſtome* ſaith, that the Sun, Moon and Stars are the hoaſts or ornaments of heaven, and trees, plants and other creatures here below, the ornaments of the earth. In the Septuagints tranſlation, πᾶς ὁ κόσμος αὐτῶν, the ornament of them.

Oecolamp.

Fagius.

Chryſoſt.hom.5. Perfecta eſt terra propter habitationem noſtram in hoc tempore, & cœlum propter futuram vitam. Præter hæc duo, nihil eſt quod amplius expectes. Ferus.

And on the ſeventh day God ended his work which he had made, &c. The Septuagints, whom alſo *Chryſoſtome* and ſome others follow, read it thus. *And on the ſixt day God ended his work*, fearing peradventure, leaſt if it be read upon the ſeventh day, it ſhould be thought, that he did ſomething upon it. And one indeed gathereth hereupon, that God made the woman the ſeventh day. But this is plainly contrary to the expreſſe text before, *God created man, male and female created he them.* The meaning is nothing elſe then, but that God on the ſeventh day ceaſed from doing any more towards the perfecting of the world, all that was to be done, to this end being fully performed upon the ſix dayes. Some labour otherwiſe about the reſolving of theſe words, as

Verſe 2. *Catharinus. Zanch. de oper. Dei.*

Fagius

Fagius ſheweth, and *Vatablus* as the Hebrews, who ſay, that at the inſtant of the beginning of the ſeventh day God finiſhed all his works, or the ſeventh day beginning to appear, or before the ſeventh day. But the former ſolution is moſt plain, to make an end of working, being nothing elſe, but to break off, and to work no more. And therefore *Jerome*, who ſeemeth to have underſtood the words otherwiſe, as if God had done ſome work upon this day, argueth without a ground, when as he reaſoneth from hence againſt the Jews ſtrict reſting upon the Sabbath, ſaying, Here now we ſhall ſtreighten the Jews, who glory of the reſt of the Sabbath, becauſe in the very beginning it was broken, when God wrought upon the Sabbath, finiſhing his works therein. For the very adding of theſe words, *(which he had made)* ſheweth that all things were made before, and ſo doth the hiſtory preceding Chap. 1. and this, that he is ſaid now to have reſted, reſting and working being oppoſite. And *Exod.* 20. it is expreſly ſaid, *in ſix dayes the Lord made heaven and earth, the Sea and all that in them is.* Touching Gods reſting, it is ſpoken, according to the manner of men, not that he with all theſe great works was wearied, but that thenceforth he wrought no more. And he is ſaid to reſt, as an example to us men, ſhewing what we ſhould doe upon the ſeventh day, and what we ſhall do after the ſix dayes of the worlds durance ended, we ſhall keep an everlaſting Sabbath in heaven. Yet this reſting of God is not to be underſtood, but as it is here limited, *from all the works that he had made*, that is, ſo that after this time he added nothing to make the world more perfect, becauſe it was fully perfected in ſix dayes. For he worketh ſtill always, *John* 5. 17. in governing, upholding, and in making the creatures prolificous, and to multiply upon the face of the earth. Touching his ſanctifying of the ſeventh day, and bleſſing it. This was by ſeparating it from common uſes, from travail and labour in worldly works, which were to be done upon all the ſix dayes, and making it more excellent than them, as it is more excellent and of more honour to finiſh a work, then to be doing in it: ſo *Theodoret*. How excellent this day became hereby, appeareth, becauſe the Law was continually read upon this day, double ſacrifices were offered, poor ſervants and beaſts had reſt from their hard labour, the other dayes of the week were all denominated herefrom, as firſt and ſecond of the Sabbath, &c. after the ſimilitude of this day, the ſeventh moneth had in it an holy convocation, at the end of ſeven weeks was *Pentecoſt*, the ſeventh year was holy, and ſeven times ſeven years being expired, there was a *Jubilee*, by ſeventy weeks, the coming of the *Meſſiah* is ſet forth, and the number of ſeven is upon many other occaſions ſpoken of as ſacred. Thus *Euſebius*, *Beda*, *Clemens Alexandrinus Auguſtine*, &c. But here a queſtion is made, whether the ſeventh day were to be kept holy from the time of Creation, or onely from the time of the commandement given upon Mount *Sinai*? To this ſome anſwer that theſe words are put in here by the way of anticipation, the time, when this hiſtory was written by *Moſes*, being the time of giving the Law, untill which they hold, that men were not tyed to keep a Sabbath. Thus *Beda*, *Juſtinus*, *Euſebius*, *Tertullian*, *Cyprian*, and *Toſtatus*. And there be ſome arguments, which ſeem to confirm this. Firſt, becauſe the labour, that man took in the ſtate of innocency being eaſie, and little troubleſome to him, he had no need of a day to reſt upon. Secondly, Becauſe it is not probable, but that he would then daily without any appointment of a time peculiarly give himſelf to divine contemplation. Thirdly, Becauſe if the Sabbath had been then inſtituted, all men ſhould have been tyed unto it, whereas neither the Gentiles kept it, nor the holy Patriarks, that we can read of. Fourthly, In the commandment afterwards given *Exod.* 20. no mention is made of the practice of the Patriarks herein. Laſtly, it is a thing generally held by Divines, that *Adam* had but one precept given him at the firſt. Yet others hold, that the Sabbath was now appointed, and that all times and ages were bound from the beginning to keep holy one day of ſeven. And *Zanchy* goeth furtheſt of any, ſaying, that he doubted not, but

Fagius.
Vatablus.

Hieron. de tradit. Hebraicis.

Auguſt. lib. 4. de Gen. ad literam, ſaith that God reſted, when he made the creatures to reſt.
Calvin.

Verſe 3.
He bleſſed the ſeventh day & hallowed it
The ſecond word here expreſſeth the firſt. This was the bleſſing of the ſeventh day, to ſet it a part for holy exerciſes.
Theod. quæſt. 21 in Gen.

Dan. 9.
Euſeb. lib. 13. de præpar. Evang. cap. 7.
Clem. Alex. Strom. 6.
Beda Hexam.
Auguſt. lib. 1. de civ.

Queſt.
Whether the ſeventh day was now appointed to be kept holy.
Euſeb. lib. 1. hiſt. c. 4. Juſtin. ad Dialog. cum Typh. Tertul. Cyprian, Toſtatus. Calvin, Vatablus, Pagninus, Zanch. Cathari

but the Son of God did upon this day put upon him an humane ſhape, and converſed with our firſt Parents, inſtructing them in all divine knowledg, and touching the future happineſſe. For mine own part, although I dare not ſay with *Zanchy*, that the Son of God did ſo, yet our firſt Parents kept the Sabbath day, becauſe the reaſon of keeping it concerned them from the beginning as well as after the giving of the Law; *God reſted, and bleſſed and hallowed it.* For when was this bleſſing of this day, but at the beginning, at the very time when God reſted? And if ſo, how can it be ſaid, that it was not to be obſerved til two thouſand years after? For when God ſeparateth any thing, as holy, from thence forward, it hath always been uſed to be ſo accounted. Moreover to ſhew, that this day was not then firſt ſet apart for the worſhip of God, when the Commandement was given, but long before; it is begun with this word *Remember*, as having reference to a former inſtitution. And *Exodus* 16. the Sabbath is kept before the giving of the Law, which was not till *Exodus* 20. To the reaſons brought then to the contrary, I anſwer, that although *Adam* in Paradiſe had no need of a reſting day for his eaſe, or for divine contemplation, yet he being ſet upon the ſix dayes to work in the garden of *Eden* and to dreſſe it, there could not ſo fitting a commemoration have been made of Gods reſting from the works of Creation without appointing one day ſpecially for this purpoſe, neither could this bleſſed day have been ſo worthily kept, as by reſting from all works upon it, and not doing ordinary works of dreſſing the garden in part, and in part meditating upon divine things, but by being wholly ſequeſtred from all manuall works hereunto. Again, the Lord in appointing this Sabbath had reſpect, not only to mans preſent happy eſtate, but to that which he ſaw, he would ſoon fall into, when it ſhould be moſt needull. For the example of the Gentiles and Patriarks alledged, I doubt not, but howſoever no mention is made hereof in the ſacred hiſtory, yet the holy Patriarks did devoutly keep this day: for many things, that were done then, are not related. And for others, it is no marvel, if being ſo farre depraved all memory of a Sabbath was blotted out amongſt them. Yet *Euſebius lib.* 13. *præpar. Evang. cap.* 7. reciteth ſome paſſages of *Linus*, *Homer*, and *Heſiod*, the old Divines of the Heathen, wherein they ſpeak of the Sabbath day. As for the not mentioning of the Patriarks examples in the command: it is not to be marvelled at, all things being delivered in ſo great brevity, and Gods own example, which was moſt moving, being urged. Laſtly, it is true, that man in paradiſe had but one expreſſe commandement, this being a duty to be learned from example, and hearing God bleſſing this day, thus putting more excellency upon it, than upon any other day of the week, according to which it could not be ſpent, but by being more wholly devoted to divine worſhip and contemplation. Touching Gods bleſſing of the ſeventh day, the Rabbines in the book called *Bereſhith Rabbah* ſay, that it is received from the bleſſing that is on high, and is the abundant wealth of the world, as Gods bleſſing is ſaid to make rich. If it be applyed to the ſeventh thouſand year, *he bleſſed it*, becauſe then all ſouls ſhall be bound in the bundle of life. And to ſhew, that the Sabbath is all day, he ſaith not evening and morning.

Verſe 3. *Becauſe in it he reſted from all the workes, which God created by making*; *Calvin* and before him the vulgar Latine, and *Marlorat* read it, *quæ creavit ut faceret.* Auguſtine, *quæ inchoavit facere.* Our new tranſlation, which God created and made. But the Hebrew is לעשות which *Zanchy* expoundeth two wayes, either by making, or *ad faciendum* to do, intimating that the creatures ſhould not be idle, but produce from thence forward the like unto themſelves. *Auguſtine* followeth the Septuagint in his reading. The beſt interpretation is, to take it, as divers learned in the Hebrew tongue do, as an Hebraiſme, *by making to make*, the meaning being nothing elſe, but that God made and formed every creature in all the lineaments and parts thereof, and ſo the beſt reading is, he created by making, cauſing preſently all things by his Almighty Power

power to be, which by his Word he commanded ſhould be. And in ſaying thus it is allowed to the creating of things before deſcribed, as touching the Firmament, *God ſaid, let there be a Firmament.* And immediately it is added, *God made the Firmament.* And again, *God ſaid, let there be lights*, and by and by *God made two great lights, &c.* They are then too ſharp ſighted, that finde out here an ordinance, that theſe things thus created, ſhould make others like to themſelves: for it is both very improper to ſay, that the creatures generating, is a making, and if it be thus taken, every one ſhould make the like, which is not ſo in any heavenly body, or ſpirit. And of the ſame ſort is that expoſition, wherby it is interpreted, to order and to diſpoſe thereof to a certain end, as ſome interpret it. But I reſt in the plaine meaning.

Chap. 1 6,7. Chap 1,14,16.

Verſe 4.

Theſe are the generations of the heavens and the earth, &c. Theſe words are a concluſion of the preceding Hiſtory, as if he had ſaid, thus were the heavens and the earth and all things therein contained made by Gods Almighty Power, at ſuch time, as it pleaſed God to create them, having no preexiſtence, but all made out of nothing. And the name יהוה is here firſt vſed, becauſe all things were now perfected, according to ſome Hebrewes, as *Vatablus* hath it, Whereas it is ſaid, *in the day*, by day it is to be underſtood, the time, as *Eſa* 29. *c.* 48. For they vvere made, not of one, but in ſixe dayes, ſo *Ferus*, of the name יהוה ſee, *Exod.* 3.15.

Zanch. de oper. Dei.

Fagius.

Verſe 5. *Queſt.*

And every plant of the field, before it was in the earth. Here a queſtion may be made, why next unto the heavens and the earth, plants and hearbs are mentioned againe, and not other creatures rather, vvhich are more excellent, and vvhy in ſpeaking of the Plants, he ſaith, *before they were?* To the firſt *Zanchy* anſvvereth, that his purpoſe here being to teach, hovv all things vvere in the beginning made by God, he ſingleth out theſe ſpecially, becauſe moſt doubt might be made of theſe, as being ſuch, that they might be thought to have been put forth by the proper vertue of the earth, or by mans induſtry helping the ſame. Wherefore that thy might plainly appear to have been made by God, he ſaith, that they vvere before that any raine had fallen upon the earth, and before there vvas a man in the World. To the ſecond, the Hebrewes anſvver eaſily, as *Fagius* ſhevveth, by reading it, as a nevv ſentence thus, *And every plant of the field was not yet upon the earth, &c. For the Lord had not yet made it to raine.* Whereas it is againſt this objected, the earth vvas made to bring forth plants and hearbes before this, upon the third day. *Rabbi Solomon* anſvvereth, that they vvere indeed brought forth, but ſprung no further, but to the ſuperficies of the earth, and ſo did not much appeare, till that by the falling of the raine they ſhot further out. Others of the Hebrewes ſay, that not all, but ſuch plants and herbes are meant, as grow in grounds husbanded by the art of man, and therefore they ſay, that they are called, *plants of the field*, שדה ſignifying a field manured and not of אדמה ſignifying the earth in Generall. But the ſolution of *Rabbi Solomon* is eaſily taken away: becauſe it is not ſaid in the Text, that they appeared not, but they were not, ſo that they were not ſo much as in the bud, and firſt beginning to appear. And for the other ſolution, it is improbable, becauſe although this diſtinction may be maintained, yet a field manured being part of the earth, and man not being able by his art to make any new ſpecies of plants, it muſt neceſſarily follow, that when it is ſaid, there were no plants of the field then, there were none at all, either artificiall or naturall, in all the earth. There is then a better ſolution, that this is ſpoken by way of capitulation, as it is plain touching man, who was made, chap. 1. But here it is ſaid, there was not a man, and ſo likewiſe of the woman, *verſe* 20. The meaning then is, in the firſt day, When God created the heaven and the earth, plants and hearbes were not yet, but all was as a confuſed Chaos covered over with water: yea, when there was a ſeparation of the waters from the dry land, they were not till God cauſed the earth to bring them forth, and this was done alſo by extraordinary meanes, no raine having yet fallen, till the Sun, Moon, and

Zanchius.

Fagius.

R. *Solomon.*

Calvin.

and Starres were made, but the earth being otherwiſe watered and made fruitfull. But neither *Calvin*, nor any of ours, nor any of the ancient Fathers read theſe words thus, but as we tranſlate them, making one ſentence together with the former. And to make the ſenſe more plaine, one ſupplieth them thus. *And in the day, that God made every plant, which was not before in the earth.* And if the words be thus underſtood, there can no ſuch queſtion be further moved, as was made before: or as we read it, *and every plant, before that it was.* The meaning is plaine, that God made plants, and trees, and hearbs, and adorned the earth herewith, there being none before, nor naturall cauſes to produce them, as raine, and ſuch like, as now there be. And ſo the next words, *for God had not cauſed it yet to raine upon the earth,* are added, as a reaſon, why the making of plants, &c. Was aſcribed unto God, as his immediate worke.

Calvin.

Vatablus.

Verſe 6. *And there went up a miſt from the earth and watered the ground.* The Greek and Latine interpreters, for a miſt, read *a fountain aſcended from the earth, and watered the ground.* Whereupon a difficult queſtion hath been moved, how a ſpring or fountain could do this, the earth being ſo large? *Auguſtine* and other Latine Expoſitours after him, and *Philo* before, anſwere, that fountaine in the ſingular number is put for fountaines, wherewith being in all parts, the earth vvas vvatered, before that it rained: or elſe if it vvere but one, it overflovving at certain times vvatered all, as Nilus did the Egyptian grounds afterwards. And the interlineary gloſſe addeth, that till *Noahs* flood there vvas no rain, but the earth vvas thus vvatered. *Albinus* ſaith, that all the ground of paradiſe onely is meant, vvhich vvas compaſſed vvith great vvaters. But the ſpeech is more generall, it vvatered the whole face of the earth. And the vvatering of *Eden* is ſpoken of *verſe* 10. as a diſtinct thing herefrom. And that a fountain, or fountains ſhould ſvvell up to vvater all the earth is incredible, becauſe then ſome parts muſt be covered deep again vvith vvaters, vvhilſt they ſvvelled up to water the high mountains, and ſo the vvorld muſt for a time be brought again to the firſt conſiſtence, vvhen the vvaters covered all. As for that of the gloſſe, it cannot poſſibly be true, becauſe the Sun ſhining, and exhalations being made in thoſe dayes, as vvell as novv, vvhich are the cauſe of rain, there could not but be rain. The Caldee Paraphraſt therefore expoundeth it better by a cloud, but becauſe the vvord אד may beſt of all be tranſlated a vapour, our Traſlation is to be preferred, and it is alſo confirmed by *Theodoret* out of *Aquila*, Tranſlating it in like manner, a miſt or vapour, of vvhich clouds vvere aftervvards ingendered, which ſhoure dovvne rain.

Auguſt. de Gen. ad literam lib.5 cap.9.

Philo.

Gloſſ. interlin.

Albinus.

Cald. Paraph.

Theod.

Verſe 7. *And the Lord God formed man of the duſt of the ground, &c.* *Moſes* having briefly ſet forth the Creation of man, both male and female, in the firſt *Chapter*, now becauſe mans excellency above other earthly creatures doth require it, and that it may be underſtood, in what manner and order they were made, he returneth to the Creation of man again, to ſet it forth more diſtinctly. According to the Hebrew, the words are, *God formed man, the duſt of the ground,* the *Septuagint* tranſlate it, *taking the duſt of the ground,* the vulgar Latine, *of the mud of the ground,* becauſe the watering of all the earth was ſpoken of before by a vapour, which maketh duſt mud, or dirt. It is, as *Vatablus* hath it, an *Hebraiſme*, which is frequent, the prepoſition *of*, being placed after duſt, which ſhould go before. And yet, according to *Fagius*, the Hebrew words thus placed are moſt ſignificatiue, ſhewing that man indeed is yet nothing, but duſt, to make him humble. The word עפר duſt ſignifieth the ſmalleſt duſt, that is, which is to be conſidered to extoll the Almighty Power of God the more, in making out of it ſo goodly a body.

Vatablus.

Fagius.

Aug. Civit. Dei, lib. 13. c. 28.

The word, *formed*, is properly *finxit*, framed after the manner of a potter, but that, as *Auguſtine* ſaith, it being ſo neer that word, which ſignifieth to fain, the word *formed*, hath rather been choſen to expound it by.

And

And breathed into his noſtrils the breath of life, and the man became a living ſoul. Here three queſtions offer themſelves. Firſt whether the ſoul and body of man were not made together, but the ſoul after the body, as here it ſeemeth? *Anſwer*; Some hold that notwithſtanding this order thus plainly ſet down; the ſoul was not made after, but together with the body, both becauſe it is ſaid, *God made man of the duſt of the earth*, whereas the body onely is not man, but body and ſoul together, and alſo becauſe at the time of creation, God made no work but fully perfect at the firſt. Thus *Thomas Aquinas*, and not he alone, but before him ſome ancient fathers, as *Gregori. Nyſſen.* and *Damaſcen*, and *Auguſtine* ſeemeth to have held the ſame, and generally all the Schoolmen. But on the contrary ſide *Chryſoſtome* is for the order intimated in the words *Hom.* 12. and 13. in *Gen.* and *Gennadius*, and *Toſtatus*, and *Ferus*, &c. And the ſame is plainly confirmed, 2 *Eſdras* 3.5. where it is ſaid, *thou Lord gaveſt man a body without life, and then didſt breath into it*, &c. As for the reaſons before alledged, they are of little force. It is true indeed, the body without the ſoul is not man, yet becauſe this is that which is ſeen, it is called man, being by it ſelf, and might well be ſo called, if we conſider the word tranſlated *man*, for it is אדם earth. By this name he is called before his inlining by a ſoul in reſpect of the matter, out of which he was made, and to remember this for his humiliation, the ſoul being infuſed into the body, he is ſtill ſo called. Again, the ſoul came by Gods breathing in his face or noſtrils, therefore the body with the face and other limbes was firſt made, and then immediately the ſoul. Touching the perfect ſtate of each creature at the firſt making thereof, I ſee no reaſon, why it ſhould be held neceſſary, that it ſhould be perfect at the firſt inſtant, but rather by degrees, before that the Lord left it. Becauſe ſome time was ſpent about the making of particular ſpecies of creatures, as ſix whole dayes about the whole work of Creation.

Queſt. 1.

Thom. Aquin. part. 1 *quæſt.* 9. *Greg. Nyſſ. lib. de homine, c.* 29. 30 *Damaſc. de fide orthodoxa c.* 12 *Auguſt lib. de Gen. contra Manich. c.* 8.

Secondly, what ſpirit was this, of vvhich the text ſpeaketh, that was breathed into him In Hebrew it is נשמת חיים the breath of lives, not רוח. Some have held the ſoul of man, becauſe God is ſaid to have breathed it into him, to be part of the divine ſubſtance; as Chriſt afterwards breathed and gave the holy Ghoſt to ſignifie, that it was of the ſame ſubſtance; as the fathers generally teach. But *Lactantius* onely hath been thought to have been in this errour amongſt them, that the ſoul of man is of the ſubſtance of God. Amongſt others many have held it, as the *Manichees* and *Priſcillianiſts*, as *Auguſtine* relateth and confuteth it. So likewiſe *Plato* and other heathen Poets, as *Zanchy* ſaith. But this opinion is moſt falſe, becauſe then a part of God ſhould be ſubject to ſin, and to be damned. Others are ſo farre from underſtanding by this breath of life a part of the divine ſubſtance, as that they will have ſo much of the ſoul of man onely underſtood, as whereby he liveth, the reaſonable ſoul not being meant here, but amongſt others the reaſonable ſoul of man is generally underſtood with all the faculties of it, vegetative, ſenſitive, and rationall. *Zanchy* reaſoneth earneſtly, as there is good cauſe againſt that opinion. For to underſtand that part of the ſoul onely, whereby a man liveth, were to divide that, which is indiviſible, or to affirm two ſouls to be in one man, or that *Moſes* ſpeaking of the inferiour part of the ſoul omitted to ſpeak of the principall. Moreover the words are moſt ſignificative to expreſſe the reaſonable ſoul with all the faculties, *the breath of lives*, in the plurall number; thus alſo *Cajetan* Others will have the word *lives* put thus in the plurall number, to ſhevv that he breathed into both his noſtrils, ſome, that he ſhould live a moſt long life, ſome, that man ſhould live a double life, here and hereafter, ſome, that hereby vvas intimated the double life of mans ſoul in the body, and vvhen it is ſeparated therefrom, others laſtly the naturall life, and the life of grace, but I reſt in the firſt and laſt but one. If any ſhal ſtumble at the vvord נשמה breath, vvhereby the ſoul of a beaſt is alſo ſet forth, it is alſo called רוח *Eccleſ.* 12.7. Moreover the

Queſt. 2.

Lactant. Inſtitut. lib. 2 *c.* 13. *Aug. de Gen. ad lit. lib.* 7 *cap.* 2.

Oecolampad. Marloratus. Zanch. de oper. Dei.

Cajetan.

word נפש ſignifying the ſoul, is derived from breathing, and ψυχὴ in Greek, a ψυχάζω *refrigero*, and *anima* in Latine from ἄνεμος the wind, becauſe it cometh and goeth with the breath. Now this act of breathing, when God created the ſoul of man, hath been thought by ſome to have been done, as the words ſound, the Sonne of God taking a humane body to him, and both forming man with his hands, and breathing out of that body into his noſtrils. *Zanch. Eucubinus, Oleaſter.* But others more generally hold the ſpeech to be figurative, breathing being aſcribed unto God, when he created the ſoul of man, for divers ſignifications. Firſt, to ſhew, that God could as eaſily make the ſoul, as one of us can breath. Secondly, to ſhew, that the ſoul is not drawn out of any prejacent matter, but made of nothing, and therefore is immateriall and immortall. *Theodoret.* Thirdly, to ſhew, that the ſoul is created and infuſed together, according to that ſaying, *Deus infundendo animam creat, & creando infundit.* Laſtly, to ſhew that the ſoul of man is capable of grace, life, and wiſdome, which come out of Gods mouth. Thus *Theodoret*; I hold with the former opinion, both becauſe it is ſaid, that God breathed, and formed, and afterwards he appeared unto, and talked with *Adam* and *Evah* in the garden, which muſt needs be in a body. Neither is it any way abſurd to hold thus, and thus the words may be properly taken, whereas otherwiſe we muſt flee to an allegory, which we ought not to do, but where neceſſity inforceth to it. And being thus underſtood, here is nothing that maketh for the former errour, that the ſoul is of the ſubſtance of God, but againſt it. Becauſe as *Auguſtine* reaſoneth of the breath, which cometh from the ſpirit of a man is not any part of his ſpirit it ſelf, but the ayr raiſed thus by the power of his Spirit: ſo the ſoul infuſed in to man by Gods breathing, being none other, but a breath coming from God, cannot be a part of God, but ſome other thing made thus by him. *Auguſt. de Gen. ad literam. lib. 7 cap. 2.* But yet howſoever the ſoul was put in at the noſtrils, whereby we breath, it is not to be thought to be the breath, although it cometh and departeth herewith: for then it ſhould be nothing but ayr, and ſo diſſolved into the ayr, whereas being departed out of the body, it ſubſiſteth by it ſelf. It is then Gods breath infuſed into the body, which must afterwards return to be at his diſpoſing again, but not our breath, this being but an effect thereof. *Eccl. 12.7.* *Auguſtine* laboureth much in finding out, whether the ſoul were created of nothing, and becauſe if ſo, all ſouls of men muſt needs be yielded to be created likewiſe, and then God did not finiſh all his works of creation in ſix dayes; he diverſly examineth this point, but in the end concludeth, that it muſt needs be either made of nothing, or that, out of which it was made, is latent to us. But others generally hold, as was ſaid before out of *Theodret*, that the ſoul was made of nothing, being herein different from all things made of prejacent matter, that they are corruptible, but that eternall. As for the objection, that thus it muſt needs be yielded, that God did not in ſix dayes finiſh all his works of creation, it is eaſily anſwered, he created all the ſpecies, which is meant, when he is ſaid to have made all in ſix dayes, ſo that he maketh no more new ſpecies, but not all the individuals, theſe remaining to be made ſucceſſively to the worlds end. Some becauſe they have thought this objection could not be anſwered, have held, that a certain number of ſouls were made at the beginning, yea before the world, and kept by God in the heavens, but brought forth and infuſed into the bodies of men, as they were made. *Plato.Orig. Hebræi.* Thus *Plato*, and after him *Origen*, and divers of the Hebrews. But this cannot ſtand, if we reaſon either philoſophically, or divinely. For the ſoul according to Philoſophy, is an act of the body and the form thereof, wherefore it cannot be before the body: again, if ſouls were all in the beginning, they muſt be buſied about ſomething, before their infuſing into the body, which cannot but be either good or evil, yet it is ſaid of *Jacob* and *Eſau*, before they were born, that they had neither done good nor evill. And unto theſe we may adde, that if the ſoul had been made before the body, God ſhould have in the making of man proceeded in a diverſe manner from his

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proceedings in all other workes of creation, because that therein he still proceeded from the lesse to the more perfect actions, other creatures being first more rude and imperfect, then perfected by the addition of that, which did chiefly conduce to perfection, thus *Zancky*. And to this we may add the order of making mans body first, and then the soul spoken of before. *Zanch. de oper. Dei. Quest. 3.*

Thirdly; how is man said to be made a living soul, and whether he were at the first perfect, in respect of the limbes and parts of the body? Answer, It is generally agreed, that the word *soul*, here is put for man. *Adam* was made a living man. For thus the word *soul* is commonly used, man being set forth hereby. Whereas this sentence, *the first man was made a living soul*, hath an opposite sentence set against it; 1 *Cor.* 15. *The last Adam was made a quickening spirit*, the meaning is not, that the last *Adam* Christ was all spirit, and had no true naturall body, but whereas the first *Adam* did live himself onely by vertue of the soul put into him, the second *Adam* putteth life into others also, and that not a naturall, but a spirituall life, the life of grace, so the first was made a living man, the second a man inlivening others. Touching the body of man, when he was first created, it was by consent of all, perfect in all the lineaments thereof, as other creatures then were: for being but newly made, they are bidden to increase and multiply. Some think, that they were, as we, about 30 yeers of age, but others, as at 50, because that must needs have been the juvenile age, when men lived so long. And if so, *Adam* living till 930. he was of the greatest age of any that ever lived, *viz.* 980. whereas *Methusalem* lived but 960. Touching the greatnesse of *Adams* body, some have thought him to have been as great as a Giant, yea the greatest of Giants, because, *Iosh.* 14. It is said, that *Hebron* was in times past called *Chiriath-Arba*, and that *Adam* the greatest, was there set amongst the sons of *Anak*, which were Giants. And unto this *Jerem* agreeeth, affirming *Adam* to have been buryed there. And *Moses-Barcephas* alledgeth sundry authors, affirming *Adam* to have been of so vast a body, as that he waded through an Ocean, when he went out of Paradise into the other parts of the world, where we now dwell. But although we cannot, but think *Adam* to have been of a very great body, yet a Giant doubtlesse he was not, because they are spoken of, *Gen.* 6. as springing up then in the world. And for that place, *Josh.* 14. howsoever the *Septuagint* read it so, yet according to the Hebrew, it is, *this Arba was a great man amongst the Anakims, &c.* For *Adam* is commonly held not to have been buried there, but upon Mount *Calvary*. See *Cyprian, Serm. de risur. Christi. Epiph. lib. 2. Contra haref. c. vlt. August. serm. 70. de immolat, Isaac, &c.* Touching the place, where *Adam* was made, some thinke it to have been in Paradise, but because God is said to have set him in Paradise, others hold, that he was made elsewhere, and brought and placed there by the Lord, after his Creation. *Joan. Lucidus de Emendat. tempor. l. 1. c. 4. Hieronym. in Matth. 27. Moses Barcephas de paradiso. Zanch. de oper. Dei.*

And the Lord God planted a Garden Eastward in Eden, and there he put the man, whom he had formed, ver. 9. And out of the ground the Lord God made to grow every tree, that is pleasant to the sight, and good for food, the tree of life also, &c. Verse 8.

For these words, *The Lord God planted*, *Zanchy* readeth it, *the Lord God had planted*, referring it to the third dayes worke, but it is mentioned here again, by way of capitulation, to come more particularly to the description of this most pleasant place. Thus also *Calvin*, *Vatablus* and generally all Expositours, except *Basil*, who speaketh of Paradise, as being made after the creation of man, but he was herein deceived by the placing of these words, for as the earth in generall, and all other things necessary for the use of man were made before him, that he might want nothing conducing to a blessed estate, at his first coming into the World, so that place in particular, wherein he was to dwell, was without doubt made and planted with all varieties also, as a most magnificent palace for him, so great a Lord, and so much tendered by his God and Maker. *Zanch. de oper. Dei. Basil. de paradiso. Orat. 11.*

A garden in Eden, the word גן translated *garden*, is by the *Septuagint* rendered

dred παράδεισος, Paradiſe, and that not unfitly, ſeeing פרדס in Hebrew ſignifieth a pleaſant garden, and in the Perſian tongue, *Paradiſus* ſignifieth a magnificent garden of a King, as *Calvin* hath it. Now the Lord is ſaid to have planted this, the more to expreſſe the excellency of the place, becauſe when ordinary things are ſpoken of, nothing elſe is ſaid, but God ſaid, let ſuch or ſuch a thing be, but when any thing extraordinary is made, as man, God formed him, and of this garden it is ſaid, God planted it, a ſpeech uſed to the capacity of the common people. God being herein compared to man, digging and planting, when he doth not any ſuch manuall labour, as *Oecolampadius* ſpeaketh, but he planted, by commanding ſuch a pleaſant place to be, *Chryſoſtome*. And this place for the pleaſantneſſe thereof called a garden, was *in Eden Eaſtward*, The word *Eden*, as *Zanchy* hath it, ſignifieth either the beginning, or pleaſure. According to the ſecond, *Jerom* tranſlateth it, and ſo ſome gather, that Paradiſe was in no certain place of the world, but all over the earth, being repleniſhed, with ſuch variety of delightfull trees and plants, as that it was all over wonderfully pleaſant. And according to this thing ſignified hereby, *viz.* pleaſure, τρυφὴ in Greeke ſeemeth to take the name herefrom. But whatſoever the word *Eden* ſignifieth, it is certain, that a particular place properly called *Eden* is here meant, both becauſe it is ſaid to have been Eaſtward, and not in all quarters of the world, and becauſe thoſe rivers, which did compaſſe it about, did not compaſſe all, but one part of the earth onely. Moreover the Prophet *Eſay* ſpeaketh of Eden, as one particular countrey, and of the children of Eden, and ſo doth *Ezechiel*. But what countrey this is, is a great queſtion, and where it is at this day.

Calvin.

Oecolampad. Chryſoſt. Hom. 13. in Gen.

Hieron.

Eſay 37.12. Ezech. 27.23.

That Eden is the name of one place in particular, almoſt all the Greeke Fathers agree, and the learned *Rabbines* of the Jews, *Kimbi*, *Abraham*, *Ben-Ezra*, and *Solomon*. Whereas the argument drawn from the quarter of the world, to which ward Paradiſe is ſaid to ſtand, *viz.* to the Eaſt, is illuded, by tranſlating מקדם from the beginning, as *Jerom* doth, hence labouring to prove, that it was made firſt, before the heaven and the earth, it is eaſily confuted becauſe the rivers here ſpoken of, do evince a particular place in the Eaſt, and ſo it is tranſlated by the *Septuagint*, *Chryſoſtome*, and *Theodoret*, *Gregorie Niſſen*, *&c.* And both *Severus* and *Damaſcen* yeeld this as a reaſon, why moſt anciently, in praying men turned their faces to the Eaſt, *viz.* As lamenting their ejection out of the earthly Paradiſe for ſin, and ſighing after a reſtitution to the heavenly.

Kimbi, Abrahan, Ben Ezra, Solomon.

Hieron.

Severus in Orat. Dam. ſc. lib. 4. de fide orthodox. c. 13.

Now for the queſtion, what countrey this Eden was, wherein Paradiſe ſtood. Some ancient writers have held, that it was beyond the Ocean, an huge tract of ground altogether unknown unto us, and others, that it was in ſome place elevated above the reſt of the earth, and out of all danger of winds and ſtormes, froſts and ſnowes, &c. But the moſt received, and moſt probable opinion is, that it was in that countrey, which is now called Meſopotamia, or neere unto it, both becauſe the deſcription of the rivers agreeth hereunto, and becauſe the eaſt ſpoken of in the Scripture, commonly ſetteth forth either Meſopotamia, or ſome other countrey about the Sinus Perſicus, as Perſia, Armenia, and Arabia. When *Jaacob* went into Meſopotamia, he is ſaid to have gone into the Eaſt countrey. And *Balaam* is ſaid to have been brought to curſe Iſrael from the mountaines of the Eaſt, which *Moſes* afterwards expoundeth of Meſopotamia. *Job*, that was an Idumean, is ſaid to have been of the Eaſt, and the Wiſe men, that came to Chriſt, were moſt probably Arabians, and yet they are alſo ſaid to have come out of the Eaſt. From whence we may gather, that whatſoever countrey lay from Judea towards the Perſian Gulfe, was in the Scriptures account the Eaſt, and not any part beyond that, as India, or ſome unknown part, further then India. For the Arabians, Idumeans, Amalekites, and Moabites, as alſo the people of Meſopotamia were Eaſtward between Perſia and Judea.

Ephrem. Damaſc. lib. 2. de fide orthodoxa c. 11.

Gen. 29. Numb. 23. Deut. 23.

That

That paradiſe was in ſome more remote part of the world ſeparate by the Ocean from all the reſt, is moſt improbable, becauſe man being caſt out could not then have come into theſe known parts as he did. And that it could neither be there, nor ſo high elevated, as ſome have imagined, the known rivers about it do plainly evince.

Moreover *Cain* is ſaid to have dwelt on the eaſt ſide of *Eden*, and to have built there, ſo that it is moſt probable, that man after his ejection out of paradiſe kept ſtill in thoſe parts, where paradiſe ſtood, and therefore it was not in another unknown world, but in the Eaſt Countrey, wherewith they were anciently familiarly acquainted.

Origen who turned this whole hiſtory into an allegory, hath expounded paradiſe onely ſpiritually and myſtically, as if there had never been any ſuch place upon earth, and after him *Ambroſe* and others: but the deſcription of the ſite and the bounding of it doth plainly ſhew them to have been in a great errour. But how great this pleaſant garden was, what uſe the reſt of the earth ſhould have been put unto, if man had not ſinned, why ſo delectable a place was made for man to dwel in ſo ſhort a time, and to be excluded for ever after, and to what uſe it ſince ſerved, and what reaſon there is, why no man could ſince finde out the garden, the entrance into which was denyed unto man for ever after, divers Expoſitours conjecture diverſly. Touching the firſt, *Ephrem* ſaith, that the place, where paradiſe was, was greater, than all the known parts of the earth; others not pitching upon any particular greatneſſe, that it was very great, becauſe it ſhould have conteined all *Adams* poſterity, if he had not ſinned. But *Toſtatus* gueſſeth, that the length of it was but about 12 miles, and the circumference 36 or 40. So large, as the firſt would have it, it could not poſſibly be, becauſe it was but in one countrey, *Eden* ſince called *Meſopotamia*, and onely a part thereof, and yet I think it not ſo little, as *Toſtatus*, becauſe what could ſuch a quantity of ground do towards the maintaining of *Adam* and his children, if he had ſtood, when they ſhould have been multiplyed into thouſands? But the Scripture being ſilent about this, nothing can be ſaid certainly; it might be ſo great, it might be greater, it might be leſſer, and ſo fit for a man to walk about and dreſſe and look to it, as *Adam* was appointed to do, there being a liberty for his poſterity, as they multiplyed, to go out into other parts of the earth, and to repleniſh them, which, had not man ſinned, ſhould all have been moſt fruitful and pleaſant to the inhabitants as paradiſe it ſelf, and ſo I have reſolved the ſecond queſtion alſo, that the reſt of the earth in time ſhould have been all inhabited by man, as God gave him dominion over all. Touching the third, ſome of the Ancients have held, that although man ſinning was caſt out of paradiſe never to be received in again in this life, yet it ſerveth ſtil for excellent uſe, *viz.* for *Enoch* and *Elias* to inhabit in, and for all the ſouls of the faithful til Doomes day, as appeareth by one in particular, the theif upon the croſſe, to whom being ready to die Chriſt ſaid, *this day ſhalt thou be with me in paradiſe*. Thus *Juſtin Martyr reſponſ. ad Orthodoxorum Qu.* 75. 76. & 85. and *Tertullian* in his *Apologeticks*, and *Iſidorus de vita & obitu Patriarcharum*, the Maſter of the Sentences, and divers Schoolmen. But this reaſon cannot ſtand, becauſe *Elias* is ſaid expreſly not to have been carried into paradiſe, but to have been taken up into heaven: and as for the ſouls of the faithful, and of the thief upon the croſſe in particular, although it were by the Lord ſaid unto him, *this day ſhalt thou be with me in paradiſe*, yet it is not neceſſary hereby to underſtand an earthly paradiſe, but rather an heavenly: for ſo paradiſe is expounded by Saint *Paul*, where he ſpeaketh of a man taken up into paradiſe or into the third heaven. And we do confidently hold, as the Preacher ſpeaketh, that when the body goeth to the earth, the ſpirit returneth to God, that gave it, and as the Apoſtle *Paul*, being diſſolved we go to Chriſt in heaven, which is beſt of all, and being uncloathed of our earthly tabernacle, we are no time left naked, but cloathed immediately with an heavenly. The para-

Origen.
Ambroſ.
See *Chryſoſt.* impugning this errour. *Hom.* 13. *in Geneſ.*

Ephrem.

Toſtatus.

Juſtin. Martyr.
Tertullian.
Iſidorus.
2 Kings 2. 11.

2 Cor. 12. 2, 3.

Eccl. 12. 1, 2.

Phil. 1. 17.

2 Cor. 5. 1, 2.

paradiſe then, wherein *Adam* was placed is not now uſed to receive ſouls into it. And as for that opinion touching *Enoch* and *Elias* living there, it is a meer imagination deviſed by thoſe, that will by no means admit, that any went bodily into heaven before our Lord and Saviour Chriſt, as *limbus patrum* was deviſed, becauſe they held, that no ſouls went thither, till that he by entring had made way for them alſo. For there is nothing in all the holy Scriptures, that giveth any hint of ſuch a matter, but onely to make it a colourable ground for this, the vulgar Latine *Eccleſ.* 44. hath theſe words touching *Enoch*: Enoch *pleaſed God, and was tranſlated to paradiſe, that he might give repentance to the Gentiles*: but in the Greek there is no mention of paradiſe, onely it it ſaid, Enoch *pleaſed God and was tranſlated, &c.* And therefore ſome Ancients who have held, that *Enoch* and *Elias* went not up into heaven, have rejected this opinion, as *Rupertus*, who ſaith. *The Scripture doth no where ſay, that* Enoch *and* Elias *were tranſlated into paradiſe, where they might eat of the tree of life, and live for ever, but they were ſo taken away, that they were lead into ſome ſecret countrey of the earth, there to live in all tranquility, till at the end of the world they ſhall return again and dye.*

Rupert. lib 3 de Trinit. & oper. ejus c. 33.

And to the ſame effect ſpeaketh *Gregory, Hom. 29. in Evang.* And *Auguſtine* ſaith, as it is certain, that *Enoch* and *Elias* ſtil live, ſo it is uncertain, whether they be in paradiſe or elſwhere. The true reaſons then, why God made this delectable place, out of which he knew that *Adam* for ſinning ſhould ſoon be ejected, were theſe. Firſt, that there being a place of ſuch happineſſe before his eyes, out of which he was caſt for ſinning, he might be pricked with the more ſorrow, when he beheld, what goodly things he had loſt by ſinne. Secondly, That this place might as an Embleme in ſome ſort expreſſe the bleſſedneſſe of the place, to which we ſhal come afterwards by faith and repentance, to be the more excited hereunto. Thirdly, man being made ſo excellent, it was fit, that he ſhould have a place to dwel in anſwerable to this his condition. Touching the laſt, why no man can tell at this day, where paradiſe is? If they may be heard, who wil have paradiſe to be in the unknown parts of the earth beyond all the Ocean, or ſo high that it is unacceſſible, the reſolution of this queſtion is eaſie, but they have been already confuted. Others there are who ſay, that there be ſo great Deſerts ful of ſuch cruel beaſts and poiſonous Serpents, and that there are ſuch high and ſteep mountains in the paſſage, and ſome places ſo infectious and killing all, that attempt to go over them, that none could ever come thither. But that of *Chryſoſtome* ſeemeth to me moſt probable, that before the floud the place, where paradiſe ſtood, vvas vvel knovvn unto men, onely they vvere prohibited entering by the Cherubin keeping the vvay, but vvhen the vvaters did overflovv all, the marks of that paſſage vvere demoliſhed, and all things vvere ſo confounded, that the certain place thereof, there being no evident ſignes of ſuch a place of pleaſure remaining, could never ſince by mortal men be knovvn any more. For that the foreſaid reaſons of the inacceſſibility of this garden are meerly imaginary appeareth, becauſe if men could not have come unto it, in vain had a guard been placed to keep man from entering. It vvas enough, that paradiſe continued til the floud, vvhen all earthly things, vvhich vvere made for mans uſe, vvere for his ſins deſtroyed again. From thence forvvard, although the plot of ground remaineth, yet God never meaning to make man ſo happy upon earth again, as he did *Adam* by his firſt Creation, it cannot be imagined, that he vvould replant that plot, and make it as delectable, as in times paſt, but let it lye novv, as other parts of the earth undiſtinguiſht by ſuch ſingularity.

Nuſquam Scriptura dat intelligi, quod Enoch & Eliam Deus tulerit in ipſum paradiſum, &c. Sed ità ſublati ſunt, & in ſecretam quandam regionem terræ ducerentur, &c. Auguſt. lib. 2. contra Pelag. c. 23.

Chryſoſtom.

Verſe 9. The tree of life.

Touching *the tree of life, in the midſt of the garden, and the tree of knowledge of good and evill.*

It is ſaid, that God cauſed every tree, pleaſant to the ſight, and good for food, to grow in Paradiſe, and in particular, theſe two. So that man wanted

no

no content, but had the liberty of all deſirable variety, which aggravateth his ſin the more, in going notwithſtanding, beyond his bounds. As the tree of life, ſo that of the knowledge of good and evill was in the midſt of the Garden, *Gen.* 2.3. Whether they were two individuall trres onely, or two kindes of trees, *Calvin* maketh a queſtion here, but the Text is plaine, that they were onely two. The tree of life by the conſent of beſt expoſitours, was a tree, which yeelded ſuch fruit, that if the man had eaten thereof, he ſhould for ever have been free from all ſickneſſe, and from death it ſelf. Thus *Auguſtine de civit. dei lib.* 13.*c.*20. and after him *Beda*, who ſaith, it was called the tree of life, becauſe it received this vertue from God, that whoſo did eat of the fruit thereof, his body ſhould be confirmed in ſtable ſoundneſſe, and perpetuall ſolidity, neither ſhould he fall through any infirmity, or weakneſſe of age into a worſe eſtate, or dye. And to the ſame effect, *Chryſoſtom. Hom.* 13. *in Gen.* and *Rupertus lib.* 3, *de trinit. & oper. eius cap.* 30. *Th. Aquin. part.* 1. *quæ.*97. *artic.* 1. And *Zanch. de oper. dei, &c.* The other trees ſerved to nouriſh the body, and ſo to preſerve life, and for this end were to be eaten of from day to day, but this being once eaten of, made the man immortall, as appeareth by that, which is after the fall of man, added by the Lord; He ſtopt the paſſage to the tree of life, leſt man entering ſhould eat and live for ever. So the meaning is plain and evident, that this was a true materiall tree, as others were, and that by Gods appointment, it had this vertue to make a man live for ever. Touching which, we ought neither to make any queſtion, ſeeing God, who giveth to our ordinary food vertue to nouriſh, and preſerve this naturall life many yeers, could by his Almighty Power, if it pleaſed him, to ſome one edible thing being once taken, give vertue to preſerve it unto Eternity. And to ſhew, that in this tree there was ſuch vertue, it is ſaid, *That by ſin death entered*, ſo that, had not man ſinned, he had not been ſubject to dye at any time. Yet divers expoſitours there are, who not reſting in this, have deviſed other reaſons, why this tree was called the tree of life, *Lignum Vitarum*, the *Wood* of *lives*, in the Originall, by a phraſe uſually in Hebrew, putting the plurall often times for the ſingular, and the rather it is ſo here, becauſe of the long continuance of the life, which ſhould have been effected hereby, more than equivalent to many lives, as the lives of men have been ſince. Some will have this tree to have been onely intelligible, either divine wiſedome being meant hereby, which is called the tree of life, *Proverbes* 3. Or Chriſt the Lord, who is the Bread of life, or heavenly happineſſe, which is alſo called the tree of life, in Gods Paradiſe, *Revel.*2. Others acknowledging, that there was truly ſuch a tree, yet will have it onely a ſymboll, or ſigne of life received of God, which ſhould have continued ever, if man had not ſinned. Others, that it had vertue onely to preſerve life, for certain thouſands of yeers, after which men ſhould have been tranſlated to a more happy eſtate in Heaven, holding, that God would not put any more vertue into that tree, than was neceſſary, and therefore there being a time ſet, when this life ſhould have an end, it was ſufficient, if this tree preſerved it till then. But I reſt upon the former expoſition, being founded upon moſt certain grounds, and as for the tranſlation of man to an heavenly life, although it ſhould have been ſo, yet it is not neceſſary to hould, that then man ſhould have dyed, but contrarywiſe, that he ſhould have been taken up alive, and ſo have proceeded to live for ever, and therefore his life ſhould not have been preſerved by the tree of life, for a long time onely, but here for a long time, and in heaven upon his tranſlation, for ever. If it be demanded, whether, if man had not ſinned, all his poſterity muſt have had recourſe to this tree alſo, to live for ever, and how it could ſuffice for them all, inhabiting in all parts? It is to be thought, that God would have cauſed other ſuch trees to have grown elſewhere, as mankinde ſhould have been multiplied, it being as eaſie with him, to cauſe the earth to bring forth more, as one.

Calvin.

Auguſt.
Beda; Lignum vitæ dictum eſt, quia divinitus accepit hanc vim, & qui ex ejus fructu comederet, Corpus ejus ſtabili ſanitate, & perpetua ſolliditate firmaretur, nec ulla infirmitate, vel ætatis imbecillitate in deterius, vel in occaſum laberetur.
Gen.3.

Rom.5.

Origen.

Petrus Artopæus Auguſt. Eugubin. in Coſmopæia.
Hebræi.
*Scotus lib.*2. *Senten. diſt.*19. *quæſt.*1.

Touching *the tree of knowledge of good and evill*, there are alſo divers conjectures

The Tree of Knowledge of good and evil.

1 *Ioſeph. Antiq. lib. 1. c 3.*

2 *Aug. lib. 8. de Gen. ad literam c. 6. 15.*

3 *Zanch. de oper. Dei.*

4 *Rupert. de Trinit. & oper. ejus lib. 2. c. 27.*

5 *Hebræi.*

Fagius.

Pererius.

Video meliora proboque, deteriora ſequor.

jectures, why it was ſo called. Some becauſe there was vertue in the fruit thereof to acuate and ſharpen the wit, to know every good thing, and every evill. Others, becauſe man having eaten hereof knew, that it had been good to have obeyed God, in refraining from this fruit, but that it was evill to eat, and this he knew experimentally, ſo that by that which followed, they will have the name given to the tree, as the waters *Maſſa*, and *Meribah*, were called from the event, becauſe contention happened there.

Others, becauſe that tree did ſhew unto man, what was good, and what evill, *viz.* To obey God it was good, but to diſobey, evill. For to eate, or not to eate of the fruit of this tree, was in it ſelf nothing, but the command of God, made the eating, or not eating, good or evill. So that this tree being ſet to teach that onely to be good, which is agreeable to his will, and pleaſing unto him, and that evill, which is againſt his will, might well be called the tree of the knowledge of good and evill, becauſe it was then the onely rule, whereby good and evill might be known.

Others, that it was called the tree of knowledge, of good and evill, ironically, becauſe the Devil through his ſubtilty, made our firſt parents beleeve, that by eating thereof, their eyes ſhould be opened, and they ſhould know good and evill. For when they had eaten, God did but ironically ſay of them, behold man is become, as one of us, knowing good and evill, and if they had indeed attained to this knowledge, the Devill ſeemeth not to have been a lyar, as he is ſaid to have been from the beginning. As for the calling of this tree by this name, before the Devils ſuggeſting of ſuch a motiue unto *Evah*, it is anſwered, that this is done by *Moſes*, by anticipation, becauſe it ſtood afterwards as a monument of the Devils diſſimulation.

Laſtly others, that *Adam* and *Evah* were at the firſt, like little innocent children for knowledge, but by eating of the fruit of that tree, they came to underſtanding, like men and women, and hence the tree had this name, the tree of knowledge, of good and evill. *Fagius* ſaith, that ſome have held, that this tree was thus called, becauſe after the eating of it, man began to do things with judgement, election, will and pleaſure, doing all things before, out of a naturall power put into him in his Creation without ſin, as the heavens, and the heavenly Orbes do. And one there is, that ſaith, ſome have held, that this tree was thus called, becauſe God would hereby prove and try, whether our firſt parents would do good or evill, by obeying or diſobeying. Amidſt ſo great variety of expoſitions it is hard to judge, whether is the right, but when I do ſeriouſly conſider the circumſtances of this place, that they having eaten of this tree, had their eyes opened, *Gen.* 3.7. and God ſaid, *Behold, Adam is become as one of us knowing good and evill. verſe* 22. And they knew themſelves to be naked now, which they knew not before, I cannot incline to them, who thinke this to have been ſpoken ironically, or that God would hereby prove and know, whether they would do good or evil, but that this tree was ſo called, becauſe the eating of it, did avail indeed, to open mans eyes to ſee and know, how to do evil, and to forſake the good, whereas before he knew onely to do well. And that it was ſo, appeared by the ſequell of their eating, they knew that they were naked, that is, corrupt, and ſo thence forward, their privie parts eſpecially, ſhould be inſtruments of moſt ſhamefull luſts, which made them immediately to ſeek for meanes to hide them. Before they knew not, how to luſt, how to envy, hate, covet, or deceive, but having by this one ſin broken the ice, they are for ever after drenched in an ocean of ſins, as an hole being made through the roof of an houſe, or the ſide of a ſhip, water cometh in more and more, to the indangering both of the one and the other. They knew, what was good ſtill, but had no power to do it, but evil they knew ſo, of which they were altogether ignorant before, that they could not now any more but daily run into it, and ſpend their thoughts in wicked and vaine imaginations, according to that commonly known ſaying, I ſee better things, and approve them, but I follow the worſe, being the ſame with the

the complaint taken up by the Apoſtle, *Rom.*7. And according to that, *the imaginations of mans heart are onely evill continually.* So that their eyes were opened, and yet they vvere more darkened in their eyes, as touching good, and by eating contrary to Gods command they laid a foundation to future blindneſſe, when as man by being accuſtomed to do evil had all ſenſe of goodneſſe taken away, as in thoſe, that for their ſinnes have been given over to a reprobate ſenſe: Or elſe becauſe the Lord ſaith afterwards; *Man is become like one of us to know good and evill*, haply this tree was called the tree of the knowledg of good and evil, becauſe having eaten of it, he knew the eating thereof to be evil by the fear and ſhame that immediately purſued him, but that to eat of the tree of life was good, both which it is moſt probable, that he knew not before, not the firſt, becauſe although the Lord threatened him, that ſhould eat of that tree, through the illuſion of the devill, he believed it not, nor the ſecond, becauſe otherwiſe he would ſurely have eaten of that tree firſt: for now ſo ſoon as he had eaten of the forbidden tree, the Lord maketh haſt to expell him out of paradiſe, leſt knowing the vertue of this tree, he ſhould put out his hand, and take of this fruit and live for ever. That our firſt parents were ignorant like innocent children before the eating of this tree, is eaſily confuted: for how then could *Adam* have given fit names to all creatures? Moreover it doth derogate much from Gods goodneſſe towards man to hold, that there being any means to make him come to more perfection of knowledge, he ſhould interdict this unto him, and thus the expoſition of *Joſephus* alſo falleth to the ground. And it is unreaſonable to think, that man being indued with a reaſonable ſoul ſhould without the uſe of reaſon, before this eating, do all things that he did. But for that of *Auguſtine*, it is followed by moſt, and favoured by the Expoſition of the Caldee Paraphraſt, where it is thus read, *the tree, the fruits whereof they that eat, diſcern between good and evill*, and in like manner it is rendered in the *Targum Hieroſolymitanum*. But becauſe it was called the tree of knowledge, before that man had eaten of it, it ſeemeth not to have been called ſo from the event, becauſe then, as the waters of Meribah, it ſhould not have been called ſo till afterwards, as *Zanchy* alſo reaſoneth. And again, man is ſaid now to have known as God, *Gen.*3.22. whereas in God there is none experimental knowledg of evill. As for the opinion of an irony firſt rejected, whereas in favour thereof it is ſaid, that if their eyes had been indeed opened, the devill had not lyed unto them, it followeth not, becauſe his lie was in that he ſaid, they ſhould not dye at all. Laſtly, for *Zanchyes* expoſition, although it be true, which he ſaith, yet it ſetteth not forth all here meant. That tree was indeed a mean to know good and evil, to ſtand in obedience and diſobedience, but all circumſtances make it plain, that not the beholding but the eating thereof effected this, and that muſt needs be, as hath been already ſaid.

Gen.6.5.

Rom.1.28. Gen.3.22.

Gen.3.22.

Cald.Paraphraſtes. Targum Hieroſolym.

And hitherto of the literal meaning, now beſides this there is by the conſent of moſt a myſticall ſenſe alſo of theſe two trees to be conſidered for our further inſtruction. The tree of life repreſented Chriſt, the tree of knowledg, the law. For by Chriſt is life, and by the law cometh the knowledg of ſin and of vertue, of good and evil. And as theſe two trees ſtood in the midſt of paradiſe, ſo the Goſpel and the Law are in the midſt of the Church, and as they which by the Law ſeek to partake of the glory of God, ſhall prove this a fountain of miſery and confuſion to their ſouls, ſo if any diſclaiming righteouſneſſe by the Law ſeek to Chriſt onely, by him they ſhal be made to live for ever. Thus almoſt *Zanchy*. But *Auguſtine* ſpeaking more fully of all things here, ſaith, that by paradiſe myſtically the Church is ſet forth, by the trees bearing all manner of fruit, the faithfull fructifying by good works, by the four rivers, the four Evangeliſts, by the tree of life, Chriſt, and by the tree of knowledg of good and evill, mans free-wil, allowing to any man alſo, if he hath any other more fit thing, to bring it forth for the explaining of this

Rom.7.

Aug.Civit.Dei, lib.13.c.21.

myſtery, always provided, that it be acknowledged a true hiſtory and a faithful narration of things done.

Verſe 10. *And a River went out of* Eden *to water the garden, and from thence it was parted, and became into four heads, v.* 11. *The name of the firſt is* Piſon, &c. In that he ſaith, *a river went out of* Eden, it may ſeem, that the four rivers hereafter deſcribed were in their originall but one and that this aroſe in *Eden*. But that the words are not ſo to be underſtood, is plain, becauſe the firſt heads of *Euphrates* and *Tigris* are divers. Both, ſaith *Strabo*, ſpring from the mountain *Taurus*, which divideth *Armenia* from *Meſopotamia*, but their fountains are diſtant one from the other 2500 furlongs, that is 300 miles, but about *Babylon* they meet, and run both in one channel. *Nearchus* who was Generall over *Alexanders* Navy, ſaith, that from the firſt ariſing of *Euphrates* to *Babylon* was 3300 furlongs, as *Arrianus* writeth, but before it cometh at the city *Babylon*, it falleth into *Tigris* in part, and ſo they running together in a ſinuous manner hereby compaſſing in a plot of Ground, out of which there is but one way to paſſe, do ſoon after divide again, and then ſubdivide; the firſt diviſion being into two, which ſeem to be *Piſon* and *Gihon*, after which they meet again, & then divide again running ſo into the red ſea: thus *Petrus Artopæus* hath gathered out of *Pliny*, *Pomponius Mela*, and *Arrianus*. The River of paradiſe then is here ſaid to be one, becauſe theſe two a great diſtance from their fountains come into one, and this their coming into one was in the Countrey of *Eden* pointed at, when it is ſaid, *a River roſe out of* Eden; for hereby not their firſt ariſing, but their next place to paradiſe, where they were but one great river, is ſet forth, and ſo by their ſinuous winding firſt on the left hand many miles, then turning circularly again on the right, till they came right over againſt their firſt beginning thus to wind, this river compaſſed paradiſe about, all but at one place, where the going out was. And having fetched this bout, it was parted into four heads ſoon after that it left paradiſe, the one of which is *Piſon, compaſſing the whole land of* Havilah, *where there is gold, &c.* This *Piſon* hath been generally held to be *Ganges* in *India*, from whence ſuch ſtore of gold cometh, as by *Joſephus*, *Epiphanius*, *Auguſtinus*, *Hieronymus*, *Theodoret*, *&c.* *Arias Montanus* and *Vatablus* alſo ſay, that this was *Peru*: whence the Spaniards now fetch their Gold, called otherwiſe *Ophir* in the Scriptures, becauſe the word tranſlated beſt is פרוים, ſo that whereas we read, *the gold thereof was good*, by the Septuagints it is rendered, *the gold thereof was de loco peruaim*. But it is certain, that *Ganges* in *India* cannot be meant by this *Piſon*, becauſe one river here mentioned, *viz. Euphrates* is wel known, and the diſtance betwixt it, and *Ganges* is computed to be 70 degrees, every degree according to *Ptolemie* being 62 miles, and ſo together 4300 miles, and therefore it is impoſſible, that if Euphrates ſprang out of the river of paradiſe, that Ganges ſhould ſpring from thence alſo, as it muſt needs do, if it be the ſame with Piſon. Moreover the land of Havilah, which this River is ſaid to compaſſe, is between Paleſtina and Aſſyria. For *Moſes* in this hiſtory ſaith, *the Iſhmaelites dwelt from Havilah to Sur, which is towards Egypt, as a man goeth to Aſſyria*. So alſo 1 *Sam. cap.* 15. That opinion therefore touching Ganges is rejected by *Peter Martyr*, *Junius*, and *Tremelius*, *Zanchy*, and almoſt all others of later times. But what river then is this Piſon? Some ſay, that it is the ſame with the river Tigris, or Chiddekel, being in one place called Tigris, but in an other, Paſis or Paſitgris, which word might eaſily be made out of Piſon. But *Moſes* ſaith, that they were four rivers, and not two called by divers names in divers places. Others therefore better ſay, that it is moſt probable, that Piſon and Gihon were leſſer rivers branching out of the other two, and therefore are paſſed over by Geographers of after times without being named. And hence it is doubtleſſe, that Expoſitours are put to ſo much trouble about the finding out of theſe two rivers in particular, becauſe who ſo ſhal travail into thoſe parts, ſhal find none at this day ſo called. Yet I am not of their mind, who wil have theſe two rivers

Strabo Geogra. lib. 11.

Plin. lib. 6. *c.* 27.

Arrian. de geſtis Alexand. lib. 8.

Verſe 11.

Ioſeph. lib. 1. *Antiq.*

Epiphan. in Ancorat Auguſt. lib. 8. *de Gen. ad lit. c.* 7.

Ptolemæ.

Gen. 25.

Petr. Martyr. Iunius, Tremel. Zanchius

Quint. Curtius lib. 5

Plin. lib. 6. *c.* 27.

Steuch. Eugubinus in Coſmopœia.

vers not to have any beginning, till that Euphrates having run a certain ſpace of ground from paradiſe ſendeth theſe two forth, when it cometh to Syria and Arabia: for ſo *Eugubinus* deſcribeth them. For *Moſes* here ſaith expreſly, the firſt was Piſon, ſo that this muſt needs be the neereſt head to paradiſe, and not Euphrates, and next to Piſon is Gihon. Others there are, that going altogether from that which hath been ſaid of theſe four rivers branching from one that cometh out of paradiſe, hold, that two of them are divided, *viz.* Euphrates, and Chiddekel, before the coming of the river into paradiſe, and the other two after. And whereas the text is againſt this, becauſe it is ſaid, thence it is divided into four heads, they anſwer, in the text it is onely, *thence it was divided, & became into four heads*; that is, in the flowing from Eden into paradiſe, it was parted into two, & afterwards into two more alſo; thus at length making four. But reckoning even this way Piſon and Gihon ſhal not be the firſt and ſecond rivers, but the third and fourth, which is againſt this narration of *Moſes*. Piſon therefore without doubt, was the firſt branch of that united river, and ſo the reſt followed in order. And ſurely, when *Moſes* wrote this, theſe Rivers were wel known to the inhabitants of thoſe parts, but ſince in long continuance of time, theſe names are obſolete and forgotten: and it is but loſt labour to inquire further after them. Haply theſe two may ſince by making new channels for them to run another way, have been dryed ſeeing ſuch great works have ſometimes been effected by great men, and then it is no marvail, that their names were no more amongſt Geographers recorded. Here I wittingly paſſe over the ſtrange conjectures of ſome, as that of *Rupertus*, holding, that all water naturally is ſalt, but coming through paradiſe it becometh ſweet like milk, and ſo floweth all over the world, or of others holding, that paradiſe was all the world, for theſe are abſurd and ſwerve altogether from the Text. From Havilah, which the firſt river compaſſed, it is likely, that the Caulateans deſcribed by *Strabo*, as dwelling in Arabia, took their name; for from Havilath it is eaſie to make the name Chavilateans, eſpecially if it be read as in the Hebrew, Chavilah. Touching the gold of that countrey, we read nothing in other places of the holy Scriptures, but *Pſalm* 72.15. onely that the countreys near to Paleſtina abounded in times paſt with gold we may gather from the huge maſſe of gold, that came in yearly to *Solomon*, not onely by his Navy, but in way of tribute and gifts ſent unto him. The *Bdellium* here ſpoken of, and the Onyx ſtone were, the one, according to *Pliny*, a little black tree like an Olive tree, the leafe like thoſe of an Oake, and the fruit like a vvild figge, grovving in India, Arabia, Media, and Babylon, and the other, *viz.* the Onyx ſtone, had the name from the nail of a mans hand, becauſe it vvas like unto it, the place vvhere it grevv, vvas alſo both India, vvhere theſe ſtones vvere vvith ſtreaks of red and vvhite, and Arabia, vvhere they vvere black, the vvhite compaſſing them about like girdles, as the ſame *Pliny* ſaith. The Septuagint tranſlate this, *carbunculus*, and *praſinus*, *Joſephus* calleth it a Sardonyx. Novv *Moſes* is thus punctual in ſetting theſe things dovvn, that vve might be aſſured, that paradiſe vvas a place, that had a true reall being upon earth, leaſt vve ſhould be deceived by them, that vvould aftervvards ſay, that there vvas never any ſuch place indeed, but ſomething elſe vvas allegorically ſet forth hereby.

Junius. Tremelius.

Rupert. de Trinit. & oper. ejus

Strabo geogr. lib. 15.

1 Kings 10.

Plin. lib. 12. c. 9.

Plin. lib. 37. 6.

The ſecond River is Gihon, the ſame is it that compaſſeth the whole land of Ethiopia. This River is by many held to be the river Nilus in Egypt, becauſe that compaſſeth the the land of Ethiopia, and *Epiphanius* alledgeth *Jeremiah* to prove it, vvhere he ſaith, *what haſt thou to do with the way of Egypt to drink the troubled water*, for this is by the Septuagint rendered *the waters of Gihon*, but the Hebrevv vvord there is שיחור vvhich ſignifieth black, or troubled, and not Gihon. Moreover if the originall of Nilus be conſidered, vvhich of old indeed vvas not knovvn, but ſince hath been diſcovered to come from the ſpacious mariſhes neer the mountains of the Moon not farre from the Cape of Good Hope ſouthvvard, being ſo contrary to the firſt riſing of theſe Rivers, vvhich

Verſe 12. *Epiphan. in anchoratu.* Jer. 2.

vvas northvvard, it cannot poſſibly be that Gihon ſhould be Nilus. As for that argument of compaſſing Ethiopia, which Nilus doth, it is to be underſtood, that there is an Ethiopia meridionall, and an Ethiopia orientall, the firſt of which is indeed compaſſed by the river Nilus, but not the other which is the Ethiopia here meant, being neer to Arabia and Meſopotamia: of this double Ethiopia ſee *Strabo*, and *Pliny*. Novv that the oriental Ethiopia is meant here, is plain, becauſe that lay in theſe parts, vvhere the rivers here mentioned did run, *viz.* In Meſopotamia, and Arabia, neer to the land of Paleſtina. And therefore it is often ſpoken of, as being thus ſituated, as *Pſal.*87. *Behold Philiſtia, thoſe of Tyre and of Ethiopia,* 2 *Chron.* 14. *Zara* the king of Ethiopia is ſaid to have come againſt Iſrael with 1000000 men, and *Chap.*21. God ſtirred the Philiſtines againſt *Joram*, who were near to the Ethiopians. And more particularly, the Madianites are ſet forth to have been thoſe, who are otherwiſe called Ethiopians: for the wife of *Moſes*, who was of Madian, is called an Ethiopian, but theſe Madianites, otherwiſe called Arabians were near to Paleſtina. Others therefore will have Gihon to be a little river not far from Jeruſalem, where *Solomon* is ſaid to have been anointed King, for both the name agreeth, and Euphrates not being far thence, this might well be a branch thereof. But how then ſhould it compaſſe the land of Ethiopia, when as the beginning of this Gihon, could not but be very near, as appeareth, in that *Hezekiah* is ſaid to have ſtopped the upper Fountain of *Gihon*, againſt the coming of the King of Aſſhur, and other ſprings, that he might not finde any water? Yet it may be anſwered, that this river might paſſe, as ſome others do, after that ariſing from the common head near Paradiſe, it had run along by Ethiopia through ſubterranean places, till that it roſe up again near to Jeruſalem, and at this head, it might at that time be ſtopped by *Hezekiah*, and the courſe of it diverted another way. The firſt opinion touching Nilus cannot ſtand, for the reaſons before alleadged, and becauſe that was well known to be a river of Egypt, and therefore *Moſes* would doubtleſſe, rather have called it by the common known name, if he had meant it, and by the compaſſing of Egypt. The moſt probable opinion than is, that this river was the Gihon at length, touching upon the land of Canaan, unleſſe with others we ſhall ſay thus, that in generall onely, it is to be held to have ſprung from Euphrates but is no where now to be found by this name. Touching the third *river Chiddekel*, which runneth *towards the Eaſt of Aſſyria*, all conſent, that it is Tigris, called Chiddekel, from the ſharpe taſte of the waters thereof, which this word in Hebrew ſignifieth, according to *David Chimhi*; *Vatablus* ſaith, that ſome will have Chiddekel to come from two vvords ſignifying, *rapidum & velox*, and Tigris from the ſwift running, becauſe Tigris in the Median tongue ſignifieth an Arrow, as *Strabo* hath it, or from that ſwift beaſt called a Tigre, as *Iſidorus*, and *Rupertus*. But *Plinie* is for the denomination from an arrow alſo. *lib.* 6. *c.* 27. Euphrates, becauſe it vvas a river ſo well known, is onely named, in Hebrew it is called, פרת from fructifying, becauſe it overfloweth the bankes, after the manner of Nilus, and maketh the grounds about it fruitfull. It ariſeth in Armenia the Greater and paſſing through Meſopotamia, and Seleucia falleth into Tigris, and after in a part branching therefrom, on the right ſide it runneth into Babylon, as *Pliny* ſaith. But this river and Tigris, ſaith *Curtius*, run the one on the one ſide of Meſopotamia, and the other on the other ſide, from whence, the countrey hath the name of Meſopotamia, *quaſi* ἐν μέσῳ τῶν ποταμῶν. And is ſo fruitfull, that men drive their cattell from feeding, leaſt they ſhould fill themſelves too much and dye.

*Strabo lib.*1. *Geogr. Plin. lib.*5. *c.*7.

Exod 2. Numb.12.

1 Kings 1.

2 Chron.32.

Verſe 14.

David Chimhi.

*Strabo lib.*11. *Iſidor lib.*13. *Etymol. c.*21. *Rupert de Trinit. lib.*2. *c.*29.

*Plin. lib.*5. *cap.* 24 & 26.

*Qu. Curtius l.*5

Verſe 15.

And the Lord God took the man and put him into the Garden of Eden to dreſſe it and to keep it, Before it is ſaid, *v.*8. *the Lord God put the man in the garden*, but not what he ſhould there do, wherefore the ſame is here repeated again, and his implciment is added.

Queſt. If it be demanded, how the Lord took the man and put him there? It is anſwered,

anſwered, that either he took him by his Spirit, and brought him into this garden, or by his Angel, taking a body upon him, and tranſporting him thither, and by his Angel it is moſt probable, that he walked afterwards in the garden, or God the Son taking an humane ſhape upon him, did all this, and ſpake with *Adam*. For an Angel, is *Auguſtine*, for the Son of God, *Zanchy*, to whom I rather ſubſcribe.

Anſw.

Auguſt.
Zanch.

If it be demanded, why he was not made in Paradiſe, but out of it, and then brought in: the reaſon of it may eaſily be conceived to be, both that having ſeen other places, he might be the more affected with the pleaſantneſſe of this, ſo far excelling, and praiſe God the more for his mercy herein, and alſo that he might not live in Paradiſe, as his naturall place, but as in a place in great favour given him of God, being therefore the more carefull to ſerve and obey him.

Queſt.

If it be further demanded, what dreſſing Paradiſe needed, being doubtleſſe in every part a moſt compleat place of pleaſure, and all things naturally growing therein, both for uſe and delight, and from what he ſhould keep it? It may be conceived, that although every thing was then moſt perfect, yet it was ſo ordered by the Divine Providence, that the trees without cutting and pruning, would doubtleſſe have growen out of order, and more unfruitfull, and the walkes, that were ſo pleaſant, without keeping, would have been overgrown, the ſeeds and corn alſo, without husbanding the ground, would not ſtill have come up in ſuch abundance, and the beaſts of the field, if they had not been kept out, would have come in, which would much have diminiſhed the beauty of that place.

Queſt.

But it will be ſaid, then it ſeemeth, that man muſt have laboured, although he had not ſinned, whereas this was impoſed upon him, as part of his curſe for ſin, to live upon the ſweat of his brow: To this Saint *Auguſtine* anſwereth. The labour here appointed unto *Adam* was without all pain, and full of delight and pleaſure. For even now, ſome husbandmen take great delight in the workes of husbandry, ſo that they cannot by any means be taken from them to other things. But then it was much more, when there was no adverſe accident, either in the earth or the heaven. For there was none affliction of labour, but exhilaration of the will, when as thoſe things, which God had created, did more fruitfully, and pleaſantly come forth by the helpe of mans labour, that the creation might be more largely praiſed, who had given unto man the reaſon to do thus, and ability for ſo much, as was ſufficient for a willing minde, and not that, which the want of the body did compell him, being unwilling unto, &c. Man could not alwaies buſie himſelf in divine contemplation, and therefore to avoide idleneſſe, God appointed him to be daily doing of ſomewhat, ſo that to be idle, and to ſpend the time in doing nothing, is not any part of mans happineſſe upon earth, but a baſe and bruitiſh kinde of living, and ſo altogether unfit for ſuch as are indued with reaſon, of what eſtate or condition ſoever they be.

Object.
Auguſt. de Gen. ad lit. lib. 8. c. 8. Quicquid delicium nunc habet agricultura, tunc utique longe amplius erat, quando nihil adverſi accidebat vel in terra, vel in cœlo. Non enim erat laboris afflictio, ſed exhilaratio voluntatis, cum ea, quæ Deus creaverat, humani operis adjutorio lætiùs, feraciúſque provenirent, &c.

Note.
Verſe 16.
Verſe 17.
Queſt. 1.
Zanch. de oper. Dei.
Muſculus.

And the Lord God commanded the man ſaying, of every tree of the garden thou mayeſt freely eat, but of the tree of knowledge, of good and evill thou ſhalt not eat of it: for in the day, that thou eateſt thereof thou ſhalt ſurely die. What the tree of knowldege was, and why ſo called, hath been already ſhewed, and wherefore it it was interdicted to *Adam*, *viz.* That he might be kept from the knowledge of doing evil. But hereunto ſome add another reaſon, that he might by this interdiction take notice, that he was not abſolute, and of himſelf to do what pleaſed him, but under the Lord, whoſe will onely, and not his own imagination, was to be unto him the rule of righteouſneſſe. For this maketh the doing, or not doing of any thing a ſin, and a great ſin, becauſe it is againſt the will and command of the Lord, neither, if we vvill rightly vveigh, vvhat manner of ſin, this or that is, muſt vve go ſimply by conſidering the thing it ſelf prohibited, but the command of God, vvhich is againſt it, to ſleight vvhich is moſt heinous. To this effect *Auguſtine*

Auguſt. lib. 8. de Gen. ad literam cap. 15. Nec melius, nec diligentius potuit commendare, quantum malum ſit ſola inobedientia, cum ideo reus iniquitatis factus eſt homo, quia eam rem tetigit contra prohibitionem, quam ſi non prohibitus tetigiſſet, non utique peccaſſet. Tertull. lib. adverſ. Iudæos.

Queſt. 2. How *Adam* died the death. *Iuſtin. Martyr dialog. cum Trypbone. Iren. lib. 5. Hæreſ. Auguſt. lib. 13. de Civit. Dei, c. 23. Theodoret. qu. 38. in Gen. Hieron lib. tradit. Hebr. in Gen. Symmach. Gregor. Hom. 37 in Evang. Ipſe quotidianus defectus corruptionis quid aliud eſt, quàm prolixitas mortis? corpus enim Adæ poſt peccatum paulatim cœpit diſſolvi, corrumpi, & ad interitum fluere, & ex eo tempore mors ei cœpit dominari. Vatablus. Nebamides.*

Calvin.

guſtine ſaith, It could neither more diligently, nor better be ſet forth, hovv great an evil onely diſobedience is, ſeeing man vvas therefore made guilty of iniquity, becauſe he touched that thing contrary to command, which if he had touched, there being no command againſt it, he had not ſinned at all.

And *Tertullian* ſpeaking of this prohibition, ſaith, This one law did in effect contain in it all the lawes of the Decalogue given afterwards, and therefore the breaking of it was a moſt foul ſin, and worthy to be puniſhed with death. For what do all lawes of God preſcribe, but to love the Lord with all the heart, and a mans neighbour, as himſelf? Novv if *Adam* had loved God, he would not have done againſt his will, if he had loved his neighbour, that is, himſelf and his poſterity, he would not by doing againſt Gods will, have brought a vvoe upon himſelf and us all. More particularly, if the law now forbiddeth to kill, hereby he was forbidden to kill himſelf, and his poſterity, in ſoul and body, if to ſteal, hereby he was forbidden, by ſtealth to take of this fruit, and then to ſeek to hide himſelf, if to covet other mens goods, what was this, but to covet a thing reſerved by the Lord, as his propriety, and if to lye, he made himſelf guilty hereof, by aſſenting to the Devils lye, when he told him, that he ſhould not dy at all.

The next thing to be queſtioned here is, how this threatening was verified, *in the day, that thou eateſt thereof, thou ſhalt dye the death*, ſeeing *Adam* lived 960 yeers after? To this divers anſwer diverſly, ſome, that a day is with the Lord as a thouſand yeers, wherefore *Adam* dying before the expiration of a thouſand yeeres, may be ſaid to have dyed the ſame day. Some, that the meaning was nothing elſe, but that he ſhould become mortall, a neceſſity of dying, growing upon him, after this eating, whereas before he was immortall. *Symmachus* to make this the more plain, tranſlateth it, *in the day, that thou eateſt thereof thou ſhalt be mortall.* Some, that he did indeed dye the ſame day, in that his body was ſmitten with corruption, tending to death, ſo that his life thenceforth was no true, but a dying life, or lingering death. For the daily defect of corruption, ſaith *Gregory*, vvhat is it elſe, but a certain prolixity of death? Wherefore after ſin, immediately the body of *Adam* began by little and little to be diſſolved, and corrupted, and to flow to deſtruction, and from that time death began to have dominion over him.

Some again have held, that theſe words, *In that day*, are to be reſtrained to theſe, *that thou ſhalt eat thereof*, the meaning being nothing elſe, but vvhat day ſoever he ſhould preſume to eat of this fruit, his puniſhment ſhould be death, the time vvhen this death ſhould be inflicted, not being ſet dovvn. Some have underſtood it, of the ſpirituall death onely, which is a privation of grace. Others, that hee ſhould have been puniſhed with death preſently, had he not repented. And *Vatablus* ſaith, that one *Nehamides* expoundeth it thus, thou ſhalt dye ſooner, then othervviſe thou ſhouldeſt have done. But ſo it muſt be granted, that man ſhould have dyed, although he had not ſinned. Amongſt all the preceding expoſitions I preſer that, vvhich reſtraineth theſe vvords, *In that day*, to theſe, *that thou eateſt thereof.* For it is not neceſſary alvvaies to underſtand ſuch a threatening as this, as if the puniſhment threatened, ſhould be inflicted vvithout any further delay, for there is a plain meaning, being othervviſe underſtood, *viz.* Thou ſhalt dye, and it ſhall be in my povver, vvhen I pleaſe, at any time from thence forward, to take thy life from thee, or if it be underſtood, preciſely of the day, the meaning may be, thou ſhalt receive the ſentence of death irrevocable, for he, upon vvhom the ſentence is paſſed by the Judge, is novv but a dead man, And that this was the meaning, ſeemeth by the ſequel, *Chap.* 3. 19. *Duſt thou art, and unto duſt thou ſhalt return.* Yet *Calvin* hath another ſence, thou ſhalt be involved vvith all ſorts of miſeries both of ſoul and body. But howſoever if to be deſtitute of grace and ſo to be miſerable in ſoul, be to be dead, to be oppreſſed vvith deadly miſeries is not, and therefore if this ſhould be admitted, the death

death through a deprivation of grace muſt needs be meant, according to an expoſition mentioned before, as the chief thing intended. But that this is not ſo, appeareth both by a ſpeech following after, *leſt man take of the tree of life, and live for ever, &c. verſe* 22. where certainly the bodily life is meant, and in that Saint *Paul* ſpeaking of this death incurred by ſinne, is plain for the bodily death. That *Adam* ſhould have dyed preſently, had he not repented, is but a conjecture: for if by repenting death were delayed, why might he not by repentance have been altogether ſet free from it again? That of a day with the Lord as a 1000 years, is farre fetched, and needeth no confutation, for although God be ſo unvariable, that he changeth no more in a 1000 years than in a day, yet when a day is ſpoken of with reference to man, it is no where in all the Scriptures ſo underſtood. As for the other expoſitions, if we adjoyn them to the expoſition here admitted, they may altogether wel explain the words more fully thus, whenſoever thou eateſt, thou ſhalt inſtantly receive the ſentence of death, becoming thus always from thence forward ſubject unto it, yea, the ſtroak ſhal be begun to be ſtricken in thy body by infirmities, and in thy ſoul by my withdrawing of my grace from thee immediately, neither ſhalt thou eſcape everlaſting death after this miſerable life ended. For that man is by Chriſt upon his repentance and faith ſet free from this again, hindereth not, but that we may underſtand it, as abſolutely threatened here, ſeeing there is none exemption herefrom, but there was a neceſſity of the dying of one man, becauſe God could not otherwiſe have been juſt, in expreſly ſetting down this as the puniſhment of his ſin.

Rom. 5.

But it may be further demanded, how *Evah* came to be bound by this command, ſeeing ſhe was not yet made, and how ſhe came to have any knowledg of it? for that ſhe knew it, and took her ſelf alſo to be bound by it, appeareth, *Gen.* 3.3. *Anſwer*; ſome there are, that think that *Evah* was made, before the giving of this precept, although the making of her be recorded after, becauſe *Gen.* 1.29. the Lord ſpeaking both to *Adam* and *Evah* firſt giveth them the liberty of all trees and herbs in the world to eat of them, and then after this having placed them in paradiſe, he reneweth that liberty of eating of all, one onely excepted. For that they were made before the liberty of eating of all trees given, is plain, becauſe they are ſpoken to in the plural number, and this precept here muſt needs come after that, becauſe if otherwiſe this had been given firſt, and that after, this might wel have been thought to have been reverſed thereby.

Queſt. 3.

Ruper. lib. 1. de Trinit. & oper. cap. 32.

And of this mind *Gregory* ſeemeth to have been, that he rendereth theſe words in the plurall number that, *ex omni ligno paradiſi comedite, de ligno autem ſcientiæ boni & mali nè tetigeritis.* And the Septuagints tranſlation is partly in the ſingular and partly in the plural number: of all the trees thou ſhalt eat, but of the tree of knowledg of good and evil thou ſhall not eat; for in the day that ye eat thereof, ye ſhal die the death. But in the Hebrew and Caldee, the whole ſentence runneth in the ſingular number onely. Others therefore hold, that this precept was given onely to *Adam* before the making of *Evah*, and by him imparted to her, as concerning them both alike, both becauſe in the order of the hiſtory it is thus ſet down, firſt the precept is given, and then the making of *Evah* related, and alſo becauſe it is not to be thought, but that God would give *Adam* this precept immediately upon his bringing of him into paradiſe, leaſt haply ſome time intervening, he might eat of this tree, before the precept giving. But touching the order of the hiſtory, it may be ſaid, as the making of *Evah* is ſpoken of after this precept, ſo it is mentioned before together with the making of *Adam Gen.* 1.27. wherefore nothing can certainly be concluded from the order, but onely it may be thought, that *Moſes* having ſet forth the creation of man & woman in general *Chap.* 1. he falleth in this 2 *Chap.* to make a more particular relation of the ſame, & firſt of the creation of the man, whereunto he addeth his being taken

Greg. Moral. lib. 35. c. 10.

Auguſt. de Gen. ad liter. l. 8. c. 17 Toſtatus.

ken and placed in paradiſe, the deſcription of paradiſe and this interdiction, as was moſt convenient: for theſe do ſo follow the one the other, and ſo hang together, as that they could not wel have been ſevered. Then the relation of the mans creation with the appurtenances being ended, he ſetteth forth in particular how and upon what occaſion *Evah* was made, not that theſe things were done juſt after the words of interdiction delivered, but becauſe now it was a fit time to ſpeak of the woman, that we might have the whole hiſtory touching her together, as by this means we have. And if ſo, *Adam* might wel have this precept given him at his firſt coming into paradiſe, and yet vvithal it might be given at the ſame time to *Evah* alſo, vvho vvas not made, as is ſuppoſed, after the bringing of *Adam* into paradiſe, but before, in the place vvhere *Adam* vvas made. I do therefore ſubſcribe rather to the firſt opinion, the reaſon brought for, vvhich indeed is unanſvvered and unanſwerable, *viz.* that the liberty of eating of all trees vvas given to them both, but this could not be after this interdiction; vvherefore they muſt needs both be before it. *Evah* then vvas not made in paradiſe and *Adam* out, as many hold: for then ſhe ſhould not have been ſo much bounden to God for paradiſe, as *Adam*, for it vvould have been her natural place, and idle ſhe might vvel have been, as not being appointed to do any thing about the dreſſing and keeping of the garden, as *Adam* vvas. But both *Adam* and *Evah* vvere made out of paradiſe, and then brought in together, this moſt happy place being a further grace conferred upon them, after their making, according to others.

Evah not made in paradiſe. *Baſilius Hom. de paradiſo. Scholaſtici. Rupert. de Trinit lib. 2. c. 32. Ioſeph. Antiq. lib 1. c. 1. Tertull. lib. 2. cont. Marcion.*

One queſtion more novv onely remaineth, *viz.* vvhy the Lord gave *Adam* a precept, vvhich he knevv he vvould not keep, and if both were charged alike herewith, why it goeth in the ſingular and not in the plural number? *Anſwer*; To this it may be ſaid, that God did not give man this precept to entangle him, but becauſe it was fit, that the creature ſhould have ſomevvhat propounded, vvherein to obey the Creatour, and to ſhevv his duty tovvards him. Now the wonderfull goodneſſe of God appeared ſufficiently in that he propounded ſuch a precept, as man might moſt eaſily have kept. *Ob.* If it be further ſaid, but God could have preſerved him from falling, and why then did he not, if he had ſo great a love unto him? *Anſwer*; Becauſe then it would not have appeared, what mans power had been, when he was left unto himſelf, even when he had free will, and Gods mercy could not have been ſo much magnified in redeeming man again by Chriſt. It is true, that man is bound to keep any other from ſinning, if he can, becauſe he is under a law requiring this, neither may he do any thing, which he knoweth wil be an occaſion of offending. But God is not under, but above all laws, and therefore it is juſt with him to do whatſoever he pleaſeth in either kind, becauſe otherwiſe there would be no place for his mercy to ſhine in the ſalvation of ſome, nor for his juſtice in the damnation of others. And whereas God is ſaid to have forbidden man the eating of this tree in the ſingular number, it is an uſual thing in giving any precept for the Lord to ſpeak but as it were to one. For thus the decalogue runneth, *thou ſhalt have none other gods but Me, &c.* ſeeing all in reſpect of Gods lavvs are but as one man bound alike, and originally but one, ſeeing all come of one, and that a man, he being thus the chief That God in ſpeaking of man might mean both man and vvoman appeareth, by that vvhich is ſaid after their eating; *man is become as one of us knowing good and evill.* for not onely the man but the vvoman alſo vvas novv become ſuch. As for that reſolution of ſome, that to *Adam* the precept vvas directed, becauſe he vvas principally bound hereby, ſo that if he had not eaten, though *Evah* had eaten, his poſterity ſhould not have been intangled, vvhereas contrarivviſe, although *Evah* had refrained, yet he alone eating ſhould together with all his have been condemned. I cannot ſee, how this may be admitted: for in another like caſe, the vertue of the man or of the wife alone is made alike in reſpect of poſterity, *the unbelieving wife is ſanctified*

Queſt. 4.

Gen. 3. 22.

Peterius.

fied the beleeving husband, and the unbeleeving husband, by the beleeving wife, otherwise were your children unholy, but now they are clean: and therefore it may be thought rather, that if one of them had stood, the man or the woman onely, it should have been to their children likewise. As for the words, *of the tree of knowledge*, in the Hebrew, *of the wood of knowledge*, it is an usuall metonymy, the tree or wood being put for the fruit, and *in dying thou shalt die*, is an hebraisme so common, that it needeth no explication, it being hereby meant, that he should most certainly die. 1 Cor. 7.

And the Lord God said, it is not good, that man should be alone, &c. Here beginneth the particular history of the womans creation, the reason whereof was, because man before this was alone, so as no other sort of creatures was, and being thus he wanted society, neither could he increase, as the rest of the creatures might, which the Lord saith here, was not good for him, and therefore he propoundeth to make him an help. And this being further amplified, first, by relating, how all beasts and fowls were brought to *Adam* to be named, and that amongst them all, there was not one found, that might be a meet helpe for him, the manner of making the woman is next declared, *v.* 21.22, &c. The Apostle *Paul*, 1 *Cor.* 7. saith, *it is good for a man not to touch a woman*, this seemeth to be contrary to the words here delivered. But as *Cyprian* saith, we must distinguish between the times, when God saith thus, the world was emptie, and without inhabitants, and therefore the conjunction of man and woman was necessary, for the increase of posterity: but now the world being full of people, a single life is to be commended to all, that are capable of it, that they may be the lesse troubled in their way to the Kingdom of heaven. The Apostle denieth it not to be good for any man to marry, yet: for he saith, *he that marrieth doth well*, onely in such, as have the gift, he preferreth continencie. Wherefore the popish sort debasing marriage so much, and commending the vowing of perpetuall virginity, as the onely perfect estate, do plainly oppose themselves herein against God, who saith, *it is not good for man to be himselfe alone*, never excepting again, but in the case of having the gift of continency. But of this I have spoken more upon, 1 *Cor.* 7. Verse 18. Verse 29,10 *Cyprian. Tractatu de habitu virgin.*

I will therefore make, the vulgar Latine readeth it, *we will make*, but this is contrary to the Hebrew; in that the making of woman is propounded first, and then God maketh her, this sheweth the excellency of this work, as the consultation about the making of *Adam* sheweth his excellency above other creatures.

An helpe meet for him, that is, as *Augustine* saith, in respect of Generation and nourishing up of children, a man being in all other things a fitter helpe to man, than a woman, which is true indeed, if we respect the labour of Husbandry, but in household businesses a woman is an helpe much fitter then a man, it properly belonging to him to go abroad, and to do things perteining to the fields, and contracts, and politicke governments, and to her to keep at home, to order and guide things there. The words translated, *an helpe meet for him*, are in the Hebrew, *an helpe against him*. But the word *against*, is here put for *before*, as in many other places is usuall, it being hereby intimated, that the woman should be at hand alwayes to her husband, to helpe and to do for him, as belongeth to her sex. Some, because of these words, *against him*, have gathered, that the woman was made from the beginning contrary to man, and apt to crosse him, and oppose him in many things: but this is a corrupt exposition, for the debates and oppositions between man and wife were doubtlesse brought in by sin, there being all unity, and good concord before. Others, that the woman is said to be against the man, because there must needs be some contrary between them, as between the agent and patient, seeing if they were in all things alike, and there were no difference, there could not have been any generation. But our English version doth fully set forth the sense of this word, כנגדו *as it were over against him*, that is so framed, as is most fit and meet for him in every respect, and *Augustin. lib. 9. de Gen. ad lit. ca. 3* *Hebrai.* *Tostatus.*

set over against him, as the object of his delight alwayes in his sight.

Verse 19. *The Lord God therefore formed every beest out of the earth, &c.* This is not spoken of here, as now done, for the beasts and fowles were made before man, *Chap.* 1.20. But by way of capitulation, as other things in this Chapter are spoken of also, that he might thus come to declare their names imposed by man. Whereas here may seem to be a contradiction to that, about the fowles making out of the waters, because they are here said to have been made out of the ground, see the resolution of this upon these words. The word translated, *brought*, is ויבא, he made to come: for the Lord did not bring the beasts and fowles, as it were, in his hand to *Adam*, but by his command made them to come unto him as to their Lord, for thus at the first the creatures did not shun man, but come familiarly unto him, till that by sin the case was altered.

Zanch. de oper. Dei. *To see, what he would call them*, that is, as *Zanchy* hath it, that *Adam* might see and behold them, and so consider of fit names to be imposed upon them, according to their severall natures, and not that God might see, how he would call them. The fishes were not brought to be named by him, because they could not be numbered amongst those, that might any way be thought to be helpes unto him, seeing they live altogether in the waters, and not upon the earth with man, as the beasts and fowles do. From this giving of names, when *Adam* had seen into the nature of the creatures, so the Hebrews have gathered, that *Adam* had most exact skill in Physiognomy, for otherwise he could not have given fit names unto them, as doubtlesse he did, but upon what reason each beast and fowl was called by such or such a name, we cannot now tell, as all confesse.

Hebræi. *And what Adam called every living creature, that was the name thereof.* Some, saith *Zanchy*, will have these words understood, as spoken by *Moses*, intimating, that even to his time the creatures were called, as *Adam* had named them at the first, but this is not by him allowed, but he will rather have these words understood, as spoken, touching God, that he approved of *Adams* naming of the creatures, and that he would have them so called, as he had brought them to *Adam* to be named. But then the words must in a little different manner be rendered. *That what Adam called every living creature, that might be the name thereof*, and so indeed *Zanchy*, and some others, as

Vatablus. *Vatablus* saith, read them, and this sense is most probable.

But for Adam, there was not found an help meet for him. That is, amongst all these creatures, whereof many were made for helpes unto him, there was not yet any meet, or that might be set, as it were against him, as being like to himself, in the lineaments and proportion of body, all but wherein there must needs be a difference, in an immortall soul, in the faculty of speaking, and talking together, in helping to breed, and to bring up children, and to manage domesticall affaires, and to lie in his bosome, to delight him with the sweetnesse of the society thereof, and to converse continually with him, which is meant by these words כנגדו.

Verse 21. *And the Lord God caused a deep sleep to fall upon Adam, &c.* There are in the Hebrew tongue three words signifying sleep, תרדמה שנת תנומה of these תנומה, as *Aben-Ezra* sheweth, is the least sleeping, שנה it is somwhat deeper, and תנומה the deepest sleep of all, and by this word is the sleep of *Adam* here set forth, wherefore *Symmachus* translateth it κάρος, a great and deep sleep, and the *Septuagint* ἔκστασις a transe. Why he was now cast into so deep a sleep, divers render divers reasons. Some, that whilest his rib was taken out, he might not feel any pain, as *Chrysostome*, and *Ephiphanius*, and *Theodoret* in speaking hereof reasoneth thus: If *Adam* had been waking when this vvas done, he must either have felt no pain, or have felt paine, if none, he might have thought it to have been a phantasy, and not a thing really done, if pain that would have been very hard, and unbefitting the state of innocency before any sin committed. But *Zanchy* reiecteth this, as a frigid reason, because God could have taken a rib out of *Adam*, vvithout putting him to pain, as vvell waking as sleeping, and therefore he yeeldeth tvvo other reasons, first,

Aben Ezra.

Chrysost Hom. 15. in Gen. *Epiphan. Hæres. 48.* *Theod. quæst. 30. in Gen.*

Zanch. de oper. Dei.

that

that in his ſleep he might reveal unto him, from whence the woman had her beginning, and the great myſtery of the Churches being made out of Chriſt dead and pierced in his ſide. Secondly, that every man might learn in ſeeking a wife, to let his affections ſleep and to depend wholly upon Gods providing one for him, who will if we commit the matter to him, provide better for us than we can for our ſelves. Yet I ſubſcribe rather to the firſt: for although I grant, that God revealed theſe things to *Adam* ſleeping, as he did afterwards to *Abraham*, ſomething touching his poſterity, when he ſlept a great heavy ſleep, and morally ſuch an uſe may be made of *Adams* ſleeping, whilſt *Evah* was formed: yet the principall reaſon of his being caſt into this ſleep, muſt needs be, becauſe all ſenſe for the time being thus taken from him, that was a naturall way to make a breach in his body, he not feeling any pain in the mean ſeaſon. Thus alſo *Vatablus* and that he might acknowledg the woman to be a gift coming freely from God, and ſo be the more thankfull. For as touching the Revelations in the time of his ſleep, God could as well have told him all this waking, as have revealed it unto him ſleeping, and therefore no neceſſary reaſon of his being caſt into ſuch a ſleep, can be herein. And to the firſt aſſenteth the Maſter of the Sentences, as the firſt and chief reaſon, adding indeed this alſo as another, that herein there might be a type of the Church taken out of Chriſt aſleep by death.

Gen. 15.

Vatablus.

Magiſt ſentent. lib. 2. diſt. 18.

He took one of his ribs) the word צלע tranſlated a rib, doth as well ſignifie a ſide, and therefore ſome Hebrews have held, that man was made at the firſt with a double body, an ἀνδρόγυνος being both man and woman, back being joyned to back, but now one ſide was parted from the other, woman being made thereof, which they ſeek alſo to prove by the conſideration of the back parts, which ſhew ſtill, as if they had formerly been joyned to ſomewhat elſe. Thus alſo *Plato*, and this is followed by *Eugubinus*, holding that therefore it is ſaid in the creation of man. *In the image of God created he him, male and female created he them*, becauſe the firſt man was made ſo, as that he was both man and woman. But this opinion is generally rejected and that worthily, becauſe the word צלע although it ſignifieth a ſide, yet it ſignifieth not either a fore-part or a back-part, as it muſt needs do according to this interpretation. Again, *Evah* is ſaid to have been formed of that which was taken from man, therefore ſhe was not ready formed before, and wanted onely dividing. Wherefore it was not a part of *Adams* body having already a face, and other lineaments, that God took but a rib out of one ſide of one ſide of his body, whether right or left we cannot tell, and if the word be tranſlated ſide, it is to be taken Synecdochically, the whole being put for the part. But why did the Lord make the woman of a rib of man, and not of the earth or of ſome other part? *Anſwer*; She was not made of the earth, leſt man being of a more noble ſex ſhould contemn her. She was not made out of any ſuperiour part, leaſt ſhe ſhould think to have dominion over her husband, nor of an inferiour, but out of the middle part, that man might not debaſe her, but moderately eſteem of her. And out of the ſide next the heart to ſhew the love, that the man ſhould bear unto her, and ſo it is probably thought, that it was the left ſide to ſhew the weakneſſe of this ſex. And as the ſides are under the arms, ſo the woman is under the protection of her husband. But above all ſhe was made out of the ſide of the man to prefigure the piercing of Chriſts ſide with a ſpear making bloud and water to flow out, ſetting forth the two Sacraments, out of which the Church is erected. But it may further be demanded, what manner of rib did God take, whether the bare bone onely, or fleſh withall? *Anſwer*; He took both, as appeareth by the ſpeech of *Adam* here following. *This now is fleſh of my fleſh, and bone of my bone.* He took bone and fleſh withall, and ſupplyed fleſh again, that there might be no breach, ſo woman partaketh of ſome of the ſtrength of the man, and man of ſome of the tenderneſſe of the woman, as *Zanchy* noteth. It was but one bone that was taken, not two or more out of each ſide, as *Oleaſter*

Hebræ.

Plato in Sympoſio. Eugub. in Coſmopœia.

Queſt.

Queſt.

Zanch. de oper. Dei

Oleaſter.

fondly conceived, holding, that the places to this day, where theſe bones were taken out, remain ſoft and fleſhy neer the paunch, being called for the want of ribs *vacuum*: for it is ſaid in the text, God took a rib, not ribs, and if *Adam* after this wanted a rib on one ſide, it followeth not, that other men vvho came of him ſhould all vvant one likevviſe, no more than, that he, vvhich is begotten of a man vvanting a leg or an arme ſhould alſo vvant this member, for experience ſheweth that he doth not. For the making of an vvhole body out of one rib, this vvas by adding more fleſh and bones in the framing thereof, as God could eaſily do, that the vvoman not having all her being of man, but the greateſt part of God, man might not inſult over her, as being all his ovvn, but be thankfull to God for her, and yet becauſe ſhe is but a rib in compariſon of man, ſhe muſt acknovvledge the perfection of man above her, ſhe being but as one member to the vvhole. *Hugo de Sancto Victore*, and ſome others hold, that vvoman vvas not made of this rib, by adding any other matter to it, but by the extenſion of the ſame matter to ſuch a greatneſſe, as might ſuffice to make her, becauſe otherwiſe ſhe could not have been ſaid to be made of the rib, but rather of ſomething elſe, being her greater part. But *Thomas Aquinas* is for the former, and rejecteth this, becauſe ſo this rib muſt be rarified, and then the body of woman would not have been ſo ſolid, as now it is, and as for that objection againſt the former, ſo the woman could not have been ſaid to be made of the rib, he anſwereth, that ſhe might wel yet be ſaid to be made of it, becauſe that was firſt taken, although more matter were immediately added to increaſe it to ſuch a quantity. But this is not worth the contending about.

Hugo de Sancto Victor. lib. 1. de Sacrament.

Th. Aquin. part. 1. quæſt. 92.

And the rib which the Lord had taken from man, made he a woman: a woman in hebrew is אִשָּׁה and אִישׁ is man, twoletters י and ה in this word ſignifie God, but being taken out, it is אֵשׁ fire, to ſhew, that if a wife be not godly, ſhe is as a fire or torment to her husband, ſo *Zanchy*. In the Hebrew, it is, *built he a woman*, which hath given occaſion to diverſity of reaſons, why this phraſe is here uſed, and not (*formed*) as before in ſpeaking of man. But the true reaſons are onely theſe two, both becauſe the woman is, as it were an houſe, conteining inhabitants, for ſo in her womb are children conteined, according to *Zanchy* & *Cajetan*: and alſo becauſe as an houſe is firſt a rude kind of matter, and then it is by the art of the builder framed into a form, ſo here a rib is taken, & by a divine art made into a woman, the man, who was made of clay being ſaid by a word proper to things made of ſuch matter, to be formed, but woman to be built, according to *Chryſoſtome*. Others ſay, that this phraſe is uſed becauſe the work of creating mankind was now finiſhed, or man grew now into an Oeconomy, & *Zanchy* hath a reaſon alſo which is taken out of R. *Solomon*, becauſe the lower parts of a womans body, *viz.* her legs and thighs are greater, as made to ſuſtain the building, than thoſe of man: but experience will eaſily confute this, and for the other, it is coincident with the firſt.

Zanch. de oper. Dei.
Cajetan.

Chryſoſt. Hom. 15. in Gen.
Vatablus.
R. *Solomon.*

Queſt. Touching the womans ſoul.

But here is nothing ſpoken of the womans ſoul. What may be the reaſon of this? *Anſwer*; it is moſt likely, that this was omitted, as being a thing, that muſt needs be underſtood; ſeeing the Lord had ſaid before, he would make man an help meet for him, ſuch as none other creature was, therefore as in the ſhape of the body, and in ſpeech ſhe muſt be more excellent, than other creatures, and like unto the man, ſo ſhe muſt be in a reaſonable ſoul alſo, or elſe ſhe could not be meet for him. But forſomuch as the breathing of a ſoul into her is not ſpoken of, a queſtion hath been moved by ſome, whether the ſame ſoul, that was in *Adam* were not communicated unto her: but I finde it not reſolved by any. If I may freely utter my conjecture, I think, that the ſoul of them both was one, the woman being no ſooner made, but ſhe was a living ſoul, as the fleſh and bone of *Adam*, ſo his ſoul being communicated to her alſo. For the ſame power, that could make a perfect body of a rib,

Eucherius.

could

could as eaſily withall communicate the ſoul of that body, out of which that rib was taken unto this new made body. And in conjecturing thus, I do not imagine, that ſtill the ſoul of each man is communicated to his wife, for no woman more is thus brought into the world in a miraculous manner, but *Evah* onely, and therefore every one after both male and female hath a diſtinct ſoul infuſed in the womb. Onely this building the Lord would have thus to be for a myſtery, as the making of one body into two, to ſet forth that man and wife are one fleſh, ſo this, to ſet forth that they are and ought to be as one ſoul in two bodies. And as there is a great myſtery in making two bodies of one to ſet forth the faithful to be as members of Chriſts myſticall body, ſo in the communicating of the ſame ſoul to two, there is as great a myſtery of the unity of the ſpirit in Chriſt, and in his Church.

And brought her unto the man. This is generally underſtood of the marriage of *Adam* and *Evah*, and not onely, that he moved her, as other creatures, to come to *Adam*. And *Zanchy* ſaith, that he doubteth not, but the Sonne of God in the ſhape of a man, after that the woman was made, lead her about the garden to ſhew her the fruits thereof, *Adam* yet ſleeping, and then brought her unto him at his waking, and with ſolemn Matrimoniall words joyned them together. But this is onely a conjecture, yet that he joyned her unto him, (he being willing after he ſaw her, and ſhe declaring her willingneſſe by her coming to him) and did not bring her to him onely as the other creatures, is plain, becauſe our Saviour ſpeaking of thoſe, that are joyned together in Matrimony, ſaith, *thoſe whom God hath joyned together, let no man put aſunder*. Wherefore God is rightly affirmed by us in our ſolemnization of marriage to be the inſtituter thereof in paradiſe. And the joyning of *Adam* and *Evah* together in marriage is well ſet forth by theſe words, *he brought her to him*, to ſhew firſt, that man is the chief, and that the woman was made for him, therefore ſhe is brought to him, not he to her. Secondly, that the woman ought to come to her husbands houſe to dwell with him, and not he to hers. Thirdly, that Marriages ought not to be made, but the parties being preſent, and not in their abſence, or the one having not ſeen the other.

Zanchius.

Verſe 23.

And Adam *ſayes, this now is bone of my bones, &c.* Theſe words, ſaith *Fagius* are generally read by all ours, *hac vice os ex oſſibus meis*, but the Hebrews referre זאת to the woman, and read it thus, *this*, that is, this woman is now bone of my bones, and this is plaineſt. But here a queſtion is moved, to what, this word *now* hath reference? Some ſay to the narration going before of all the creatures upon earth brought before *Adam*, as if he had ſaid, hitherto I have ſeen no creature meet for me, becauſe they are all unlike unto me, but now I ſee one meet indeed, even fleſh of my own fleſh, &c. others referre it to other women that ſhould afterwards be born into the world, as if he had ſaid, this, that now is made, is taken out of my body in an admirable manner, but ſuch women, as ſhall come into the world afterwards, ſhal not be brought forth in this manner, but ordinarily by generation. The firſt doubtleſſe is moſt genuine, and this farre fetcht. How *Adam* came to know this, ſeeing he was aſleep, when it vvas done, may eaſibly be conceived by Gods revealing of it unto him in his ſleep, *ſhe ſhall be called Woman*, the vvord vvoman in hebrevv is אישה of איש ſignifying man, as if it had been ſaid mans female.

Fagius.

Zanch. de oper. Dei.

Peterius. Chryſoſtome ſaith, that ſome tranſlate the word, *now once*, as if this had been done but this one time onely, but the like ſhould never be more. *Hom.* 15.

Therefore ſhall a man leave father and mother, and cleave to his wife. Some vvill have theſe vvords taken as a lavv, and as a lavv made by God, although uttered by *Adam*, becauſe our Saviour Chriſt ſpeaketh of it, as a lavv from the beginning, urging it againſt divorcements. And in this lavv they vvill have three lavvs comprehended. Firſt, for the taking of a vvife by every one, that is fit for generation, and hath not the gift of continency. Secondly, for cohabitation. Thirdly, for the giving of mutuall due benevolence by being coupled unto her for generation. Novv although I acknovvledg that, vvhich is here ſaid, to be of God, as it muſt needs be, becauſe *Adam* vvas aſleep, and knevv

Verſe 24.

Zanch. de oper. Dei. Matth. 19.

Chryſoſt. Hom. 15. in Gen.

knew nothing of theſe things, but as God by his Spirit revealed them unto him, thus making a Prophet of him, as *Chryſoſtom* obſerveth, yet for the law herein ſet down, I cannot ſee, how it ſhould be for any more, than cohabitation, and cleaving to his vvife in affection, all others being neglected, in compariſon of her: namely, for ſuch as have vvives. But for ſuch as have none, it is left to their ovvn liberty to marry, or not to marry, as they are moved in their ovvn mindes. It is true indeed, that by the lavv of God every one ought rather to marry, than to yeeld to fleſhly luſts, ſwaying him to incontinency: but for ſuch, as vvill not be ſvvayed hereby, but ſubdue them, it is free to uſe a ſingle life. For if this were a precept, it muſt either at ſome time be abrogated, as it never vvas, or elſe virginity could never have been preferred, as novv it is, before marriage. For this, *he ſhall leave father and mother*, the *Rabbines* have, following the *Chaldee*: he ſhall leave the bed of father and mother, &c. expounding it as a lavv againſt all inceſtuous marriages, and theſe vvords, *he ſhall cleave to his wife*, againſt adultery, ſodomitry, and buggery. *And they ſhall be one fleſh*, Man and wife are ſaid to be one fleſh: Firſt, for their living together, as one upon the ſame means being common to both. Secondly, for their mutuall povver over the bodies of one another. Thirdly, for the fleſhly iſſue that cometh from them both: The *Septuagints* read it, *they two ſhall be one fleſh*, and ſo doth the Lord repeat it, becauſe two onely, and not more can be one fleſh, by Gods firſt inſtitution. He that joyneth himſelf to an harlot, is hereby ſaid to be made one fleſh with her, becauſe he is in the fleſhly copulation joyned unto her, having now loſt the power of his own body, and made it over to her, which approveth the thing before ſpoken of their being made one fleſh, by the mutuall power over one anothers body. *Verſe.* 25. *And they were both naked, and were not aſhamed.* Theſe words are added to ſhew the innocency and freedom from ſin in our firſt parents. For even as little children are naked, and are not aſhamed, for want of judgement, what is comely, and what is filthy, ſo *Adam* and *Evah*, although they were of ripe judgement for their innocency, were not aſhamed, as appeareth, becauſe having ſinned, it is immediately ſaid, that they were aſhamed. By ſin then it is brought about, that many hath need to be aſhamed, vvhich ſhevveth, what a filthy and ſhamefull thing ſin is. So that now to be aſhamed, is rightly held to be a ſigne of grace, and of an heart not obſtinately ſet upon ſinning, but touched with repentance, contrariwiſe, to be impudent, and brazen faced, is a ſigne of an heart hardened in ſin. Hence cometh the nakedneſſe of the Americans, a moſt rude and barbarous people at this day, ſome of them in ſome parts having nothing upon them, to cover ſo much as their privities, and hence that Sect called Adamites bluſhed not to go naked, men and women together, as *Epiphanius* ſheweth, after the manner of *Adam*. But to return again to *Adam* and *Evah*, they loved doubtleſſe without luſt, uſing their members of generation, as reaſon willed, and not having the heat of luſt in them blinding reaſon, and immoderate delight, as at this day. For as God had made their bodies ſuch, that they might have lived ever free from corruption, why may we not think, ſaith *Auguſtine*, that before ſin they could ſo command over their genitall members, for the procreation of children, as they did over other members, which the ſoul moveth in any work without any trouble or itching of pleaſure? For if amongſt the moſt minute creatures there be ſome, as the Bees, which do work the generation of their young, as Waxe and Honey, why ſhould it ſeem incredible, that God made our firſt parents ſuch bodies, as that they could as eaſily command over their genitall members, as over their feet to goe, and their hands to do this or that, and to ſow vvithout ardour, and to bring forth vvithout pain? And if ſo, there vvas no reaſon, why yet they ſhould be aſhamed. Some there are and thoſe ancient and learned, who have held, that if *Adam* and *Evah* had not fallen, man ſhould not have had iſſue by the carnall knowledge of his wife, but ſome other vvay after the manner of Angels.

Man and woman one fleſh. 1 Cor. 7.

1 Cor. 6.

Verſe 25.

Gen 3. *Note.*

Epiphan. Auguſt. de Gen. ad liter. l. 9. c. 11 Cur non credamus, illos homines ante peccatum ità genitalibus membris ad procreationem imperare potuiſſe, ſicut cæteris, quæ in quolibet opere anima ſine ulla moleſtia & quaſi pruritu voluptatis movet? &c. Chryſoſt. Hom. 15. in Gen. Greg. Nyſſen. li. de homine, c. 28. Damaſcen. de fide orthodox. lib. 4. c. 25. Euthym. in Pſal. 50.

gels, but is vvell confuted by *Thomas Aquinas* and others, because the genitall members were so formed at the first, and therefore generation must needs be hereby, and because the Lord commandeth them being made to increase and multiply, teaching *Adam* to say, that they were one flesh, which the Apostle sheweth, is by carnall copulation, so that by this means, it vvas the Lords vvill even at the first, that they should increase and multiply. The onely difference then vvas, as hath been already said, they had not in them that heat of lust overcoming reason, but by the moderation of reason did that, vvhich pertained to generation, as vvell as any other action.

1 Cor. 6. 16.

CHAP. III.

Verse 1.

NOw the Serpent was more subtile than any beast of the field, which the Lord God had made, &c. A great question ariseth here, how that, which is spoken of the Serpent, ought to be understood, whether it were a Serpent indeed, or the Devil in the Shape of a Serpent? To this divers answer diversly. 1 Some, that it was a true Serpent, having at the first the faculty of speaking, as man and woman had, although for this it were deprived thereof, and poison instead of speech fixed to the tongue, and as the Serpent, so they say, the rest of the beasts lived in good agreement together, having the use of speech, neither did the Serpent go upon the belly, but erect, untill that for mans sin, to which it tempted him, it was thus punished. And the reason, why the Serpent sought to make him sin, was the envie thereof, at the mans excellent estate, wherein he should have remained, if he had not sinned.

Ioseph. Antiq. lib. 1. cap. 1. Basil. Hom. de paradiso.

2 Some, that the Serpent could not speak ordinarily, but by the Devil it was obtain'd of the Lord, that it should speak at this time to tempt them, as sometime he obtained liberty to tempt *Iob*. Thus *Moses-Barcephas* saith, that *Ephrem Syrus*, who was of the same time with *Basil* held, and so his faculty of speaking was but like to that of *Balaams* Asse.

Moses Barceph. lib. de paradiso, cap. 27. Cyril. lib. 3. contra Iulianum. Chrysost. Hom. 10. in Gen. Theod. quæst 31 and 32. Rupert. lib. de Trinit. & oper. Damascen lib. 2 de fide orthodox, cap. 10. Magist. Sentent. lib 2. dist. 21. Aug. lib. 11. de Gen. ad lit. c. 21 Calvin. Pagius. Vatablus. &c. Cajetan. in Gen.

3 Some, that it was no true serpent, but the likenesse of a Serpent, wherein the Devil came to *Evah*.

4 Some, that the Devil spake in the Serpent, the Serpent it self not being able to utter any voice, for the Devil could use what beast he would, as his instrument to speak and to reason thereby, that instrument so used in the mean season not understanding, what is said, as in men, that are rapt with an evill spirit. And this seemeth the more probable, because Serpents are still moved strangely at incantations, which are of the Devil, above all other creatures, not that they understand them, but by a diabolicall power, as *Augustine* reasoneth. And this is most generally followed by the ancient Fathers, and by the Commentators of these times, R. *Menahem* saith, it was the unclean spirit *Samael* in him, and likewise *Eliezar*.

5 Lastly, others hold, that neither any true Serpent here spake, nor the Devil in a Serpent, neither that any audible voice was heard, or shape seen, but that this temptation was onely a motion suggested by the Devil into the minde of *Evah*, because it is usuall in the holy Scriptures to speak of the Devil by the name of the Old Serpent, and the Dragon, and of Behemoth.

Apoc. Job 40

I would vvillingly now, having related the divers expositions, go vvith the common stream of expositours: for there are many considerations inducing unto it, as that nothing had the faculty of arguing rationally, besides the Devil, except God, Angels, and men, and therefore it seemeth, that it could not be a meere Serpent, but the Devil in the Serpent, and that the Devil is said to have been a lyar, and a murtherer from the beginning, vvhich could not have been spoken, unlesse he had been the agent in this temptation, and in another place it is expresly said, *through the envy of the Devil, came death into the world.* Lastly, he is called *the old Serpent, the Devil*, as noting this Serpent here spoken of

John 8.

Wisdom 2. 24.

of. Yet there are two things, both or one of vvhich, I thinke unanſwerable, that may be objected. Firſt, that the Serpent is ſaid to be *more ſubtile, than any of the beaſts*, which muſt needs be underſtood, as a preparative to the enſuing relation, and ſo that through his ſubtilty and cunning, and not onlyby the Devils uſing him, as an inſtrument, the woman was deceived, to which effect alſo the Apoſtle ſpeaketh, 2 *Cor.* 11.3. For to what purpoſe had it been to tell of the Serpents ſubtilty, unleſſe this communication had proceeded therefrom, and not from the Devils altogether, ſeeing the ſimpleſtof the beaſts might as well have been uſed, as an inſtrument of temptation, as the moſt cunning? Neither will it helpe, that ſome ſay here, that it is not meant that the Serpent in it ſelf was the ſubtilleſt, but the Devil in the Serpent: for *Moſes* compareth not Devils with beaſts, but one beaſt vvith another, amonſt which the Serpent is ſaid to be the moſt ſubtill: For if he had meant it of the Devil, he might better have ſaid, more ſubtile, than either the beaſts or the man, which God had made, becauſe in ſubtilty the Devil being a ſpirit exceedeth all.

Secondly, this temptation being ended and man ſeduced, the author thereof, the ſerpent being found out, he is curſed to go upon his belly, and to eat duſt, being in this debaſed more than any beaſt elſe, when as in ſome reſpects, he was more excellent at the firſt. Now it cannot be juſt with God, thus to puniſh a creature, wherein there was no fault, as it muſt needs be confeſſed that he did, if the Serpent in this action was a meer patient, and theſe ſpeeches were forced from his mouth by the Devil, he not knowing, vvhat he ſaid. For as that man is faultleſſe, whom the Devil poſſeſſing uſeth, as an inſtrument of blaſphemy, he not knowing what is ſpoken by him, ſo the Serpent, if the Devil onely ſpake in him and by him, he conceiving nothing muſt needs be without fault alſo, and ſo this puniſhment could not juſtly have been inflicted upon him, whereas this puniſhment is juſtified by *Calvin* and *Muſculus*, becauſe the Lord hath power over his creatures, to deal with them for his own ends, as ſeemeth good unto him, aud therefore this dumb and unreaſonable creature being made an inſtrument to pervert man, whereas hemade all things to ſerve him, he might juſtly, to ſhevv his horrour of ſin, that man might be the more affected, ſtrike him in this manner, as a father breaketh the ſword wherevvith his chlilde vvas ſlain. I grant that this reaſon may ſatisfie indeed, for puniſhment inflicted vvithout a reaſon rendered, but here the cauſe is expreſſed, *becauſe thou haſt done this thing*, and ſo no liberty is left to excogitate any other reaſon, and to this the ſerpent might have anſwered, I did not, but the Devil ſpake in and through me, if he had been a mere paient. He did it then voluntarily at the Devils inſtigation, as he now biteth the heeles of men, or of curſed corruption, wherefore I cannot for my part ſubſcribe to this expoſition, and much leſſe to any of the other four. For the firſt is moſt improbable, becauſe if all the beaſts could have ſpoken familiarly at the firſt, there had been no reaſon to deprive them all of ſpeech for the fault of one, and it is ſtrange, that even this one ſhould be herein puniſhed, when as his doom toucheth it not, but onely going upon his belly, and eating of duſt. Touching the ſecond, it is not likely, that the Serpent would have been ſo pliant to the Devils minde, a liberty of ſpeaking being obteined, as to uſe it to ſeduce man, whoſe ſubject he was made, and not the Devils, eſpecially all things in the terreſtriall creatures, being now very good and right, and ſo no leven of malice or envy againſt man, being in any of them. Again, had God granted the Serpent liberty to ſpeak thus, he had not faulted, and ſo had been unworthy of puniſhment therefore. For the third, it cannot ſtand, becauſe then a phantaſme, and not the ſerpent ſhould have been puniſhed, and the thing being done, for which the Devil took this ſhape upon him, he would have immediately depoſed it again, and not have been found in the ſame, when the Lord came to puniſh the author of this miſchief. And for the fift, it perverteth the truth of the hiſtory, and turneth it into an allegory, and if we may

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ſo do for this particular, *Origen* like, we may do ſo for all things preceding, and ſo this whole narration of the creation ſhall be nothing certain. Beſides, it is proper to the Serpent literally underſtood, which is after ſet down for the puniſhment thereof, and not to the Devil, whoſe ſuggeſtion onely, if this had been, he onely ſhould have been rebuked. Theſe objections againſt all the expoſitions hitherto brought, being conſidered by ſome, they have thought the doubt of this place indiſſoluble, vvhat therefore, if we ſhal eſſay the reſolveing of it another way, by taking ſomething from one of them, and ſomething from another, thus? A very Serpent this was, and full of wit and ſubtilty, but naturally without the faculty of ſpeaking, neither did he of himſelf apply his minde to ſeek the hurt of man, his Lord and maſter, but the Devil perſwadeth the Serpent to this out of his envie, and finding him tractable, as he could eaſily gather by any little ſigne, he helpeth his tongue to ſpeak, and putteth vvords into him, inſtructing him, how to take the opportunity, and at that time the Serpent vvas a goodly creature and went upright, ſo that the vvoman being but nevvly formed and not knovving, vvhether it vvere an uſuall thing for Serpents to ſpeak or no, might vvell vvithout ſuſpition enter into communication vvith him, as a fit companion to parley vvithall. If it be doubted here touching the vvit of the Serpent, becauſe this is proper to a reſonable ſoul, ſuch as beaſt had not, but man and vvoman onely, it may be ſaid, that the Serpent had not indeed ſuch vvit as man, but vvas the vvittieſt of beaſts, and in ſome things is ſo vvitty and ſubtile, as that he may put man novv adayes to ſchoole: for ſo the Lord ſaith. *Be ye wiſe as ſerpents, and innocent as doves*, vvhich vve may vvell oppoſe againſt all authorities of Philoſophers, vvho vvrite of the Serpents ſubtilty, as if it vvere not ſo great, as that of ſome other beaſts. For be it, that vvhat *Moſes* ſaith here of the Serpents ſubtilty, may be evaded, by ſaying, that he meant it of the Devil, yet that which is ſpoken by Chriſt of the Serpents wiſedome, I am ſure cannot be thus evaded, wherefore the Serpent doubtleſſe is moſt intelligent for a beaſt, to this day. If it be doubted touching the erect going of the Serpent then, becauſe as man having ſinned was not changed in any naturall faculty of the body, to be apparantly divers from that, vvhich he was before, ſo it is not likely, that the Serpent ſhould be changed, the very doom pronounced may reſolve it. For why ſhould this be denounced, as a curſe for that thing done, if it were ſo before? And it is no good arguing to reaſon from man to the Serpent, for to each of the three offending is aſſigned a divers puniſhment, ſo that although in man there vvere no alteration in reſpect of the figure of his body, yet there might be in the Serpent. But that the Serpent could not ordinarily ſpeak, beſides that, which hath been ſaid to this already, it is probable, becauſe the Lord having queſtioned with the man and the vvoman about their ſin, as ſpeaking to thoſe, that could anſvver him, vvhen he cometh to ſpeak to the Serpent, vvithout all queſtioning he proceedeth to judgement. Objections more againſt this expoſition, how any may be made I cannot ſee. And thus the Devil appeareth to be guilty by moving the Serpent, and helping him to ſpeak, and the Serpent guilty by being drawn by the Devil to uſe his vvit to ſo bad a purpoſe, and ſo worthily judged, and ſo we ſee, for what end the Serpents ſubtilly is ſpoken of before the temptation. And if any man maketh a queſtion, how the Devil could help the Serpent to ſpeake? I anſwer, as the Angel ſometime holpe *Balaams* Aſſe to ſpeak by opening his mouth, and as the horſe of *Achilles* ſpake and foretold him of his death, according to *Homer*, and as the river *Cauſus* ſpake to *Pythagoras*, according to *Porphyrius* ſaying, *Salve Pythagora*, which examples with ſome others are brought by *Cyril, lib. 3. cont. Julian.* Thus I have been bold to adventure my imagination amongſt others, and if any yet ſhall be able to bring better, or to confute this, I ſhall be ready to recant and to ſubſcribe unto him.

Other things here are not ſo hard to be reſolved: for if a queſtion be made, why the Serpent came rather to the woman, then to the man? it is eaſily anſwered

Cyrill. lib 3. contra Iulianum. Magiſt. Sentent. and *Toſtatus* ſay, that the newnes of the thing, and the want of experience in *Evah*, and that ſhe had not ſuch perfect underſtanding, as the man, was the cauſe, that ſhe knew not, but the Serpent might be able naturally to ſpeak. Matth. 10. 16.

swered that she was the weaker, and so the more easie to be perswaded. And thus *Augustine*, He began with the woman, the inferiour part of that humane society, that he might come by degrees to the whole, thinking not the man to be so credulous, or that he would erre by being deceived, but in yeilding to the error of another.

Aug lib.14.de Civit. Dei,c.11. A fœmina, parte scilicet inferiore illius humanæ copulæ incepit, ut gradatim perveniret ad totum, non existimans virum facilè credulum, aut errando posse decipi, sed dum alieno cedit errori.

And herein others consent also. But how doth the Serpent begin? *Hath God indeed*, or *yea hath God said*, a speech, that seemeth to hang to some-what spoken before, was there not then some communication between the Serpent and the woman before this? *Ans. Rabbi, David, Chimhi* saith, that certainly some speeches were had between them before this, the Serpent calumniating God in other things, as not dealing so well by them, as he might have done, and *Fagius* saith, that the Hebrews constantly hold, that the particle אשכי here used is never wont to be placed at the beginning of a speech, but after some things spoken before, being as much in effect, as *quanto magis*, or as *Vatablius* hath it, *multò magis miror*, much more do I wonder, that God should forbid you to eat of the Trees in the Garden. The *Caldee Paraphrast* hath it, *is it true, that God, &c.* And this seemeth to be rightest unto *Calvin*, but it is most generally held, that some speeches were had between them before, as an introduction to this, whereby the Serpent sought to work in the woman an hard opinion touching the Lord, and this seemeth most probable, because it had been strange for him to have begun thus abruptly, and the woman might so have well suspected his plot.

Quest.
R *David Chimbi.*
Fagius.
Vatablus.
Caldee Paraphrast.

Touching the question *hath God* said *ye shall not eat of every Tree of the Garden?* This is understood by some, as if the meaning were, is there some one Tree, which God hath forbidden you to eat of, or doth he not without difference allow you to eat of every one? by others, as if he had said, Hath God forbidden you to eat of any of the Trees in the Garden, or is he possessed with such envy against you, that he will not have you to eat of any of these delicate fruits but that you must seek your food else-where, out of the Garden? *Calvin* mentioneth both these, and confirmeth them, but rather approveth the former, and so doth *Musculus*, saying, that the Serpent did herein seem to be more for the good of man, then the Lord, in that he made a shew, as if needlesly he had forbidden them the eating of any Tree, but by *Evahs* answer, the other exposition is rather approved: for she defendeth Gods liberality in allowing all the Trees unto them, but one only, which she needed not to have done, but might rather have shortly answered, yes, there is one Tree that he hath forbidden us to eat of. Some note here, that he would make her believe, that God did not say so, but she was mistaken, because then some reason could have been rendred of this prohibition, and according to this the vulgar Latin readeth it, *why hath God said, &c.* But it is better to understand it, as a simple inquiry into the thing, his purpose being, by and by to strike at her faith, in telling her against Gods expresse word, *ye shall not dye at all.*

Calvin.
Musculus.

Calvin.
Vatablus.

Verse 2,3. *And the Woman said, we may eat of the trees of the Gaoden, but of the tree in the midst of the Garden, God hath said, yee shall not eat of it, neither shall ye touch it least ye dye.* *Rupertus* saith, that *Evah* sinned in thus speaking three wayes. 1 In that she made the commandement stricter then God had made it, he having forbidden only to eat, she saith, he forbad also the touching of it, so that first she sinned by adding. 2 By diminishing, in that God having said, *yee shall surely dye*, she saith, *least yee dye*, as doubtful. 3 By changing, in that God having forbidden to eat of the tree of knowledge of good and evill, she saith not so, but of the tree in the midst of the Garden: That this precept was given both to the man and to her together. I have already shewed, so that I shall not need to inquire here againe, how she came to know thereof. Some hold, that *Adam* told her of it, and that in these words, as *Ambrose* sheweth, and some that God delivered it in these words to *Adam*, but that *Moses* not having setit down thus precisely before, now doth it in these words of *Evah*. But the Father approveth of none of both these, neither are they to be approved

Rupert. lib.3.de Trinit. & oper. ejus.

Ambros. lib.de Adam & Eva, cap 12.

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of, not the firſt, becauſe God ſpake himſelf to them both, nor the ſecond, becauſe ſo *Moſes* ſhould have imperfectly related the Commandement, which it muſt be far from us to think. *Evah* therefore as the ſame Father ſaith, began even now to ſin in thus ſaying, for ſhe ſhewed a mind already exaſperated againſt God, in making his command more greivous then it was, even as a woman, as one compareth it, who being forbidden by her Husband to go abroad to other folks houſes, where there may be ſuſpition of incontinency, to aggravate her Husbands auſterity, telleth her Neighbours, that ſhe is forbidden ſo much as to ſet her foot out of doores, or to look abroad,

Now to add to Gods Commandements, or to take ought there from is a ſin, and threatned with judgement, and therefore *Evah* ſinned herein; Moreover, ſhe ſinned by unbeleife, becauſe ſhe made it doubtfull, whether in eating they ſhould die or no, when God had ſo expreſly threatned death. Laſtly, it was a fault alſo in her, that there being two Trees in the midſt of the Garden, ſhe ſpake ſo indefinitely of this by that circumſtance, and not as it had been deſcribed unto them, the *Tree of the knowledge of good and evill*, in the Lords words, as if ſhe could not well tell, whether of the two was prohibited, by which ſome advantage was given to the Serpent to proceed with her. But *Calvin* excuſeth *Evah*, holding, that ſhe was in no fault, till that in the end of her anſwer ſhe ſpake doubtingly: for firſt, in ſaying that a liberty was granted them to eat of all the Trees, except one, ſhe magnifieth the bounty of God, and then in ſaying, that they might not touch that Tree, ſhe expreſſeth a pious affection to Gods Law, being averſe from the leaſt degree of entring upon the breach thereof. But howſoever the firſt part of her ſpeech may be well conſtrued, yet upon the reaſons before alleaged, it is more probable, that ſhe faulted immediatly, and that which is turned to the magnifying of Gods bounty in her anſwer, may be better underſtood, as a ſimple relation of the truth, ſhe yeilding what ſhe muſt needs, but preſently caſting ſuch an aſperſion upon Gods bounty, in that ſhe ſaith, he forbad them to touch one Tree, as that, all being conſidered together, God was little beholding to her for that which ſhe ſpake of the Trees by him allowed.

Deut. 4. Revel. 22.

Calvin.

Verſe 4,5.

Then the ſerpent ſaid to the woman, ye ſhall not dye at all: But God knoweth, that what day ye ſhall eat thereof, your eyes ſhall be opened, &c. The woman having anſwered doubtingly, the Serpent now taking advantage hereby, is bold to tel her, that they ſhall not die at all, ſo that, if there be in us the leaſt doubting of Gods Word, the Devil wil attempt preſently to root all faith quite out of our minds. All the ſpeech of the Serpent here is a moſt groſſe lye. 1 That that they ſhould not dye. 2 That God in policy forbad the eating of that Tree, as whereby their eſtate ſhould be bettered, as impatient of compeers. 3 That the eating of that Tree would open their eyes and make them more happy. 4 That as he ſaid, ſo God knew all this to be true, but concealed it from them. And what he indeed, he would make the woman beleeve that God was, *viz.* a lyar, in that he ſaid, they ſhould dye, when they ſhould not, as he knew well enough, and envious, becauſe he would hereby keep them from, riſing in dignity. But in all this he ſpeaketh ſo, as that he is altogether ambiguous, ſo that every paſſage may in ſome reſpect be juſtified to be true. For, 1 they ſhould not dye the bodily death inſtant. 2 They ſhould be as ſome gods, or angels, as the word אלהים is ſometime uſed, *viz.* evil angels. 3 Knowing good and evil, but to their coſt. 4 God alſo knew all this. The Devil not long before had aſpired to be as God, and hence came his woe, wherefore he ſeeketh to intangle the woman in like manner, but as one ſaith, She might eaſily have replyed, if eating of this Tree will make one like unto God, do thou (O Serpent!) eat firſt of it, and as I ſee it take effect in thee, ſo I will do. The words, *ye ſhall be as Gods*, the *Caldee Paraphraſt* rendreth, ye ſhall be as Princes, others, as Angels, and the tempter might mean it ſo, as the angels that fell, from their great knowledge called *Dæmones*, and from their power principalities, although the woman underſtood

Ruptert. lib. 3. de Trinit. & oper. ejus. c. 7.

Fagius.

ſtood it of the bleſſed Trinity. But I prefer that of *Calvin* and others underſtanding it, as meant of God, thus he made her believe, that they ſhould partake of the divine nature.

Verſe 6. *Then the woman ſeeing, that the Tree was good to eat of, and pleaſing to the eye, &c. took of the fruit thereof, &c.* When the Serpent had thus tempted *Evah*, ſhe looketh upon the Tree with more ſerious conſideration, whether that which God had ſaid, or that which the Serpent had ſaid, were moſt likely to be true, and ſeeing it to be a goodly Tree and the fruit pleaſant, and withall weighing that, which had been ſpoken by the Serpent of getting knowledge by eating thereof, ſhe taketh of the fruit and doth eat. To this effect, *Rupertus* ſaith, She ſaw, that is, ſhe conſidered and diligently beheld, and more curiouſly attended, and would her ſelf be judge of thoſe things which ſhe had heard both from God, and from the Serpent, but thoſe inward eyes, wherewith ſhe ſhould have judged of this, were hindred by the luſt of the outward eyes, that they ſaw not a double death about to be brought upon her by this eating, not by the nature of the Tree, but by the tranſgreſſion of the Commandement. And thus ſeeing nothing dreadfull, but all things deſirable, ſhe thought that more true, which the Serpent had ſaid, then which God had ſaid, and thus by a ſacrilegious temerity ſhe took of the fruit and did eat. For by the eye, as by a window, ſin is let into the ſoul: By the ſenſes of the body, as *Gregory* ſaith, As by windows, the ſoule looketh upon outward things, and by looking, luſteth after them, whence it is, that *Jeremiah* ſaith, *death hath aſcended by the windows* : *Jer.* 9. 21. For the ſoule being inviſible cannot be moved with things corporall, but becauſe being in the body, it hath the ſenſes thereof, as certaine poares, whereby it goeth out. The Seeing, Hearing, Taſting, Smelling, and Touching, are certaine wayes of the mind, whereby it goeth forth and luſteth after thoſe things, which are without the ſubſtance thereof. From this example of *Evah*, we learn to refraine our eyes from ſeeing, if we would keep our hearts from luſting. There are here three degrees, firſt, her intentive beholding of that, which before ſhe feared to touch, or once to conſider, whether it were good to eat of it or no. Secondly, her delighting in it being ſeen. Thirdly, her judging of it, according to the Serpents ſuggeſtion, to be a Tree deſirable to get knowledge, thus proudly beginning to conceive that ſhe ſhould now upon the eating hereof be, as God, knowing good and evill. And by theſe degrees we offend to this day, by the *luſt of the heart, the luſt of the eyes, and the pride of life*. We look and conſider, then are delighted and apprehend more pleaſure or good to come by the acting of that, to which we are moved, and ſo adventure to do the thing forbidden. *Targum Onkeli*, as *Fagius* hath it, readeth the laſt words here, *quod ſanitas eſſet oculis*, which is an Adage amongſt the Caldees, as if it had been ſaid, to feed the eyes, whence ſome have gathered, that it was medicinable to the eyes: but the word is להשכל *to get underſtanding*, and this anſwereth better to the temptation preceding, and therefore is to be preferred.

Rupert. lib. 3. de Trinit. & oper. cap. 9. Vidit, id eſt, conſideravit, diligenter intuita eſt, curioſius attendit, & index eorum, quæ audiverat ipſa eſſe voluit, &c.

Greg. lib. Moral. 21. cap. 2. Per hos corporis ſenſus, quaſi per feneſtras quaſdam exteriora quæque anima reſpicit, & reſpiciens concupiſcit.

Note.

1 John 2. 15.

Fagius.

Calvin.

The ſinnes of *Hevah* in all this were firſt Pride, in that ſhe palpably aſpired after an higher condition. For, as *Auguſtine* ſaith, No ſin can be, but where the will is depraved, and the will is firſt depraved by pride, and pride is nothing elſe, but an appetite unto perverſe celſitude. and this perverſe celſitude is, leaving that principle, *viz.* Gods will, to which the mind ought to cleave, and becoming after a ſort a principle to himſelf. Secondly, diſcontent at the Lords prohibition, as being made to keep them from coming to a better eſtate. Thirdly, lying, becauſe ſhe ſaid God forbad to touch that Tree, which he did not, Fourthly, an adding unto, and altering of the word of the Lord. Fiftly, infidelity, in that ſhe firſt ſpake doubtingly, and then fell altogether from the faith. Sixthly, intemperance, in that ſhe yielded to her appetite further, then was allowed. Seventhly, diſobedience. Eightly, ſhe laid a ſtumbling-block for her Husband, inticing him to eat alſo. Touching *Adams* eating,

Auguſt. lib. 11. de Civit. Dei, cap. 13.

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Ambroſ. lib. de Elia & jeun. c. 4 *Putabas te ſi-militer fore vo-ſtri, ergo quia voluiſti eſſe quod non eras deſiſti eſſe quod eras.*

Ambroſ. lib. de paradiſo cap. 21

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1 Tim. 2 14.

Rom. 5.

Aug. lib. 11. de Gen. ad lit. c. 31 Sicut Aaron erranti populo ad idolum fabricandum non conſenſit inductus, ſed ceſſit obſtrictus, nec Salomonem credibile eſt errore putaſſe idolis eſſe ſervicendum, ſed blanditiis fœmineis ad illa ſacrilegia fuiſſe compulſum, ita credendum illum virum (cæ fœminæ ad Dei legem tranſgrediendam, non tanquam verum loquenti credidiſſe ſolutum, ſed ſocialiter neceſſitudinem paruiſſe etc. Ambroſ. lib. de Elia & jejunio c. 4 Data haſta ſimilem cauſam vo-ſtri, ergo quia voluiſti eſſe quod non eras deſiſti eſſe quod eras. Ambroſ. lib. de paradiſo cap. 21 Proſper. lib. ad verſ. Caſſian. c. 19 Chryſoſt. Hom. 9 in Epiſt. Corinth

1 Tim.2.14. ſo by the Apoſtle, that *Adam* is ſaid not to have been in the tranſgreſſion in compariſon of her. 2 In that by her flatteries and inticements ſhe drevv her husband to ſin, for this is to become not onely a ſinner, but an inſtrument of Satan, yea, a very Devil, for ſo much as he hath this name, becauſe hee is a Tempter. The ſinne of *Adam* was greateſt. 1 Becauſe he was wiſer, and more able to reſiſt temptations then the woman. 2 Becauſe he was more obliged to God for greater benefits beſtowed upon him, and therefore he ought to have been more obſervant of Gods commandments. 3 Becauſe he was the head of the woman, and ſo ſhould have inſtructed her wherein ſhe was ignorant: have reformed her wherein ſhe was erring, confirmed her wherein ſhe was weak, and erected her whereiu ſhe was falne. But yet forſomuch as the Apoſtle aggravateth the womans fault, as greateſt, it muſt needs be yielded, that not *Adam*, but ſhe ſinned moſt, for which cauſe alſo ſhe was moſt curſed. But yet in time God had again mercy upon her, to honour her by making her the inſtrument to bring forth another Fruit unto us, whereby we may be ſaved. And as for *Adams* wiſedome, although it vvere as great, as any mans naturall wiſdome could be, yet he wanted hitherto all experience, ſo that to avoid dangers, and traps ſet for him, he had not that knowledge and underſtanding, that the ſervants of God, that are grown to any antiquity, now have.

Adam ſinned when.

Touching the time, when theſe things were done, all are not agreed, becauſe it is not ſet down, and ſo cannot by any man be certainly determined. Some have held, that they lived as long in Paradiſe, as Chriſt did upon earth: ſome as long as he faſted, *viz.* Forty dayes, his faſting being an expiation of mans intemperance, ſome till the eighth day after their creation, *viz.* upon the Friday, and ſo the time of the coming in of ſin into the world, and of the expiation of ſin by Chriſts death doth well agree. Some that they fell and were caſt out upon the Sabbath day, and ſome upon the ſame day, wherein they were created, for which opinion many ancients have ſtood, as *Irenæus*, *Epiphanius*, *Cyrillus*, *Ephrem*, *&c.* *Maimony* a *Rabbin* ſaith, all our Wiſemen hold, that this whole matter was done upon the ſixth day, for they ſay, that *Adam* was created the firſt hour of the day without Paradiſe, and brought into Paradiſe the third, ſinne the ſixth, was found out by the Lord the ninth, and caſt out in evening, before the ſun ſetting, and if ſo, the ſecond *Adam*, Chriſt in ſuffering did notably anſwer to that vvhich befell the firſt *Adam*. For upon the ſame day Chriſt ſuffered, the firſt hour of the day he vvas arraigned, and abuſed, the third hour he was condemned and led away, the ſixth hour he was crucified, the ninth hour he gave up the ghoſt, and finally, before the ſame day fully ended, he brought man into Paradiſe again, *viz.* The thief upon the Croſſe. The authors of this opinion argue alſo from the malice of Satan, who vvould, doubtleſſe, immediately attempt their deſtruction, from this time being moſt fit, before they vvere more confirmed, and from the Serpents queſtion, hath God forbidden you to eat of the trees of the garden? Whereas, if he they had ſtood, till they had eaten of other trees, he could not have propounded it ſo. Others yet are of opinion, that they fell not the ſame day, but ſtood ſome longer time, but hovv long they ſay not, & as a ground hereof, they urge the many things done upon the ſixt day, as firſt, the making of all earthly creatures, then the making of man, the caſting of him into a ſleep, the forming of vvoman, the bringing of the creatures to him, and the bringing of the man into Paradiſe, and placing him there, for all which, ſo much time vvas requiſite, as that none could remain for temptation, falling and ejection out of Paradiſe: again, it is improbable, that ſo ſoon as they vvere made, the Serpent vvould begin to tempt them to eat, eat, becauſe there muſt ſome time come between; firſt, that they might be hungry, as he vvaited, till Chriſt vvas hungry, before that he began to tempt him to make bread of ſtones. Of this opinion therefore was *Joſephus*, *Baſilius*, *Damaſcen*, vvho ſaid, that the Devil obſerving the Serpent to come often to, and to converſe with *Adam* and *Evah*, and

Pererius.

Toſtatus.

Iren. Hæreſ. lib. 5
Epiphan.
Ephrem. in Gen.

Matth 4.
Joſ. Antiqu. l. 1.
Baſil. hom. de paradiſo.
Damaſcen lib 2. de fide orth. c. 10.

and to converſe daily with them, choſe him, as a fit inſtrument to deceive them. And *Auguſtine* ſaith, that howſoever they ſtood not long, yet they continued more then one day in Paradiſe. Amongſt all theſe opinions, that of their abiding in the Garden 30 years, or 40. dayes is moſt improbable, becauſe the devils envy would certainly not ſuffer them to go untempted ſo long, nor yet would he ſuffer them, until the eighth day, and upon the day, wherein they were made. I cannot think for the reaſons already alleaged, that they fell, and ſeeing there was a ſpace between their falling and the Lords calling them to an accompt therefore, wherein they gathered Fig leaves and ſewed them together, and in the evening, as being a good ſpace after, it is ſaid, that God came into the Garden to call for them. And upon the Sabbath day, which was the next, it could not be, becauſe at that time it is moſt likely, that they were wholly intent to divine contemplations, and would not have admitted of any parley with the Serpent, and moreover it is ſaid, becauſe the Lord reſted then, he ſanctified and bleſſed that day, which would not have been ſaid, if he had done this work of curſing, and ejecting man out of Paradiſe. It remaineth then that this was done upon ſome other day, and becauſe no reaſon can be yielded, why it ſhould not have been done the next day after the Sabbath, for my part, I hold that it was the day. They making themſelves ready then in the morning for the work of the Garden, and to this end gathering food, *Adam* in one place and *Evah* in another, the Serpent cometh to *Evah*, and perſwadeth her to eat of the Tree of knowledge alſo, from which ſhe had hitherto refrained. And thus the allegory will hold as well from *Adam* to Chriſt, as any other way, the day of *Adams* fall and dying being the day of Chriſts riſing from death to life, and as he fell the third day after his creation, ſo Chriſt roſe the third day after his being made a ſacrifice for ſinne.

Aug. de civit. Dei. lib. 20. c. 26

If it be objected, the Serpent could not have ſaid, as he did, hath *God ſaid, ye ſhall not eat of the Trees of the Garden?* if they had eaten of them formerly: I anſwer, he might queſtion thus very well, notwithſtanding, as ſeeming to think, that although they ate of ſome, yet they did herein more then was allowed them. For the anſwer of *Evah* ſeemeth to make it plaine, that they had not hitherto gone without eating, but had eaten of other Trees before, and uſed ſo to do a day or two at the leaſt: for, ſhe ſaith, *we eat of all the Trees in the Garden, but of the Tree in the midſt, &c. And their eyes were opened, and they knew, that they were naked, and ſowed Figleaves together, and made themſelves Aprons.* Some Rabbins of the Jews have upon theſe words taught, that our firſt Parents were blind, till now, but this is abſurd: for they ſaw one another, and *Adam* beheld the creatnres to give them apt names. They were not therefore their bodily eyes, but the eyes of their minds, that were opened. *Muſculus* ſpeaking of theſe two kinds of eyes ſaith, that the opening of the bodily eyes in the holy Scriptures is three wayes to be underſtood. 1 Of blind to be made to ſee, 2 When as a man ſaw not before ſome things before him, although he ſaw others, is made to ſee theſe alſo, as *Balaam*, whoſe eyes were opened to ſee the Angel that ſtood in his way, whom he ſaw not before. 3 To be made to know that, which a man ſeeth, as the enemies of *Eliſha*, who being led into *Samaria* knew not that it was *Samaria*, till their eyes were opened, & the two Diſciples, that travailed towards *Emmaus*, knew not Chriſt, whom they ſaw, to be Chriſt, till their eyes were opened. Again, the opening of the eyes of the mind is three wayes alſo. 1 By the preaching of the word, to be inlightned in the truth: 2 By miſeries and adverſities, to be brought to ſee into our ſins. 3 When we have ſinned, to be touched in conſcience, therefore, as *Judas* was, and thus the eyes of *Adam* and *Evah* are ſaid to have been opened. And to this agreeth the teaching of St. *Auguſtine* who ſaith, that they were not blind before in their bodily eyes, but knew not, what the grace, which they had, was, whereby their members were kept from rebelling againſt their mind: but now this being removed, a kind of impudent novity came

Object.

Verſe 7.

Muſculus.

Numb. 22.
2 Kings 6.
Gen. 21.

Luke 24.

Auguſt. lib. 14. de Civit. c. 17.

came upon them to be attent unto, and to look upon the members of one another to luſt, and ſo to be aſhamed, they ſaw alſo the good which they had loſt and the evill that they fell into. And yet *Rupertus* commeth nearer to the ſame, ſaying, that this opening of their eyes was a demonſtration, and agnition of great confuſion, that they were ſpoiled of the honour, wherein they were created and made like unto the beaſts for ſenſuall luſt, and ſo they could not but be greatly aſhamed, and ſeek a covering: For whatſoever is ordained of God being pleaſed or angry, mans nature cannot be ignorant of, and therefore as he cannot but have reaſon, which God being pleaſed hath given unto him, ſo it is impoſſible for him to be ignorant, that the paſſion of concupiſence is a thing to be aſhamed of. And *Artopœus* more fully ſaith, this opening of their eyes was the ſeeing of their conſcience, when as the guilty mind ſaw the greatneſſe of the ſin committed, and the horrible ſequel of all puniſhments and evils. Thus alſo *Calvin* and others. Their eyes then were opened, not as the *S*erpent promiſed, and they expected, to the filling of them with more underſtanding, and to the making of them more excellent, but it was a miſerable kind of opening of their eyes to ſee their own folly and ſhame, for now in their conſcience they ſaw a moſt horrible ſin committed by them, and the vengeance of God hanging over their heads therefore, they ſaw themſelves out of the ſtate of grace, which before had been, as it were, a moſt comly clothing unto them, ſo that to have their privy parts ſeen then, was no more to them, then to have their hands or face ſeen; laſtly, they perceived a ſenſible alteration in them, they not having before any violent paſſion of luſt carrying them to the mutuall deſire of carnall copulation, but being able herein to do, according to the dictate of right reaſon, yet novv feel carnall luſts abounding in them, as in the bruit beaſt, the reins of reaſon being ſhaken off, all vvhich being ſeen, they vvere filled vvith ſhame and confuſion, and ſo ſought to cover and hide themſelves, and ſpecially thoſe parts, which were now moſt violently carryed to ſinning, and over which now reaſon began to have the leaſt command. We may here ſee, as *Calvin* well noteth, what the power of a guilty conſcience is, when there are no witneſſes to accuſe and no Judge appearing to condemne, that alone doth the part of all, when *Hevah* had eaten alone, it is not ſaid, that her eyes vvere thus opened, but vvhen *Adam* had eaten alſo, the conſcience is not preſently opened, but ſome time after the ſinne committed, aud yet not then to repentance, neither in many, as it vvas not in them. For their ſevving of Fig-leaves together, almoſt all Expoſitours generally hold, that they took not of theſe leaves rather then any other, becauſe they vvere the leaves of that Tree, of vvhich they had eaten, and ſo neareſt at hand, but becauſe they vvere very broad and fitteſt for a covering. For the myſticall things ſet forth hereby, divers ſpeak diverſly. *Irenæus* ſaith, that hereby they ſhevved their penitency, in that they took and applyed Fig-leaves, vvhich vvere rough and pricking, and did more then others, rebuke the petulant force of the fleſh, ſo that they uſed theſe, as a bridle of continency, fearing the comming of the Lord to puniſh them for their ſinne, and thus they vvould have gone alvvayes, had not the Lord in mercy taken them avvay and given them skins inſtead thereof, vvhich were more ſoft and ſmooth. *Auguſtine* alſo ſeemeth to incline to this, that Fig-leaves did hurt and afflict them, but that they did not therefore make choice hereof, but ignorantly took of them, purpoſing nothing but to cover themſelves therewith, and yet thus it was ſignified, that they deſerved ſuch a puniſhment. But that they took Fig-leaves for chaſtiſement is contrary both to *Auguſtine*, and *Ambroſe*, and *Calvin*, and all other Expoſitours, who do generally interpret this fact, as a ſigne of impenitency, ſeeing that to repentance, the laying open and confeſſing of ſin to God is moſt neceſſary, and therefore to cover and hide it, being here ſet forth, argued an unrepentant heart yet in them. *Ambroſe* from hence draweth an allegory touching thoſe, that excuſe and hide their ſinnes, ſaying,

Rupert. lib. 3. de Trinit. cap. 10.

Pet. Artopœus. Calvin.

Note.

Iren. lib. 3. cap. 37. Hæreſ. Aug. lib. 11. de Gen. ad lit. c. 31

Adam

Adam took of the Fig-leaves, when as he should have taken of the fruit, so the just take of the fruit, and sinners of the leaves, The fruit is Love, Joy, Patience, Benignity, Modesty; Continency, he had no fruit, that had no joy, he had no Benignity. that transgressed the Commandment, he had no continency, that refrained not to eat the fruit forbidden: the leaves are excuses, when a man transgresseth and is made naked and filthy to himself, he will cover himself with certain Fig-leaves, happily with certain vain and umbratile speeches, which with made lies, he sewing together, and adding word to word, maketh a covering to hide the conscience of his mind & fact, as by saying, that the Devil tempted him, or he was led by the flesh, or some other was the author to him of his sin, or else he will bring examples out of the holy Scriptures, of the best that have faulted likewise. The Master of the Scholast. History saith, that Fig-leaves being bruised, and the juice of them taken, and the flesh of man being anointed therewith, there is presently stirred up a certain voluptuous itching, and therefore he saith, the lustfull motions of the flesh beginning after sin, were signified by their using of these Fig-leaves. I think with *Augustine*, that whatsoever end God in his Providence directed them to in this action, yet they intended nothing else, but to take of such leaves, as were most large, and fit to cover their privities, whereof they were, & might well be now ashamed. Now Gods ends, notwithstanding, were such, as have been already touched. First, to shew the shamefull foulnesse of sin, in that they make haste, having sinned to get them a covering, as being much ashamed. Secondly, the way of sinfull man, being without guidance of grace, whereas having sinned, he should, to be delivered again, confess it to God, he contrariwise hideth it from God, as much as he can. Thirdly, the foolish conceit of a sinner, he thinketh, that having done evil; he may hide it yet, and so not be found out to be punished. Fourthly, that all excuses that can be brought for sin, are but the sewing of Fig-leaves together, that is, meer vanity. Fifthly, that for the pleasure of sin, galling and piercing with pain is due, man himself that sinneth, being made judge in this matter. *They made them breeches*, The word חגורות signifieth any kinde of thing, that girdeth about, but it is generally taken by all for a covering of the privie parts, and hence all their posterity, even in the most barbarous countreys, where they go naked, have taken this custome up, as it were, by an instinct of nature to cover these parts. But why these, rather then any other? why not the eyes and the hands, that were instruments of this sin? To this *Calvin* answereth, that it was enough to set thus a brand of the shamefulness of sin upon any part of the body, & yet herein a respect was had to the parts most corrupted, that they specially should be thus branded, and that hereby a demonstration of the shamefulnes of sin should be made for ever. *Julius Pollux* telleth of three parts, that women were wont to cover, 1 Their breasts with a thing called *fascia*. 2 Their belly with a thing called περιζωμα. 3 Their privities. And this may serve to shame Gentlewomen now a dayes, that in the midst of this light will go with open breasts.

Ambros. lib. de paradiso cap. 13 de ficus foliis fecit sibi subligacula, qui de fructibus ejus magis gustare debuerat. Justus fructum elegit. folia peccator, &c. Peccator vult cooperire quibusdam ficus foliis, fortasse quibusdam in anilibus & umbratil. sermonibus, quos compositis mendaciis assuens, & verbum de verbo struens ad operiendam conscientiam suæ mentis & facti velamen intexit, &c.

Magist. Thol. hist. in Gen. c. 23

Calvin.

Julius Pollux.

Note.

And they heard the voice of the Lord God, walking in the garden in cool of the day, &c. A great question is here made, how the Lord is said to walke in the Garden, and what voice this was, which they heard? Some passe these things over, as spoken after the manner of men. But the Lord did doubtlesse appeare in these times in a bodily shape, conversing familiarly, and talking with man, as one man talketh with another, as I have shewed before, when God gave the command, not to eat of this tree. *Fagius* saith, that some referre walking to *Adam*, as if he walking in the Garden, had heard the Lords voice. For the voice heard, I do neither hold with those, that think this to have been the voice, whereby he called to *Adam*, for he fled from this voice, but at that he came forth, nor with those, that think it to have been some mighty winde, who also apply, that which followeth, in the cool, or the winde of the day, as the word רוח signifieth, hereunto, as if that were an expression of this

Verse 8.

Musculus.

2 Kings 19. voice, what was meant thereby: For although the Lord coming by *Elijah*, a mighty wind went before, yet the thunder and not the winde is called the Lords voice, and when the Lord hath come at

Acts 2. any time with a winde, it is expressed, as when the Holy Ghost came upon the Disciples, there was a rushing heard, as of a mighty winde, wherefore no such thing being expressed here, I rather hold with them, that are for the sound of the Lords walking, because amongst the Hebrewes any sound

Fagius. is called a voice, as the the sound of thunder, the sound of waters, the sound of a trumpet, &c. They heard then the voice of Lord walking is, they heard the sound of him walking. *And they were afraid*, that is, out of the guiltinesse of their conscience: For I do not thinke that God as yet appeared in

Pererius. any terrifying manner as some have delivered, because yet he speaketh familiarly to *Adam* as not taking notice of any thing done amiss. *In the cool of the day*, these words are by divers rendred diversly, by *Aquila*, in the winde of the day, by *Symmachus*, in the spirit of the day, by *Theodotion*, in the spirit, which is to the cooling of the day, in some Latine translations, in the evening, in others,

Hieron. in quæst Hebr. in Gen. after noon, of all which *Jerom* speaketh. The Caldee Paraphrase saith, at the rest of the day, when the heat is over, *Vatablus, ad auram diei*, at the aire of

Caldee Paraph. ast. the day, or, *ad ventum diei, post meridiem*. *Fagius*, according to this last,

Vatablus. saith, that the winde of the day is spoken of to describe the evening, when as

Fagius. the winde in those hot parts was wont to begin to rise. *Calvin* differing from

Calvin. all others, after mention made of the readings of some, taking the word לרוח for a part of heaven, and of others, noting a time least obnoxious to terrours hereby, which they say is spoken of, to shew the terrours of an evill conscience, in that they now feared, as the *Psalmist* saith, where no fear was, he saith, that the aire of the morning to be understood, not of the Evening, which would have been improperly called, the *aire of the day*, and he saith, at the rising of the sun a winde cometh withall being thereby stirred up. Herein I cannot subscribe to this learned Expositor, because so *Adam* should not have been so much as adjudged to death, in the day of his eating, as he must needs be, according to Gods threatenning, if, as he saith, he had been let alone to sleep in his sinne all night, and the Lord had not come to finde him out till the morning following. I do therefore with others, rather understand the aire, or cool of the evening, when; the sun being ready to set, vapours arise, and specially because in parts near the Sea, such as Canaan was, a winde is wont then to arise, wherefore the Jewes used this phrase ברוחהיום for in the

Iren. lib. 5. Hæres. evening. And at this time, God cometh to finde out man sinning to judge him, to prefigure his coming, by taking flesh to deliver him as it were, in the evening of the world, as *Irenæus* noteth. *And Adam and his wife hid themselves, &c.* This fleeing away of our first parents from Gods presence is generally expounded of their fleeing, through the terrour of an evil conscience after sin committed, into the thickest and most obscure place of Paradise, hoping, that although their Fig-leaves could not hide them, yet there they might lie close, and not be seen of the Lord, who they feared, now came to take revenge upon them for their wickednesse. So foolish doth man grow, when his understanding is darkned by sin, that he thinketh, his wickednesse may be covered, and

Note. he may be coucealed by some meanes, or at the least he hath no minde, but of

Psal. 139. fleeing from God, & not of coming to him to crave pardon. But all this is vain, sith there is no hiding of any thing from his Al-seeing eye, as *David* teacheth. The cursed fruits of sin then are many, first, the opening of the eyes to see the horrour of sin. 2 Nakednesse, by being stript of all the goodly ornaments of

Calvin. grace, see *Exodus* 32. *Hosea* 2. *Revel.* 3. 3 Shame and seeking to meanes, wherein there is no helpe of the shame that cometh by sin, see *Rom.* 6. *Ier.* 33. 4 An accusing conscience turning now to be utterly against the man, in whom it is. 5 Terrour and trembling that insueth hereupon. One observeth hence, that a sinner having sought to excuse his sinne, one way resteth not, but still deviseth new wayes to hide it, when leaves will not suffice, he fleeth to

whole

whole Trees. This is that, which cometh of ſinne, *they that do evill hate the light*, but the juſt love it, and are delighted in Gods preſence, being merry and chearfull through a good conſcience. St. *Auguſtine* ſpeaking upon this ſaith, that ſinners being troubled in conſcience do like mad men through over much ſhame and feare, they know not what, ſomething yet being ſignified hereby, which others may afterwards make a profitable uſe of. Amongſt all Expoſitors, *Iecrnæus* alone will have this done by way of penitency and humiliation. For *Adam* fled, ſaith he, not as though he could goe from God, but being confounded, becauſe he had tranſgreſſed, he thought himſelf unworthy to come into his ſight, and to have conference with him. But becauſe to do thus is of grace, whereof *Adam* was now altogether deſtitute, it is not to be thought, that he did it in humility, but through terrour, as hath been ſaid. That of the Pſalmiſt is here elegantly applyed by *Rupertus*, God *awoke out of ſleep as a mighty Gyant refreſhed with Wine, and ſmote his enemies on the hinder parts.* He was gone, as it were to take his reſt a little in the heat of the day, at what time the Serpent cometh, and ſeduceth *Adam* and *Evah*, but as a man in the cool of the evening cometh forth, ſo doth he, and ſmiteth the Serpent, as a man doth his enemy, to ſlay him, by damning him everlaſtingly, but *Adam* and *Evah*, as a man doth his ſon or his ſervant, to bring them waxing proud to humility, which is the way to ſalvation.

Calvin. Note.

John 3.20.

Aug. lib 11. de Gen. ad lit. c. 33

Iren. lib. 3. Hæreſ. c. 22. Non quaſi poſſet effugere Deum, ſed confuſus, quoniam tranſgreſſus erat, indignum ſe putavit venire in conſpectu, & colloquium ejus.

Rupert. lib. 2. de victor. verb. Dei, c. 14.

And the Lord God called to Adam, *and ſaid, where art thou?* Here the Lord inquireth not, in what place *Adam* was, as being ignorant, for he knew that very well, but in what ſtate, to what have thy ſinnes brought thee, that thou ſhouldſt flee from thy God, whom thou ſoughteſt before? as *Ambroſe* ſpeaketh. It is, as *Ocolampadius* hath it, as if he had ſaid, into what pit haſt thou caſt thy ſelf, whither haſt thou run head-long? from what felicity art thou falne? And yet it may be ſaid, that the Lord inquired here of the place, although not ignorant of it, as if he had ſaid, how happeneth it, that thou keepeſt not, where thou wert wont to be, in open places, but fleeſt into thickets? For although the Lord knew all things well enough, he dealeth yet by interrogations, that man and woman might for their ſinne be out of their own mouthes condemned. Thus he inquireth afterwards about their eating, when he knevv it, and I ſee no reaſon, but that he may be underſtood as vvell here, as inquiring about the place vvhere he vvas. Yet, as he doth inquire of this, ſo he doth it by vvay of inviting him to come forth, and not to be ſo deſperately fearfull, as a Father, that ſeeketh up his prodigall ſonne. For the manner how the Lord ſpake, whether internally to the mind or externally to the bodily eare, St. *Auguſtine* ſaith, that although before he might ſpeak ſpiritually to him, yet now it is rather to be held, that he ſpake appearing in a bodily ſhape, and *Gregory* likewiſe, that he ſpake by an Angell aſſuming a body, as alſo at ſundry other times. For when God ſpeaketh by himſelf, ſaith the ſame Father, he ſpeaketh only to the mind by an internall motion, and the heart is taught his word without letters and ſyllables, becauſe his vertue is known by an intim kind of ſublenation. It is a ſpeech without noiſe, that openeth the hearing and yet knoweth not, how to heare a ſound. It vvas not ſo vvith *Adam* novv, but he heard a ſound of vvords, and thereby vvas brought out of his lurking place.

Verſe 9.

Ambroſ. de paradiſo. cap. 14.

Oecolam.

Aug. lib. 11. de Gen. ad lit. c. 33

Gregor. in Job 38.

And he ſaid, I heard thy voice in the Garden, and I was afraid, and hid my ſelf, becauſe I was naked. Some here upon conjecture that *Adam* and *Evah* then firſt made them Breeches of Fig-leaves, when they heard the Lords voice: but this is falſe, both becauſe that is plainly recorded to have been done ſo ſoon as they had eaten, ſeeing their own nakedneſs, and alſo becauſe there was no time: now upon the ſudden for ſuch a buſineſſe. They did therefore now only hide themſelves being aſhamed to be ſeen naked of the Lord.

Verſe 10.

But had they not heard the Lords voice before, and yet kept their

ſtanding, or could they not have recounted, how both they and all creatures were made naked? why then were they now aſhamed of this? *Luther* ſaith, that they ſhewed their folly herein, to plead this as the cauſe of their fleeing, which ſimply in it ſelf could be no juſt cauſe of fleeing. And ſuch fools are all ſinners, they look not to their ſinnes to be aſhamed, but to ſome outward ignominy, or blemiſh coming hereby, to be grieved and aſhamed for that. But how is it, that they were ſtill aſhamed, having covered their more ſhamefull parts with Fig-leaves ſowed together? This ſheweth, that when man hath done, what he can to cover his ſinnes, and to be juſtified here, from by his own righteous actions, ſo that for a time he reſteth herein, yet this will not alwayes hold, but the time ſhall come, namely, at the laſt day when God cometh to judgement, that he ſhall find and feel all this to be nothing worth, becauſe dread and terrour ſhall remaine unto him notwithſtanding, if he hath nothing elſe to be a defence and covering unto him.

Luther.

Note.

Muſculus.

Verſe 11.

Calvin.

And he ſaid, who told thee, that thou waſt naked? haſt thou eaten of the Tree? &c. The Lord, doth hereby obliquely confute and reprove that, which *Adam* had ſaid: for he added to his former ſinne by laying the fault of his being aſhamed upon God, who made him naked. And ſo it is, as if the Lord had ſaid, thy nakedneſſe is not the cauſe of thy fleeing and hiding thy ſelf: for then I had created thee with ſome great blemiſh upon thy body, and thou ſhouldeſt have been aſhamed to ſtand before me ſo ſoon as thou wert made, but this was not ſo, for they were then both naked, and were not aſhamed, as vvas declared before. Haſt thou not therefore ſinned by eating contrary to my command? and thus the Lord ſpeaketh, by vvay of queſtion, and not plainly charging him, becauſe he vvould vvring an accuſation of himſelf out of his ovvn mouth, vvho did not hitherto ingeniouſly acknovvledge his ſinne, but ſought by all means to hide it.

Verſe 12.

Calvin.
Muſculus.
Oecolamp.

And the man ſaid, the woman, that thou gaveſt to be with me, gave me of the fruit and I did eat. *Adam* hereby layeth the fault of his ſinning upon God, by ſaying, the vvoman vvhom thou gaveſt me, thus ſtill agravating his ſinne more and more, and vvhen the Lord cometh to queſtion vvith *Hevah*, ſhe doth likevviſe: for ſhe ſaith, the Serpent beguiled me, as if ſhe had ſaid, if thou hadſt not made a Serpent to be here vvith me, I had not eaten. Where upon *Gregory* ſaith excellently. They, Who had heard from the mouth of the deceitfull Serpent, ye ſhall be as gods, becauſe they could not be like unto God; to make up the heap of their errour, attempted to make God like unto themſelves in faulting. And thus vvhileſt they go about to defend their guiltineſſe, they add hereunto, and being ſifted it becometh, more heinous, then it vvas being committed. But the Lord, as the ſame Father hath it, dealt more graciouſly vvith them, he queſtioneth vvith them about their ſinne, as vvilling to bring them to repentance, that they might yet be ſaved, vvhereas coming to the Serpent, for vvhom there vvas no revoking to be pardoned, he is not once asked touching his offence. And here vve may obſerve by vvhat degrees man proceedeth to this day in ſinning, as they are ſet forth by divers, but one melliſluous *Bernard*, ſhall ſpeak for all. There are four degrees of ſinning, ſaith he. 1 The invvard conſent. 2 The outvvard performance. 3 A cuſtom. 4 A defence or excuſation: The increaſes of ſinne, *Job* myſtically deploring ſaith, why dyed I not in the womb, or ſo ſoon, as I was come forth: why was I ſuſtained upon the knees, or ſuckled with the breaſts? For, firſt, ſin lyeth hid in the thought. 2 It cometh forth into Act. 3 It is confirmed by cuſtom. 4 It is ſuckled and uouriſhed by excuſing and defending. And by this excuſing *Gregory* ſaith, man hideth not, himſelf from God but God from him: for as *Lazarus* is bidden, not to revive but to come forth, ſo to the end that we may be delivered from ſinne, we muſt come forth of our ſelves by confeſſion, but by denying we keep God as it were, aloof from us, ſo that although we cannot be hidden from him, yet the light of his countenance is hidden from us, neither can we haveany comfort thereof. Beſides the

Greg. Moral. li. 22. cap. 13. Qui ore diaboli fallentis audicerant, erit is ſicut dii, quia deo eſſe ſimiles requiverunt, ad erroris ſui cumulum, Deum ſibi ſimilem facere in culpa conati ſunt. Sic ergo reatum ſuum dum deſcendere moliuntur, addiderunt, ut culpa eorum atrocior diſcuſſa fieret, quam fuerat perpetrata.
Bernard. Feſt. omnium Sanct. Serm. 1.
Gregor. Moral. lib. 22. c. 13.

the fault, that was in *Adam* in respect of God in thus excusing his sinne, there was a great fault against his Wife, in this thus saying, as *Bernard* also observeth. Consider we, that as indulgent, as *Adam* was to his wife in sinning, so cruell was he against her in undergoing the punishment. For by transferring the fault from himself to his wife, he would also have transferred the deserved punishment to her alone. O perversnesse! doest thou refuse to undergoe punishment for her, and refusedst not to sinne with her? Thou wert pernitiously mercifull, whereas thou oughtest to have been severe, but more perniciously cruel, wherein thou oughtest to have been mercifull. For we ought never to sinne for others, which is a point of injustice, but we ought willingly to bear the sinnes of others, which is a point of mercy. We may see here the case of a sinner, having offended once, he stayeth not here, but proceedeth to add sinne to sinne, without end or measure. He hateth the punishment due to him therefore, and so hateth God the author thereof, and spareth not to break out into blasphemy against him, and into cruelty against those, that are any way an occasion of evill unto him, although most nearly linked unto him.

And the Lord God said unto the woman, what is this that thou hast done? and she said, the Serpent beguiled me and I did eat. *Calvin* sayth, that these words, *what hast thou done?* are rather to be turned, as the speech of one admiring, how cometh it to passe, that thou hast done so foule and so heinous a thing? He examineth both the Delinquents, before that he proceedeth to punishment, as good Magistrates ought to do. But as the Man so the Woman excuseth her self, and layeth all the fault upon the Serpent, and consequently, upon him that made him so subtle.

And the Lord God said to the Serpent, because thou hast done this, thou art cursed above all Cattel, &c. upon thy Belly shalt thou goe, and Dust shalt thou eat, &c. He questioneth not with the Serpent, as he had done with them, because the Serpent could not answer, and was uncapable of repentance, an occasion whereof the Lord gave to them in mercy by questioning with them about their sinne, sith he sought thus to drive them to the confession thereof, playing the part herein rather of a Physitian, then of a Judge. The Serpent is first punished, because the first that offended. But here it is demanded, whether the Serpent indeed were he, whom the Lord meant, or the Devill, because the Serpent wanted reason, and so had done what he did only, as an instrument, so that it may seem unreasonable to punish him, and for the punishment here spoken of, going upon the Belly, &c. How can this be said to have befalne the Serpent, as a puuishment, which was naturall unto him from the beginning? To these things divers answer diversly. Some, that the beast called a Serpent only is here meant, and not the Devill, because he is plainly thus described, and it agreeth to him and not to the Devill to goe upon his Belly, and to eat Dust, and that before this, the Serpent went upright, but now was made to go thus, as the Devill for his sinne was turned from a glorious angel to an unclean spirit, and *Lots* Wife into a Pillar of Salt. And more over, that the Serpent wanted not reason, as some say, or if he did, yet God might justly punish him thus, partly to vex Satan, whose iustrument he was, partly to shew his hatred of sinne, as other beasts and Fowles were drowned in the Floud for the sin of Man, and partly that man might be more affected in seeing this punishment inflicted upon a beast for their offence, as others say. By this exposition, how far forth I have been led, see before. *verse* 1. Yet I do not think, but as the Devill had an hand in that, which the Serpent did to seduce Man, so althongh first and liberally the Serpent be meant here, yet mystically the Devill is meant also, as *Calvin* and others consent, even as when the brazen Serpent is spoken of, those things, that were done thereby were truly done by that Serpent, but mystically Christ Jesus was set forth hereby. But what is meant here literally and what mystically? Literally the Serpent goeth upon his Belly drawing all the rest

Considerandum ad annum, quàm fuerat indulgens uxori in culpa, tam fuisse in eam crudelem in pœna subeunda. Nam transferendo culpam à se in uxorem, pœnam quoque meritum voluit in eam solam transferre. O perfidas, pœnam pro ea suscipere refugis, & tamen culpam admittere non recusasti? pernicioso misericors fuisti, ubi severus esse debuisti, sed pernicioso crudelis, ubi misericordiam impendere. Numquam enim propter alium peccare debet quod est injustitiæ, libenter tamen aliena peccata portare decet, quod est misericordiæ.

Verse 13. *Calvin.*

Verse 14. *Calvin.* *Tapius.*

Moses. *Bonaventura.* *Ephrem.*

Calvin.

reſt of his body after him, and to ſhew his baſeneſſe more, licketh up the duſt, as none other beaſt doth, for they live upon the fruits of the earth, as God at the firſt appointed. Moreover the Serpent, with whom the woman was ſo familiar before, is now at greateſt enmity with the woman, & her ſeed, of all other beaſts of the field, and againe, the woman and hers doemoſt hate Serpents. Men indeed doe alſo generally by an inſtinct of nature hate Serpents above all, and kill, and deſtroy them, whereſoever they find them, but women ſpecially are ſet againſt them. And it is remarkable, which *Ferus* hath, that if a woman with her naked foot preſſeth the Serpents head but a little, he dyeth forthwith, but if he biteth, but her Toe firſt, ſhe is poiſoned and dyeth, which is the more admirable, becauſe, *if a Serpent* be ſtricken many blows on the head, he is hardly killed otherwiſe. Laſtly, Serpents lye lurking in the Graſſe, and are ſtill ready to bite at our heels, and to poiſo nous, but we ſtrike at their heads and ſo kill them up. Myſtically the Devill goeth upon his Belly, ſaith *Gregory*, or upon his Belly and Breſt by Cogitation, and Luxury, whereby he doth rule over mens hearts, becauſe Luxury followeth thoſe, that are given to the appetite, and he eateth duſt, that is wicked men, whom he hideth in the belly of his malice, and thus he is refreſhed, as by meat, whileſt he is delighted in their evill works. Wherefore he is compared by Saint *Peter* to a Lion, that goeth about ſeeking, whom he may devour; and thus *Rupertus*, and ſome others of the Fathers alſo, For his enmity againſt us, it is notorius, if by the woman and her ſeed we underſtand the godly, of whom Chriſt, that came of a woman is the head, and by the Devils ſeed, the wicked, of whom the Lord ſaith to the *Jews*, *ye are of your father the Devill.* For as betwixt *Cain* and *Abel* deadly enmity began, ſo it is ſtill and will be continued betwixt the wicked and the godly throughout all generations, as is partly touched, *Gal.* 4. and St. *Auguſtine* ſetteh it forth at large in ſpeaking of two Cities, the one of God, and the other of the Devill: but the comfort is, that in the end the victory ſhall fall to the godly, which is ſet forth by the head and the heel, whereof the one, that ſhould be ſmitten, is ſuperiour, and the other inferiour, ſo that hereby is ſet forth, that the godly ſhall at laſt be ſuperiour to the wicked, and their rather the Devill, and they ſhall be made inferiour, whatſoever dominion they atteine to in the mean ſeaſon. *Gregory* hath another elegant application of this ſaying. For as the heel, ſaith he, is the end of the body, ſo by the heel is meant in this place the end of our actions. When the old enemy ſtriketh not in the beginning of our intention, nor in the journey of our actions intercepteth, he layeth worſe ſnares in the end, which he doth the more eagerly attempt, becauſe he ſeeth that only left for him to aſſault. To obſerve the head of the Serpent is to behold the begiunings of his ſuggeſtions, and utterly to root them out from the entrance of the heart with the hand of ſolicitous conſideration, who notwithſtanding being thus put back attempteth to ſmite the heel, becauſe although he ſtriketh not by his ſuggeſtion the firſt intention, yet he eſſayeth to deceive in the end. But if once the heart be corrupted in the intention, the middle and the end of the followving action is ſecurely poſſeſſed by the ſubtle adverſary, becauſe he ſeeth that Tree, vvhich he hath vitiated vvith the tooth of his poiſon vvholly to beare fruit for him. But by the ſeed of the vvoman is generally underſtood Chriſt Jeſus, as *Calvin* noteth, but diſliketh, becauſe the vvord *Seed* is a Novvn Collective, more being meant hereby, and not one only, and becauſe a perpetuity of enmity is here ſet forth Generation after Generation. And therefore he rather underſtandeth here by mankind, that is, ſo many, as are faithfull, who notwithſtanding becauſe they are not ſuperiour to the Devill and his Inſtruments in themſelves, muſt be conſidered in their head Chriſt Jeſus, in whoſe triumphing over Satan they triumph alſo, whereupon it is, that the Apoſtle ſaith, *God ſhall, ſhortly tread Satan under your feet*: with *Calvin* agree many other of our moſt learned writers, and both

Auguſtine

Gregor. part 3. *Cur. poſt. admonit.* 20. *In Pſal.* 110.

2 Pet. 5.8.

John 8.

Calvin. Muſculus.

Greg. cap. 1. *Iob Quia calcaneus eſt finis corporis, quod per hunc ſignificatur, niſi terminus actionis. Cum antiquus hoſtis neque in exordio intentionis ferit, neque in itinere actionis intercipit, duriores in fine laqueos tendit, quem tanto nequius obſtaet, quanto ſolum ſibi remanſiſſe ad decipiendum videt &c. Calvin.*

Rom. 16. 20.

Augustine, *Chrysostom*, *Gregory*, and other of the ancients, when they speak of this, apply it unto mankind, amongst whom some alwayes are found fighting against and overcoming the Devill.

Some understand *Lucifer* by the Serpent and other evil spirits that fell with him, by his seed: if we understand them and wicked men also, as *Musculus* doth the sense will be more full. But by the seed of the woman certainly, as when *Abrahams* seed is afterwards spoken of, Christ specially is meant, so by the womans seed in this place. For otherwise there had been nothing to intimate Christ to come, by whom mankind hath redemption and deliverance from sinne, till the dayes of *Abraham*, and so neither could our first Parents for the want of the knowledge of him, nor any of the ages succeeding, til *Abrahams*, have been saved. It is a truer tenet therefore, which is held by most, that Christ, who was to come of a woman, by his death should strike the head of the Devill, and destroy it, that is, the power of sin and death, which he had over all, is meant in this place. And so that saying, *the Lamb of God slaine from the beginning of the World*, is verified, because even now he was mystically promised to be slaine, for the subduing of Satan, and by his vertue it is effected, that the Devill can doe no more to him, but nibble at his heel, that is, by his cursed instruments persecute, and for a short time take his bodily life from him, and all his power is against the body only, and the flesh, and not against the soule, and the mind in any of his faithfull members.

Musculus.

Oal. 3 16.

And thus it appeareth, that no sooner had man sinned, but a Saviour is promised, and therefore in all ages from the beginning of the world Christ hath been preached and set forth, which Saint *John* also affirmeth, and the Apostle *Paul* somewhat more obscurely, saying, *Jesus Christ, yesterday and to day, the same also for ever.* And in particular sometimes, as here, to come of a woman, as *Esa.* 7.14. *Jer.* 31.22. And *Evagrius* saith, that *Jeremiah* gave the Egyptians this for a signe of the falling of their idols, when a Virgin should bear a Son, for which cause they kept the image of a Virgin, with a childe in her armes, in a more secret part of the Temple, in the *Targum Hierasol.* The seed is exponded of the King *Messiah*, and R. *Menahem* saith, all souls are unclean through the corruption now entering, and so must needs dye, till the *Messiah* cometh. As some therefore are for the beast, called the Serpent onely, as meant here, so others are for the Devil onely, as the subject of this curse, making the speech altogether allegoricall, as *Augustine*, *Beda*, *Rupertus*, *Hugo de Sancto Victore*, *&c.* Because the Devil is commonly set forth by the name of a Serpent, and there is something analogical to be found in him, to those things which are in base Serpents. And whereas one word is onely used, *upon thy belly shalt thou go*, they have two, *upon thy breast and belly*, by the breast understandig pride, or folly, or the cogitation of evill, because the breast is the seat of these, and by the belly, the putting of the same in execution, as hath been partly touched before. But a Serpent properly understood hath been so plainly described, as that this exposition can by no meanes be admitted, and as for the Devil, he was accursed before this. Lastly, others therefore first, and literally understand the serpent, & mystically the Devil, according to the discourse already made hereupon: but that they differ from us in two things. First, in that they will not have any allegory in the former words, *upon thy belly shalt thou go*, *&c.* But onely in the latter, *I will put enmity betwixt thee and the woman*, *&c.* Secondly, in that they censure the opinion of the Serpents going erect before this, and that touching his having any subtilty to deceive, because then one kinde of serpents onely should have been thus punished and not all. But touching the first, I oppose the authrity of so many ancient Doctours, and that of the same judgement there must needs be in all likelihood the same reason of mysticall expounding, and not of one part of it onely, because it is no pain, but a pleasure to the Devil to devour men, and to rule in their breasts and bellyes by evill cogitations and actions. Touching the second, I have said some

1 John 2 7.

Heb. 13.8.

Evag. lib. 4.

August. de Gen. contra Manich. lib 2.

Calvin.

ſome what before, ſpecially, that if the Serpent went thus in times paſt, it could be no puniſhment, and beſides the Authors there alleaged, I may here alſo cite one of the moſt orthodox and ſound; *Chryſoſtome*, who ſpeaking of this thing, ſaith to this effect. As I caſt the Devil down from heaven, who wrought by thee, becauſe he would be wiſer, then was meet, ſo I command, that thou alſo from henceforth goe in another figure or forme, creeping upon the ground, and being fed therewith never once looking up any more. As for the objection, that all kinds of Serpents ſhould not then have been thus puniſhed, it is eaſily anſwered, that God hath ſovereign power over all creatures, and therefore although one kinde of Serpents onely aſcended, out of the deteſtation of the fact, he might as well puniſh all kindes, as all the living things of *Amaleck* for the ſins of the men therein. But be it, that Serpents went all upon their bellies before this, yet there was no enmity betwixt them & mankinde, how then happened it, that they ſhould all ſorts alike be now hated of men? for herein I am ſure they participated with that kind, which was made an inſtrument to work the woman to ſin, and thus much *Pererius*, who is for, and if in this, why not in the other, confeſſeth their gate alſo. The reaſons, I confeſſe, which are brought to juſtifie the Expoſition oppoſed, that the Serpents manner of going, howſoever he went upon his belly before, yet now onely it became a puniſhment unto him, are of ſome force; As firſt, that the nakedneſſe of man was before ſinne, but after ſinne committed, onely it becometh ſhameful, man was by nature at the firſt mortall, *viz.* So that he could dye, and there was a naturall antipathy betwixt man and Serpents, but both this was reſtreined by the Lord from breaking out, till now, and death was kept away from man: and why then might not the Serpents going upon his belly be naturall, and yet now be made a puniſhment. Secondly, the Rainbow cometh of naturall cauſes, and yet the Lord ſaith, after the Floud, that he ſet it for a ſigne, when as indeed it was before: ſo the Serpent might be thus appointed now, being yet ſuch before alſo, upon thy belly ſhalt thou goe, is no more, ſaith *Calvin*, then as if the Lord had ſaid, d eſt thou thus lift up thy ſelf to bring down man made after my image, and a Lord over all Cattel? thou ſhalt no more exalt thy ſelf in this manner, but ſhalt goe upon thy belly, &c. like a baſe creature as thou art: for the Prophet *Eſay* ſpeaking of the Serpent in the time of the reſtauration of all things to their perfect natural condition, ſaith, that the duſt ſhall be food to the Serpent. But this place of *Eſay* ought not to move us, becauſe although other creatures be reduced to a better condition, yet it is contrary to the doom againſt the Serpent, to have his caſe ever altered, and for the other reaſons, if there were any neceſſity to follow that Expoſition, they might ſerve in ſome ſort for the juſtification thereof, and yet of nakedneſſe, the Lord doth not ſay to *Adam* and *Evah*, for this cauſe ye ſhall goe naked, as he doth to the Serpent: *Thou ſhalt goe upon thy belly, becauſe thou haſt done this thing*, ſo that whatſoever mans nakedneſſe was now unto him, yet for ſo much as it is not an expreſſe puniſhment, as this of the Serpent was, the reaſon holdeth not ſo well from the one to the other: for any enmity in any meaſure in any beaſt at the firſt againſt man, I cannot ſee, how it may be affirmed, becauſe all things made by the Lord were very good: Laſtly, although the Rainbow was before, yet it was not ſet for a ſigne, ſo that this was plainly a new matter, whereas no ſuch thing is expreſſed touching the Serpents going upon his belly, that his baſeneſſe ſhould henceforth appeare by this, and therefore the ſimilitude betwixt theſe two doth not well hold, to prove that the Serpent might goe upon his belly before. And if the Serpent had been in the ſame ſtate before, and nothing had been newly impoſed, here had been a leſſe puniſhment for the Serpent, than for man, to whom a new vexation was added, beſides that of his nakedneſſe becoming ſhameſull, and ſo a vile beaſt, the beginner of all the miſchief ſhould have been leſſe than he. There is one ancient, *Dydimus*, who ſaith, that the went

Chryſoſt. Hom. 17. in Gen.

Pererius.

Gen. 9.

Calvin.

Eſay 65.25.

Dydimus.

Serpent at the firſt went upon his belly, but was erected by the Devill, that he might in this forme come & parley with the woman, but now he is againe caſt down by the Lord: but becauſe this were no puniſhment great enough for ſo great an offence, to be brought only to that ſtate, wherein he was created, this cannot by any means be admitted. Having thus cleared the greateſt queſtion of this Text, little more remaineth to be ſaid for the full underſtanding of all things. *Becauſe thou haſt done this,* (ſaith the Lord) *thou art curſed above all cattel,* that is, becauſe thou haſt bin the author and perſwader to ſo great a ſin, whereas the earth, the Mother, and all other cattel, the children thereof ſhall beare a curſe therefore, being ſubjected to vanity, thou ſhalt be curſed above them all: for *upon thy belly ſhalt thou go* groveling; as thou didſt talke to the woman of an high condition to be atteined by eating, thou ſhalt be made low enough, *and Duſt ſhalt thou eat*: whereas thou didſt cauſe the woman to eat pleaſant fruit, thy food ſhall be moſt courſe and unpleaſant, and in the holes of the ground and in the Duſt ſhall be thy habitation, as by tempting to ſinne, thou haſt brought mankind to that, that he muſt returne to the Duſt and to the grave: where we may note, how ſin is puniſhed in the kind, and ſo it was both in the woman and in the man alſo. *I will alſo put enmity betwixt thee and the Woman, &c.* That is, inſtead of the wicked amity and familiarity, that hath been betwixt you, there ſhall henceforth be deadly enmity, not that it ſhall not be ſo betwixt the Man and the Serpent alſo, but the woman and her poſterity are ſingularly ſpoken of, becauſe it was with the woman and not with the man, that the Serpent had converſed in ſo much ſeeming love. That amity, which is in ſinne amongſt the wicked ſhall not long hold, but be turned into the greateſt enmity. And myſtically by the woman we may underſtand the Church, for thus ſhe is ſet forth in the *Revel.* 12. And by her ſeed Chriſt, and by the Serpent and his ſeed all the Devils in hell and wicked men, becauſe no one thing is more adverſe to another, then Devils and wicked men to Chriſt and the Church, and they to them. *He ſhall break thine head, and thou ſhalt bruiſe his heel*; in the vulgar Latine it is, *ſhee ſhall break thine head*, which is falſe and blaſphemous, and yet it hath paſſed from time to time, as *Calvin* noteth, without correction, being applyed to the Virgin *Mary*: whereas the words are commonly read with ſome variation, *He ſhall break thine head, and thou ſhalt bruiſe his heel*, and in the vulgar Latine, *tu inſidiaberis calcaneo ejus*, the ſame *Calvin* noteth, that in the Hebrew there is no difference, but the ſame word coming of שׁוּף or שָׁפַף, is uſed in both places, which cometh from the ſame root with that, which ſignifieth a Serpent, *viz.* שְׁפִיפֹן, and it ſignifieth to cruſh or to break in pieces, *conterere*, whereby therefore he turneth it in both places. *Ille conteret caput tuum, & tu conteres calcaneum ejus*: They ſhould mutually do the greateſt hurt, that they could, the one unto the other, but the man, according to the erect ſtature of his body, ſhould ſtrike at the head, and ſo more deadly, and the Serpent lying low, at the heel, not to do the man ſo much hurt. In the Serpents head lay the ſubtlety, from whence that temptation to ſin came, and therefore that ſpecially ſhould by man be ſtricken at as moſt hateful, and ſo we ſhould ſpecially look to the root of ſinne within us, *viz.* evill concupiſcence, to ſubdue and mortifie it, and the heel the Serpent ſtrikes at, becauſe lying under the feet of men, and able to reach no higher. Myſtically Chriſt diſſolveth the power and head-force of Satan, and Satan hurteth him, what he can in his inferiour part, the body, vvhileſt h vvas here, and in his members in reſpect of the body, and of the fleſh, but as it did not him, ſo it ſhall not put them to any great detriment, but only ſuch, as ſhall turne to their greater future advancement.

Rom. 8. 20.

Note.

Note.

Calvin.

And unto the woman he ſaid, I will greatly multiply thy ſorrow and thy Conception, &c. Here three doubts offer themſelves. 1 How the multiplying of the womans Conceptions is ſpoken of, as a puniſhment of her ſin. 2 Whether to bring forth with pain be not naturall, becauſe it is another puniſhment here

Verſe 16.

inflicted, and the cauſes of paine in women ſeem alwayes to have been the ſame. 3 How this is to be underſtood, that the womans deſire ſhould be ſubject to her Husband, and that he ſhould rule over her? Touching the firſt, ſome ſay, that by her Conception is to be underſtood the time of nine Moneths, that ſhe ſhould now go, before her deliverance, whereas if ſhe had not ſinned, ſhe ſhould preſently after conceiving have been delivered: but this is abſurd, it being alwayes requiſite in nature, that the young ſhould ſtay in the womb a certaine time, before it cometh out. Others therefore by conceptions here underſtand both thoſe of the body and mind, which are accurſed in that they are the Conceptions of death, till that they be againe delivered by Chriſt, yea moſt, ſay ſome, of thoſe, that are conceived, be veſſels of wrath; but this is little to the purpoſe, ſeeing not moſt but all the Conceptions of women are here ſpoken of, and in conceiving ſuch as ſhall periſh, there is no ſenſible paine in that reſpect, becauſe they that conceive ſuch, know them not, whereas here the paines felt in conceiving and bringing forth are meant. We muſt not therefore thus expound it, nor yet as ſome doe, by the pinching with want, that is to ſome in having many Children, or by the grief that is when they prove naught and unruly, nor by the many abortives, nor yet by the deformed, which are ſome-times brought forth. For theſe words are plainly expounded by the words following: *in ſorrow thou ſhalt bring forth children: ſo that I will multiply thy ſorrows and conceptions*, is no more but as if he had ſaid, I wil multiply the ſorrows of thy conceptions, it being uſuall in the Hebrew tongue to put two Subſtantives together with a Conjunction copulative, whenas the latter of them is to be rendred by the Genitive caſe.

Hieron. Oleaſter.

Rupert. lib 3. de Trini. c. 22.

Vatablus.

2

Touching the ſecond, although the vvoman ſhould have conceived, as novv ſhe doth, and have brought forth children the ſame vvay, that is, by a paſſage too narrovv, for vvhich cauſe there muſt neceſſarily at that time have been a dilating thereof, yet, had ſhe not ſinned, it ſhould have been without all paine and grief. This is by *Auguſtine* excellently ſet forth thus; When the fruit of the vvomb had novv been brought to maturity, it ſhould then have come to paſſe, that the Mothers bovvels ſhould have been ſo far forth looſened, that they ſhould have given a fit paſſage to this fruit vvithout the paine of the Mother. So that God at the firſt had ordained children to come forth, as it were by the inforcement of maturity, and not by the ſtruglings and painfull labouring of the mother. But now, by *multiplying I will multiply thy ſorrows*, ſaith the Lord, that is, by an *Hebraiſme*, I will certainly fill thee with many pangs, both in conceiving, bearing in the womb, and in bringing forth. In conceiving, the tenth day, ſaith *Pliny*, there are pains in the head, darkneſſe in the eyes, and ſickneſſe in the ſtomack, the fourtieth day there is a change of the colonr, although it be better for Males, worſe for Females, the ninetieth, when the child beginneth to ſtir, and the haire beginneth to grow, there is much languiſhing of the members, and ſpecially every full of the Moon, and after all this the ſmell of a Candle put out, cauſeth abortion, and yauning death in the very travail, ſo that it pittieth me, and I am aſhamed to think, how frivolous is the beginning of the proudeſt of the creatures. In bringing forth, how full of pangs women are above all creatures, both experience teacheth, and the holy Scripture ſpeaking hereof, as the greateſt of all pangs, confirmeth.

Auguſt. de Civit. l. 14. c. 26. Cùm fœtus in utero jam partui fuiſſet maturus, tunc fore, ut materna viſcera in tantum laxarentur, ut commodum fœtui ſine matris dolore tranſitum præberent. Plin. li. 7. c. 6, 7. Miſeret atque etiam pudet æſtimantem, quàm ſit frivola animalium ſuperbiſſimi origo.

3

Laſtly, for the womans deſire being ſubject to her Husband, ſome expound this, as being the ſame with that, which is ſet forth in the next words, *he ſhall rule over thee*, as if he had ſaid, thou ſhalt no more be free, as hitherto thou haſt been, thy ſubjection to thy Husband being nothing voluntary and free, as it was before ſinne, as God made thee for an help unto the man, and he being then towards thee in every reſpect, as an Husband ought to be towards his wife, that together ye might have, as loving yoak-fellows, alwayes led a moſt ſweet and pleaſant life: but now thy ſubjection ſhall be

Calvin. Muſculus.

neceſſary

neceſſary and conſtreined, there being no further liberty left unto thee to do what thou wilt, but what he alloweth or appointeth, although happily he may now be churliſh and harſh. Some againe expound it as a different thing, as *Artopœus* remembreth, but he followeth the former, *viz.* as if by deſire were meant the womans affection, which ſhould ſtill be moſt earneſt to company with her Husband, notwithſtanding all her pangs by his means formerly ſuffered. For as if all her ſorrows in child-bearing formerly had, were forgotten, ſhe ſoon after deſireth the company of her Husband againe, and accordingly *Symmachus* turneth it, *Ad virum appetitus tuus*, and the Hebrew word here uſed, properly ſignifieth deſire or luſt, and of this it is by the Hebrews underſtood. Some againe, as the ſame *Artopœus* ſaith, expound it of help, which the weak and infirme woman deſireth of the man. *Pet. Artopœus.*

Amongſt theſe, I preferre the middlemoſt: for it ſeemeth to be an addition to that of her ſorrows, that having ſuffered them ſometimes, ſhe ſhould ſeek to bring them upon her ſelf againe and againe, not being able by reaſon of this malediction layed upon her, to do otherwiſe. For thus the woman is here puniſhed two wayes; both in that ſhe is put under the dominion of the man, and alſo in that her very affections are ſubjected to him, whereby a preparative is made to the renewing of her ſorrows againe: whereas, if it be expounded according to the firſt, as *Chryſoſtom* alſo and *Rupertus* expound it, and many others, the puniſhment will be but ſingle, and the word, deſire or luſt, doth not ſo well agree either to it, or to the laſt. The *Septuagint* turne it, *Ad virum erit converſio tua.* Whereupon *Chryſoſtom* ſaith, thou haſt turned after the Serpent, whilſt thou wert equal to thine Husband, and hadſt together with him principality over the creatures: wherefore ſeeing thou couldſt uſe thy liberty no better, thou ſhalt novv turne after him, and he ſhall rule over thee. Thou didſt then vvithout feare ruſh headlong into danger, becauſe thou couldſt not then rule thy ſelf better; I vvill novv have thee to be ruled by him, vvherefore as the body is ruled by the head, ſee that thou henceforth ſweetly acknovvledge and follovv him thine head. *Chryſoſtom. in Gen. Hom.* 17.

Many think, as was touched before, that the woman was under the man from the firſt, but then freely, finding no paine therein, but now to her grief oftentimes and trouble. But *Chryſoſtom* is againſt this, and by the Text it ſeemeth that inferiority came in only by ſin, yet for ſo much as ſhe was made for the man, as Saint *Paul* teacheth: I muſt needs rather aſſent to thoſe, that are for a kind of inferiority before, but altogether differing from that which now it is: yet the man is not now to rule over his wife, as over his ſervants or children, but as over his moſt deare and beloved companion, his ruling over her being mixed with a giving of honour to her, as is commanded, love as of his own fleſh, moderating in all things, and bitterneſſe by ſtriking, and by Lord-like ſpeaking, as is uſed to other inferiors, being put away. And for the woman, whatſoever Husband ſhe hath, let her learne with patience to be ſubject to him, as the Lord hath appointed, oppoſing obedience to her Husband, and patience, as the chief of vertues, to that diſobedience of the firſt woman unto God, as the chief of vices, and ſo ſhe may have comfort yet of being one day exempt from this ſubjection, and reſtored to an equality with the man in Dominion and Glory in the Kingdom of Heaven, as the Apoſtle hath plainly taught. As for thoſe women, that marry not, but live alwayes Virgins for the Kingdom of Heaven, they are by their continency freed from this ſubjection and ſorrow, which is only to the married, and yet not altogether, becauſe they come of *Hevah*, that ſinned: for they are troubled with their monethly flowers, and are reſtrained from that authority which men have: for *I permit not the woman*, ſaith the Apoſtle, *to teach, or to uſurp authority, &c.* 1 Tim. 2. 1 Pet. 3. 7. Epheſ. 5. 1 Tim. 2. 13. 1 Cor. 14.

Now the puniſhment here inflicted upon the woman ſmiteth with her ſin. In that ſhe was carryed by pleaſure to eat; wherefore ſhe is firſt adjudged to

paine. 2 In that by eating, ſhe brought death upon her ſelf and her children, therefore at all times of her bearing children ſhe ſhould ſuffer pangs like to the pangs of death. 3 Becauſe ſhe by her flattery drew her Husbands deſire alſo to this curſed fruit, and contrary to her condition as his Maſter taught him to ſin, therefore her deſire now ſhould be to him, and he ſhould be her Maſter, and ever after rule over her.

Verſe 17. *And to* Adam *he ſaid, Becauſe thou haſt hearkned to the voice of thy wife, and haſt eaten of the tree, touching which I commanded thee, ſaying, Thou ſhalt not eat thereof, curſed is the ground for thy ſake, &c.* As the earth was made principally to affoard food & habitation to man; ſo man having ſinned, it is juſtly accurſed unto him. The old tranſlation, ſaith *Calvin*, hath it, *Curſed be the ground in thy work.* Being deceived by the ſimilitude of the word, to that which ſignifieth to till the ground, for it is בעבורך and עבד ſignifieth to till the ground, but כעבורך for thee is written with ך this will And curſed is the ground

Calvin.

Verſe 18. by ſterility of good things now befalling it inſtead of fertility. And yet it is not ſo ſterill of good fruits, but that it bringeth forth abundance of them ſtil, but much labour of man is novv required for this to extirpe briars and thorns, and other noiſom redundancies meant hereby, vvhereunto it vvas not lyable from the beginning. So that the earth vvas novv changed in this, that before it yielded all things only profitable of the ovvn accord for mans uſe, there being no need, that he ſhould labour, but moderately, and vvith pleaſure rather, then paine, as hath been already ſhevved; but novv Briars and Thorns, and the like begin to over-ſpread the ground, to the choaking of Corne and Graſſe, and to the hindring of good fruits, inſo much, as if man toileth not upon it continually to keep the gronnd clear from theſe, he cannot have ſuſtenance therefrom. Some hold, that Thorns and Briars grevv upon the ground before, but novv more abundantly: but ſo the ground vvould in time have been overſpread vvith them, although man had not ſinned, and he muſt have toyled in cleanſing the ground, vvhich is abſurd. This then cometh novv, firſt of the curſe upon ſinne: *Thorns alſo and Thiſtles it ſhall bring forth to thee, and thou ſhalt eat of the hearb of the field.* The laſt vvords here *Calvin* ſaith, ſome underſtand, as if man vvere novv reſtrained from all other food, but hearbs vvith the beaſts, but this he taketh to be too ſtrict an Expoſition, underſtanding it rather, as ſome reſtraint of the plenty, vvherewith he was fed before, ſo that he had need now to ſeek a ſupply by hearbs, or as a comfort, that yet he ſhould have hearbs to feed upon, as at the beginning. *Ferus* underſtandeth the earth here, as oppoſed to Paradiſe; the hearbs of the curſed earth, for thoſe of the bleſſed Paradiſe, being baſe in compariſon of them. To me the words ſeem neither to be reſtrictive at all, nor yet ſuch, as tend to comfort, but only, as if he had ſaid, although the ground ſhall be full of briars and thorns choaking the hearbs of the field, yet thou ſhalt not any new way be fed, but with theſe hearbs preſerved to grow, and gotten with much labour & difficulty. For as he ſpeaketh of hearbs, ſo he

Perevius.

Calvin.

Verſe 19. ſpeaketh *v.* 19. of bread, *In the ſweat of thy brow thou ſhalt eat bread, &c.* whence it is plaine, that he reſtreineth him not to graſs only, neither did he meane, that hearbs ſhould be uſed, as a ſupply more now then at the firſt, but in the want of corne, becauſe then he appointed for the food of man, hearbs and

Gen. 1. 29. fruits of trees alſo; and leaſt of all can it be conceived, that in puniſhing him he would ſpeak any comfort unto him. The laborious life, that man ſhould henceforth lead then, is hereby ſet forth, vvhich is furrher expreſſed by ſpeaking of his ſvveat, and vvith ſuch travil and labour ſhould he get his living, till that he returned to the duſt: for, *Duſt*, ſaith the Lord, *thou art, and to the duſt ſhalt thou returne*: and vvithall, his baſe food, vvith vvhich he ſhould be ſometimes glad to ſatisfie his hunger, vvas meant, *viz.* graſſe vvith the beaſts, to vvhich *Nebuchadnezar* vvas aftervvards adjudged for his pride, *Dan.* 4. For at the firſt hearbs bearing ſeed, and fruits vvere appointed for man, and graſſe for the beaſts, *Ch.* 1. 29. 30. Hovv man vvas made out of the

duſt

duſt vvas ſhevved before : novv having ſinned , he muſt dye, and his body be reſolved to duſt againe,although his ſpirit goeth to God,that gave it, as is taught,*Eccl.* 12. 1. But the body only is ſpoken of here as Duſt,to beat down the pride of man, wherein he had gone ſo far. Of this reſolving to duſt the time is ſet down only indefinitely, to make man alwayes to be thinking upon it , and preparing for it , as being a thing , that ſhall certainly come, bnt how ſoon he cannot tell. The puniſhment of man conſiſteth in three things: Firſt , the ground is accurſed to him,to bring forth briars and thornes, as he had abuſed the delectable Trees and pleaſant fruits (which it brought forth before)to intemperance , not keeping to thoſe , unto which the Lord had reſtrained him. 2 The getting of his food is made laborious; as the fruit of which he ate, came to him without all labour , being brought and given to him by his wife. 3 The ſentence of death is denounced againſt him, whereas he expected hereby to have been made as the immortall God.

Verſe 20.

And Adam *called his wives name* Evah , *becauſe ſhe was the mother of all living*. There is a queſtion here amongſt Expoſitours, To what time this is to be referred , becauſe it ſeemeth unreaſonable , that the man ſo ſoon as he was ſmitten with the ſentence of Gods judgement , ſhould turne himſelf to his wife , the cauſe of this miſchief , and give her ſo high and magnificall a title , yet ſome will have it done in that order , wherein it was ſet down. For *Adam* conceiving now by Gods ſentence ſome hope of living ſtill , yea not believing that he ſhould dye at all, doth thus proudly in contempt of God call his wife , life, ſo *Rupertus* : but others , that he called her thus in reſpect of that , which the Lord had foretold of her ſeed, that it ſhould break the Serpents head , meaning that Chriſt ſhould one day come of her , in whom alone we all live : others againe, that he called her thus by a bitter irony, becauſe ſhe brought death to all men, as the furies of hell are in Greek called *Eumenides* , eaſie to be intreated, by a contrary name, when as they are inexorable. And there are not wanting , who think *Ave* , the vvord uſed by the Angel to the Virgin *Mary*,here aimed at,being made out of this vvord *Evah* by a little alteration. Laſtly,ſome hold , that he gave her this name as who would hereby celebrate Gods mercy in prolonging their lives , who had deſerved to dye preſently. And this, I take it , cometh neareſt to the right reaſon : for Adam having heard the Lord to ſpeak of her conceptions and bringing forth of children , and before that, of her ſeed, which ſhould break the Serpents head , could not but in the midſt of his perplexities be ſomewhat comforted, hoping of good that ſhould yet come by her, tending to life and to the propagation of mankind , as there had come evil by her to make him and them all ſubject to death; and therefore rouſing up his drooping ſpirits , he ſettleth a name upon her ſutable to that , which hath been ſaid, חַוָּה living, that whenſoever this name ſhould be mentioned , Gods mercy might be remembred in making her fruitfnl , though with great paine, and fruitfull to bring forth ſuch a living ſeed, as ſhould at length ſubdue the Devill. Others expound it , as if it had been ſpoken by the Preterpluperfect tence , and ſo remembred here only , but that he called her thus before. I reſt in the former , as moſt excellently agreeing; *Becauſe ſhe was the mother of all living*, that is , of all men living when *Moſes* wrote this, and of all that ſhould be to the worlds end. This denomination then is authenticall , becauſe Scripture, and ſo the denominations made by ſome Hebrews are but vaine imaginations, as thoſe two remembred by *Fagius* , the one , that ſhe was called חוה, life, to ſet forth her corruption, miſery and mutability, as it is with this life , the other , that ſhe was ſo called by the Chaldee word חוה ſignifying to tell , becauſe ſhe inconſiderately told her Husband of the Serpents ſpeech , whereby he was ſeduced. *Ferus* beſides the good ſenſe , in which he ſayth this may be taken, premiſeth another, as if *Adam* did this out of ſtupidity , not regarding Gods threatning of death , and ſaith , this his naming of her is mentioned here, to ſhew his Dominion over her,accord-

Ruper.lib 3 de Trinit. cap.26.

Ferus.

Calvin.

Fagius.

before

ing to the ſentence, *v.* 16. For thus his dominion over the creatures was before ſet forth, *Ch.* 2. 19.

Verſe 21. *Fagius.* *Unto* Adam *alſo and his wife the Lord made Coats of ſkins, &c.* Theſe words, ſaith *Fagius*, are diverſly read; by the Chaldee Paraphraſt thus, The Lord God made for *Adam* and his wife Veſtiments of honour upon the skin of their fleſh: by others, *Coats taken from the skin*, that is, of Wooll. But both theſe are from the purpoſe; for neither doth *Moſes* ſpeak of their skins, but of the skins of beaſts, nor of that which grew upon skins, but of the skins themſelves. *Origen.* *Origen, Gregory Niſſen*, and ſome other Ancients, becauſe it is abſurd to hold, that God wrought upon garments to make them, after the manner of a Taylour, underſtand this only allegorically, that he cloathed them with mortal bodies full of many miſeries. *Gregor. Nyſſen.* *Auguſt. lib. 11. de Gen. ad lit. cap. 39.* But *Auguſt.* and *Chryſoſtom*, *Chryſoſt. hom. 18.* and others that are more ſound Expoſitours, underſtand it literally firſt, howſoever ſome after the literall ſenſe add a myſticall underſtanding alſo. But ſo a great queſtion ariſeth, both whence theſe skins came, and how it is ſaid, that the Lord made them Coats thereof, and to what end? For to have skins, ſome beaſts muſt neceſſarily be killed, and ſo ſome kinds of creatures muſt have been wholly deſtroyed againe ſoon after they were made, if there were made but two of a kind at the firſt, as is moſt likely. Againe, for the Lords making them Coats, how may that be thought of, ſeeing he is not like man to ſew and to make Garments? *Nazianzen.* *Genadius.* Some anſwer, that they were not skins, but barkes of trees; but thoſe were unfit for ſuch a purpoſe, and the word tranſlated skins doth no where ſignifie ſuch a thing. Others therefore ſay, that more beaſts were made of every kind, and that they were the skins of ſome of theſe being killed not for meat, but for the uſe of Garments. *Chryſoſt. Hom. 18.* And as for the Lords making them, ſome ſay, that he did this by his word, as he did other things, and ſome by teaching them, the neceſſity of their naked bodies, now urging them to it, to kil of the beaſts and to make them of their skins, or that he did it by the miniſtrey of Angels, as *Hugo de Sancto Victore* But what need is there to diſpute of the Lords doing herein? *Rupertus.* *Calvin.* *Ferus.* He could by his power have skins without killing of beaſts, cloathing the beaſts againe with new skins immediately, as ordinarily the Serpent putteth off the old skin ſometime, and a new then ſucceedeth, and theſe skins he could by his word immediatly make into Coats, and put them upon their bodyes, yet I rather think, that they gave them the wit; thus to cloath themſelves: Touching the cauſe why, he ſaw that they had ſewed Fig-leaves together, and yet were not ſufficiently cloathed, and that now their need was great of cloathing to cover their ſhame, and to keep them from many injuries of the weather and other occurrences; wherefore, although he were greatly offended with their ſinne, yet out of his infinite goodneſſe, whereby he maketh the Sun to ſhine, and the Rain to fall upon the juſt and the unjuſt, he would provide thus for their preſent neceſſity, teaching them hereby, how to cloath them and theirs afterwards. *Calvin.* That God put it into their mind to take skins and make themſelves coats, and this was his making of them, is the more probable, becauſe they of their own heads made themſelves Aprons of Fig-leaves; but now being better taught by God; they made themſelves Coats of skins.

Pſal. 49. In that the skins of beaſts are taken to cloath man, his degenerating to a condition, like that of a beaſt, is figured out, after his eating, contrary to his expectation, which was to be made like God, as the Pſalmiſt partly teacheth. For now in his luſts he became like a beaſt, and in his affections, and mortality before his nakedneſſe put him in mind of his ſinne, now his cloathing. *Calvin.* So that they do altogether pervert the uſe hereof, that turne it to pride and vaine glory as if a Thief condemned to dye, ſhould yet for a time be ſpared, and for penance be made to weare an Halter continually about his neck, and having done ſo a while, in time adorne it with Silver and Gold, and ſilk, and ſo wax proud thereof, as *Muſculus* hath it. *Muſcu'us.* Againe, this was done

done to teach man frugality in his cloathing, as both *Elias* and *John*, that we ſet for patterns to others, took it, cloathing themſelves likewiſe in skinnes. Some will have the uſe of them being skins of dead beaſts alſo, to ſingifie, that death is mans due, that he might alwayes think upon it. Laſtly, the providence of God over men being ſinners is here ſet forth, that we may alwayes truſt to be provided of neceſſaries, although we be a ſinfull generation. And myſtically, that man cannot by any thing that he can do, cover the ſhameful nakedneſſe of his ſinne, but God only doth that, as *Pſ.* 32. ſo *Ferus.* *Calvin.* *Muſculus.*

And the Lord God ſaid, Behold, the man is become as one of us, to know good and evill, &c. In that theſe words are uſed after the judgement given againſt man, and this cloathing put upon him, it is plaine, as all Expoſitours agree, that there is an Irony in them, as if the Lord had ſaid, do all ye, that read or heare of the ſtate, to which man hath brought himſelf by his aſpiring, ſee and conſider, how like unto God he is now become by his knowledge of good and evil; of naked and not aſhamed, he is become ſhamefully naked; of a labourer upon pleaſure, he muſt now neceſſarily labour with great toyle and paines, and of one in the likeneſſe of God, he is made like a beaſt, with a beaſts skin upon him: loe all this, like a wretch, hath he brought upon himſelf. Knowledge indeed he hath, which before he wanted, that is, he knoweth now experimentally, that it was a great ſin to eat of this Tree, and this is all the likeneſſe to God, which he hath thus atteined to in the knowing of good and evil. *Like one of us*, is generally underſtood, as ſpoken of the Trinity, although ſome think otherwiſe. *Now, therefore, leſt he put forth his hand, and take of the Tree of life, &c.* This ſpeech is eclipticall, and thus to be ſupplyed, Now therefore let us put him out of the Garden, and keep him out for ever, that he may not at any time take of the Tree of life: which is ſpoken, not as if man could uſe any means to live for ever, whether God would or no, contrary to his decree, but as noting, that he would be ready to do this, if he were not kept from it, and therefore the Lord having adjudged him to dye, haſteneth to deprive him of the means of prolonging his bodily life unto eternity. Whence we may note, that man having by ſinning expoſed himſelf to the danger of death, ſpirituall and temporall, is not ſo much affected with the ſpirituall, but with the temporall, and ſo chiefly intendeth the ſeeking of deliverance therefrom. And againe, that where God taketh away the means of life for ſin, from ſuch as have formerly had them, they are certainly thus excluded from life it ſelf. But *Ferus* ſaith, that God's expelling of man, that he might not eat of this Tree and live, was in great mercy, becauſe if he ſhould live here now alwayes, he muſt live miſerably, and through that deſire which he hath of this naturall life, he would be well pleaſed with it, never ſeeking after a better: wherefore, in mercy, he is kept from eating of this Tree, that he might ſeek for the beſt life. Verſe 22. *Note.*

And he placed at the eaſt of the Garden of Eden *Cherubims, and a flaming Sword, which turned every way to keep the way of the Tree of life.* Divers expoſitions are by divers made upon theſe words, but firſt, it is to be underſtood, that the *Septuagint* read them ſomewhat otherwiſe thus. *And the Lord caſt out* Adam, *and placed him before Paradiſe, and ſet Cherubims, &c.* But both in the Hebrew, and the Chaldee Paraphraſe it is read as before, yet no man doubteth, but that *Adam* was ſet to till the ground neare Paradiſe, that ſeeing the place, from vvhich he vvas caſt out, nd the pleaſures thereof, he might be touched vvith the more penitency. But for the meaning of theſe vvords, ſome expound them only Allegorically, as if hereby vvere ſet forth tvvo ſorts of things, that hinder us from obteining of eternall life, againſt vvhich vve muſt continually fight, the firſt inviſible, ſuch, as are the internal ſpirits, of them it is ſpoken, *Eph.* 6. 12. the other ſenſible, both pleaſures ſet forth by a flame, and terrours, ſet forth by a Svvord, ſo that vve are hereby taught, that vve muſt by force and violence, as it vvere, fighting and vvarring Verſe 24.

ring take the Kingdome of Heaven, or elſe we ſhall never attaine unto it. Now although that which is here ſaid, may thus be profitably applyed; yet this being a true Hiſtory, the literal ſenſe is firſt and chiefly to be reſpected. But for this, ſome will have by the Cherubims and the flaming Sword the torrid Zone underſtood, becauſe that burneth, as a flame, and the Sun, which is the cauſe hereof, is moved by the Angels of God: but this is a thing natuiall and ſo not now ſet, but where it was from the beginning. Others think, that a great quantity of fire was made by the Lord to break out of the earth at the entrance of Paradiſe, and made a continuall flame there: but what then were the Cherubims? Others underſtand it of the fire of Purgatory, through which all muſt paſſe, being herein purged from the remainder of their corruptions at the laſt day, before that they enter into the Paradiſe of God: for thus that of the Pſalmiſt is verified, *We have paſſed through fire and water*, that is, the water of Baptiſme, and this fire, wherewith Chriſt ſhall Baptize all his at the laſt day, as it was ſaid by *John*, *He ſhall Baptize you with the Holy Ghoſt and with fire, and he ſhall throughly purge his floore.* Thus *Ambroſe*. And *Rupertus* likewiſe compareth this with the fire ſpoken of, 1 *Cor.* 3. 13. in which the Cherubims ſhall diſtingniſh through their fullneſſe of knowledge, as the word ſignifieth, betwixt the good and the bad, and then and not otherwiſe the tryed thus ſhall have entrance into Paradiſe given them. But theſe things are altogether from the purpoſe; becauſe not Heaven, but a Paradiſe in this World; and not eternall life in another World, but a corporall life in this is here ſpoken of: and ſo to expound it thus, is to turne it into an Allegory, which hath been already taxed.

Tertullian.
Thom. Aquin.

Epiphan.
Lyran.

Ambroſ in Pſal. 118.
Pſal. 66.

Luke 3.
Rupert. lib. 3. in Gen. cap. 32.

Theodoret ſaith, that theſe Cherubims, and flaming Sword were ſome mighty terrifying viſions, which were made to appeare there, that man might not dare any more to come neare the entrance of Paradiſe, becauſe, if they had been Angels indeed, they had been inviſible, and the terrour had not been ſenſible; and by Cherubims it is uſuall in the holy Scriptures to ſet forth whatſoever is indued with great power. And this doth not much differ from the common received opinion, that theſe Cherubims were Angels appearing like men with bright Swords in their hands, bandied hither and thither, at the ſight whereof any man vvould be afraid to come nigh. Yet the vvord Cherub ſignifieth a ſimilitude, although the Angels; becauſe they have appeared oftentimes in likeneſſes, are ſo called, and ſometimes Seraphim. I hold rather vvith *Theodoret*, that they vvere not Angels, but terrible ſimilitudes, like unto armed men, through vvhich yet it vvas impoſſible for man to paſſe vvithout certaine deſtruction. becauſe the Angels are Gods Meſſengers, not fixed to any place upon earth, but paſſing and repaſſing, as God thinketh good to imploy them in any ſervice. The thing generally ſet forth hereby is, that man ſhould not by any means after this live in the fleſh for ever, althongh to the faithfull after this life ended a ſpirituall life everlaſting is reſtored by Chriſt, to take place after the reſurrection. But through the terrours and ſtriving vvith death vve muſt come to this, and to have part in Chriſt the true Tree of life, there are alvvayes ſet to ſtop our paſſage dreadfull apparitions of fire and ſvvord, vvherevvith vve are ſubject to be perſecuted, and of ſpirituall temptations invvardly affrighting: but through them all muſt vve break, by the ſtrength of faith reſiſting the Devill, and not ſetting by our lives, ſo that vve may vvin Chriſt, and through him live for ever in the vvorld to come. It is a ſtrange conceit of ſome here, that theſe Cherubims vvere ſet, as to keep man, ſo Devils from entring into Paradiſe, leſt they ſhould take of the Tree of Life and bring it to man: for both the Devils nature is ſuch, as that he could not only by the entrance, but any vvay have come into Paradiſe, ſeeing he is a ſpirit, and his envy againſt man is ſuch, that he vvould never give him any thing to live, but if he knevv any means to bring him to his death vvith the moſt ſpeed, he vvould certainly have given him that rather: *R. Menahem* ſaith, although man be yet excluded

Theodoret. quæſt 40 in Gen.
Theodor. Heracleæ Epiſc.

Calvin.
Vatablus.
Muſculus.

Note.

Peterius.

ded from the Tree of life, yet it ſtandeth not in vaine; for the men of the reſurrection ſhall eat thereof, and live for ever: but hereby *Maimony* ſheweth that the injoying of everlaſting happineſſe, and not eating properly is meant; for our wiſe men, ſaith he, have taught, that in the world to come, there is neither eating nor drinking, nor ſitting, nor lying, nor ſleeping, but wearing of Crowns, and the fruition of the Glory of God for ever.

CHAP. IV.

AN'd Adam *knew* Evah *his wife, and ſhe conceived and bare* Cain, *and ſaid, I have gotten a man from the Lord, &c.* When *Adam* went into or knew *Evah* firſt, whether in Paradiſe, or not till he was caſt out of Paradiſe, may juſtly be inquired here, becauſe ſo ſoon, as they were made, they were bidden to increaſe and multiply, and therefore it may ſeem improbable, that *Adam* would not preſently obey the Lords command, by going into his wife to this end and purpoſe. But his ſtay in Paradiſe was ſo ſhort, and there were then ſuch other occaſions to take up *Adam* otherwiſe for a time, as that it is generally held, that he knew her not, till after his ejection out of Paradiſe, according to the order here followed by *Moſes*. And herein it is to be held, that God moderated by his ſpeciall providence foreſeeing the fall of our firſt Parents, that not one man might be begotten in Paradiſe, as none was made there, and ſo none ſhould be able to challenge a better place, as his birthright, then the common accurſed earth, and if he atteineth to better hopes, of an heavenly Paradiſe to be hereafter injoyed, it is to be aſcribed altogether to the grace of God, and he only is to be magnified therefore. For the phraſe, *Adam knew his wife Hevah*; becauſe it is ſo modeſt, ſome obſerve, that the Hebrew tongue is rightly called the holy tongue; becauſe nothing obſcene is ſpoken therein, and that the coming together of man and wife is ſpoken of by this word knowing, becauſe the ſeed of generation cometh from the braine by the *Spina dorſi*, which is the ſeat of knowledge: or, as others, becauſe reaſon ought to moderate in this action. Notwithſtanding the order followed by *Moſes*, and reaſons formerly ſet down evince, that this was not done, till after their fall, yet ſome Hebrews tranſlate theſe words by the Preterpluperfect tenſe, as if *Adam* had known *Eve* immediately after her creation: but this were to hold him to have been, as apt then to be inflamed with luſt, as young men now adayes are, which abhorreth from all right underſtanding. For the time, when *Cain* was begotten, it is not ſet down. But a counterfeit *Methodius*, as the Maſter of the Eccleſ. Hiſtory relateth, ſaith, that it was revealed to him being in priſon for the Goſpell, that our firſt Parents lived in Virginity 15 years after their fall lamenting their ſinne, but after that coming together they had *Cain* and *Calmanan*, his ſiſter, and 15 years after that, *Abel* and *Delbora* his Siſter, and that *Cain* ſlew *Abel*, *Anno Mundi* 130. whoſe death they having lamented 100. years, after that had *Seth*. But who can doubt at the firſt hearing of theſe things, but that they are fabulous, ſeeing both their mutual love, and the neceſſity of the world being then emdty of men, would not doubtleſſe ſuffer them to conteine, for any ſuch time, and according to this *Sheth* was not borne till *Anno* 230. of *Adams* age, whereas *Gen.* 5. he is ſaid to have been born *Anno* 130. This was therefore the invention of ſome Frier rather to magnifie Virginity, as amongſt them, that ſaying of *Jerom* upon this, that *Adam* is not ſaid to have known his wife, till his ejection out of Paradiſe, is highly extolled, Virginity filleth Paradiſe, but Marriage the Earth. *Hevah* having brought forth a Son calleth his name *Cain*. The word קנה ſignifieth to get any kind of way, and not only to buy: it may be tranſlated alſo, ſaith *Vatablus*, *I have poſſeſſed*, but the common tranſlation agreeth beſt, *Cain* from getting, becauſe

Verſe 1.

Note.

Auguſt. Marlorat.

Fagius.

Hier. Scholaſt. in Gen. 25.

Hieron. contra Iovin. Virginitas replet Paradiſum, nuptiæ terram.

Arioſæus. Vatablus.

Fagius. becauſe of the next words, *of the Lord*, or from, with, or by, or to the Lord, as divers read it, as if ſhe meant either, that it was Gods bleſſing towards her, when ſhe had deſerved to dye, to live to have a ſonne, or as if ſhe meant to dedicate him to the Lord, or made account of him, as the ſeed promiſed to break the Serpents head, but they, which underſtand the words ſo, read them, *I have gotten a man of the Lord*, meaning an extraordinary and ſingular man. I doubt not, but *Hevah* rejoycing much looked up to God, and thankfully beheld this her ſonne, as his great bleſſing, and by ſpeech and the name giving expreſſed her ſelfe herein.

Verſe 2. *Again ſhe brought forth his Brother* Abel, &c. Theſe two, ſaith *Vatablus*, *Vatablus.* were twinnes, and the manner of *Moſes* his telling of this *Abel* ſheweth no leſſe, becauſe he ſaith not, *Adam* knew her again, and ſhe conceived, but having brought forth one, ſhe ſoon brougnt forth his Brother; and it is moſt likely, that then the woman was ſo fruitfull, that ſhe commonly brought twinnes. For the name, no reaſon is rendered hereof, as of the name *Cain*, but the word ſignifying vanity, or miſery, or mourning; ſome have thought that ſhe called him ſo, as if ſhe thought him ſuperfluous, and that her trouble ſhould be but encreaſed by having him, and becauſe *Abel* was a good man, *Calvin.* they taxe her for giving him ſuch a name. But both *Calvin* and other judicious Expoſitours reject this, as improbable: for how could ſhe poſſibly, being but even now ſo joyfull for one ſonne, when another came forth to vilipend him? eſpecially, ſeeing in that time of the want of men, the more were borne, the more joy muſt there needs be. He is not then thus called, as vain and needleſſe, but rather *Hevah* beginning to thinke now, that many in time ſhould come of her, and be ſubject for her ſinne to much vanity and miſery in this world ſhe calleth him by this name for admonition both to him and to all poſterities, to make none other account of their eſtate here then as vain and tranſitory. *Ferus* ſaith, that ſhe called him ſo; either becauſe the murthering of him ſhould cauſe much ſorrow to her, or becauſe ſhe brought him forth with much ſorrow, or laſtly, becauſe he was the firſt of the bleſſed mourners, *Matth.*5. Abel *was a ſhepherd*, and Cain *an husbandman*: both neceſſary callings, and no doubt, but to theſe they were ſet by their Father *Adam*, whereby his care is commended, and theſe callings eſpecially, as moſt needfull and honeſt to all generations, thus then they both began well.

Verſe 3. *And in proceſſe of time* Cain *brought of the fruit of the ground an offering to the Lord, &c.* It may be queſtioned here; wherefore *Cain* and *Abel* offered, and who taught them ſo to do? many thinke, that *Adam* taught them, and that *Calvin.* he was commanded by God: but *Chryſoſtome* ſaith, that they had none in- *Fagius.* ſtructer to direct them herein, but their own conſcience. I thinke, that al- *Chryſoſt. hom.*18 though by the light of nature they might conceive, that all coming from God, it was meet, that ſomething ſhould be brought, as a gift to God again in way of thankfulneſſe; yet they could not, without inſtruction, underſtand the end of ſacrificing; which was to ſet forth, that neceſſarily an oblation muſt be made, bloud muſt be ſhed, and there muſt be burning of the creatures in the fire for the expiating of ſinne, and to be delivered from the fire of God's wrath by ſinne deſerved: and yet that this was not done meerly by the ſacrificing of beaſts and ſuch things; but by Chriſt ſet forth hereby, who was afterwards to come into the World, to be offered upon the Croſſe, to have his bloud ſhed, and to be put, as it were, into a burning fire of extream paſſions, as he was; when being in an agony he ſweat ſo wonderfully. For how could it poſſibly enter into the heart of man without inſtruction, that a ſtinking fume made with the fat of a beaſt could afford pleaſing ſmel upto the Lord? and how can it be thought, but that *Adam* did ſo before them, although it be not recorded; becauſe there was none occaſion, as here, that the cauſe of *Cain's* enmity againſt *Abel* might appear, ſith it pleaſed the Lord to have the hiſtory of the things happening between them two to be record-

ed?

ed? And if *Adam* sacrificed before, he did doubtlesse teach his sonnes to do the like; and God set him a worke at the first so to do, that, as he had made a comfortable promise of the womans seed to come, that should break the Serpents head; howsoever he was shut out from the Tree of life, yet he might have something continually before his eyes, figuring out this seed to come, and to suffer for the expiation of all his sinnes. Some observe, that amongst all the Patriarchs, *Adam's* sacrificing and *Isaac's* is passed over in silence; of which they render this reason: *Adam* was the fountain of sinne, and therefore God would not have him set forth, as the fountaine of piety also; and *Isaac* was himselfe a figure of Christ, in that he was taken to be sacrificed, and therefore he is not propounded, as sacrificing beasts, then whom he was a farre more excellent type: but the best reason hath been rendered before, there was none occasion to speake of their sacrificings, and therefore they are not set forth, as those of others be.

In processe of time: In the Hebrew this is, in the end of dayes מִקֵּץ יָמִים, that is, because יָמִים is commonly taken for a year consisting of many days, at the end of the year, or after certain years, as one hath it. But *(at the end of the yeare)* agreeth best, because it is likely, that every year, when they had reaped the profits of that year, they offered some of them to the Lord, who sent all, thus dayes are put for a year, *Levit.* 25.29,30. compare *Exod.* 34.22. with 1 *Sam.* 1.20. and afterwards it was commanded at the end of the year to bring offerings to the Lord, *Exodus* 23.16. and from hence it is certaine, that the custome of sacrificing came in use amongst the Heathen, and not by a naturall instinct; but God having taught the first man to do thus, they held this custome still, though not to God, but to Devils, when they had degenerated to idolatry. *Fagius.*

But whither did they bring their offerings? some say, to the place of publique meetings, to the worship of God unto *Adam*, who was then the onely Priest of God, and offered them for them. Saint *Paul* to the *Hebrews*, saith: *By faith* Abel *offered a more excellent sacrifice, than* Cain: whereby it seemeth rather, that each one then offered for himself: but to this it may be answered, he is said to offer, who bringeth the thing offered, although it be laid upon the Altar by another, as *Solomon* is said afterwards to have offered a thousand burnt-offerings, but it is certain, that it was done by the Priests hands, and it is not to be doubted, but the God of order would have an order held in his service from the beginning, and therefore the eldest of the family being the Priest, *Adam* now was he, and it is most likely, that their offerings were presented by his hands. *Maymony* saith of the place, it is a tradition, that it was the same where *Noah* built his Altar, and *Abraham* prepared to offer up *Isaac*, and *David* offered to stay the pestilence, 1 *Sam.* 24. and *Solomon* built the Temple. *Marlorat.* Heb.11.4.

Now in telling of *Cain's* bringing of his gift, *Moses* speaketh not so magnifically, as of *Abel:* for *Cain*, he saith, *brought of the fruit of the ground*: something, as is thought by most, which came next to hand, not making choice of the best, but Abel *brought of the firstlings of his flock, and of the fat thereof*, that is, the principall, and amongst them of the fattest, for this see the Laws made afterwards, *Levit.* 3.16. and 7.25. yet, as some note, this was not the thing, that made *Cains* sacrifice to be neglected, and *Abels* accepted; but, as was said before, the faith and piety in the heart of the one, which was wanting in the other. *Abel* was a good man, and so his heart was right towards God, when he brought his offering, but *Cain* was wicked. And although Hypocrites, whose hearts are evill, do sometimes make as glorious a shew outwardly, as the best, yet it was not so here: for *Abel* excelled every way, the last was first, and the youngest excelled the eldest. See here, it is no certain true piety to do the duties of Gods worship, wicked *Cain* offereth as well as righteous *Abel:* and to bring somewhat to God, but not making a conscience to bring his due, of the chief and best out of a free and hee- *Ebr. post.* *Calvin.* *Fagius.* *Note.*

rall mind is to ſerve him like *Cain*, it ever argueth an heart not right. The word tranſlated offering here, is מנחה, of which read *Levit.* 2. but it ſetteth forth any kind of oblation, coming of נחה to bring, to comfort, to pleaſe, or to reſt. *And God had reſpect to* Abel *and to his offering, &c.* He was well pleaſed therewith, as the Chaldee Paraphraſt hath it, and praiſed it, and ſo made it known to be pleaſing to him, as *Chryſoſtome* ſaith, but how or by what meanes *Cain* knew this, I finde none to have declared, but *Jerome*, who ſaith, that fire coming down from the Lord, burnt up *Abel's* offering, but left *Cain's* untouched: and according to this *Theodotion* tranſlateth it; *inflammavit Dominus ſuper* Abel. The perſon of *Abel* is firſt accepted, and then his offering: ſo that as the ſtate of the man is, ſo is that accepted of, or not accepted, which he doth in the ſervice of God, as *Calvin* noteth; and therefore, till a man be juſtified by faith, which maketh God to be well pleaſed with him, his actions cannot pleaſe God. And hereby we may ſee, that although God would have his ſervants bring ſheep and other ſuch like things unto him, yet he never delighted in theſe things, but the faith and integrity of the heart of the offerer was that, which pleaſed him, as *Chryſoſtome* reaſoneth: thoſe ſmels were not pleaſing in themſelves, but being perfumed with the ſweet ſmell of an holy and ſanctified ſpirit. Laſtly, from hence alſo, it is manifeſt, that the Lord appointed theſe offerings to be made, becauſe otherwiſe *Abel* himſelfe could not have brought one in faith, ſeeing the ground of faith is Gods Word. For that opinion of Gods anſwering *Abel* by fire, it is not improbable; becauſe we know he hath often ſhewed his acceptance thus at other times, as *Levit.* 9. 24. *Judges* 6. 1 *Chron.* 21. 2 *Chron* 7. 1 *Kings* 18. and yet *Muſculus* and *Calvin* are altogether againſt it, holding rather, that in time Gods favour appeared by ſome outward bleſſing.

Chaldee Paraphraſt.
Chryſoſt. Hom. 18.
Hieron. lib. tradit. Hebr. in Gen.
Theodotion.
Calvin.
Note.
Chryſoſt.

Verſe 5. *And* Cain *was very wroth, and his countenance fell.* There were two things that moved *Cain* againſt *Abel*: firſt, that he being his elder Brother; ſecondly, offering firſt, yet *Abel* was preferred before him; ſo envy wrought afterwards in *Joſephs* brethren againſt him, and it is an evill affection, that commonly worketh upon occaſion of anothers preference. *Fagius* obſerveth, that the word חרה, here uſed to ſet forth *Cains* wrath, is but one word of eight of the ſame ſignification; and yet the moſt ſignificative ſhewing one all on a fire with anger. And this bewrayed the great pride of his heart, and that he thought moſt highly of himſelfe and baſely of his brother, as ſome note, as if he were greatly wronged, when as he was moſt worthy. For had he been humble, inſtead of being thus ill affected, he would, as *Chryſoſtome* ſaith, have thought, that there was ſomething amiſſe in him to have ſearcht it out, and to have been moved with penitency therefore. But the Lord, to ſhew, what he expected he ſhould have done, calleth to him, *Why art thou angry? &c.* as he had ſought to bring *Adam* to repentance by calling to him, Adam, *where art thou?* ſo he doth to *Cain*. How is it that thou conſidereſt not, that I ſee into every mans heart, and therefore not finding thee to have come with a right heart to offer unto me, I have ſhewed thee no ſigne of favour. The fruit of the ground, which thou haſt brought, is nothing to me, but a faithfull and humble heart, with this *Abel* came, but thou not, which ſhould have affected thee with grief and ſorrow, and have beaten down this pride in thee, and if yet thou wilt repent and be humbled, I ſhall be ready to receive thee to grace, and thou ſhalt ſtill hold thy birth-right over *Abel*, but if not, be aſſured, that judgement is not farre from thee. To this effect *Chryſoſtome* paraphraſeth upon theſe words. *If thou doeſt well, ſhalt thou not be accepted? but if, ill, ſinne lyeth at thy doore, and his deſire ſhall be to thee, and thou ſhalt rule over him.* In the Hebrew, it is a little otherwiſe: *If thou doeſt well, ſhalt thou not be forgiven? and his ſociety ſhall be to thee, but do thou rather rule over him,* as *Jerome* hath tranſlated it. The Chaldee Paraphraſt, If thou amend thy workes, ſhall it not be forgiven thee? but if thou amend them not, thy ſinne is kept to the day of judgement, that thou mayeſt be puniſhed there-

Fagius.
Chryſoſt.

Verſe 6.

Chryſoſt. Hom. 18. *in Gen.*

Verſe 7.

Hieron. l. quæſt. Hebr. in Gen.
Chal. Paraphra.

therefore. The *Septuagints* translation, Hast thou not sinned in not dividing rightly, although thou offerest rightly? Be quiet, his turning shall be to thee, and thou shalt rule over him. And this is followed by *Chrysostom*, and by *Ambrose*, *August.* and many of the other ancients likewise. And they labour much in expounding these words: *Hast thou not sinned, although thou offeredst rightly, by not dividing rightly?* Saint *August.* saith, A man offereth rightly, when to God, but divideth not rightly, when he discerneth not rightly the time, the place, the things that are offered, the person offering, or to whom, or those, amongst whom the offering is to be distributed to feed upon it. Now *Cain* divided not rightly, because he used not right discretion, offering his gift unto God, but not himself, because, as *John* saith, his works were evil, and so whatsoever gift he brought unto God, could not be accepted: to this effect, *August.* in many more words. And *Ambrose* seemeth to lay the fault of his division in the time; because he did not first and before all things offer to God. And touching the other words, *be quiet, his turning shall be to thee, &c.* they will not have them understood of *Abel*, but of his sinne: against the understanding of them of *Abel*, *Augustine* is so far, as that he saith, *absit*, God forbid. And therefore he expoundeth it of his sin, *the turning of this sinne shall be to thee, &c.* that is, take it upon thy self, and lay not the fault in any other, accuse thy self therefore, and in so doing, and humbly confessing, thou shalt bring thy sin under and get the mastery over it, whereas otherwise it will have the dominion over thee. But *Ambrose* in a different manner. Be quiet, say nothing to excuse thy sin, but rather stand mute as ashamed, thy Brother is in no fault, that thou shouldest be wroth with him, but thy self only, thou hast been to thy self the author of offending, and so maist rightly be called the Prince of this sinne. Thou hast not been drawn unwittingly or against thy will, but wittingly and willingly thou hast run into this mischief. *Rupertus* speaking upon the same words saith, Because thou hast a purpose in thy mind to do a work of sin, behold I tell thee, before thou doest, that when thou hast done it, thou maiest not excuse thy selfe of ignorance. Knowest thou not, that if thou doest well, thou shalt receive, and if ill, thou shalt receive too, for sinne will by and by be at thy door, that whithersoever thou turnest thee, and whatsoever thou doest thence forward, it may be a Companion to thee in the journey, and a Prince in the work, and then truly it shall be above thee, and rule over thee, because he that commiteth sin, is the servant of sinne. Now before thou dost it, whilst it is yet in thy desire, the desire thereof is under thee, and thou mayst master it, as a King not yet crowned is under the people, so that they may refuse him, if they will.

After the same manner also *Bernard*, shewing from hence that a man needeth not to yield to temptations, unlesse he will, but may be Lord and Master over them: but he concludeth by an *Epanorthosis*, But what are we, or what is our strength to resist so great temptations? This is that indeed, which God seeketh, and to which he indeavoureth to bring us, that seeing our own want, and that we have none other aid, we might in all humility flee to his mercy. They that are for free will, do greedily lay hold upon this place, and upon such Expositions, but very vainly, because, although it be thus understood, God doth but, as *Bernard* saith, hereby teach us what we should do, that finding our selves unable we might flee to him for aid, saying as *Augustine* hath it, Give Lord what thou biddest, and then bid what thou wilt: for according to the Hebrew it is, *do thou rule over him*, teaching, what he should do, and not what he was able to do without grace; of sin, according to the foregoing Expositions, and not of *Abel*, as amongst many it is commonly taken, *Vatablus* saith, almost all Expositours understand this, yet *Calvin* rather followeth *Chrysostom*, understanding it of *Abel*; because the Pronouns *his* and *him*, are of the Masculine Gender are in Hebrew, and not of the feminine, as sin is. And indeed as we read the words, any man would take

Septuagint.

August. lib. 15. de civit Dei, c. 7

1 John 3.12.

Ambros. lib. 2. de Cain & Abel. c. 6, 7.

Rupert. lib. 4. in Gen. 3. Statim in foribus peccatum aderit, ut quacunque te verteris, quicquid agere volueris tecum sit comes in itinere, princeps in opere, &c.

Bernard. Serm 3 de Quadrages.

August. Da Domine, quod jubes, & jube quod vis.

Vatablus.

Calvin.

take them, as ſpaken of *Abel*. But when I conſider, that in the whole ſpeech of the Lord, nothing is ſaid of *Abel*, but againſt *Cains* envy and malice, and that there was no reaſon thus to puffe up a wicked man too proud already, and to ſubject a man better unto him, contrary to the courſe taken with others, as with *Iſaac* and *Iſhmael*, *Jacob* and *Eſau*, *David* and *Eliab*, &c. I think it unreaſonable to expound them of *Abel*, and therefore do rather preferre that of the moſt, as if the Lord had ſaid, why doſt thou thus ſenſleſly boile with malice in thy breaſt, againſt thy Brother, by thy downward look bewraying, that thou meditateſt upon ſome great miſchief againſt him, shere is no juſt cauſe of being thus incenſ'd againſt him, but to turne all thine anger againſt thy ſelf; becauſe although thou haſt brought me an offering, yet thy heart was not right, neither haſt thou therefore done well: for hadſt thou come with a good and humble heart, thou alſo ſhouldſt have been reſpected. But neither haſt thou done ſo, and now inſtead of turning and craving pardon, which I expected thou ſhouldſt have done, I ſee thee in thy mind plotting the murthering of thy Brother, which if thou proceed to do, adding ſo great an evil to thy former wickedneſſe, thy ſin will become moſt heinous, and then vengeance ſtands ready at thy door to light upon thee, (for thus ſin may rightly be ſaid to be at the door, vvhen ſome great judgement is ready to be ſent upon the ſinner for the ſame:) ſubject this rebellious malice then unto thee in time, and ſuffer it not to get the dominion over thee, as it will certainly do, and bring thee to confuſion, if thou proceedeſt in this thy mad mood, but quell and keep it under, and ſo get the dominion over it. For theſe words, *the deſire to thee*, are by the common uſe of the Hebrew tongue put to ſet forth ſubjection, and the word, *rule*, is of the ſecond future, which is in the force, of an Imperative. So that according to this ſenſe, I would render the words thus, and they will well beare: *therefore ſubject it unto thee, and do thou rule over it.* As for the Maſculine Pronoune, which ſeemeth to hinder from thus expounding it, we may take it, as a neuter, which in the Hebrew is all one, for this thing, and ſo it may as vvell have reference to that vvhich *Cain* vvas then led by, as to any man.

As for the difference amongſt Expoſitours about theſe words, *ſhalt thou not be accepted?* ſome underſtanding them, as if he had ſaid, ſhall not thy countenance, which is now caſt down, be lifted up again, thou being made glad and cheereſull? others, ſhalt thou not be remitted or pardoned? others, ſhalt thou not be accepted and had in honour alſo, as well, as thy brother *Abel*? All theſe varieties ariſe from the various ſignifications of the word נָשָׂא here uſed, which, as *Vatablus* noteth, is ſometime put for *elevare*, or *attollere*, ſometime for *parcere*, or *remittere*, and ſometime for *ſuſcipere*, or *acceptare*. The reader may follow which he will, but I do with *Calvin*, as we commonly read it, prefer the laſt. *Ferus* ſaith that ſome expound the words thus, ſhould his deſire be ſubject to thee, and wouldeſt thou rule over him in matter of conſcience, that he ſhould follovv thee in doing ill, and be no better then thou art? Now one doubt onely more remaineth here, How the Lord ſpake unto *Cain*? To this *Calvin* briefly anſvvereth, even as to *Adam* before, and as he uſed to do in thoſe firſt beginnings, aſſuming ſome ſhape, and ſo ſpeaking unto men, before that the Arke of the Covenant vvas ſet up and the Oracle, at vvhich they aftertervvards received anſvvers. Let the ſpeech of the Lord to *Cain* be an admonition to us all, vvhen things ſucceed better to others, then to our ſelves, vvhereupon vve are ready to be diſcontented, or when vve are in any want, or any way dejected, to conſider that we have not certainly done well, but there is ſome evil in us, vvhich muſt be repented of & reformed, and ſo we ſhall be reſtored again: but if vve vvill not thus conſider, our ſtate will ſtill grovv vvorſe and vvorſe, greater judgements lye at our doore, as who do carry our ſelves unvvorthily in not maſtering our unruly affections, but ſuffering them to get an head over us and to bring us under their dominion.

Vatablus.

Calvin.

Note.

Verſe 8. *And Cain talked with Abel his brother, and when they were in the field, &c.* If it

it be rendered word for word, it is, *Cain said unto Abel*, but it is not set down, what he said, onely the vulgar Latine addeth, *prodeamus foràs*, the Greeke hath it, into the field, and so *Ambrose* readeth it, but in the Hebrew and Chaldee there are no such words. *Jerom* thinketh, that *Cain* told him, what the Lord had said unto him, others that he spake flatteringly, till he saw his opportunity to strike him. No man can tell certainly, what he said, and therefore that must be left doubtfull. It is most probable, that he spake so unto *Abel*, as that he might least suspect, what he went about, that taking him at an advantage, he might strike him unawares the more deadly: for when one man will not speak to another, it is plain that he hateth him, wherefore in speaking he feigned to be in love and charity with him, and not in any hatred. Some Hebrewes say, that he spake unto him in a quarrelling manner, after which they went to blowes, and *Abel* having overthrown *Cain* spared him, but he rising up again killed *Cain*, because it is said, *He rose up against him.* But this is frivolous, for this phrase doth not always imploy one being down before, but simply an hostile invading and setting upon another. *Ferus* addeth further out of the tradition of the Hebrewes, that *Cain* said to *Abel*, there is no judgement to come, nor reward in another life, which *Abel* gainsaying he fell out with him, &c. And no better is that of theirs touching the kinde of death, to which he put him, *viz.* by biting and tearing him with his teeth. It is more likely, that he strooke him unawares with some cudgell, and thus shed his blood. And when he had done, *Josephus* saith, he hid his body, thinking that it should never be known. And to all the wicked maligning, persecuting and slaying the godly, is *Cain* thus made a ring-leader, it being the common case of the godly to expect such usage at the hands of the wicked ever, whilst this world lasteth.

Ambros. *Hieron.* *Joseph. Antiq. Iudaic. 1.* *Note.*

And the Lord said unto Cain, *where is* Abel *thy brother? Luther* saith, that some will have this interrogation propounded by his parents, but is plainly made by the Lord, with whom it was no unwonted thing to speak to men of old, good or bad, by a lively voice, as since he hath done by his Word. The Lord sheweth himself here to be a discoverer of murther especially, above other sins, and that how secretly soever it be done, it shall not go unpunished. He inquireth not, where *Abel* was, as being ignorant, but as before of *Adam*, touching his eating of the forbidden fruit to wring out of him a confession of his own sin. But *Cain* is so far from this, that he both denyeth to know, where *Abel* was, and also carrieth himself most unreverently towards the Lord, saying, *Am I my brothers keeper?* Shewing himself hereby to be grown to the greatest height of sin that could be. But the Lord suffereth him not to go on thus, in facing out the horrible sin, which he had committed, but bringeth testimony against him, saying, *What hast thou done? the voice of thy brothers bloud cryeth to me from the earth.* In the Hebrew it is, *the voice of bloods*, whereupon the Hebrewes, as one noteth, say that it is meant of the seeds of generation, which should have come from *Abel*, for these being thus prevented cried. But he saith better, who expoundeth it by the drops, that are in blood, every one of which cryeth against a murtherer. A voice is ascribed to blood-shed by a *Prosopopœia*, to set forth, how that, when sin is committed, and no sound is heard thereof any more amongst men, yet there is a loud cry made hereby in the eares of God for revenge. The stones and the timber out of the wall cryeth against him, that buildeth his house by deceit, and the sin of the *Sodomites* committed without noise in the dark, cryed up to heaven. When a man is dead by wicked hands, so that he can speak no more, yet his blood cryeth, especially the blood of Gods Saints, which is most deare in the sight of God: For he careth for them not onely living but dead, which may be a comfort against the fear of death any way.

Verse 9. *Luther.*

Verse 10. *Musculus.* *Oecolampadius.* *Note.* Habac. 2.11. Gen 2.19.

Now therefore thou art cursed from the earth, &c. In that God pronounceth *Cain* cursed from the earth, but not from heaven, one saith, that some hold, that this was thus spoken to keep *Cains* posterity from despaire: but the simple

Verse 11. *Oecolampadius.*

Calvin.

ple meaning is rather, as others have it, the earth was polluted by bloodſhed, and therefore the Lord would that *Cain* ſhould firſt have his puniſhment from the earth, this one act of murther ſo tainting the ground to him, as that he ſhould toil in his husbandry, as his calling was, but have little ſtore of fruit, and this ſhould be a perpetuall puniſhment unto him. But *Chryſoſtome* and others ſeem to make theſe two diſtinct puniſhments, one upon his ſoul, *curſed art thou of all upon the earth*, *de terra* : מִן־הָאֲדָמָה ſetting forth others upon earth alſo above all vvhom he vvas accurſed, as the Serpent before above all beaſts, to whom he was moſt like, firſt, in that hee ſought out of envy by fraud to deſtroy *Abel*, a moſt happy man for that faith and piety in him, as the Serpent ſought to overthrow *Evah* being in a moſt bleſſed condition. 2 In that he was to this end an inſtrument of the Devil, and his firſt inſtrument amongſt men, as the Serpent amongſt beaſts: the other puniſhment upon his outward eſtate, *it ſhall not henceforth yeeld nto thee her ſtrength*, that is, any great, but a poor increaſe. And unto theſe is a third added in his body, *a fugitive and a vagabond ſhalt thou be on the earth*, thou ſhalt go ſighing and trembling, ſaith *Chryſoſtome*, becauſe thou haſt abuſed thy bodily ſtrength unto ſo foul a murther, that others ſeeing the trembling of thy members, and thy continuall moſt ſorrowfull life far worſe then death, may for ever fear to do the like. But there are two words uſed, one from נוּעַ ſignifying to wander, the other from נָדַד ſignifying to flee, ſo that out of an inward terrour riſing from a guilty conſcience, he ſhould alwaies be unquiet and fear, either when he ſaw any man, or was ſolitary. For ſimply to wander and to flee is

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no curſe, it being the common condition of the godly, but they having God every where with them, are ſtill joyous and comfortable ; *Cain* having God againſt him in all places, could not but be ever full of horrour : a good conſcience in them is a continuall feaſt, an evill conſcience in him a continuall racke, yea when he had built a city and dwelt therein. Thus *Calvin.* So that the tranſlation of the Septuagint followed by *Chryſoſt. trembling and ſighing*, ſetteth not forth ſo much the proper meaning of the words, as the effect of the curſe inwardly. By *Cains* reply, *Thou haſt driven me from the earth*, it ſeemeth

Rupert. lib. 3. in Gen. c. 6.

that to be curſed from the earth is to be reſtleſſe in any part of it. *Rupertus* notably maketh a compariſon here betwixt *Cain* killing *Abel*, and the *Jewes* killing Chriſt. For as the earth received *Abels* blood, ſo the intelligible earth receives Chriſts blood, that is, the faithfull; and as *Abel* blood cryed, ſo Chriſts blood ſpeaketh, for it ſpeaketh better things, then the blood of *Abel*, for that ſpake to accuſe one, this to excuſe many; as *Cain* tilled the ground, but had none increaſe, ſo the *Jewes* til the ſpiritual ground of the Law and Prophets without profit; and as he was made a vagabond, ſo are they to this day. *Adam* was not thus accurſed, for to him, *Curſed* only, *is the earth*, ſaith the Lord, *for thy ſake*, but to *Cain*, *Curſed art thou*, *&c.* A man being deceived and ſinning, may by repentance yet be exempt from Gods curſe, but the malicious, blood-thirſty and deceiving are ſo involved in the curſe, as that they are ſeldom ever exempted again.

Verſe 13.

And Cain ſaid to the Lord, My puniſhment is greater then I can bear. *v.* 14. *Behold, thou haſt driven me this day, &c.* Theſe words are read three wayes, firſt, by the Hebrewes, as an interrogation, *Is my ſin greater, then can be pardoned?* 2 In the Septuagint and vulgar Latine, *My ſin is greater, then can be pardoned.* 3 *My puniſhment, &c.* As before word for word out of the Hebrew. For here is no word ſignifying pardoning, but bearing ; and the word עָוֹן tranſlated, *iniquity*, is by *Pagninus* and others skilfull in the Hebrew tongue rendred puniſhment, which it more properly ſignifyeth. This is generally underſtood by all Expoſitors, as the voice of one deſpairing: for although it ſhould be rendred by

Chryſoſt. Hom. 19. in Gen.

the word *iniquity*, and ſo he be taken, as confeſſiing his ſinne, as *Chryſoſtome* will have it, yet in that he ſaith it is greater, then can be pardoned, he ſheweth his deſperation It is ſomewhat ſtrange, that *Chryſoſtome* finding a confeſſion here to be made, anſwereth that queſtion, Why then was he not pardoned, by ſaying, that the ſentence was paſt, and therefore it was now too late

late for him to confeſſe, as it will be for the wicked at the day of iudgement, or being in Hell. For whilſt a man liveth, no time is too late to confeſſe and repent, but onely after this life ended, we may rather anſwer with *Calvin*, he was not pardoned, becauſe the horrour of the puniſhment wrung his confeſſion from him and ſorrow, as from *Iudas*, and not the ſence of the foulneſſe of his ſin, and therefore he was not truly penitent. But this be ſaid, if we read it by the word *iniquity*, which alſo the Hebrew word עון ſignifieth. But if we render it by puniſhment as we do, and as is moſt proper here, and is confirmed by his expreſſing of himſelf in the next words, *thou haſt driven me this day from the face of the earth, &c. And whoſo ſhall finde me, ſhall kill me.* His deſpairing is, that he made no confeſſion of his ſin, nor put up any petition for pardon, as who thought himſelfe altogether given over of God to periſh for ever, without all deliverance by his mercy.

Calvin.

Behold, thou haſt driven me out this day, &c. Here *Cain* expoſtulateth with the Lord, ſaith *Calvin*, as if he were dealt too hardly withall, thou alloweſt me no place upon earth to reſt quietly in, and thou art angry with me, which is meant by ſaying, *and from thy face ſhall I be hid*, ſo that thou wilt take no further care of me to protect me from danger, and thus I ſhall go in continuall hazard of my life, alwayes perplexed, affrighted, and troubled through the diſquiet of my conſcience; ſo that it were far eaſier for me now to be ſtricken, and to dye preſently by thine hand. If it be demanded of whom *Cain* ſpeaketh, when he ſaith, every one, that findeth me, ſhall ſlay me? *Ambroſe* anſwereth, he meaneth either the beaſts of the field, or his own Parents; becauſe there were at that time none other upon earth, but they. But others think better, that *Evah* was not without many other children, by that time *Cain* was grown up to be a man, and this murther was committed; which may be probably thought, not to have been much before the birth of *Sheth*, which was *Anno* 130, *Gen.* 5.3. becauſe he was called thus, as put in the ſtead of *Abel*, whom *Cain* ſlue: ſo that he was (doubtleſſe) the next male, that *Evah* had after this, unto which it could not be long in thoſe dayes, wherein the Lord made women extraordinarily fruitfull for the peopling of the World, and therefore of ſome of the men upon earth, of whom there were many, it is rather thought that he ſpeaketh this; but it may be underſtood of the beaſts alſo, ſeeing all things are enemies to them, with whom God is at enmity. But *Ambroſe* obſerveth one thing here very well, that *Cain* is ſolicitous for his bodily life, and to think of loſing that much troubleth him, but for his ſoul he taketh no thought, ſo wicked men are greatly affected with outward things, but they are ſenſeleſſe of ſpirituall, their mindes are never exerciſed in conſidering, what ſhall become of their ſouls another day.

Verſe 14.

Calvin.

Ambroſ. lib. 2. de Cain & Abel, c. 9.

Gen. 4.25.

Note.

And the Lord ſaid unto him, he that killeth Cain, *vengeance ſeven-fold ſhall be taken on him, &c.* Why the Lord would not that *Cain* ſhould be preſently killed, hath been already touched, his will was, that he ſhould live ſuch a life for example, as was worſe, than any death in toil and labour without profit, being thus forced to remove from place to place, having never any reſt, but travail and inward vexation and diſquiet, and feares for his horrible murther committed, ſighing and crying out, as *Chryſoſtome* ſaith, and giving warning to all others to take heed of doing the like. But *Calvin* holdeth not this to be the genuine reaſon, but becauſe the Lord would not have any man at his own will dare to kill him, or any other, as he had done *Abel*, leſt thus men ſhould have grown to an habit of bloud-ſhedding in thoſe firſt beginnings, which would have tended much to the waſting of mankind. For although afterwards, *Gen.* 9. the Lord maketh a law for the killing of thoſe, that kill, *viz.* by the Magiſtrate armed with his Authority, yet now he would not give to any a commiſſion ſo to do, and if any without authority from him ſhould do it, vengeance ſeven-fold ſhould be taken of him. For mine own part, I can ſee no ſuch difference between the ſtate of the world in *Noah's* time, when there

Verſe 15.

Chryſoſt. Hom. 19.

Calvin.

were but eight persons, and of these times, when there were probably many more, that now men should be altogether inhibited from doing execution upon a murtherer, but then commanded it. There must then certainly be somewhat else in it, and that is, the Lord would not have *Cain* killed, not in favour of him, or that by this charge touching him, men might learne to feare to put any to death, that should commit murther afterwards, but that living still in such a case he might be a continuaal living admonition to all to take heed of murther above all sinnes. For the sevenfold vengeance here threatened, because it seemeth strange, that one act should have more than one punishment, and an act of killing the wicked, vvho had shed innocent bloud, Expositour are much troubled about giving the sense hereof. Some say, the *Pererius.* vvords are to be divided thus, *whosoever killeth* Cain, there being a stop made here by an *Aposiopesis*, to be thus supplyed; shall be punished, and then they will have the next words to be spoken of *Cain, a seven-fold revenge shall be taken upon him*, according to his seven-fold sinning by envy, by flattery, by plotting murther, by murthering, by doing the first murther, by murthering a Brother, & by lying to the Lord, when he was called in question therefore; thus *Chrysostome* numbreth them, but not in this sense: others that are for this, number them thus. 1 He sacrificed ill. 2 He envied his Brother. 3 He contemned Gods admonition. 4 He cunningly plotted his death. 5 He acted it. 6 He denyed it by lying. 7 He despaired of mercy.

Symmachus. R. Solomon. Lyranus. Others read the latter words thus, *Septimus punietur*, so *Symmachus*. Whereupon it is gathered, that *Cain* should not be slain, till the seventh generation from him, which was in a Son of *Lamech*, of whom he is said to have been slain: others, as *Calvin* noteth, referre it to the floud, which was in the seventh generation. But thus to expound, is rather to darken, then to give light to the holy Scriptures. The speech is plaine, he that killeth *Cain*, and not *Cain*, shall have vengeance taken on him sevenfold, that is, shall be most severely punished, the number of seven being usuall to set forth many, not because *Cain* was not worthy to dye, but because it was against Gods *Vatablus. Aquinas, &c.* will, that he should be yet taken away, by whom others might be deterred from murther. For when God maketh an expresse decree, for any man to go against it, in what kind soever it be, it is intolerable: yet some say, it may also be otherwise understood, that he shall deliver *Cain* from the seven punishments at once inflicted upon him for his seven sins before named: but this is plainly against the sense; because Gods care is altogether here to keep *Cain* from being killed, unto which what force could there be in saying, that who so killed him, should exempt him from many punishments at once? *Chrysost. Hom. 19. in Gen.* *Chrysostome* saith, that a seven-fold punishment is set for him, that should kill *Cain*, because in taking him away from bearing the punishments laid upon him for his sin, he made himself guilty of the same seven-fold sinne, and so was worthy himself to bear a seven-fold revenge, which reason is not to be disallowed.

Therefore he that killeth Cain, the word therefore is לכן compounded of לא *Vatablus.* and כן as some will have it, signifying not so, or it signifieth surely as *Vatablus* rendereth it. *And God set a mark upon Cain, &c.* what this mark was divers have conjectured diversly, some of the Hebrews will have it to be an horne fixed upon his forehead, others a Dogg, that ran every where before him, others a Letter of his name, wherewith he was branded, others *Munsterus.* a truculent aspect, and others a continuall trembling, as *Munster* relateth: but all these are vaine; because it is only a mark, but not expressed what. It was therefore some outward visible mark set upon him conspicuous to all that lookt upon him, and admonitory to refreine from laying hands upon him, but undeterminable in particular what it was, as *Ferus* saith a mark making him infamous amongst men for ever. It is a fond conceit, that *Josephus* *Ioseph. Antiq. lib. 1.* uttereth here, that God being pacified with *Cains* sacrifice would have his life spared, and as fond is that of some others, that he was spared to repent; for this

this is against that which was said before of his case differing from that of *Adam*, and for his sacrifice, it is plainly said, that the Lord gave no respect unto it.

Verse 16.

Cain therefore went out from the presence of the Lord, and dwelt in the Land of Nod. As he had said, *from thy face shall I be hid*, so *Cain* now having received his judgement, goeth from before the face of the Lord, that is, not so, as if God did not see him any more in the place, to which he went, for all places and things are manifest to his sight, but from those parts, where God used to appeare and to talke with men, and in going from hence, he went also from under his protection to lead a miserable fugitives life in other places of the earth, according to the doom upon him; and it is not to be thought, but although he became thus, as it were, a banished man, yet he preferred thus to go away, avoiding the presence of an angry Judge; thus almost also *Calvin. Ferus* saith, he went from his Parents and their family, where the Word of God was, which he could no more endure, and so he went from the presence of God, for where the Word of God is, there is God, or he thought happily, although the earth was there cursed to him, yet in other places it was not, and therefore he might till it more profitably elsewhere: *And dwelt in the Land of Nod*, in the vulgar Latine: *Habitavit profugus in terra*; he dwelt a fugitive upon earth, for *Nod*, saith *Jerom* signifieth, *profugus, vagus, instabilis, & sedis incertæ.* But it is most likely, that the place, where he kept wandring up and down, was hence called *Nod*; because all places come to have names upon some occasions in time, being before not so named. *Josephus* saith, that he built a town called *Naid* after that he had long wandred in many parts, being a most wicked man, and falling to new devices to cozen and beguile other men, whereby he was inriched. And thus the judgement of God took effect upon him, the same word being used to name the tract of ground, where he wandred, that was used in the sentence against him, from נדד to flee. He had not then any certaine aboad a long time, his dwelling being but a keeping within a certaine compasse, wherein he was alwayes going and coming: that place at length atteining the name of *Nod* there from, *on the East from Eden*, not from *Edom*, as *Musculus* saith, some Greek copies have it, but erroneously, who also well observeth, that the way to be of an uncertaine and unstable life alwayes turmoiled and tossed about without comfort, is to be wicked, and so out of Gods protection, and to do; as one hidden from the Lord, but to live as in his presence, righteously and holily, is contrariwise to be in a firme and most stable condition.

Calvin.

Hieron. tradit. Hebr.

Joseph. Antiq. Jud. lib. 1. c. 11.

Musculus.

Note.

Verse 17.

And Cain knew his wife, who conceived and bare Hanoch, *and he built a City and called it by the name of his Son* Hanoch. Here it may be demanded, how any woman durst adventure to marry with *Cain* being so accursed? *Ans.* It is most likely, that he was married before, although it be not mentioned, and so he took her in his travaile along with him if it be demanded, where he had a wife, seeing there were yet no women that we read of: it is answered, *Adam* had many children both Sons and Daughters, which are not spoken of, and one of these Daughters being his Sister as the necessities of those times required he had to wife. But why is his generation set forth, before any other, that was better? To this *Luther* answereth, that it is done so, because the wicked are before the Godly in this world: first, is that which is naturall, and then that which is spirituall. But *Cain* being the eldest Son of *Adam*, order requireth to speak of his geueration first, as the generation of *Esau* is afterwards spoken of before *Jacobs*. But whether was this the first Son of *Cain*, *Answ.* Happily he had other children before, although they be not spoken of: for the purpose of *Moses* being only to set forth his line in one to *Lamech*, concerning whom he had some remarkable things to write, he passeth over all others. For the name, *Hanoch*, it signifieth to instruct, or to season, this Son being so called; because he was instructed and seasoned with conditions most like his Father. But how doth this History

Calvin.

Luther.

Gen. 36.

Fagius.

agree with his curſe, he is condemned to be a fugitive and yet buildeth a City firſt of all others? *Anſw.* It is to be thought indeed, that he firſt built a City and houſes to dwell in, the more Godly dwelling in Arbours, or Cottages in the open Fields, as who were not afraid of hurt, having God on their ſide, but this wretch being full of fear deviſed the building of a defenced City, firſt for his greater ſafety, and happily, that therein, as *Joſephus* ſaith, he might have all his wicked brood together, to teach them, and to ſend them out to exerciſe Robberies upon others. But what inhabitants could he have to put in this City, or builders to build it, if *Hanoch* were his firſt Son, and ſoon after his birth, he fell to building of it, becauſe there ſeem to have been no more now with him, then his wife and this child? To this St. *Auguſtine* anſwereth, that it is not neceſſary to hold, that he was his firſt, although none other be ſpoken of before; becauſe many are by *Moſes* paſſed over in ſilence, which belonged not to the courſe of his Hiſtory, and we know, that ſometimes the younger have been moſt beloved, as *Joſeph* by *Jacob*, and ſo though this were youngeſt, *Cain* for his love to him ſpecially might call his City after his name. But it being granted, that he was his firſt-borne after his baniſhment, yet it is not neceſſary to hold, that he fell immediatly after his birth to building, but certaine hundreths of years after, in which time his poſterity might become moſt numerous. Thus *Auguſtine*. And it is no wonder, that *Cain*, before he dyed, had people enough, that came of him to repleniſh a City, ſeeing *Jacob* had in leſſe then 400 years 600000 that came of him, and in latter times, mans life grovving much ſhorter: *Ludovicus Vives* vvriting upon *Auguſtine de. civit. Dei* ſaith, that in *Spaine* there vvas an old man, that lived to ſee an 100 Houſholds, that came of him. Here vve may ſee, vvhich vvas the firſt City in the vvorld, *viz. Hanochia*, and that as cloaths, ſo Cities are Monuments of ſin. And as *Cain* built the firſt City, ſo *Romulus*, vvho like another *Cain* ſlue his Brother *Remus*, built *Rome*, the chief City of the World. The Greeks held, that *Cecropia* built by *Cecrope* vvas the firſt built City in the vvorld, and the *Egyptians*, that *Thebes* vvas the firſt, but erroneouſly, for the one vvas not, till the time of *Moſes*, and the other vvas built by *Miſraim* the Grand-child of *Noah*. One *Annianus* ſaith, that this City ſtood neare the Mount *Libanus* on the Eaſt of *Damaſcus*, and vvas the habitation of Giants, the ruins vvhereof remained to his time, the Inhabitants thereabouts ſaying, that it vvas *Cains* City. The vaine glory of *Cain* amongſt other vices of his did not a little hereby appeare, that by calling this City after his Sons name, and by building it, he ſought immortall fame to his poſterity, but this is a poor honour to ſuch as are appointed to perdition, to have their glory blazoned upon earth, vvhen they are in the mideſt of helliſh torments.

Calvin.

Aug. lib. 18. de Civit. c. 8.

Ludovicus Vives.

Ber. Annianus.

Note.

Verſe 18. *And unto Hanoch was born Irad, &c. v. 19. And Lamech took to him two wives, Adah, and Zillah, &c.*

The poſterity of *Cain* is here onely lightly touched unto *Lamech*, who was the ſixt from him, and then ſomewhat is ſpoken onely of his ſons, in whoſe time it is ſuppoſed the flood came, when his ſtock was quite cut off, and therefore his line is drawn no further, but haſte is made to ſpeak more largely of thoſe, that were better, both how long they lived, at what age they had each one the ſon nominated, and unto one ſonne ſtill is added a mention of more, both ſons and daughters, none of which is done touching *Cain* and his iſſue, to ſhew in what little account the wicked are with the Lord. Touching *Lamech*, the Hebrewes ſay, that before the flood it was a common thing for a man to have two wives, one for the procreation of children, who ſo ſoon, as ſhe had conceived, was put apart in widdows aray to live ſolitarily, till ſhe vvas delivered, and the other for pleaſure, vvho was gorgeouſly apparrelled, and had ſomething given her to drink to keep her from conceiving, that ſhe might alvvaies keep her husband company, and ſuch vvas *Zillah* taking her name for this from צל ſignifying a ſhadovv, becuſe ſhe lived continually under

Lyranus.

der the shadovv of her husbands vving. But this is vain and confuted by this very text, because as the one, so the other is said to have borne children. It is noted by some of ours here, that *Lamech* vvas the first, vvho sinned by Polygamy, contrary to Gods first Ordinance of joyning one onely woman with one man, his licentiousnesse and wickednesse appearing the more hereby, so likewise *Ferus*. But whether Polygamy in elder times were a sin or no, is much disputed amongst the learned, being by some defended, and by others impugned. *Peter Martyr* argueth strongly for the defence of the lawfulnesse of Polygamy, alleaging *Chrysostome*, and *Jerome*, who held it tolerable in times past, and *Augustine*, who argued, that it was neither against nature, nor against any law, nor against custome, and that holy men were not led unto it by carnall lust, but by a desire to increase mankinde. And even in these Evangelicall times he alleageth *Socrates*, relating, that *Valentinianus* a godly Emperour had two wives together, neither was he reproved by any of the Fathers therefore; and of *Charles* the Great it is reported, that he had four wives besides concubines. But, whatsoever may be said for Polygamy of old, it is strange, that any living by rule should be so far overseen, as to use or tolerate it under the Gospel, wherein virginity is rather commended to all, that can conteine, and such as cannot, are onely allowed every man to have his own wife, not wives, and that it was an impeachment to have more at once appeareth, because Bishops and Deacons are to be chosen not from amongst the Polygamous, but such as had onely one wife a man, which if it had been no sin to be Polygamous, should not doubtlesse have been so ordered. And howsoever there are arguments brought for Polygamy, yet there are grounds, that may seem more firme, that it was never lawfull, as from the first institution, not two but one woman onely was made and brought unto *Adam*, whereupon see, what is said, *Mal.*2.15. And *Tremelius* standeth firmly for a law against having two wives at once, *Levit.* 18. 18. *Thou shalt not take a Wife to her sister*, which may as well be rendred, *one wife to another*, for so also the Hebrew word will bear. Whereas the holy Patriarchs then may seeme to have offended in this kinde, and *David* and many more; it is answered, that the Lord dispensed with them, as for other reasons, so for signification, as *Justin Martyr* argueth touching *Jacob* in particular. Unto which we may adde, that one speciall reason might be for the increase of posterity, vvhilst the Church consisted of one onely people, that is, till Christs coming, that the innumerable increase promised to *Abraham* might thus with the more celerity be made. But now all people being Gods Church, all are to be held to the first institution, *Matth.* 19.4.

Calvin.

Pet. Martyr in 1 Sam.

1 Cor.7.

1 Tim.3.

And Ada *bare unto him* Jabal, *he was the father of such as dwell in tents, &c.* *Jacob* is called the father, because the author of Tent-making and of removing Tents and cattell, from one place to another, that still they might have fresh pasture, and be brought in at night, and so prosper the better, and be kept together vvith the more facility, which tended to the great benefit of the ovvners. It seemeth by this, that *Abel* and others, vvho had kept and fed cattell before, had not yet devised the setting up of Tents, vvherein they might harbour, that lookt unto them, which was a great discommodity, both they and their cattell being the more exposed to dangers, and to many hazzards. Wherefore when this was invented, it vvas worth the recounting, & by whom, as also by whom musick, and vvorking in brasse and iron, vvere invented, as in the next words, *viz.* by the posteriy of *Cain*, that hovvsoever they vvere a graceless generation, yet we may see, that God did not send into and maintain such in the vvorld, but for some externall good to the vvorld. For the skill of ordering cattell rightly, and curing their diseases, vvhich *Jabal* doubtlesse had, is very beneficiall to the Common-wealth, and the musick of *Jubal* next spoken of vvas afterwards translated to the worship and service of God, and brazen and iron vvorks are for divers uses most necessary, of which *Tubal-Cain* the next son of *Lamech* is said to have bee n the author. The knowledge

Verse 20.

Marlorat.

Calvin.

knowledge of Astronomie, of Philosophie, and of all the Mathematicks also, whence came it first unto us, but from the Heathen. So that we may make use of the wits and inventions even of wicked men for our good in this world. And it is to be noted, that inventions tending to profit are first, and then those that that tended to delight, Tent-making and the care of cattell is first, and then Musicke. *Ferus* turneth all this another way, that necessity made these men artificers, because they could not have such benefit by the ground. And he will have the first, the author of Covetousnesse, the second of Luxury, the third of Warre, and the fourth of pride in apparell. *Tubal-Cain* the third son of *Lamech*, in stead of a brother happily coming at the same birth, as *Jabal* had, is said to have had a sister, named *Naamah*, fair, as *Ada* before had her name from neatnesse and fineneſse, here then is some intimation of the beautie of the daughters of men more plainly spoken of afterwards, *Gen.6.2.* The Rabbines say, that all the world were in love with *Naamah*, and that of her were borne evill spirits.

Musculus.

Verse 22.

Verse 23. Verse 24.

And Lamach *said unto his wives* Ada *and* Zilla, *hear my voice (ye Wives of* Lamech*) &c. For I have slain, or I would slay, a man, to or in my wounding, and a young man, to or in my hurt, if* Cain *shall be avenged sevenfold, truly* Lamech *seventy times seven fold.* This passage, because of the abrupt bringing of it in, nothing being before told of that which *Lamech* did, is most difficult, and by some thought inexplicable. The obscurity of it hath certainly bred great difference amongst the Learned, about the expounding thereof. Many understanding it of an old tradition amongst the Hebrews, that *Lamech* was much addicted to hunting, but growing old and somewhat dim-sighted, he used to take his sonne *Tubal-Cain* with him, to espie the wilde beasts, which he might shoot at, going on in which course, it happened upon a time, that *Tubal-Cain* seeing something russeling in a bush, which he supposed to have been a wilde beast, directed his father to shoot at it, which he having done and killed it, found it to be *Cain*, that was lurking there, whereupon he was moved against the young man, that he beat him with his bow, till he had killed him. Many, I say, grounding upon this, expound that which is here said thereby, as if *Lamech* did in thus saying, judge himself worthy not onely of seven fold revenge, as the Lord had threatened, for his killing of *Cain*, but of a far greater, in that he had thereunto added, the murthering of *Tubal-Cain* also. This *Jerom* speaketh of, as a thing received from antiquity. This, saith he, is the opinion of our Ancestours, that they thought *Cain* to have been slain of *Lamech* in the seventh generation, but not willingly, as we have read in a certain Hebrew book. Thus also *Lyranus*, *Rupertus*, *Cajetan*, *&c.* Now I confesse, if it were certain, that *Lamech* did thus kill *Cain*, I should soon be satisfied for the meaning of these words. But it soundeth like a devised tale, whereupon *Calvin*, and *Fagius* call it *putidam fabulam*; because *Cain* did not so flee the presence of men, till *Lamech* time, as to consort with the beasts by shrouding himself under bushes and thickets, for he built a city, and therefore without doubt he dwelt in it: again, if *Lamech* the sixt from him were so old now, how could *Cain* be alive to that time? Moreover, there is no certain credible author of this story: for whereas *Josephus* is alleaged by *Tostatus*, he speaketh not of it, but onely, that *Lamech* had 77 sons by his two wives, &, happily conceiving, that in the 7th generation vengeance shouldbe taken upon *Cain*, which was now come, he called his wives and said thus unto them. Others therefore hold, that *Lamech* slue not *Cain*, but only some other young man, whom he calleth a man, & a young man, of which he made confession and was truly penitent therefore, thus giving sentence against himself, and escaping all revenge at Gods hands; thus *Theodoret*. And from this *Chrysostom* doth not much differ, who saith, that *Lamech* having done wickedly in secret, was touched in conscience therefore, and so voluntarily accuseth and condemneth himself, as worthy of a greater punishment, by farre, then *Cain*, because *Cain* slue but one man, he two, *Cain* had no such warning, but he was warned by *Cain's* example, and therefore he saith, that

1 *Catharinus.*

Hieron. Epist. 125. ad Damas. Mirum nostrorum illa sententia est, quòd putent in septima generatione, ab Adam, Cain à Lamech interfectum, &c.

Calvin. Fagius.

Ioseph. Antiqui. lib. 1. c. 2.

2

Theod. quæst. 44. in Gen.

Chrysost. Hom. 20. in Gen.

that he had ſlaine a man, and a young man to his hurting and vvounding, becauſe the hurt of it ſhould redound to himſelf, ſo much, ſaith *Chryſoſtome*, did he profit by that, vvhereby God intended others ſhould take vvarning, namely by his making *Cain* an example to all Murtherers. But of the foreſaid Hiſtory of *Lamech* his killing *Cain*, and another, he ſaith nothing. To this I cannot yet ſubſcribe; becauſe the vvhole generation of *Cain*, for ought that vve read, vvas vvicked, and if *Lamech* had bin better, *Moſes* doubtleſſe vvould have given us ſome hint thereof for the comfort and inſtruction of poſterity in future times, as he doth of the goodneſſe of *Enos*, *v.* 26. Certainly ſo famous a thing at this time ſhould not have thus been involved in obſcurity. Moreover, if this ſhould be taken for a penitent confeſſing, why may not *Judas* alſo be ſaid to have confeſſed his ſin penitently? this man confeſſed to his wives, he to the high Prieſts, neither to God. Laſtly, the words will not well beare any ſuch ſenſe, *If vengeance be taken of* Cain *ſeven-fold*, *of* Lamech *ſeventy ſeven*. Now vengeance was not taken on *Cain* ſeven-fold, but threatned to the killer of *Cain*; and therefore to argue from vengeance upon the killer of *Cain*, to *Lamech* a killer of others doth not agree, but rather to the killers of *Lamech* for his murthers. *Suidas* reporteth, that *Lamech* ſlue the two Brethren of *Henoch* moſt Godly men, and therefore he thus cenſured him ſelf, and was accordingly moſt grievouſly puniſhed. Some Hebrews again expound them another way, as an Interrogation, Have I ſlaine a man, or a young man, as *Cain* did? And if not, certainly, if ſeven-fold vengeance ſhall be taken upon the killer of *Cain*, ſeventy times ſeven-fold ſhall be taken upon him, that killeth me, which, they ſay he ſpake to his wives complaining of the violence and ſlaughters made by his ſonnes, now that they had Iron Inſtruments, whereupon they ſaid, ſurely it would for this come to paſſe, that men would ſeek out the Father of ſuch children to ſlay him. But the words are not Interrogative, but affirmative. There is another Expoſition of *Calvin*, which ſeemeth to me to come neareſt to the truth of any Expoſitions hitherto brought, who underſtandeth theſe words, as a challenge, as if *Lamech* in oſtentation of his manhood ſhould have ſaid; Do not think, that ye have a coward to your Husband; for I do ſo little feare the face of any man, as that I could wiſh now, that I had a man, yea a young and moſt valiant man to incounter with me, for ſo I would kill him at my peril, whatſoever ſhould come of it. He ſaith moreover, that it is moſt likely that his wives firſt dealt with him about his cruelty, of which many complained, ſeeking by gentle perſwaſions to win him to more mildneſſe: but he was ſo farre from being won hereby, that he thus breathed forth his cruelty more and more. Some, ſaith he, by theſe words, *in my wound, and in my hurt*, underſtand, as if he had ſaid If I were hurt and wounded, I would kill, &c. And therefore much more being well and ſound: but he rather preferreth this, If any man ſhould hurt and wound me, and thus provoke me, I would kill him, whatſoever he were. As for the following words, *if Cain be avenged ſeven-fold, &c* He expoundeth this, as a mocking at Gods judgement, as who feared no revenge to be taken on him, if he ſhould commit murther. There are other Expoſitions brought alſo, as if *Lamechs* wives denyed to company with him either for his ferity, or for the judgement, which they thought, was now at hand, upon him and his Family being the ſeventh generation, as they underſtood the threatning before uttered againſt *Cain*: thus *Fagius* relateth. But not to ſtand about repeating or confuting any more interpretations; I think that of *Calvin* the ſoundeſt, if it be a litle thus ſupplyed. The third Son of *Lamech* was ſpoken of immediately before this, as the author of Iron and Brazen works. *Lamech* therefore being now furniſhed with weapons made by him, cometh in to his wives, vaunting himſelf like a prophane man, as if he had ſaid: Being thus provided, I would novv ſee the man, that durſt do me any hurt, or give me any vvound: for ſo I ſhould ſoon be avenged on him vvith the ſhedding of his deareſt blood, be he what he may be, a man

3 *Suidas in verbo Lamech.*

4

5 *Calvin.*

6 *Fagius.*

man, yea, a young man, and moſt ſtrong, and in thus doing, I vvould not feare, but God vvould take my part much more, then he did *Cains*: for he having killed his innocent Brother *Abel*, that did him no wrong, was yet by God defended, who threatned ſeven-fold revenge upon any, that ſhould kill him, and therefore, if any ſhould attempt the like againſt me, he would lay much ſorer judgements upon him; becauſe this my killing of men ſhould be upon injury offered me, whereas his was not. But neither do I think, that *Lamech* was ſerious in ſaying thus, but ſpake it in the way of deriding, all feare of God being caſt from before his eyes. And thus, as this race began wickedly, ſo the Lord would have us take notice, that it ſtill continued, and was all not long after ſwept away with the floud, when they had filled the Earth with cruelty, and other races by mingling with them in Marriage, came to be likewiſe corrupted, and to be aſſociates with them in their wickedneſſe, all but *Noah* and his family. And thus the words, if *Cain be avenged ſeven-fold*; that is, vengeance ſeven-fold, ſhall be taken for *Cain*, for *Lamech* ſeventy and ſeven-fold, doe moſt aptly agree. That we ſhall, not need curiouſly to inſiſt upon theſe laſt words, but by them underſtand a manifold more grievous revenge, is plainly by another like place, where the Lord Jeſus being asked, *Should I forgive my Brother ſeven times*, anſwereth, *I ſay not unto thee ſeven times, but ſeventy times ſeven*, that is, many more times by farre, ſo that it is not worth the ſpeaking of, that is laid hold upon by ſome out of *Joſephus*, telling that *Lamech* had 77 Sons, as if herein it were alluded to them. Or if this pleaſeth not, becauſe the Verb is in the Preterperfect tenſe; *I have killed*: we may with *Ferus* ſay, that having been a Murtherer, he was now tormented in conſcience for it, as *Judas*, and ſo breaketh out into theſe ſpeeches deſpairingly, as *Cain* uttered words of deſpaire before.

Verſe 25. *And* Adam *knew his wife again and ſhe bare a Son, & called his name* Seth, *&c.* all agree that although no mention be made of other children between *Abel* and *Seth*, yet *Evah* had many others, before this: for *Seth* is ſaid to have bin born *Anno* 130. of *Adams* age, all which time certainly was not ſpent, when it is to be thought, that mankind was moſt fruitfull, without iſſue. But after that *Cain* had ſlain *Abel*, it is moſt likely, that *Seth* was the firſt, that was borne to ſupply that great loſſe, and was the firſt of that line, of which Chriſt came, whom *Moſes* chiefly reſpected in his Genealogies; whereupon he had his name *Seth*, ſignifying a foundation, or one put, according to *Fagius*. And he is rightly ſaid to have been given in *Abels* ſtead, becauſe he was a moſt godly man, as *Joſephus* writeth, giving himſelf to ſtudy and learning, ſoaring up even to the knowledge of the courſe of the Starres, and ſuch as he was, were his children after him, who wrote upon two Pillars ſuch things, as they had by long ſtudy found out, the one being made of Brick, the other of Stone, which laſt, he ſaith, continued in the Land of *Syria* to his time, and *Suidas* ſaith, that he for his virtue was called a God, whereupon it is ſaid, *Gen.* 6. of his poſterity, that the *children of God ſaw the daughters of men, that they were fair, &c.*

Gen. 6. 3.

Fagius.

Joſeph. Antiq. lib. 2.

Suidas.

Verſe 26. *And to* Seth *was borne a ſonne, and he called his name* Enos, *then men began to call upon the name of the Lord.* In the Septuagints tranſlation it is, *He began to call on the name of the Lord*, and ſo in the vulgar Latin, but thus in the Hebrew and the Chaldee, and doubtleſſe, not the act of one man, but of more is here noted being inſtructed by that one *Seth*, and it is, as if he had ſaid, When *Seth* began to have children and had a family, he expreſſed his piety by this, that when as others generally were prophane, he yet ſet up the worſhip and ſervice of God in his family. *Cain* and his poſterity were wicked, others not mentioned, that came of *Adam* and *Evah* vvere not famous for any goodneſſe in them, and therefore it is likely, that they are not mentioned: ſo that betvveen the death of *Abel* and *Seths* birth and grovving up to have a Family there coming a long ſpace of time, wherein the Worſhip of the Lord was neglected by *Adams* children, for of him *Moſes* ſpeaketh not, it is worthily obſerved here, as a thing to be noted, that now Religion, which was in a man-

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ner hitherto baniſhed, began to be put in practiſe againe. There cannot then be a *Seth*, that is, a godly man, but he is known by the exerciſe of prayer in his family, he that maketh this no part of his care, is rather after *Cain*, then after *Seth*, and ſo unworthy to be a member of Chriſts Church. One ſaith, that now firſt, God was called upon by the name *Jehovah*, being not called upon by this name before this time, but this is frivolous. The Chaldee Paraphraſe, for beginning to call upon the Name of the Lord, readeth it, *prophaning the invocation of the Lords Name*, which ſome think, was by turning the true worſhip of God into the worſhipping of idols, ſo ſaith *Fagius*. *Maimony* ſaith, that they worſhipped the ſtarrs, and made Images to them, and ſware by them, and forgat God, and that *Enos* was intangled with this errour. The word חוחל indeed ſignifieth either to begin, or to prophane, or to kill, but when *Moſes* is ſpeaking of the Godly, to hold, that he telleth of polluting Gods worſhip, is abſurd, and therefore this is to be rejected by the judgement of moſt, and the other of beginning holy devotion, to be imbraced. The name *Enos* ſignifieth a miſerable and calamitous man; *Seth* by calling his ſon ſo, preſaging the condition of the godly in this world, they are full of calamities and miſeries alwayes in this life. So *Muſculus*.

Note.

Cajetan.

Chaldee Paraphraſt.
Fagius.

Calvin.
Oecolampadius.
Muſculus, &c.

CHAP. V.

THis *is the book of the generations of* Adam, *in the day that God created him, in the likeneſſe of God made he him.* *Moſes* having done vvith *Cain* and his wicked race, now returneth to *Seth*, a ſon vertuous and godly given to *Adam* in ſtead of *Abel*, concerning whom and his father *Adam*, ye and all his poſterity he ſaith, that having lived ſo many yeers they died, that the juſtice of God might appear in ſtriking with death, as he had threatened it upon the eating of the forbidden fruit, whereby it appeareth, that as *Adam*, ſo all his poſterity was guilty of that ſin, as is further declared, *Rom.* 5.

Verſe 1.

Muſculus.

Of the death of *Cain* and his poſterity nothing is ſaid, nor how long any of them lived, becauſe God had caſt him and his out, and ſo ſeemed no more to regard either their living or dying, both being as it were, of Forreigners, and not of the Lords Domeſtickes, of whom onely a regiſter is kept, to ſhew, that they belong unto him, and that he never doth nor will forget them. Moreover, by his ſetting down the yeers of each mans life wee may eaſily gather the yeeres of the world from the Creation to the floud, and becauſe he goeth in one race onely, which continued even then, all others being omitted, thereby meaſuring the times, he did it certainly to intimate the promiſed ſeed to come of that race, who together with his onely ſhall continue for ever, when others ſhall be deſtroyed, as *Luther* partly noteth. *This is the book*, or catalogue of generations from *Adam*, and ſo forth. Now he is ſaid again to have been made at the firſt in Gods likeneſſe, to prepare to that, which here followeth of his begetting a ſonne in his own likeneſſe, and image, for I doubt not, but as *Adam* is ſaid to be after Gods likeneſſe for his Lordſhip and authority over all creatures upon earth, he being, as another God amongſt them, and ſuch an one, as in whom Gods glory did moſt ſhine, for which he is ſaid by the Apoſtle to be *the image & glory of God*. So *Sheth* is ſaid to be after *Adams* own image and likeneſſe for the dominion, that he ſhould have after him above all others, & for that excellency found in him, much like to that in *Adam* before his fall, the Image of God, which is in righteouſneſſe and holineſſe, which was decayed by *Adams* fall, being by grace in this man much repaired. For when it is ſaid, he *begat a ſon in his own likeneſſe*, it is not meant, that he was ſuch by the power of generation, for by nature and generation, ſince the fall, vve are all corrupt, but he begat a ſon, whom God ſanctified ſo by his grace, that he was in *Adams* own image, that is, holy and full of excellent graces, as he was by his firſt creation, although not in perfection, as *Adam* himſelf never was holy, as God, in perfection, in whoſe Image he is ſaid to have been made, but ſo as man ſalne is capable. Now be-

Luther.

Verſe 3.

1 Cor. 11. 7.

ing ſuch, he ſaith not yet, that he begat one in Gods image, but in his own, becauſe mortall, whereas this was one thing, in which *Adams* likeneſſe unto God at the firſt ſtood, that he was immortall, but now both he and all his muſt needs dye from the worſt to the beſt, becauſe the very beſt is a ſinner. To this effect *Muſculus* having ſcanned divers expoſitions of this ſimilitude concludeth, he was in *Adams* ſimilitude, becauſe a man indued with reaſon, and Lord of the earth, and becauſe of ſin obnoxious to death and corruption, as *Adam* was. But neither he nor *Calvin* ſeem to favour this, that he is ſaid to have been in *Adams* likeneſſe for his holineſſe, or peculiar excellency, but as other men commonly were, yea ſome will rather have this image to be in ſin and corruption. But this is moſt improbable, that *Moſes* being about to ſet forth an holy ſtreine, in beginning with the firſt thereof, would begin with his corruption by ſin: for this certainly had been a more fit enterance for the hiſtory of *Cain*, or of ſome other wicked generation. This ſimilitude then, as I ſaid at the firſt, ſtood in a certain peculiar excellencie of *Sheth*, which in *Adam* was a likeneſſe unto God: for I cannot ſee otherwiſe, to what end that of *Adams* being made after Gods image, ſhould here be firſt repeated, but that the next man ſpoken of, as like unto him, that was like unto God, might be underſtood to be like unto God alſo, ſo farre forth as a mortall man, bearing about with him fleſh and bloud can be. Moreover, it ſeemeth by the joy, that our firſt parents had in *Seth* given them in *Abels* ſtead, a godly ſon, and by their good educating of their children, teaching them to ſerve God, and to offer ſacrifice, as before was ſhewed, and becauſe *Adam* is reckoned by *Luke* as one of the holy line, of whom Chriſt came, that *Adam*, although ſinne entered to all by him, yet was himſelf a faithfull and holy perſon, and therefore *Seth* is ſaid to be like unto him, a man truly having an earthly body, as he had, according to the laſt words, *Verſ.* 2. *He called their name Adam*, Red Earth, but as he was like unto him herein, ſo he was in the better part, the heart and the mind alſo, and ſuch a ſon, as he deſired to have, as from whom in his poſterity onely mankinde ſhould after the floud be propagated again, as all were at the firſt propagated from him alone. For if *Adam* had continued ſtill in his corruption, and had not been ſanctified by Gods grace, there had been a time when the holy Seed Chriſt vvas preached altogether in vain, forſomuch as God by ſpeaking of him, preacheth him ſo ſoon as man was found but to have ſinned, and the Devill muſt have had ſome for his before the Lord, and ſo all ordinary meanes of converting, and ſanctifying others ſhould have failed, whereupon the vvicked might have had ſome colour to open their mouthes in defence of their wickedneſſe, becauſe there vvas no teaching or praying or meanes to make them better. If any ſhall marvaile, that *Abel* was not likewiſe ſaid before to be in *Adams* own image, forſomuch as he was godly alſo; I anſwere, that becauſe he was ſoon cut off, *Moſes* maketh no large relation of him, but novv coming to one, whoſe ſeed continued from generation to generation, in proſecuting whoſe hiſtorie in his poſterity he intended to be large, hee ſetteth down in the enterance of his hiſtory ſuch circumſtances, as might make for his further commendation, not that *Abel* was not ſuch, but becauſe his ſhort abode here required none other, then a ſhort narration. And ſo I have done with the third verſe alſo, before I come at it upon occaſion of Gods Image, wherein *Adam* is ſaid to have been made. So that now in theſe three there is nothing more to be expounded, but that it is ſaid, *ver.* 2. as is no where elſe, he called the name of the male and female *Adam*, but it was, he ſaith in the day, that he created them, in alluding to *Gen.* 1. 27. before that the Hiſtory of the womans creation is particularly ſet down: for when man was firſt made, although he be ſaid to be both male and female, yet there is none other name uſed but *Adam*, till that the woman vvas ſeparated and diſtinguiſhed and built up by her ſelf, thus having the name of woman by *Adam* given unto her. For one hundred and thirty yeers of *Adams* age here mentioned, the Septuagint read two hundred and thirty, and in the yeares

Muſculus.

Irenæus bringeth divers reaſons to prove *Adam* one of Gods elect, *lib.* 3. *cap.* 33. *&* 6 And *Epiphanius* likewiſe *contra Hæreſ.* 46. and moſt of the Fathers were of the ſame opinion.

yeeres of others they do much differ alſo from the Hebrew, in ſo much that vvhereas by this catalogue of ages it appeareth, that from the beginning to the floud there were but 1656 yeeres, according to their reckoning there were 2242 yeers. Saint *Auguſtine* diſcuſſing this at large, and noting, that for five generations together the difference of the Septuagints is onely in the firſt number of yeeres, before the birth of a ſon, they commonly making them many more, then the Hebrevv doth, but the yeers reckoned after, they make ſo many fevver, ſo that the vvhole age of each man being brought together, from the firſt to the laſt, agreeeth vvith the whole reckoning in the Hebrew, but in the ſixth generation and others this order is not kept, he, I ſay, noting this, ſaith, that there vvas fault in ſuch, as at the firſt copyed out the Septuagints tranſlation, vvho not thinking the number of yeeres materiall, vvrote them out careleſly, and for the five former generations, he thinketh, that the Septuagints themſelves ordered them ſo, that it might be thought the more probable, that thoſe men lived ſo long, ſeeing every one vvas 200. or neer 200. yeers old, before that they vvere grovvn up and able for generation, ſuppoſing, that if they had put it dovvn otherwiſe, according to the Hebrevv, it would have been held incredible, that any man ſhould live ſo many hundreths of yeares. And to this of *Auguſtine* do I ſubſcribe; becauſe the originall copy muſt needs alwayes be trueſt, and tranſlations muſt be corrected thereby, eſpecially ſeeing it is the complaint of many, that the Septuagints tranſlations do much differ amongſt themſelves, and it is generally confeſſed, that there is not any pure copy of theirs to be had at this day. But at the great number of yeares, to which *Adam* and others lived many do much ſtumble, thinking, that it cannot be true, that any ſhould live ſo long, or elſe that they reckoned a farre ſhorter time for a yeare, then we do, and they inquire alſo, why not one lived 1000 yeares amongſt them all?

Aug. lib. 15. de Civit. Dei, c. 13.

Adam *lived 930 yeares and dyed*, and *Methuſhelah*, who lived longeſt of all, dyed the yeare of his age 969. But neither are their yeares to be underſtood otherwiſe then ours, nor is it incredible, that men ſhould then live to ſo great an age. Some have thought, that *Moſes* followed the *Egyptian* account, who counted their yeares by the Moon, that is 36 dayes for a yeare, ten Lunary yeares for one Solary. But ſo *Henoch* and *Cainan* ſhould have gotten children at ſix yeares of age, ſeeing they are ſaid to have begotten at 65 or thereabouts, and he that lived longeſt, ſhould not have lived to 100 yeares, whereas ſome live ſo long and longer to this day. But that *Moſes* counted his yeares as we do, by twelve moneths is plaine from the reckoning that is made of one yeare in *Noahs* time whilſt the waters were going and coming. For *Noah* went into the Ark the 17 day of the ſecond moneth, immediately after which the waters fell 40 dayes together, and prevailed from their firſt ariſing 150 dayes, to the 17 of the ſeventh moneth. After which they decreaſed to the firſt of the tenth moueth, that is 73 dayes, from which time yet *Noah* ſtayed 40 dayes, and then opened the Ark, but it being opened at the Window he ſtayed yet from the end of thoſe 40 dayes to the firſt of the firſt moneth fifty, before he uncovered ſending out at times a Raven and a Dove by the window, but yet he came not forth till the 27 day of the ſecond moneth, that is 56 dayes after, all which being put together make 365 dayes at the leaſt, the ten above a yeare being deducted alſo, and yet all this Line is preciſely noted to have beene but one whole yeare, for *Noah* entred the Arke in his yeare 600, and came forth in his yeare 601. Againe, for the greatneſſe of their age, if we conſider both the great need, that was thus to prolong their dayes for the increaſe of mankind, and for the finding out of the knowledge of many things profitable for the life of man, and the great ſtrength of mens bodies, they growing ſtill and waxing ſtronger, till they atteined to the age of 100 yeares at the leaſt, as appeareth in that, none are ſaid to have gotten children, till they were paſt that age; I ſee no reaſon why it ſhould be thought incredible, that the Lord

Verſe 5.

Gen. 7 11, 12.

Verſe 24.

Gen. 8. 5, 6.

Gen. 8. 13.

Gen. 7. 11. Gen. 8. 13.

ſhould prolong their lives to ſuch a number of yeares, beyond the time, that men live now a dayes. Moreover the bodyes of men were then in perfection, as God at the firſt made *Adams*, the humours being equally tempered, and their diet was ſimple, and the fruits of the earth, before the floud, were more wholeſome, whereas ſince there hath been a declination in the nature of man, and by the floud, ſalt waters being brought upon the earth, the fruits of it were more corrupt, which appeareth, in that fleſh was after allowed to be eaten. And therefore it is to be noted, that immediately after the floud, the age of man grew farre leſſe, from 900. to 600. 500. 400. and 300. as appeareth *Gen.* 11. *Beroſus* and *Plinie* were of opinion, that man could never live much above 100 yeares; becauſe, as *Pliny* ſaith, the heart of man groweth till 50 yeares of his age, but thence forward it decreaſeth againe as much in 50 yeares more. But by the relations of the ſame Authors, this is falſe. For *Pliny* teleth of men that were found in the time of *Veſpaſian* the Emperour, ſome 140, and ſome 150 yeares old. And *Joſephus* alleageth, *Beroſus* and *Manethon* teling of ſome that lived 500 or 600 yeares and more, and unto them he addeth *Mochus*, *Eſtieus*, *Jeron: Egyptius* and many more making the like relations, but unto a full 1000 yeares no man ever lived, as *Irenæus* ſaith, to ſhew the frailty of mans life, as being of no longer time then that, which is with the Lord, but as one day, for with him a 1000 yeares are but as one day, or as *Oecolampadius*; becauſe 1000 is a number of perfection, ſo that they all dying before this, it was hereby intimated, that no perfection of grace is to be atteined to in this life, and yet herein it vvas ſhevved, that God could have made man to live for ever vvithout dying, if he had not ſinned, as vvell as almoſt 1000 years.

Plin. l. 11. *c.* 37.

Joſeph. Antiq. lib 1. *c.* 3.

Irenæus.

Verſe 6. *Seth lived* 105 *yeares, and begat* Enoſh. It is not neceſſary to hold, that this vvas his firſt Son, as neither touching others, that follovv, for it is not to be imagined, that they went ſo long without all children, but this was he in whom the line went to *Noah*, and therefore, others being omitted, he only in particular is named, eſpecially for Chriſts ſake, for whom chiefly the Lord would have theſe things regiſtred, that we may ſee through what families his line ran throughout all ages.

Verſe 22. *And* Henoch *walked with God after he begat* Methuſhelah 200 *years, and begat ſons and daughters*; of *Henochs* walking with God by pleaſing him, and of his tranſlation I have entreated, *Heb.* 11. 5. as alſo of his Books and Propheſying, *Jud. Epiſt. v.* 14. ſo that I may well ſpare the labour of diſcuſſing thoſe things here.

Verſe 25. *And* Methuſhelah *lived after he begat* Lamech, 782 *yeares.* This was the longeſt liver of all, and yet no queſtion can from the Hebrew text ariſe touching him, what became of him in the time of the floud, for he dyed that very yeare, as is moſt probable, the firſt moneth, whereas the floud came the ſecond, as will appeare to him, that ſhall compute the time. For *Lamech* begat *Noah* the 182 of his Age, and *Noah* being upon 600. the floud was ſent, which together make 782, to which yeares adde the 187 of his age, when he begat *Lamech*, and all together will make the juſt age of *Methuſelah*, here ſet down, *viz.* 969, which yeares he might be ſaid to live to, although he atteined, but to the firſt moneth of the laſt of them. But by the Septuagints tranſlation 804 yeares are aſcribed to *Methuſhelah* after the birth of *Lamech*, which, although *Lamech* be made 6 yeares older, before the birth of *Noah*, as indeed they make him, yet come not to be ended, till 16 yeares after the floud. So that here is a plaine corruption, yet not in all copies, for Saint *Auguſtine* ſaith, that he had ſeene three Greek copies, one Latine, and one Syriack, whereby *Methuſhelah* appeareth to have dyed ſix yeares before the floud.

Verſe 29. Lamech *lived* 182, *and begat a ſonne, and called his name* Noah, *ſaying, this ſame ſhall comfort us concerning our work and ſorrow, &c.* There is a word in Hebrew called נוח ſignifying to reſt, from whence this name is given, and becauſe

becauſe in reſting there is comfort to ſuch as are weary, this reaſon is rendred of this name, he ſhall comfort us, and yet the word נחם ſignifying comfort is ſomewhat neare to this, but the former denomination doth better agree. This *Lamech* ſpake doubtleſſe, as all Expoſitours agree, by the ſpirit of Propheſie, being weary, as others then were, of the manifold miſeries, which daily increaſed upon them, as the World was more repleniſhed with people, who grew worſe and worſe, whereupon it is moſt probable, that the earth being once accurſed for *Adams* tranſgreſſion, became yet more accurſed of God, making the toile and labour of man the greater to till it, that they might have fruits ſufficient out of it to live upon, whereas in thoſe dayes they had no fleſh or fiſh allowed them, but were pent altogether to ſuch things, as grew out of the ground for their ſuſtentation. *Calvin* ſaith, that the Hebrews indeed do thus reſtreine the labour and ſorrow here ſpoken of, to the toile in Husbandry, but he cenſureth this, as too groſſe, holding, that all the miſeries of this life are here meant alſo. And *Chryſoſtome* expoundeth the reſt here ſpoken of, of the reſt that is in death, according to *Job*, as if *Lamech* comforted himſelf to think, that in *Noahs* time, all men almoſt ſhould be cut off, and ſo their malice ſhould ceaſe: thus alſo *Hugo de Sancto Victore* and *Jerom*. But becauſe he ſpeaketh not only of ſorrow and labour, but expreſly of the *labour of the hands about the ground, which the Lord curſed*; I do rather herein ſubſcribe to *R. Solomon* and other Hebrews, who underſtand it altogether of toyling and pains-taking in tilling of the ground, being by Gods curſe come to that paſſe, that they laboured much, but reaped little profit, having ſcarcely wherewithall to ſuſteine their lives, and ſo being in continuall anxiety and care. And the rather am I led to this, becauſe for that favour, which the Lord bare to *Noah*, he ſeemeth to reverſe that decree made of curſing before, ſaying, *I will henceforth curſe the earth no more for mans cauſe: and hereafter Seed time and Harveſt, &c. ſhall be, as long as the earth remaineth.*

Calvin.

Chryſoſt. Hom. 21. in Gen. Hugo de Sancto Victore. Hieron. in tradit. Hebr.

R. *Solomon.*

Gen. 8 21, 22.

So that the times certainly grew miſerable through Gods curſe for ſin, before this, they having happily ſome yeers no harveſt, but now *Lamech* ſeeing in the Spirit, that there ſhould be in *Noahs* time, and by his mediation obteined for mankinde a more comfortable being in this world, after that the earth ſhould be purged from the wicked by a floud, and that they ſhould have more allowed them for their ſuſtenance, even fleſh and fiſh alſo, and not be tyed any more to the fruits of the earth onely, that grew every yeere, he ſpeaketh thus of him, for his own, and for the comfort of all the godly, who ſighed after a deliverance from thoſe evils. And it is well noted here by *Ainſworth*, that according to this Propheſie, it is ſaid when *Noah* ſacrificed, God ſmelled a ſavour of reſt, &c. *Gen.* 8.21. הניחוח ריח the word uſed alluding to *Noah* his name. The Hebrevves adde alſo, that he foreſaw, that *Noah* ſhould be an husbandman, and deviſe the plough, and yoaking of Oxen and Horſes together to till the ground, which before was done onely by the labour of men. And ſome think, that *Lamech* hoped he ſhould be the bleſſed Seed promiſed, or that he ſpake this of him, as a type of Chriſt, by whom reſt and comfort cometh to us all. But againſt the expoſition, which I follow, it will be ſaid, the ground is ſtill accurſed, and a curſe upon it is threatened, whenſoever God is provoked by the ſins of men, & therefore it ſeemeth not to have been reverſed in *Noah*, that was before decreed againſt man for *Adams* ſin. Moreover, it is generally held, that the earth grew into a worſe caſe by reaſon of the floud ſludding and ſliming it in every place, and both weakening it and corrupting the fruits thereof. I anſwer, the curſe was not ſo made to ceaſe, as if the ground ſhould no more bring forth briars and thorns, or there ſhould be no more unſeaſonable weather, or labouring the ground without increaſe: but ſo as that the judgements of unſeaſonable times ſhould not be continually, as in times paſt they had been, Gods curſe being increaſed, as the wickedneſſe of men increaſed, an inſtance whereof we had in *Cain*, to whom the earth is curſed with a greater

Deut. 28.

a greater curſe, then it had been to *Adam*, neither ſhould they extend to the utter deſtroying of the world by waters any more. And if the earth were by the floud more corrupted, and the vertue of it was much abated, yet for a helpe herein, proviſion is made by allowing other food unto man, not allowed before, which is a great comfort unto him. *Ferus* ſaith, that *Noah* preſerved the Word and promiſe of God to the comfort of others afterwards, and in him vvas a ſeed preſerved of mankinde, when all beſides were drovvned. If the queſtion be, how *Lamech* knevv, that *Noah* ſhould be ſuch an one, ſeeing we do not read of him, that he was a Prophet? *Chryſoſtome* anſvvereth, that the ſpirit of propheſie might yet come upon him at this time for the benefit of others, as *Caiaphas* propheſied afterwards, and *Balaam*. But I do not think *Lamech* to have been ſuch an one, but a good man, being one of the ten here commemorated, that vvere the holy ſeed in thoſe times, but as *Evah* vvas inſpired to ſpeak of *Sheth*, and *Iſaac* afterwards to bleſſe *Jacob*, and *Jacob* to bleſſe his tvvelve ſons, and to ſpeak of things touching them, which were all after fulfilled, ſo vvas *Lemech* inſpired likevviſe. If it be demanded, vvhy no reaſon is rendred of any other name but of *Sheth* the firſt, and *Noah* the laſt? *Calvin* anſwereth well, it is not to be doubted, but their names alſo were given them upon good reaſon, but the reaſon is not yielded, onely here it is, that *Noah* might be taken notice of, as extraordinary, and in whoſe time an extraordinary thing was to be done, tending to the great benefit of the Church, ſuch as had not happened in former ages. For the few men born into the world hitherto mentioned, although there were many more by far in thoſe times, yet it is undoubtedly to be held, that theſe were all, that ſucceeded one another in the ſame line, ſo that the yeers aſſigned to them, make an exact Chronologie to the time of the floud: for when theſe generations are again repeated, 1 *Chron.* 1. and *Luke* 3. the very ſame, and no more are ſpoken of.

Chryſoſt. hom. 21

Calvin.

Verſe 32. *And* Noah *was* 500 *yeeres old, and* Noah *begat* Shem, Ham *and* Japhet. It is a thing, that cannot, but bee noted, that *Noah* lived ſo long, even far beyond the time of any of his progenitors, without children: for *Chryſoſtome* and many others thinke, that he did live being, till about this time a ſingle man, but then he took him a wife, and by her had theſe three, vvhereupon he breaketh out into an admiration of his chaſtity, ſaying, that for this he was in ſuch ſingular favour with the Lord. And he extolleth his chaſtity yet the more, that after theſe, although he lived ſtill 400 yeers and upward, yet he abſteined from generation thence forward, ſo that, whereas of others it was commonly ſaid before, after the begetting of one childe, he lived ſo many yeeres, and begat ſons and daughters, of *Noah* it is onely ſaid, that he lived after the floud 350, and ſo all his yeers were 950; upon this the Popiſh do greedily lay hold, to prove, that a man may, if he will, live in perpetuall chaſtity. But what an uncertain ground is this, contrary to a certain word, *Every one hath his proper gift, and all men cannot receive this, ſaving they to whom it is given.* Yea, *Pererius* the Jeſuite himſelfe, although he maketh uſe of this of *Chryſoſtome* to confute Heretickes, as he calleth us, yet he confeſſeth, that it cannot neceſſarily be inferred, that *Noah* took not a wife, till about this time, neither begat children, for he might have had children before, but by ſome meanes or other they were prevented by death, ſo that they atteined not to this time. And what a weak reaſon is this of Gods being ſo ſingularly well pleaſed with *Noah* for his continency, when as *Henoch* was in as high favour, as he, and yet he was married and begat children in as young yeers, as any other of thoſe times? Yea, when *Noah* is ſpoken of, as pleaſing God ſo well, his generations are likewiſe commemorated. For my part, I think, that *Noah* took him a wife long before this, but was hitherto denied iſſue, as ſome other rare men were afterwards, *Abaham*, *Iſaac*, and *Zachariah*, becauſe the Lord would miraculouſly, as it were, out of an old and dry ſtocke, raiſe the innumerable fruits of all the peoples of the world, as he did great peoples and nations out of *Abra-*

Chryſoſt. Hom. 24 *in Gen.*

Gen. 9.28.

1 Cor. 7.7. Matth. 19.11.

ham

ham being old, but henceforward he giveth him no more children, not becauſe he did no more accompany with his wife, but for the notableneſſe the thing, that of theſe three the whole earth ſhould be overſpread, as by the Lord, three perſons in one Godhead all things, that live all over the world were made. For that he did not hitherto abſtein from marriage, I think it more then probable, it being ſo lately ſhewed in *Adam*, to whom *Evah* was joyned, what others ſhould alſo do in thoſe times, *viz.* marry for increaſe and multiplication, as the vacuity of the world required then: and that he had no children, till now, I do alſo beleeve, becauſe God would then doubtleſſe have preſerved them alive, although not ſo good', as he did *Ham* for his fathers ſake. 1 Cor. 7 5.

But how are theſe three Sons ſpoken of, as being before the Lord gave *Noah* warning of the floud to come, and as having wives alſo then, when as the time between this warning and the floud was 120 yeares, and theſe three are ſaid to have been begotten, when *Noah* was 500 yeares old, and accordingly the firſt man named, *Shem* was certainly borne about this time, for he is expreſly ſaid the ſecond yeare after the floud to have been 100 yeares old, and whether of them was eldeſt, and whether came they all at one birth, becauſe when *Noah* is 500 yeares old he is ſaid to have begotten them? I can ſee nothing for it, but againſt it, that the wife of *Noah* brought them all three forth at one birth, although when one Son is begotten at one time, and another at another, there have hitherto been diſtinct relations made thereof, as was noted before touching *Cain* and *Abel*, for *Sem* was but 100 yeares old two yeares after the Floud, *c.* 11. 10. and therefore one or both the other came before him; they came together or at divers times, it is to be held, that *Noah* was 500 years old before he begat any of them, ſo that it muſt needs be confeſſed that *Moſes* breaketh order in this place, ſetting down *Noahs* begetting of Sons, before Gods warning of him touching the floud, when as indeed he gave *Noah* warning of the floud firſt, even 20 yeares before, as appeareth plainly by one paſſage, *Gen. 6. 3. the dayes of man ſhall be 120 yeares.* Gen. 6. 18. Gen. 11. 10.

I know, that *Philo*, *Joſephus*, *Lactantius* and *Rupertus* underſtood this of mans life after the floud, but they were in a manifeſt errour, becauſe *Noah* lived 300 yeares after, and *Shem* 400, and many more longer, then that time; *Chryſoſtome* therefore, *Auguſtine* and *Jerome*, and others are rather to be hearkened to herein, who underſtand this time of the time given to the old world to repent in, ſo that if before the expiration of this long time they would not repent, they ſhould all periſh. Now whereas the begetting of *Shem*, *Ham* and *Japhet* is ſpoken of before this, it is done by anticipation to make up the whole catalogue of the holy line before the floud, the Hiſtory of the floud being a diſtinct thing here from, and therefore to be handled apart after this, together with the *Apparatus* thereof, as belonging to the ſame Hiſtory. And the like may be ſaid touching the age of *Noah* here commemorated, when as after this, 120 yeares are ſpoken of, wherein men ſhould be ſpared, whereas there was not ſo much time betwixt *Noahs* 500 yeare and the time of the floud, which was in his 600 yeare, although this ſpeech of the Lord be mentioned after, yet it was uttered before, *Noah* not having yet atteined to 500 by 20 yeares. *Philo. Joſeph. Lactantius. Rupertus. Chryſoſt. Auguſt. Hieron.*

Jerome indeed and *Chryſoſtome* and after them *Hugo de Sancto Victore*, labour to cleare this otherwiſe, by ſaying, that God ſeeing no inclination in them to repentance in 100 yeares, would delay his wrath no longer, but cut off the 20 yeares before ſpoken of; But becauſe this ſatisfieth not, *Auguſtine* ſaith, that *Noah* is ſaid to have been 500 yeares old, being indeed but 480, becauſe he was going on the 500. But this ſatisfieth not neither, becauſe it is plaine by the age of *Shem* ſpoken of, *Gen.* 11. 10. that *Noah* when he was ſaid to be 500. it is meant of him, that he was fully 500 and two yeares over. And therefore it is beſt to hold us for the clearing of this doubt, to that, which hath been already ſaid. And as in theſe things, ſo in that of *Noahs* Sons having wives, it muſt needs be confeſſed, that although the Lords telling of him, that he and his wife, his Sons and their wives ſhould *Hieron. tradit. Hebr. Chriſ.*

ſhould be preſerved in the Ark, that he ſhould make, doth ſo hang together with that charge about making the Ark, as that it may ſeem to have beene ſpoken altogether, yet it was not, but this of his Sons wives was ſpoken ſucceſſively, when as the Ark was now ready, and they were grown up and had taken them wives. Or rather it may be thought, that the Ark was not ſo long in building, but a farre ſhorter time, the Lord indeed revealed the deſtruction of the world by water to *Noah* 120 yeares before, that he might admoniſh men thereof, and ſo move them, if it might be, to repentance, but happily he did not appoint him to make an Ark, till many yeares after, when he had Sons, and thoſe Sons had wives, ſuch a convenient time before the floud, that he might then have finiſhed it, but I deliver this only, as a conjecture to be conſidered, the common received opinion is, that *Noah* was 100 yeares in building the Ark; *Auguſt. lib.* 15. *de Civit. c. ult. Gregor. Hom.* 15. *in Ezech. Rupert. lib.* 4 *in Gen. cap.* 20 *Origen. &c.* but the ground of this tenet is very weak, *viz.* becauſe *Noah* is ſaid to have been 500 yeares old here, but when the floud came 600. But who can tell, whether the Lord bad *Noah* immediately after this to build the Ark or many yeares after. Laſtly,

Gen. 9 24. for the three Sons of *Noah*, although *Shem* be firſt named, yet the Hebrews ſay, that he was youngeſt, but *Ham* is ſaid by *Moſes* to be *Noahs* younger Son, and therefore they have certainly erred herein: For amongſt the Hebrews there is none other degree of compariſon, but the younger is the youngeſt, yet *Chryſoſtome* and *Ambroſe* will not have *Ham* but *Japhet* the youngeſt in yeares, but only that he was called the youngeſt for his wickedneſſe, and ſinne committed againſt his Father, and therefore *Ham* is ſtill named before *Japhet*, becauſe in the courſe of nature he was elder. But to this doe not I ſubſcribe, as neither to that of the Hebrews, for *Ham* is expreſly ſaid to be the youngeſt, and *Japhet Shems* elder Brother *Ch.* 10. 21 and *Shem* to be 100 years old two yeares after the floud *Ch* 11 10. ſo that one muſt needs be before, being at that time 102. wherefore *Japhet* was eldeſt, *Sem* the ſecond, and *Ham* yonngeſt. But *Sem* is firſt named for honour, becauſe he was moſt holy, then *Ham*, becauſe of him came the firſt King *Nimrod*, and the Aſſyrian *Ch.* 10. 8, 11. Laſtly *Japhet*, becauſe he atteined not to ſuch greatneſſe till the third and fourth Monarchs of Medes and Grecians, who came of him, *Ch.* 10. 2. whereas another order is followed *Ch.* 10 in ſetting downe their Genealogies, that might be done in a myſtery, to ſhew that *Sem* the firſt ſhould one day be laſt in the Hebrews his poſterity, *Japhet* and *Ham*, that is, the Gentiles being under the Goſpell for their faith preferred.

Chryſoſtome Ambroſe.

CHAP. VI.

Verſe 1. Verſe 2. *WHen men began to be multiplied upon the face of the earth, and Daughters were borne unto them.* 2 *The ſonnes of God ſaw the daughters of men, that they were faire, &c.* This is not to be underſtood, as belonging only to the 500 yeare of *Noahs* age, but alſo to preceeding times, when the world began to grow full of people, as it is moſt probable, that it did long before *Noah*. For *Diodorus Siculus* telleth of *Ninus* Emperour of the Aſſyrians, that although he lived but 250 yeares after the floud, wherein all periſhed but *Noah* and his family, conſiſting but of eight perſons, yet he had an Army then of 17000000 foot 200000 horſemeu, and 10600 Chariots. To which numeroſity if the World grew in 250 yeares from three couples only, we muſt needs think, that in 1000 yeares from the Creation, which was above 100 before *Noahs* birth, it muſt needs be moſt populous. And yet it is moſt probable, that *Moſes* doth not meane here any time ſooner, then that where in *Lamech* is ſaid of one of his wives to have had both a ſonne and a Daughter called *Naamah*, beautifull. For as if he had there laid a ground of this Hiſtory, touching Daughters that were faire, borne to men, he telleth of a daughter, and nameth her, which

Diodor. Siculus lib. 3. *c.* 2.

Gen. 4. 22.

hath

hath been hitherto unwonted touching any other woman. Now then I take it, we may understand him here, as if he had said, when *Lamech* had first begun to multiply wives, by whom he had Sons: yea and a faire Daughter also called *Naamah*, after whom it is not to be doubted, but that he had divers others, and his Sons, and other men after his example, being led by sensuall lust, had taken them more wives also, whereby their posterity was greatly multiplyed, the sonnes of God, seeing these daughters of theirs to be faire, took them wives, &c. For in *Lamechs* and his sonnes times, saith *Josephus*, the World began to be thus depraved, the children of *Seth* being till the seventh generation addicted to holy studies and to the worship of one only true God, but thence forward they fell away, and were twice as much set upon wickednesse, as they had been before upon vertue. And *Theodoret* to the same effect saith, the children of *Sheth* were not mingled with the children of *Cain* for Gods curse upon *Cain*, but lived separate, being called the children of God. But after that Musick was invented by *Jubal*, they were soon allured hereby, and degenerating from their former piety turned to licentiousnesse, forbearing no longer to mingle with *Cains* Daughters. And this, as is most probable, was about *Henochs* time, who was the seventh from *Adam*, as the Son of *Lamech* was, and if about the time of Gods taking him away, it was 905 yeares from the creation, so that from thence, till the threatning of the floud was almost 600 yeares, in which time iniquity growing to an height, he would now suffer it no longer, but punish the world all over, corrupted by this time with an universall deluge. The great question of this place is, who are these sonnes of God and daughters of men? The word used for God here, is of the plurall number אלוהים whereupon *Aquila* for *the sonnes of God*, hath translated it, *the sonnes of Gods*; *Symmachus*, *the sonnes of the mighty*; the Chaldee Paraphrast *filios magnatum*, Pagninus, *the sonnes of Princes*; the Septuagints in one copy; *the sonnes of God*, in another, *the Angels of God*, which maketh no difference, because if excellent men be meant, they are set forth by the name of Angels, as *John* the Baptist, of whom it is said, *behold, I send my Angel before my face*, for the word is ἄγγελος. But by all the most judicious, this reading is preferred, *the sonnes of God*. These, some say, were the good Angels set to guard Countries and Cities, who yet being allured by the beauty of women took and lay with them, and so fell from their former glory, the issue, that came thus being called *Genii* of the common sort. Thus *Justin Martyr*, *Philo Judæus*, *Josephus*, *Clemens Alex.* *Tertullian*, *Lactantius*, *&c.* But this seemeth to us, that live in these times, absurd in the very naming of it, because Angels having no bodies as we have, cannot be taken with corporeall beauty. Moreover, it is said here, they took them wives, and *Moses* coming further to expresse, who these sonnes of God were, that thus offended, he saith, *the Lord said, my spirit shall not alwayes strive with man, &c.* as if men and not Angels had been reported before to have offended. These were not then Angels, but men most certainly, and so that opinion of others, that they were Devils, falleth to the ground also. Thus *Theodoret* reasoneth against these opinions, calling them stupid and foolish, that hold them, because also if Angels good or bad had laine with mens Daughters, they must have been punished and not men therefore. And *Chrysostome* objecteth this one thing, as sufficient alone to beat downe this opinion, that it is said, *to none of the Angels did God ever say, thou art my son*, but of men it is often spoken.

Ioseph. Antiq. lib. 1.

Theod quæst. 47 in Gen.

Aquila.
Symmachus.
Chaldee Paraphrast.
Pagninus.
Septuagint.

Justin. Martyr. Apolog. pro Christianis.
Philo lib. de Gigantibus.
Joseph. Antiq. lib. 1.
Clem. Alexand. Strom. lib. 3.
Verse 3.
Plato.
Psellus.
Theod. quæst. 47 in Gen.
Chrysost. hom. 21. in Gen.
Hebr. 1.
Aug. lib. 15. de Civit. Dei c. 23.
Cassi. in collat. 8. cap. 21.
Cyril. lib. 9. contra Iulianum.
Ruper. in Gen.

Another exposition therefore hath been found out by these and other learned writers, that came after, as *Augustine*, *Cassianus*, *Cyrillus*, *Rupertus*, *&c.* Which is also now generally followed by *Calvin*, *Musculus*, *Luther*, *Artopœus* and others, that by the sons of God are meant the posterity of *Sheth* and *Enos*, who kept long separate from *Cains* posterity, as being accursed of God, during which time they lived vertuously, and mainteined justice, whereby they came to have great authority, as some think, in the world: but now, the wicked daughters of *Lamech*, spoken of, *Gen.* 4. being beautifull, they were hereby

allured, and following the ſwinge of their carnall luſts, of them they took wives, as many as they liked, which ſheweth, that they did not ſet the fear of God before their eyes in theſe their marriages, taking wives for the procreation of children, and for mutuall helpe and ſociety: (for then they would have reſpected vertue more then beauty, knowing that of marriages with the wicked and vaine, no true comfort or content can follow to the godly) but to ſatiſfie their carnall luſts, like brute beaſts, multiplying the number of wives, as their luſts led them. If any man ſhall marvaile, that ſuch ſhould be called the children of God, it is eaſily anſwered, that this is the generall name of the ſonnes of the Church, which is called to this honour, by being ſeparated from the reſt of the world, to the exerciſing and mainteining of the true religion of God, although many herein be not elected of God, for til their abdication, they are ſtill wont to be called his people and his ſons for their outward calling, ſo *Calvin.* Moreover, it hath been noted before out of *Suidas*, that *Sheth*, of whom they firſt came, was for his piety and wiſdome called a God, and *Cyril* noteth the like touching *Enos* his ſonne, and therefore as their poſterity they might well go under this name בני־אלוהים. Some have thought, that they were of a very great ſtature of body, & therefore were called the ſons of God, as the Cedars for their procerity are afterwards called the trees of God: others becauſe of their dignity & principality in the world, whereuponthe Chaldee Paraphraſt inferreth, that it is a thing highly diſpleaſing to God, for great men to marry daughters of Plebeians for their beauty: but this is rather a perverting of doctrine, then a raiſing of true doctrine from this place. That, which indeed we ought to conſider hence, is, what a dangerous thing it is to be led by inordinate luſts, even in of taking wives, not reſpecting to marry in the Lord.

Deut.14.1. 1 John 3.3.

Calvin.

Cyril.lib 9. contra Iulianum.

Chal. Paraphra.

Note.

The Devill twice before plotted the ruine of all mankinde, firſt, by tempting to eat of the forbidden fruit, ſecondly, by ſtirring up *Cain* to kill *Abel*, now the third time, he draweth the generation of the godly to affect confuſed marrying, whereby God might be provoked again to deſtroy all. And had there not been onely one *Noah* better, then the reſt, the world had ſurely been deſtroyed. See then the miſchief of filthy luſts, when they have dominion in men, if but to carry them on to marry without reſpect of God and his true religion. And much more, when they ſway to filthy whoredoms and adulteries. Again, if we aſcend again to *verſe* 1. See, how corruption groweth in the increaſe of people: for now men being multiplyed, all are corrupted, and onely one good man *Noah* is to be found in the world, whereas before, in the paucity of people it was not ſo. For where there be many, there are many wicked examples in all kindes, and they bear themſelves upon their number, being ready to break out into violent & outragious courſes, wherefore a ſtrict and carefull government is now moſt neceſſary. And if we deſcend a little lower to the verſes following, we may ſee, how dangerous inſtruments of Satan, wicked women are, for in matching with ſuch is the beginning of all this confuſion, their allurements are moſt forcible, and therefore juſt was it with God to take ſo ſharpe a revenge upon men, for expoſing themſelves to this danger, and it is to be attended to, as no ſmall, but a great fault, that *Moſes* ſpeaketh of, when he ſaith, *The ſons of God ſaw the daughters of men, that they were fair, and tooke them wives of all, that they liked*, that all men may take heed, with whom they marry, but ſpecially the ſons God, they that be of the true Church, and in externall profeſſion of the beſt ſort.

Verſe 3.

And the Lord ſaid, my ſpirit ſhall not alwaies ſtrive with man, for that he alſo is fleſh, &c. The word דון here tranſlated, *ſtrive*, is in the Septuagints Greeke tranſlation, and the vulgar Latine rendered, *remain, my ſpirit ſhall not alwaies remain in man.* And this is followed by *Chryſoſtome*, and *Ambroſe* and many others. But *Chryſoſtome* expoundeth it thus, *my ſpirit ſhall not remain*, that is, I will not alwayes hold my providence over man to protect him, and to doe for him: *Ambroſe* thus, *my holy ſpirit ſhall not alwaies remain in man*, becauſe he is fleſh, for the nature of fleſh is given to pleaſure, and ſo reſiſteth diſcipline.

Chryſoſt. Hom. 22. in Gen. Ambroſ. lib. de Noa & Arca, cap. 3.

diſcipline. Again, ſome by ſpirit underſtanding the ſoul, becauſe it is ſaid, God breathed into man the breath of life, and ſo he became a living ſoule, expound it thus, The ſoul and life, that I have put into man, ſhall not alwaies abide with him, but I will now at once take it away again from all men by ſuddenly deſtroying them, and this is moſt agreeable to the Chaldee, wherein it is thus rendered, this *evill generation ſhall not indure before me for ever.* But the Hebrew word דון will not bear this expoſition, but in tranſlating it, becauſe it may bear divers ſenſes, there is great difference. Some expound it by judging, as *Jerome*, *my ſpirit ſhall not alwaies judge theſe men for ever*, that is, ſaith he, by puniſhing them hereafter eternally, and therefore I will at once temporally deſtroy them. *Hieron. in tradit. Hebr.* Others derive the word from נדן ſignifying a ſcabbard, as *Pagninus*, as if he had ſaid, I will not alwaies ſheath my ſpirit in man, that is, either by keeping his ſoul in his body, as in a ſheath, or by keeping up mine anger, as if it were ſheathed. *Pagninus.* Laſtly, others expound it by arguing or ſtriving, as the word alſo moſt commonly ſignifieth; but this, ſome, ſaith *Luther*, will have meant of ſome Prophet of God, who had hitherto admoniſhed them, but now ſeeing it to do no good, the Lord threateneth not thus to argue and ſtrive with them any longer: others of Gods own ſpeaking unto men, & lightly puniſhing them, when as they had offended, herein diſputing and ſtriving, as it were, with them to make them better, and this is followed by *Calvin*, and is doubtleſſe the genuine meaning of the words. *Luther.* For God had before ſtriven vvith *Adam*, when he ſinned, and vvith *Cain* by a lively voice ſpeaking unto them; but now wickedneſſe being grown to ſuch an height, he reſolveth not to take that courſe any more, but to deal with all together by a ſweeping iudgement of generall deluge. *Calvin.* They that tranſlated the word, *remain*, gave rather the meaning of ידום then of דון, becauſe that word ſignifieth to waite, or reſt expecting. And for other expoſitions, they ſeeme to be either too far fetcht, or not ſo well to agree to the ſcope of this place. But what force is there in this reaſon, becauſe *he alſo is fleſh?* This is alſo beſt reſolved by the ſame *Calvin*, becauſe he by ſenſuall living and following the pleaſures of the fleſh, is become like a bruit beaſt, uncapable of any reaſoning, as if he had no reaſonable ſoul in him, but were altogether fleſh, as they are, therefore I will no longer diſpute, or by arguing ſtrive with him, but deſtroy him utterely from off the face of the earth. And thus long before, *Chryſoſtome*, becauſe he is altogether given to carnall workes, abuſing thus the ſubſtance of the ſoul, as if he were all fleſh, and no ſoul. Indeed, as the ſame Father ſaith, fleſh ſometime ſignifieth mans nature, which is frail, according to that of *Eſay*, *All fleſh is graſſe*; but of this he ſpeaketh not here, as *Jerome* expoundeth it, taking it for a reaſon, why the Lord would not put them to everlaſting torments: for we are rather to hold the contrary, ſeeing Saint *Peter* ſaith, they periſhed, and are in priſon, which can be none other, but that of Hell. The fleſh here ſpoken of is the ſame, which Saint *Paul* elſewhere calleth the naturall man, *who receiveth not the things of the Spirit of God*, and the wiſdome whereof he calleth *enmity to God*. Gods Spirit then having hitherto ſtriven to reform theſe men, as he daily doth in all ages, whilſt there are meanes of grace, but they through their carnality not being moved hereby, the Lord now reſolveth to give over dealing vvith them this way any more, as being in a moſt deſperate eſtate, and to pay them vvith judgements, according to their demerits, and to this expoſition is farther light given, *ver.* 5. Whereby we may ſee, how dangerous the caſe of all thoſe is, that receive no good being, yet along time moved and ſtirred up hereunto by the Spirit of God, in his ſpeaking unto them, and exhorting and admoniſhing them. *Yet his dayes ſhall be* 120 *yeeres*, that is, before I will bring my deſtroying iudgements upon him, that my patience and long-ſuffering may by all means appear. That theſe words are thus to be underſtood, and not of the age of man after this, I have already ſhewed upon, *Gen.* 5. 32.

Chryſoſt. Hom. 22. in Gen. 1 Pet. 3. 19. 1 Cor. 2. 14. Rom. 8. 7. *Note.* 1 Pet. 3. 20.

There were giants in the earth in thoſe dayes, &c. There is a great controverſie here

Verſe 4.

here amongſt Expoſitours, vvhat theſe giants were, vvhether ſo called onely for their giant-like conditions, cruelty, pride, brutiſh living, and prophaneneſſe, God and godlineſſe being contemned by them, or for the vaſt greatnes of their bodies: For the firſt is *Philo Judæus*, who ſaith, that they were called *Gigantes, quaſi γηγενεῖς terrâ geniti*, borne of the earth, becauſe they vvere altogether for earthly pleaſures, and not for any extraordinary greatneſſe of their bodies. And *Joſephus* ſaith, that they were thus called for the impiety of their manners, ſo likewiſe *Chryſoſtome*, *Damaſcen* and *Cyril*, and thus *Calvin*, *Muſculus* and others of our new Writers. But for the other is *Auguſtine*, ſaying, that the vvorld vvas then full of Giants, ſuch alſo, as were borne by the daughters of men, to the ſons of God, that married them, it pleaſing God to create ſome of ſo vaſt and ſtrong bodies, that ſeeing beauty and ſtrength to be of the wicked, we might learn not ſo highly to eſteem of them, but onely of ſpirituall good things. So likewiſe *Theodoret* ſaith, that when he readeth here of giants, and afterwards of giants, whoſe ſtature is ſet forth to be wonderfull, and farre exceeding that of other men, he cannot but think theſe to have been giants properly ſo called, God wiſely making ſome with ſuch vaſt bodies, to ſhew his power, but to cut off pride, and to repreſſe arrogancy, he hath not given to men generally the greateſt bodies, becauſe if men of little bodies be ſo lifted up one againſt another, and againſt God alſo, what would they have done, if they had had moſt mighty and ſtrong bodies? *Ambroſe* alſo held the ſame, and *Caſſianus*, and *Beroſus Annianus* in his Hiſtory ſaith, that before the floud there was a city called *Enos* inhabited by giants, who by the vaſtneſſe and ſtrength of their bodies, having alſo found out armes, conquered and ruled over all the World. Neither can I ſee any reaſon, why we ſhould rather avoid this, ſeeking another expoſition upon the word giants; when as in other places of Scripture, where giants are named, no man will deny, but that they were of huge and vaſt bodies. And the word נפלים here uſed from falling, becauſe, as *Rabbi Solomon* hath it, men fell down for fear at the ſight of them, or becauſe when ſuch fell upon any they cruſhed them under them, maketh much for this vaſtneſſe of body, there being not naturally ſo great fear of other men, though cruell and barbarous, when they are ſeen, or they have their name, ſaith *Ferus*, from falling, becauſe they were proud, and ſuch ſhall fall, *Pſal.* 82. wherefore hereby are underſtood proud ones. It ſeemeth to me, that, as men grew monſtrous in conditions, ſo children were borne into the world, of monſtrous bodies, who growing up were a ſcourge of wickedneſſe, and now the ſons of God amongſt whom it ſeemeth, there were no ſuch before, having married the daughters of men, God ſhewed a like wonder amongſt them: For to them were giants borne alſo, who as they were of a monſtrous and foul ſhape, ſo they were of foul conditions, filling all things with cruelty, ambition and filthineſſe. For two diſtinct rankes of giants are here noted, as *Calvin* well obſerved, ſome before this marrying, and ſome after, that were called men of renown, and *Vatablus* expreſſeth it, in adding to the words of the Text, *genuerunt iis i. gigantibus*, ſo that all was then full of giants. And indeed what ſort of men have ever been ſo cruell, ambitious, filthy, and ſuch contemners of God, as giants, as all Hiſtories doe record? although it muſt be acknowledged, that many things fabulous have been vvritten by the Poets and others of them. To conclude then, that which is here ſpoken, is, as if *Moſes* had ſaid: When the ſons of God thus married vvith the daughters of men, there vvere ſome of monſtrous and vaſt bodies, coming of the race of *Cain*, whoſe conditions were anſvverable to their ſhape, but now this brood vvas more increaſed, ſuch being born alſo to *Seths* Poſterity, vvho vvere of mighty bodies, and gave themſelves to rapine, and the ſpoiling of others, thus coming to be talked of for their valour, for vvhich it is ſaid, that of old they vvere men of name or of renovvn, the word here uſed is מעולם, as ſome underſtand it, ſaith *Calvin*, hath reference to the age, after the floud, as if of old onely before the floud there were ſuch, but none more after. But

Philo lib de gigant.
Joſeph. Antiq. lib. 1.
Chryſ.
Damaſcen.
Cyril.
Aug. lib. 15. de Civit. Dei c. 23.

Theod quæſt. 48 in Gen.
Deo hoc ſapienter diſpenſante, ut cogneſcant, Deum tanquam Omnipotentem Creatorem tantam hominibus diſtribuiſſe menſuram. Perfacile enim Deo erat majores homines, quàm ſunt creare, &c.

R. *Solomon.*

Calvin.
Vatablus.

it

it is plaine, that there were Giants afterwards alſo, and therefore hereby is rather meant that theſe were the firſt in the world, that through their might and great ſtrength of body atteined to principality and rule, and that over great Dominions, whereupon they were commonly talked of, as moſt famous, as *Alexander* the Great was afterwards, or *Julius Cæſar*, or ſome other like unto them. But to what rule ſoever they atteined, it is not a thing uſed either by *Moſes*, or any other Writer, if they were not Giants in ſtature, to call them Giants, but only mighty men, or men of great valour, or if he would ſet forth their evill conditions, *Sonnes of Belial.*

Verſe 5.

And the Lord ſaw, that the malice of man was great upon earth, and that all the imaginations of the thoughts of their heart were only evill continually. Here is further expreſſed that, which vvas before intimated in ſpeaking of Giants, and promiſcuous marriages for beauty, and the increaſe of the number of Giants after this. Novv the Lord looketh upon the vvorld, and, behold, vvickednes vvas grovvne to a great height, neither did men only commit moſt vile ſinnes, but alſo the fountaine of all their actions, their heart vvas corrupt, there being no thought or device novv therein, but tending to ſinne, and this vvas not the caſe of ſome, as of the Giants only before mentioned, and of thoſe that made promiſcuous marriages, but of all the men of the earth, their hearts vvere all as one thus corrupted, vvherefore he ſpeaketh of them thus, *all the imaginations of the heart of men*, and more plainly; *all fleſh was corrupt.* So that the Lord may not be thought to have been too ſevere in bringing upon them this common deſtruction, but being greatly provoked hereunto. But as it is ſaid here of thoſe that periſhed in the floud, ſo of *Noah* and his company after the Floud. *The imagination of mans heart is evill from his youth.* From vvhence vve gather, that the nature of man is generally ſo corrupted, that there is not one, that of himſelfe can think a good thought, as is plainly alſo taught by the Apoſtle *Paul*, but is dead in ſinnes and treſpaſſes, vvhich overthrovveth all free vvill ſo much ſtood for by the Popiſh. And moreover, that vvhilſt vve are mortall men, although vve be regenerated, as *Noah* vvas, there are imaginations in us, that come from our fleſh, vvhich be evill and ſinfull, making our beſt actions unvvorthy, although in Chriſt Jeſus it be condoned to all the faithfull, and ſo their ſacrifices done to God, are notvvithſtanding accepted of.

Verſe 12.

Gen.8.21. *Note.* 2 Cor.3.5. Epheſ.2.

Eccl.7.20. Eſay 64.6.

Verſe 6.

And it repented the Lord that he made man upon the earth, and it grieved him at the very heart.

This is not ſpoken, as if repentance and grief were incident to the Lord: for it is expreſly ſaid; *God is not like man, that he ſhould repent, and there is no ſhadow of change with him.* He doth therefore, herein ſpeak to our capacity, meaning only, that the Lord took great indignation at the great wickedneſſes then by men committed, as *Chryſoſtome* ſaith, becauſe they did contrary to that, for which he made them. *Juſtin* Martyr ſaith, that the Lord is ſaid to repent or change, when he changeth things, as is expedient for them, that he taketh the care of, who are changed from that, which they were. And when he thus repenteth and puniſheth, or ſaveth, he is ſtill immutable, thus he was immutable towards *Saul*, concerning whom it is ſaid, that he repented of his making him King, in not pardoning him, and towards the Ninevites he was immutable in pardoning them, for he is immutably merciſull to the penitent, but juſt to be avenged upon the wicked and impenitent. And *Auguſtine* ſaith, the ſentence of God touching all things is as firme as his præſcience is certaine, but he is thus ſpoken of to inſinuate himſelfe the more familiarly into all ſorts of men, for whom he provideth thus to terrifie the proud, to excite the negligent, to exerciſe the inquiſitive, and to nouriſh the intelligent. And indeed God cannot be ſaid properly to repent, becauſe repentance is only of thoſe, that are ignorant of that, which will happen, but upon experience find it to be ſuch, as they hoped it would not have bin, whereas all things are known before unto the Lord, yea even from eternity, as

1 Sam.15.29. James 1.17. Mal.3.6. *Chryſoſt. Hom. 22. in Gen.* *Juſtin. Martyr. ad quæſt. 36. Orthodox.* *Deus quia ſemper ibidem eſt, & facit quod ipſum decet, eſt immutabilis; ſed cum ii quos curat, mutantur, mutat ipſe res, prout ius exigit, quos curat; decq; ad ignoſcendum & non ignoſcendum eſt immutabilis.* *Auguſt. lib. 15. de Civit. Dei, c. 25.*

Theodoret

Theodoret reaſoneth. The meaning then is, God was, as a man who having built an houſe repenteth, and reſolveth to caſt it downe againe, yet becauſe of his great affection to his ovvn vvork therein, he doth it vvith vvonderfull grief. So vvhen Gods juſtice moveth him to deſtroy man for ſin, his mercy and love vvorketh vvonderfully vvith him, that he cannot do it vvithout ſorrovv, as a vvoman in travaile is full of paine, and yet vvould bring forth, ſo the Lord, notvvithſtanding the grief, vvhich he is put to in doing of it, yet vvill deſtroy, as *Rupertus* expreſſeth it. Gods juſtice then worketh to make him to meditate the deſtruction of ſinfull man, and his mercy to make him grieve at the deſtruction of one ſo deare unto him, for we never grieve for the loſſe of that, which we love not, and then his juſtice worketh againe to make him reſolve upon the deſtruction of man, as *v.* 7. So that God repenteth, and grieveth, but not as man, for it is without any change of his mind, which is alwayes to be affected with love, and yet to do juſtice. Beſides, the words uſed in this verſe; *It repenteth the Lord that he made man*, the vulgar Latine hath theſe, *ſe præcavens in futurum*, but this is neither in the Hebrew, Chaldee, or Greek, and therefore is meerly foiſted in by ſome man, to ſhew, that the judgements now to be executed ſhould be documents to ſucceeding generations. To conclude, God is ſaid to repent here, aed to grieve at the heart, to teach us to repent and to grieve for our ſinnes, when we read of God thus wonderfully moved hereat, and not to take Gods judgements upon us, as effects of hatred, but merely of our own ſinnes, the Lord through his love, being greatly grieved thus to deale with us.

Ejus de omnibus rebus tam fixa eſt ſententia, quàm certa præſcientia. Si ſacra Scriptura talibus verbis non uteretur, non ſe quodammodo omni hominum generi inſinuaret, quibus vult eſſe conſultum, ut perterreat ſuperbientes, excitet negligentes exerceat quærentes, & alat intelligentes. Theod quæſt. 50 in Gen. Rupert. lib. 4. in Gen. c. 1.

Note.

Verſe 7.

Calvin.

I will deſtroy man whom I have made, &c. from man to the beaſt, and the creeping thing, &c. Gods ſpeaking here, ſaith *Calvin*, is not any uttering of a voice, but his decreeing: yet if he be underſtood, as uttering this his decree, by voice to *Noah*, it is no more, then is ſoon after expreſſed, when he ſpeaketh unto him. But how can God juſtly judge the creatures thus, who had not offended? To this *Ambroſe* anſwereth, The creatures were made for mans uſe, and therefore he being taken away, there was no further uſe of them, he was as a Captaine of an Army, who being cut off, all his Army periſheth, and as the head of a body, which being cut off, all the members periſh together, which is not ſo, if an hand be cut off, or a foot. And moreover, ſo great a deſtruction is brought upon theſe creatures to ſhew the indignation of the Lord againſt ſin the more, as when all the living things in *Amaleck* were appointed to the Sword, as well as the men: ſo *Calvin.*

Ambroſ. lib. de Arc. & Noe. c. 10. Pſal. 8.

Calvin.

Verſe 8, 9.

But Noah *found grace in the eyes of the Lord. 9. Theſe are the generations of* Noah. *He was a juſt man and perfect, &c.* Amongſt all the men in the world, there being but one juſt, he is not forgotten, when a common deſtruction is ſent, which maketh for our comfort, if one man be alone for vertue. *For theſe are the generations of* Noah; one readeth it, *theſe are the geſts of* Noah, or the things, that befell him, for he ſaith, ſome Hebrews ſay, that the words do thus ſignifie, yet he confeſſeth, that ſome being diſpleaſed with this, render it, *theſe are the generations*, for ſo the word is uſed, (*hap.* 5. 1. *Ch.* 10. 1. *Ch.* 37. 1. Touching *Noahs* juſtice and perfection, how it is to be underſtood, may be gathered from that, which hath been ſaid, *Luke* 1. touching *Zachary*, and *Elizabeth.* In that *Moſes* having ſaid, *Theſe are the generations of* Noah, immediately addeth, Noah *was a juſt man, &c. Chryſoſtome* noteth, that the chief nobility is in vertue, becauſe *Moſes* being about to ſet forth the moſt famous man then in the World, ſaith nothing, to adde glory to him, of his Anceſtours, but only of his vertues. But for theſe words, *in his generations*, divers expound them diverſly: Saint *Auguſtine* ſaith, *Noah* was perfect in his generation, not as the Citizens in immortality, but as a man can be perfect in this World, and *Jerome* likewiſe, as the nature of man here is capable of perfection, and not by perfection conſummated. *Chryſoſtome* ſaith, that he was perfect in compariſon of others then living, ſo that this is added for his further commendation, that, thoſe times being ſo corrupt, he alone yet continued

Marlorat.

Chryſoſt. Hom. 23. in Gen.

Aug. lib. 15. de Civit. Dei, c. 26. Hieronymus. Chryſoſtom.

nued a just man, not being carryed away, by the common streame, and to this *Calvin* seemeth to subscribe. *Lyranus* either in comparison of the men of those times, but not if he be compared with the famous men, that lived afterwards, as *Abraham*, *Jacob*, *Moses*, &c. or in comparison of all his progenitors *Sheth*, *Enos*, and *Henoch* himselfe, all which he excelled. It seemeth to me, that *Moses* had none other meaning in inserting these words, but as if he had said, now that I am about to declare the generations of *Noah*, I would have this understood by the way, that he was a just & perfect man, for which cause it was, that the Lord did beare him so great a favour as was spoken, *v.*8. For, *These*, saith he, *are the generations of* Noah, and then interlacing, as it were, by a Parenthesis, *Noah was a just man in his generations*, he addeth, which was the thing first intended to be set forth, *Noah begat three Sonnes, &c.* Or that in these degenerating times, wherein other mens children that were of *Seths* posterity, were grown licentious to marry with and to follow the corrupt manners of the daughters of *Cain*, he yet kept his family in that good order, so perfect a good man was he, as that his sonnes did not so, but through their Fathers care, were kept within their own tribe, and so from being polluted with others. For that by his generations are not meant others of those times, is plaine, because *Shem*, *Ham* and *Japhet* only were his generations at this time, and not other men, and by the same reason the second of *Lyranus* is overthrowne, seeing that by his generations *Moses* meant not his progenitours, but his children. And the first of *Lyranus* is most improbable: for *Noah* doubtlesse was comparable to any of the best of after times: And therefore *Ferus* noteth him to be more praised then any other, a preparation being first made, and then he being said to be just, perfect, and to have walked before God. And lastly, for that of *Augustine*, howsoever it is bent to mainteine a true tenet in Divinity, yet because so it would rather have been said, *in this generation*, and not *in his*, I cannot think that to be the meaning of *Moses* here. *Noah begat three sons, Shem, Ham, and Japhet*, of these three see before, *Gen.* 5. 32. *v.* 11. *The Earth also was corrupt before God, &c. Moses* not content to tell of the malice of men being great, and their imaginations evill, repeateth the same here in other words againe, and againe, *v.* 1. which as *Hugo de Sancto Victore* noteth, is done to set forth the greatnesse of mans sinne, and to shew, how justly God punished him therefore, so likewise *Oecolampadius*, and others. And it is to be noted here, that he saith not, as before, *the malice of men was great*, but varying the Phrase, *the Earth was corrupt*, by the sinnes and horrible wickednesses of men, the very earth, upon which they lived, was tainted, this becoming, as it were, a filthy and stinking thing, thus *Musculus*, and before him *Lyranus*, who from hence gathereth, that in these words their fleshly lusts are chiefly taxed, whereby they were carried like beasts to whoredoms, Sodometries and Buggeries, and all things to satisfie their filthy pleasures. And suitable to this, there is an old relation taken by one out of *Methodius*, that the children of *Cain* did then abuse their Brothers wives, and women did commonly prostitute themselves to men, and that men with men did commit filthinesse. And for this Exposition maketh that of *Levit.* 18. 25. Where after the forbidding of such sinnes as these, it is added, *for in all these the Nations are corrupted, and the Earth is corrupted*, yet some others by the Earth here understand the Inhabitants of the Earth by a *Synechdoche*, the Continent being put for the content, man being called thus to shew his baseneſse the more, for that he was wholly intent to earthly things, and did not in any thing, as one made after Gods Image, and that *Moses* meant men of the earth by the earth appeareth, *v.* 12. where he thus explaineth himselfe: *And God looked upon the Earth, and behold it was corrupt, for all flesh had corrupted his way upon earth:* Thus *Chrysostome* and after him *Oecolampadius*, *Vatablus*, *&c.* But I preferre the former, as being sufficiently confirmed, and aggravating mens sinnes the more, which doubtlesse is the scope of the Holy Ghost here. *Before God*, this is added, because howsoever

Lyranus.

Verse 10.

Hugo de Sancto Victore.
Oecolampadius.

Musculus.
Lyranus.

Magist. Eccl. histor. cap. 31.

Vatablus.
Oecolampad.

Chrysostom.

ſoever men thought of no ſuch thing, yet God accounted of the earth, as made filthy by this meanes, thus *Luther* and *Muſculus* alſo. They thought *Noah* a fool for his ſtrict life, and this world for the pleaſures, which they had herein ſeemed to them moſt excellent, yea to be turned into a very Paradiſe, but before God it was, as a moſt ſtinking ſinke of ſin. *Vatablus* ſaith, that the long ſuffering of God is hereby ſet forth. *Toſtatus*, that they ſinned openly, as being paſt all ſhame in practiſing filthineſſe, ſome others, knowing that God beheld them. I reſt in the firſt, as moſt genuine. *And was filled with iniquity*, the word tranſlated iniquity, is, חמס ſignifying violence, and rapine, and oppreſſion, and ſo fitly expreſſeth their other ſins.

Luther. *Muſculus.* *Vatablus.* *Toſtatus.*

Verſe 14. *Make thee an Arke of Gopher-wood, roomes ſhalt thou make in the Arke, and pitch it within and without with pitch.* When the Lord provoked by the wickedneſſe of men had a purpoſe to deſtroy the world, he for the ſpeciall favour, which he bare to *Noah*, telleth him firſt thereof, ſaying, *An end is come of all fleſh*, *Verſ.* 13. that is, of all mankinde, and other things living upon earth, which ſhall be deſtroyed, thou and thy wife and children only being excepted, as is afterwards expreſſed, *Verſe* 17. 18. *I will deſtroy them with the earth*, thus *Vatablus* readeth it, becauſe the earth alſo vvas then ſpoiled, the trees, plants, & buildings thereupon being demoliſhed, and the earth all over ſludded with the waters, and thus the word את properly ſignifieth, but it is read by ſome alſo, *of the earth*, as if it vvere ſpoken by מן, and aceording to this the Lord afterwards explaineth himſelfe, *Verſe* 17.

Verſe 14. Verſe 13. *Vatablus.* *Oecolampadius.*

Now for the Arke here appointed to be made; It may firſt trouble the reader to think, hovv ſuch a ſtructure, as is here deſcribed, could be fit to go upright upon the vvaters: for it vvas not made, as a Ship, narrovv below, and then ſvvelling out vvith hallovved boards, and broad at the top, with Maſts, Sayles, and Cables, but broad at the bottom, joyned together to a great height, being all cloſe at the top, for vvhich cauſe it is not called a Ship, but an Arke, or great Cheſt, as it vvere, the faſhion of vvhich it did more reſemble. And thus it vvas neceſſary that it ſhould be made to contein the creatures, and to defend them from the vvaters that fell night and day fourty dayes together in ſo great abundance. Hovv could ſuch a building, as this vvithout a Pilot, or meanes to guide it, move ſafely upon the vvaters amidſt a thouſand dangers? I anſvver; God vvas the Pilot of this Veſſell, and he continually guided it by the hand of his providence, that it was neither turned over by the violence of the waves, nor ran againſt any rocke to ſhatter it: for when hee appointeth the making, and taketh the care of any thing, wee ought not to conſider, how it may bee ſafe, by humane reaſon, but refer all to the Divine providence, thus *Chryſoſtome*. And *Auguſtine* ſaith, being made of boards framed in a right line, no art of man could have guided it upright, but onely Gods providence, that it might not ſuffer ſhipwracke. He then made the waters calme, although the winde blew, and kept the Arke from all violent motion, providing, that it might onely move gently to and fro during all the time, till it ſtood firme upon the earth again. But what wood was this *Gopher*, whereof the Arke was made? It ſignifieth, as *Jerome* noteth *Bitumen*, ſlime or pitch, wherefore he tranſlateth it, *ex ligno bituminato*, of wood vvith pitch laid on, and *Ambroſe* ſaith, that wood onely is named here, but not what kinde of wood. The vulgar Latine rendereth it *ex lignis levigatis*. And certain it is, that no ſuch wood is any where again ſpoken of, but here onely, and therefore *Aben-Ezra* ſaith, it was ſome light wood fit to ſwim upon the waters, but uncertain, of what kind; wood it was then, of which the Arke was made, pitched within and without, as is after expreſſed, but for the kinde, whatſoever is ſaid, is but conjecturall, as that it was Boxe, according to ſome, Firre according to others, or Cypreſſe, or Cedar according to others. It was doubtles the moſt durable and impenetrable wood that was, the pitching of it alſo conducing much to the durance thereof, this being, as *Rabanus* ſaith, a moſt firme kinde of glue, the vertue whereof

Queſt. 1. *Chryſoſt. hom. 25 in Gen.* *Auguſt. lib. 15. de Civit. Dei, c. 27.*

Queſt. 2. *Hieron. in tradit. Hebr. in Gen.* *Ambroſ. lib. de Noah & Arca.* *Aben-Ezra.*

it is laid, can neither be eaten vvith vvormes, nor be diſſolved vvith the heat of the Sun, the blovvings of the vvind, or vvith the violence of the vvaters. And of ſo long continuance vvas *Noahs* Ark, that *Joſephus* ſaith, ſome parts of it remained, till his time; vvhich vvas above 2000 yeares. *Rabanus.* *Joſeph. Antiq. lib. 1. Queſt. 3.*

Roomes ſhalt thou make in the Ark, hovv great and hovv many theſe vvere, is not ſet dovvn; in the Hebrevv it is, *neſts ſhalt thou make*, by ſome tranſlated, little manſions, ſo that there vvere doubtleſſe very many to put the divers creatures into, and to lay in food for them.

The length of it ſhall be 300 *Cubits, the breadth* 50, *and the height* 30. How much the Cubit here ſpoken of is, becauſe divers Cubits are mentioned amongſt Writers, it is not agreed. For there is a common Cubit, and an holy Cubit, the common of a foot and halfe, which is the ſpace betwixt the Elbow and the end of the middle finger, the holy, an hand-breadth more, as the Hebrews commonly hold, and is expreſly taught, *Ezech.* 43.13. Some contend, that the ſacred Cubit is as much as a common Cubit, and 3 quarters more, becauſe the brazen Sea made by *Solomon*, being but 10 Cubits broad, 5 Cubits deep, and 30 Cubits the circumference, could conteine 3000 Bathes, which cannot be, unleſſe the Cubit be yielded to be ſo great, as hath been ſaid, as they prove by Mathematicall reaſons. But theſe reaſons are ſo farre fetcht, and tedious to ſet down, and the holy Scripture ſo plainly againſt this aſſertion, that I will ſpare this labour and leave that opinion to the Authors thereof. Now, beſides the two ſorts of Cubits already ſpoken of, there is another mentioned by *Origen* called a Geometricall Cubit; whereby he ſaith, that our Anceſtours held, that the Ark was meaſured, which is ſix times as great, as the common Cubit, and hereby he defendeth this Hiſtory, againſt the calumnies of *Apelles*, the Scholler of *Marcion* the Heretick, who derided it, as a feigned Fable, becauſe if *Noahs* Ark were but 300 Cubits long, and 30 Cubits high, and 50 wide, it could not poſſibly hold all the kinds of creatures, two or three Elephants alone being ſufficient to fill up the third part of it, and to this *Auguſtine* ſeemeth to ſubſcribe. *lib.* 15. *de Civit. cap. ult.* But *Calvin* and others, for ſo much as *Moſes* wrote all things plainly, as having to do with a rude and plaine people, deny, that by the Cubits here ſpoken of, he meant any ſuch: for ſo he ſhould have told them of things, that they being illiterate, could not conceive of. Moreover, the Geometricians ſpeak nothing in all their Writings of any ſuch Cubit; and Laſtly, there is no reaſon, but if the Cubit, whereby the Ark was meaſured, was of that extraordinary length, other things, that are afterwards ſpoken of by *Moſes*, and deſcribed by Cubit-meaſure, ſhould be underſtood proportionably in their dimenſions. But this is abſurd, as will appeare by inſtancing in one particular, *viz.* an Altar appointed to be made 3 Cubits high: for take this of Cubits, as they are commonly underſtood, and the height will be but reaſonable, to which a man might reach ſtanding upon the ground, *viz.* 4 foot and an halfe, but underſtand theſe Geometricall Cubits hereby, and it will be unreaſonable, *viz.* 27 foot high, to aſcend up to which they muſt neceſſarily have many ſtaires, and yet the Lord taketh expreſſe order, that his Altar be not aſcended to by ſtaires. The Cubits common and ſacred then only remaine, and of theſe, we have reaſon rather to underſtand the ſacred, then the other, whereof ſix made ſeven of the common, whereunto if we adde, that man was then of a greater ſtature by farre then now, and ſo every lineament of his body larger, we may eaſily conceive, that thoſe Cubits were much greater then ours, happily every one being as long, as one and an halfe of ours at this day, and ſo if the hand-breadth more, which is the ſixt part of a Cubit, according to *Ezechiels* direction before ſpoken of, be added, every ſix will make ſeven of theſe, that is, of ours ten and an half, and ſo 300 in length 525. 50 in breadth 78 and an halfe, and 30 in height 52 and an halfe, which is, if we reckon by the foot, 787 and an halfe long, 117 broad, and 78 high, if by the rod, 51 rods and 12 foot long, 7 rods and a foot and an half broad,

Verſe 15.

2 Chron. 4.

Origen hom. 2. in Gen. 6.

Calvin.

Exod. 27.

Exod. 20. 26.

broad, &c. Which is as much as an whole row of houſes ſtanding upon two Acres and a Rood of ground in the length extended 51 rods, which if it be conſidered with the breadth as much as the breadth of ſix houſes, and the height as of three, we may eaſily conceive it to have been of wonderfull great capacity, and able to hold the number ſpoken of of all ſorts of earthly creatures, and food for them. But yet I do not ſo go about to find out a reaſon, why this Ark could contein ſo much, as if at an ordinary time, ſuch numbers of creatures being congregated together by men upon their own heads, could be put into and preſerved an whole yeare together in the like Continent: for although I doubt not, but there was room enough to hold them all, yet the providence of God was wonderfull, whereby they were thus preſerved in ſuch pent up roomes, and fed all that vvhile vvith the little proviſion laid in for them, he that vvould have it thus done, vvas able to ſave all alive, thus put into the Ark, and therefore in vvhatſoever vve cannot find full ſatisfaction in humane reaſon, vve muſt look to him, vvho is Almighty, and ſo vve ſhall have no cauſe of further doubting.

Queſt. 4. But yet it may be further queſtioned, how *Noah* with his three Sons only could build ſo great an Ark? *Anſw.* A man is not only ſaid to build an houſe, when he doth it with his own hands, but when he imployeth others to build it, and ſo it is moſt probable, that *Noah* built the Ark, uſing many other work-men about it for wages, which he gave unto them. And they did aptly reſemble ſuch Preachers of the Word, as are of wicked lives, they build the Ark, wherein others are ſaved, but yet are deſtroyed themſelves.

Nota.

Verſe 16. *A window thou ſhalt make in the Arke, and in a Cubit thou ſhalt finiſh it above, &c.* Becauſe it was neceſſary, that there ſhould be ſome light in the Arke, a Window is here appointed to be made above in the higheſt part thereof one Cubit long, but how broad, it is not ſet down: ſome gueſſe at the ſixt part of a Cubit, but that would have been too narrow, wherefore ſeeing a Cubit only is ſpoken of, as the meaſure thereof, I think rather, that it was a Cubit ſquare. But we read afterwards of this Window, as ſhut all the time of the floud, but then vvhen it ceaſed, firſt opened, vvhereby it may ſeeme, and ſome have gathered hereupon, that this Windovv vvas not for light during the time of the floud, but then vvas continually ſhut and pitched as other parts of the Arke vvere, giving no light to thoſe vvithin, but at the ceſſation of the floud it ſerved to put out the fovvles at. But this is overthrovvne by the very vvord uſed, vvhich is צהר light, by *Symmachus* tranſlated therefore διαφανὲς tranſparent. And as for the keeping of it ſhut, it vvas doubtleſſe vvith ſome glaſſy ſubſtance, through vvhich the light might come, but not any vvater vvhich vvas taken dovvn vvhen the vvaters vvere abated, and the Raven vvas ſent out. Some think, that there vvere many lights or vvindovves, but that is contrary to the expreſſe text, ſome, as the Hebrevves, that it vvas no vvindovv, but ſome great Carbuncle, vvhich gave a light all over the roome vvhere it vvas, but this is confuted, becauſe it is aftervvards ſaid to have been opened. *And the door of the Ark in the ſide*, that is, as is moſt probable next to the ground, for the more commodious entring in of all the creatures, of vvhat height this vvas, is not deſcribed, but ſome think it to have been five Cubits. *With lower, ſecond and third ſtories ſhalt thou make it.* Thus the Hebrevv verily hath both theſe and the vvords going before; but the vulgar Latine, *Oſtium arcæ pones ex latere deorſum, cœnacula & triſtegia facies in ea*: the vvord lovver being by this referred to the door of the Ark, but the vvord *(third)* rendred *triſtegia*, by vvhich is meant, that theſe ſtories vvere three, maketh the ſenſe all one. The partition of the Arke then in generall vvas into three, one above another, and ſo each one vvas 10 Cubits high, 300 long, and 50 broad, and in the lovveſt it is ſuppoſed by ſome, that the terreſtrial creatures were placed, *viz.* Beaſts and creeping things, in the higheſt man and aereall creatures, that is, the fowles, in the middlemoſt the food, which ſerved for them all. The Septuagint followed by *Origen* and *Auguſtine* and others have

Gen. 8. 6. *Teſtatur.*

have it, as *Auguſtine* readeth the vvords, *bicamerata, & tricamerata facies eam*, that is, as the ſame *Auguſtine* expoundeth it, the lower room being all one, the ſecond was again divided into two, and the third into three, being thus made into ſix, in all. *Philo* the Jew, and *Joſephus* ſay, that there vvere four ſtories in the Arke. But theſe things are uncertain, as not being grounded upon the relation of *Moſes*. Yet happily there was one roome lower then any of theſe, at the baſis of the Arke, for the excrements of all the creatures to fall into, as *Origen* ſaith, which is not ſpoken of here, but underſtood, the three ſtories onely, which are properly higher roomes, being mentioned. And as for partitions in each roome, it is not to be doubted, but there were divers, whereof it was alſo ſpoken before.

Auguſt. in Gen. quæſt. 6. Philo lib. de vita Moſis Ioſ. Antiqu. l. 1.

For thou ſhalt make roomes, or neſts in the Arke, ſaith the Lord, ſpeaking by a word, intimating many little roomes. Verſe 14.

Touching the reſidue of this Chapter, wherein *Noah* is animated to this work of the Ark, the Lord telling him of the floud, which he purpoſed to bring upon all the World, to deſtroy every living thing upon the earth, in which was the breath of life, but for himſelfe and his family, and ſome of all ſorts of the creatures, which might be for their uſe, and to repleniſh the World againe, that he would certainly by the means of the Ark preſerve them alive; whereunto *Noah* gave ſuch heed, that he did in all things as the Lord commanded, this I ſay, is all ſo plaine and eaſie to be underſtood, that I ſhall not need to ſpend time in the explanation thereof. Only whereas two of every kind are here ſpoken of, this number for the cleane creatures is inlarged in the next Chapter, ſeven being appointed to be brought into the Ark, and two of the uncleane. And it is moſt remarkable, that *Noah* ſhould thus readily obey the Lord in this thing, which when he ſhould goe about, he might juſtly feare the ſcoffes and mocks of the wicked World, and not only ſo, but violence to be offered to him, they being ſo barbarous and bloudy, as they were. For what could he expect, that they ſhould ſay unto him, when he ſhould threaten them with a floud, and goe about to make an Ark to ſave himſelfe and his, but we will now kill thee and thine, who imagineſt that thou ſhalt be ſaved alive alone, when all we periſh, and then we ſhall ſee, what will become of this thy preparation and threatning, as ſometime *Joſephs* Brethren ſaid of him; *Loe, here cometh this Dreamer, let us kill him now, and ſee then what ſhall become of his dreames?* And it is not to be doubted, but that by a ſingular providence of God they vvere held all that time from doing him miſchiefe.

Verſe 17,18, 19,20,21,22.

Note.

Now beſides the literall ſenſe hitherto given of the Arke, and the making thereof, there is herein a great myſtery, at vvhich Saint *Peter* pointeth, making the Arke a figure of the Church. For hereupon both *Auguſtine* and *Origen*, and *Ambroſe* and other ancients have held, that whilſt we conſider the Hiſtory of the making of the Arke, we do it too ſlightly, unleſſe vve pierce into the myſtery alſo. Yet a man, I grant, upon this ground may exceed by making the Arke figurative too many vvaies, as by dravving it into a figure of mans body, vvhich is as 300 in length, to 50 in breadth, that is, ſix times as long as broad, and as 300 in length, to 30 in height, that is, ten times as long as high, if the height be counted of a man lying upon his back, from back to belly: for this, although it be *Auguſtines* and *Ambroſes*, vvho proſecute this figure at large in the roomes, the ſtories, the doore, the windovv, &c. is both far fetcht and without edification to the hearer. Again, a man may exceed, by drawing it to be a figure of the ſoul, as *Hugo de Sancto Victore* doth and *Origen*, making the dimenſions of height, breadth and length, Hope, which is lifted up to heaven, Charity, which is extended to the South by loving friends, and to the North by loving enemies, and Faith believing all things which God hath done or will do from the beginning of the world to the end of the ſame, and the firme wood, whereof it was made, the Writings of the Prophets and Apoſtles, *Noah* in the Arke, the intellectuall faculty and his ſonnes, right counſells and juſt

1 Pet 3.19.

Hugo de Sancto Victor. Allegor. in Gen.

desires coming here-from, the earthly creatures, works about earthly things, the fowles of the heaven, cogitations heavenly, &c. But leaving these, as witty speculations, rather then profitable mysticall expositions, the mystery, or allegory, which we may certainly resolve upon, is, that by the Arke is set forth the Church. *Noah* signifying rest, figureth out Christ, who giveth rest unto our soules, and as *Noah* buildeth the Arke, so Christ beginneth, and setteth Prophets, Apostles, Doctours and Pastours to perfect the building of his body, which is the Church: Again, as the Arke is made of most durable wood, so the Church endureth most constantly all adversities. 3 As Pitch was used about the Arke to joyne and to glue the parts of it together, so by most ardent love the members of the Church are joyned together at all times. 4 As the Arke was pitched within and without, so the faithfull have not onely good workes externally, but purity and holinesse within. 5 As the Arke was more long then broad, and more broad then high, so the company of the faithfull, or that professe the faith of Christ, are of a farre greater extent in their faith, which is longitude, then in their love and charity, which is latitude, and yet in their love of greater extent, then in their heavenly contemplation, which is altitude, becaus even amongst the good & charitable, there are but few yet, that wholly abdicate the world, delighting in nothing, but heavenly meditations. 6 As the Arke was distinguished by stories and by divers roomes, some higher and some lower, greater and lesser, so in the Church there is great difference betwixt men, some being the common sort, & some lifted up to higher dignity, some rich and great, & some poor and little. 7 As there was in the Ark but one door, and one window, so the only door of the Church is Christ, and he and his Truth is the onely Light of us all. 8 As all sorts of creatures came into the Arke, both clean and unclean, so all sorts, both good and bad are in the Church. 9 As the clean creatures come in by sevens, so the godly are united together in greater numbers, whereas amongst the wicked love is amongst fewer onely, and onely by reason of intim acquaintance, or the tye of bands of consanguinity or affinity, and the manifold graces of the Spirit knitting their hearts thus together in love, is also intimated hereby. 10 As in the Arke food was laid up for all sorts of creatures, so in the Church, there is variety of food for the soul by the Word and Sacraments. Lastly, as all in the Arke were saved alive, although they were continually tossed about upon the waters, but out of the Arke all perished: so out of the Church there is no salvation, they are daily added unto the Church, that shall be saved, but in this world, they are (as it were) in a sea of troubles and miseries, never resting, till they come to the mountain of God, as the Arke rested not, till upon the mountains of *Ararat*. And all this have I gathered out of *Augustine*, *Origen*, *Gregory*, *Ambrose*, and *Rupertus*.

Ephes. 4. 12.

Acts 2. 47. *August. contra Faustum c.* 14. *Gregor. hom.* 22 *in Ezech.* *Ambrose.* *Origen. hom.* 2. *in Gen.* 6. *Rupert. lib.* 4. *in Gen.*

CHAP. VII.

Verse 2. *OF every clean beast thou shalt take to thee by sevens, the male and his female, and of*

Verse 2, 3. *beasts, that are not clean by two, the male and his female,* 3. *The fowles also of the aire by sevens, &c.*

The Arke being now ready, seven dayes before the floud, as is expressed, *Verse* 4. *Noah* is commanded to enter with his wife and sonnes and their wives, *verse* 1. and to take in to him of other creatures a certain number, as is here set forth. But the number spoken of before, *Ch.* 6. 19. doth not agree, becaus theretwo are mentioned of every kind, but here sevens of the clean beasts. This may easily be resolved thus, the Lord there only giveth order in generall, making no distinction betwixt the clean and unclean, but now coming to a more particular direction, he increaseth the number of clean beasts and fowls, as which should be of more use, appointing them to come in by sevens, but yet holding to his first of bringing them in by couples, male & femal, that in no kind

kinde any might be alone, but for one couple of the unclean, he would have ſeven couples of the clean come in. Or happily *Moſes* having omitted there to ſet down this diſtinction, now ſetteth it dovvn and the ſeverall numbers of both ſorts accordingly. But whereas I expound the ſevens of ſeven couples, it is to be underſtood, that in the Hebrew the words are *ſeven and ſeven*, and *two and two*. Now I confeſſe, that *Auguſtine, Ambroſe, Chryſoſtome, Theodoret, Eucherius* and many more, both old and new Writers will have but ſeven of a kinde meant in all, three couples to breed, and one, a male for ſacrifice, as if it had been ſaid, ſeven of one kinde of clean beaſts after another, as of the unclean, two after two: But this is contrary to the whole courſe of the Hiſtory, wherein ſtill the male is ſpoken of together with the female, as if the Lord would not have any to come in alone, ſo that it is but a meer conjecture, that of every clean kind there was one od beaſt a male alone brought in beſides the couples. And whereas it is ſaid, that this vvas for ſacrifice, one of a kinde was not ſufficient for this purpoſe, or elſe it muſt be thought, that *Noah* ſacrificed very ſparingly at the firſt, and neglected ſome times of ſacrificing, whereas he being ſet as a paterne to all others, it is rather to be thought, that God would furniſh him ſo, as that he ſhould have no want, vvhen he was once come forth of the Arke againe, but be ſufficiently ſupplied for ſacrificing, eſpecially it being as eaſie with the Lord to preſerve many beaſts, as fevv, wherefore there are ſome others, as *Juſtine Martyr, Origen, Andreas, Carthuſian.* and *Oleaſter*, who expound ſeven and ſeven of ſeven couples, whereof ſome ſhould ſerve to breed of, and ſome for ſacrifice, and for man to feed upon, it being immediately after the floud allowed to man to eat the fleſh of beaſts, which how he ſhould begin to do ſo ſoone, unleſſe there were many of them, I cannot ſee. There were then preſerved of the uncleane, two of each kind, and of the cleane 14. that there might be ſome of the leaſt uſefull for the glory of the Creatour, and of thoſe that annoy man for his caſtigation, none yet being only hurtfull, but ſome way profitable unto man, and of the moſt uſefull, many to oblige man to the greater thankfulneſs to God for having this ſingular care of him, for more of the profitable beaſts, and fewer of the unprofitable are preſerved: ſo *Ferus*. But if there were ſo many of the cleane and of fowles and two of all kinds; a queſtion may be made, to what a number they might all amount, and how the Ark could hold them? *Anſw.* Touching the Fowles, although he ſpeaketh only of ſevens, yet it is not to be thought, that of all kinds indifferently ſo many were to come in, but of the cleane only, the mentioning of the couples of the uncleane being for brevities ſake omitted, as neceſſarily underſtood, by the expreſſion touching the beaſts made before. And for the Arks being ſufficient to conteine them in the higheſt ſtory, where man lived, conſidering that they filled not much roome, becauſe their bodies were little, no man needeth to queſtion. For the beaſts and creeping things ſuppoſed to have been put in the loweſt ſtory, they who have with all diligence written of their number ſpeak of 131. whereof there are 34 of greater bodies which live upon Graſſe, and Plants, and ſuch like things; 1 the Elephant, 2 the Vnicorne, 3 the Rhinoceros, 4 the Monoceros, 5 Bubalus, 6 Bos, 7 Cervus, 8 Aſinus, 9 Onager, 10 Vrſus, 12 Aper, 13 Hippopotamus, 14 Pegaſus, 15 Bos Indicus, 16 Camelus Arabicus, 17 Camelus Bactrianus, 18 Dromedarius, 19 Camelopardalis, 20 Vrus, 21 Equus ferus, 22 Aſinus ferus, 23 Biſons, 24 Bonaſus, 25 Onyx, 26 Tarandus, 27 Struthiocamelus, 28 Tragelaphus, 29 Hyppelaphus, 30 Hyppardium, 31 Aſinus Vnicornis, 32 Muſio, 33 Magnus, 34 Corgobado in nova Hiſpania. Of leſſer bodies, 37. 1 Herinacius, 2 Hiſtrix, 3. 4 Cuniculus ferus & domeſticus, 5 Melis, 6 Glis 7 Scinlus, 8 Machlis, 9 Alce, 10. 11. 12. 13. 14. Ovium genera, 15 Mus, 16 Lepſus, 17 Lepus candidus, 18 Daſypus another kind of Hare, 19 Simia, 20 Cœbus, 21, Cynocephalus, 22 Cercopithecus, 23 Alopecopithecon, 24 Chiurca, 25 Tato, 26 Capra domeſtica, 27 Capra fera, 28 Rupicarpa

Muſculus.

Aug. lib 15. de civit. Dei c. 27. Ambroſ. de Noah & Arca. Chryſ. Theod. Veſe 16.

Juſtin. Martyr. quæſt. 43. orthodox. Origen. hom. 2. in Gen. 6. Andreas, &c. Gen. 9.

Note.

Queſt The number of the creatures preſerved.

Beaſts of great bodies.

Beaſts of leſſe bodies.

picarpa, 29 Ibex, 30 Oryx, 31 Dama, 32 Pigargus, 33 Strepſiceros 34 *Animal Varium ſine nomine à Cardano deſcriptum* 35 Marmota, 36 *Animal in Japonia cani ſimile*, 37 Aiotocheli.

Beaſts that eat fleſh.

Of Beaſts that eat fleſh 35. 1 Leo 2 Pardus 3 Draco 4 Panthera 5 Tygris 6 Lupus 7 Lupus Canarius 8 Lupus Cervarius 9 Lynx 10 Sphinx 11 Hyena 12 Lycaon 13 Vulpes 14 Muſtela 15 Felis 16 Canis 17 Vitulus Marinus 18 Crocodilus 19 Leocrocuta 20 Eale 21 Serpens Baa 22 Mantichora 23 Taurus Cornimobilis 24 Chaus 25 Cephus 26 Crocuta 27 Axis 28 Viverra 29 Icneumon 30 Roſomacha 31 Latax 32 Tibris 33 Satherium 34 Satyrium 35 Lutra. Of creeping things 25. 1 Anguis 2 Aſpis 3 Vipera 4 Baſiliſcus 5 Lacertus viridis 6 Lacertus minutior 7 Stellio 8 Tarantula 9 Cameleon 10 Salamandra 11 Scytale 12 Ceraſtes 13 Amphisbæna 14 Jaculi 15 Dypſas 16 Hypnale 17 Hemorrhois 18 Præſter 19 Seps 20 Ammodites 21 Cenchris 22 Elephantia 23 Cherſidras 24 Chamedracon 25 Hydra. Now for theſe creeping things, they being all uncleane came in but in 25 couples, 50 in the whole number, and for the moſt part being ſmall of body might be conteined in a roome of 6 Cubits broad and fifty long, which was but the fiftieth part of the Ark. Touching the beaſts, that eat fleſh, they being alſo all, as I take it, uncleane, were but 70, neither were they one with another ſo great as an Heifer of two years old, but becauſe they could not well be kept together, allow a roome of 4 Cubits ſquare to every couple, 35 roomes in all, and only two fifty parts more of the Ark will be taken up. Then come we to the 37 kinds of thoſe that eat Graſſe of leſſer bodies, and we ſhall ſcarce find any cleane, but the two ſorts of Goats, and the 4 ſorts of Sheep, which being taken out of the number, there remaine 31 couples, unto which if we allow a roome of 6 Cubits broad, and fifty long, it will be enough and ſo a fourth part of the Ark being divided in the lower roome into fifty is ſupplyed. Touching the Goats and Sheep, there being of each kind 14, were 74, unto which; becauſe they are greater, then moſt of the other, allow twice ſo much roome, that is, two fifty parts, and ſo ſix of fifty are ſupplied. Laſtly, for the beaſts of great bodies, there are but three kinds cleane, as I conceive, the two ſorts of Oxen, and the Bubalus of each of which, if ſeven couples were taken in, they were 42, and ſo to be conteined in two fiftieth parts more. Then of the 31 remaining, allow for a couple of Elephants alone, 2 fiftieth parts, and yet there will remaine 4 parts of fifty ſtill for the other 30 kinds. Now although divers of them be of great bodies, yet none of them is any way comparable to an Elephant, but two couples might well be in halfe the roome of the Elephants one with another, and ſo only 15 parts more will be ſupplyed, and thus halfe of this vaſt roome will ſtill remaine, ſo that if there were other kinds, which we know not, and many more of theſe were cleane, yet there was room ſufficient to conteine them all, and for Racks, and Mangers, and other receptacles, to put their meat into, and to paſſe and repaſſe amongſt them for ſuch, as tended them. All which I have ſet down to ſtop the mouths of ſuch, as impugne this Hiſtory, as if it could not be true, but fabulous; becauſe they cannot conceive, how ſo many creatures could be conteined in this Ark, and fed an whole yeare together. But now ſeeing ſome reaſon hereof, let all men reſt reſolved touching the truth of that, which is here related, but for the beaſts that were cleane, they are but 10. *Deut.* 14. 4, 5. and ſo the *Rabbies* ſay, there were but 10 ſorts in all the World. And ſo I come to another quære, how *Noah* could gather all theſe creatures together, ſome of them being wild, and ſome fierce and ſavage, and many living in places farre remote in divers parts of the World? *Anſw.* The Lord, vvho commanded him to take them into the Ark vvith him, as he is all-ſufficient, ſo doubtleſſe he by his all-commanding povver brought them all together to *Noah* vvithout his ſeeking for the time appeaſing the fierceneſſe of the nature of thoſe, that vvere ſavage, and vvorking ſo, that they voluntarily ſubmitted themſelves to his ordering, and this is plainly intimated

Creeping things.

Levit. 11.

Queſt. The creatures come to *Noah*.

timated, *v.* 7, 8, 9. in that *Noah* is ſaid firſt to have gone in, and then that the creatures vvent in unto him. Some yet have thought, that vvhen the floud began, they being forced hereby gathered about the Ark, and ſo vvere by *Noah* taken in, but becauſe this going in is expreſly ſpoken of, as done 7 dayes before the beginning of the floud, that opinion cannot ſtand.

Queſt. Creatures unclean how.

But one queſtion ſtill remaineth here, how any of the creatures came to be uncleane, ſeeing they were all at the firſt made very good? and the law of diſtinguiſhing betwixt them was not yet given, but long after, *Levit.* 11. To this it may be anſwered, that although no ſuch Law hath been hitherto expreſſed, yet as that of ſacrificing and offering both beaſts, and the fruits of the earth unto God, concerning which there hath neither hitherto been any expreſſe Law, was revealed to *Adam* by God, ſo certainly this of diſtinguiſhing betwixt the creatures was taught him by God, and by a long continued cuſtome was now ſo eſtabliſhed, that *Noah* knew readily, vvhen the Lord directed him about the taking in of beaſts clean and unclean, vvhich vvere of the one ſort, and vvhich of the other; upon this *Chryſoſtome* toucheth, but vvithall he ſaith, that *Noah* knevv by the inſtinct of nature, vvhich creatures vvere more ſvveet and vvholſome for food, and vvhich leſſe, and that hereupon he might decline the one and chooſe the other for ſacrifice, vvhich being done divers yeares, ſome uncleanneſſe vvas conceived to be in thoſe, that vvere refuſed by cuſtome, and ſo this diſtinction vvas firſt brought in. So that in themſelves none vvere ſimply uncleane, but comparatively not ſo good, as others for meat, and therefore they did not uſe to offer them up in ſacrifice. For as touching the eating of any of them, they had not hitherto been allovved, but immediately after the floud all are indifferently allovved to be eaten of; till that Lavv of reſtraint from the uncleane, *Levit.* 11. Some reſolve this queſtion otherwiſe, ſaying that *Moſes* calleth them clean and unclean; becauſe they were in his time ſo called, by anticipation, and that the Lord named the creatures to *Noah*, which he ſhould take in by ſevens, and for the reſt, appointed them to come in by couples, but *Moſes* knowing the firſt ſort to be all of the cleane, ſetteth them forth by this name, and the reſt he calleth uncleane. But the other doth better agree, becauſe the Lord is brought in, ſpeaking of the clean and unclean to *Noah*, whoſe ſpeech doubtleſſe is *verbatim* ſet down by *Moſes*. If any further doubt ariſeth touching thoſe creatures, which live ſometime in the water, and ſometime upon the Land, whether they were not brought into the Ark alſo? Howſoever it be the conjecture of ſome, that they had rooms made for them on the outſide of the Ark, yet there being no ground for this, but contrary to it; becauſe all preſerved by the Ark are ſaid to have come into the Ark, and then to have been ſhut in, I anſwer, that ſuch, as come to Land ſometimes only for delight, were left out, as being able to live in the Waters, but others, which come for neceſſity, were taken in, and had water in the Ark to go into.

Chryſoſt. Hom 24. *in Gen.*

Gen 9 3.

Theod. quæſt. 1. *in Gen.*
Beda Hexameron.

Laſtly, a queſtion may be moved about the Phœnix, of which kind Writers ſay, that there was never but one, where this fowle was, when the floud prevailed? for into the Ark no fowles were taken, but by ſevens. Many have ſuſpected that, which is reported of the Phœnix, to be but fabulous, as *Pliny*, who ſpeaking of it ſaith, that he cannot tell whether it be fabulous, which is ſaid of that moſt noble bird of *Arabia* called the Phœnix, of the greatneſſe of an Eagle, yellow like Gold about the neck, and of a purple colour, all over the body, only in the Taile, ſome ſky-coloured feathers being intermingled, the head and face being adorned with a plume-like creſt, ſo likewiſe *Tacitus* and *Pomponius Mæla*. It is ſaid to live by ſome 500, by ſome 600 yeares, and then to burne it ſelfe with certain ſweet twigs gathered together to aſhes, after which a Worm is again ingendred out of thoſe aſhes, which again becometh another Phœnix. Certain it is, that it hath been ſo ſeldome ſeen, that hence the ſuſpicion hath ariſen, yet *Cardanus* telleth of a bird in *India* called *Serenda*, which doth thus, and *Scaliger* ſpeaketh

The Phœnix.

Plin. lib. 10. *c.* 2.

Cardan. lib. 10. *de ſubtil.*
Scalig. Exerc. 223.

eth of the ſame. And it is well known, that there are in ſome parts of *Ireland* certaine fowles about the greatneſſe of a Wild-gooſe, called *Barnacles*, which are bred of Corruption, being firſt wormes in rotten holes of wood, and then growing to a perfect proportion of fowles, ſo falling away and flying, and if ſo, then there may be ſuch a Phœnix, as a figure of the reſurrection of the body, and in this time of the floud, howſoever it was ſuffered to periſh, we may well believe the reſtitution of it againe in ſome ſuch like manner by Gods ſingular providence, becauſe ſuch fowles and other creatures only were taken into the Ark, as were preſerved in their *ſpecies* by ordinary Generation. For the being of this fowle, Saint *Ambroſe* was ſo confident, that he ſaith, it was ignorant of carnall copulation and of the ſnares of luſt, and doth riſe out of the own fire againe, &c.

Ambroſ. Pſ.118 Phœnix coitus corpореos ignorat, libidinis illecebras neſcit, & de ſuo rogo ſurgit, avis ſibi ſuperſtes, ipſa ſui hæres corporis, & cineris ſui fœtus.

Verſe. 4

Seven dayes hence I will cauſe it to raine upon the earth, 40 dayes and 40 nights, &c.

There is ſome difference here amongſt Expoſitours, why *Noah* with the creatures muſt enter into the Ark ſeven dayes, before any raine began. The Hebrews ſay, that *Noah* ſpent theſe ſeven dayes in mourning for his Grandfather *Methuſhalem*, who was to periſh by the floud: but it hath been ſhewed before, that he dyed that yeare the firſt moneth, whereas the floud began not, till the ſecond moneth the 17 day, and therefore that conjecture is moſt vain. Saint *Ambroſe* ſaith, that as there were ſeven dayes ſpent in making the World, and reſting from this work, ſo the Lord having given a long time to the World to repent already, added theſe ſeven dayes more, after that in the ſight of all men *Noah* was gone into the Ark, before that he would deſtroy it, that yet if it were poſſible, they might be moved to repentance, by remembring him, that in ſeven dayes he made all things, and therefore, that he could as eaſily deſtroy all again, and by having a fear and trembling ſtricken into them, when they ſhould ſee this man of God gone in to ſhelter againſt this time of the Floud. *Muſculus* ſaith, that the certaine day is ſet for *Noahs* more aſſurance, and ſome that in this time every thing might be orderly placed in the Ark. But we ſhall not need to labour much about a reaſon of this time given, if we do but conſider, that ſo many ſorts of creatures being to enter, and to be put into the manſions prepared for them, all this could not well be done, but ſundry dayes muſt needs be allowed therefore: yet I miſlike not the reaſon either of *Muſculus* or *Ambroſe*, becauſe of the ſame action there may be divers ends.

Hebræi.

Ambroſ. lib. de Noa & Arca, cap. 13.

Muſculus.

Verſe 6.
Verſe 11.

When Noah *was ſix hundred yeers old, there was a floud upon the earth, &c. and again, verſe 11. In the ſix hundred yeere of* Noahs *life, the ſecond moneth, the ſeventeenth day of the moneth, all the fountains of the deep were broken up, and the windowes of heaven were opened.* A queſtion is here made, how this yeere of *Noahs* life is to be underſtood, whether current or compleate, and what time of the yeer this ſecond moneth was? Some think, that the yeer compleat is to be underſtood, and that by the ſecond moneth the ſecond moneth of his yeer 601 is to be underſtood, but a vveak reaſon is yelded hereof, *viz.* becauſe otherwiſe he being 600 yeers old, when he was firſt warned of the floud, & this falling out in the beginning of his 600 yeer, he ſhould not have had full two moneths warning thereof in all: for although by his 600 yeer we underſtand that year current, yet it is farre from our meaning to underſtand hereby the beginning of that hundreth, but the beginning of the laſt year of that 100 only, ſo that the Jeſuits reaſoning here againſt upon this ground is almoſt vain. By the 600 year of *Noahs* life then is meant the yeare current, which is alſo proved, becauſe the floud being paſt, which continued one whole year; *Noah* is ſaid to have been but 601 yeares old, whereas if by the 600 year, the year compleat had been meant, he muſt needs have been 602. Thus alſo *Lyranus*, *Toſtatus*, *Marloratus*, *&c.*

Pererius.

Gen. 8. 13.
Lyranus.
Marlorat.

For the ſecond moneth of the yeare, it was doubtleſſe the ſecond moneth not of that yeare of *Noahs* life, but of the yeare according to the common account

account, ſo *Vatablus*, and almoſt all Expoſitours; becauſe although a reſpect be ſtill had to *Noahs* age, that we might know, how long a time before warning was given of the floud, how long it laſted, and how long he lived before and after, yet in the holy Scriptures the moneths are no where called the ſecond, ſeventh or tenth, or firſt moneth, as here with reference to any mans age, but to the yeare of the World, or elſe we ſhould be uncertaine, at what time of the yeare any thing was done, whereas by this meanes it is manifeſt; yet ſome ſtand for the moneth of *Noahs* age, but I will not contend further about this. But amongſt thoſe, that agree about the moneth of the yeare meant, in this place, there is notwithſtanding a difference; becauſe ſome begin the yeare in the Spring, and ſome in Autumne. To which latter opinion, I do rather incline, and the reaſon ſee before, *Gen.* 1. *v.* 11. And ſo the beginning of the floud muſt needs be in *October*, which is alſo naturally a rainy time, and ſo the moneths following all the Winter time, and then *Noah* might be beſt furniſhed, alſo with all kind of proviſion, and the puniſhment was made the greater to thoſe that periſhed, when they had laboured in gathering in all their Harveſt and fruits, at once to have all drowned and themſelves together. I know, that *Ambroſe* and *Rupertus*, who are for the Spring, argue likewiſe thereupon, as the fitteſt time for the floud to come, when they looked for a pleaſant time and leaſt feared waters, it being alſo hereby proved to be moſt ſupernaturall. But I reſt in the former.

Vatablus.

Cajetan.
Pererius.

Ambroſe.
Rupertus.

But touching the means of this great floud; *The Fountain of the deep broken up, and the windows of Heaven opened*, it may be inquired, what theſe are? *Anſw.* Some by the fountains of the deep underſtand the Sea, which they think now over-flowed the Earth, and might well do ſo, forſomuch as it is higher then the Land: but both this hath been already confuted of the Seas being higher, *Ch.* 1. 9. and the Phraſe here uſed, *the Fountains of the deep were broken up, and not overflowed*, make plainly againſt it. Others therefore have thought, that there is a place about the center of the Earth called *Tartarus*, wherein an huge quantity of water is conteined, from whence the ſprings do ariſe in divers places, the water coming from thence unto them by certaine veines of the earth, but now the paſſages were made much wider and ſo the waters did flow forth from hence in farre greater abundance. Now that there is ſuch a *Tartarus* is but a conjecture, and it is more probable, that by certain veines & pores in the earth, the waters of the Sea do uſually iſſue and paſſe to ſome places, from whence they ſpring out againe, which places are called Springs or Fountains, and whereas ordinarily theſe veines were narrow and ſtreight, no great quantity of water paſſing through them at once, at this time they were made far wider, and ſo the water came guſhing out moſt abundantly. For the word תהום in Latine *Abyſſus*, uſed here to ſignifie the deep, is water of that depth, that the bottome cannot be ſounded, and this is the Sea, the originall of moſt Fountaines. Some Fountaines indeed are ingendred of vapours in the ground reſolved into water, but the greateſt part by farre do without doubt come from the Sea. And whereas in Philoſophy this may be argued againſt; becauſe the waters of the Sea lying low cannot ſend forth any higher then themſelves, forſomuch as water is heavy, and heavy things do naturally deſcend and not aſcend upward, this is eaſily anſwered, in that what was now done, was not naturall but miraculous, the Almighty power of the Lord working extraordinarily in this floud. Touching the Windows of Heaven ſaid alſo to be opened, although moſt do underſtand the clouds, hereby made to let raine fall in greater abundance then ever, as if it had come out of windowes, yet according to my ground, before laid in ſpeaking of the waters above the firmament, *Gen.* 1. 6. the flowing down of thoſe waters happily placed there at the firſt for this purpoſe, muſt needs rather be underſtood. For now all things are almoſt turned into the firſt *Chaos*, when the waters covered all. So that we may ſee, in what danger we live continually between waters above and waters beneath,

Queſt.

Note.

which God can bring forth at his pleaſure, to drown and to deſtroy us all, that we may alwayes ſtand in awe and fear to ſin, and to provoke him to wrath againſt us.

Verſe 12. *Chryſoſt. hom. 25. in Gen.* *And it rained upon the Earth* 40 *dayes and* 40 *nights.* God would, as *Chryſoſtome* noteth, have drowned all in a moment, but herein his long-ſuffering is ſtill further declared that one day he bringeth the floud to that paſſe, that ſome are drowned, others ſurviving, and the next day more, &c. that yet ſome of them, if it were poſſible, might be moved with repentance. And *Calvin* ſaith, that by this means it might both take the deeper impreſſion in *Noahs* mind, and alſo the wicked World might the better perceive the errour of their incredulity, of which, if they had been drowned upon the ſuddaine, they through the preſent aſtoniſhment could not have beene ſo ſenſible. Touching *Noahs* knowledge of this number of dayes, and the matter, from whence ſuch abundance of water came, about which ſome move a queſtion, it is eaſily reſolved, that by the intercourſe of the light and darkneſſe he might well obſerve the paſſing away of the time, and God who at the firſt removed the water covering all things, and not annihilating it, could eaſily cover all with water again, bringing the ſame water from all parts for deſtruction, which he had ſometime diverſly diſpoſed of for the greater benefit of the Univerſe. For the words uſed 40 *dayes and* 40 *nights*, there is in them an *Emphaſis*, for the wonderfulneſſe of the thing, as in ſpeaking of the *Faſt* of *Moſes* and of *Elijah*, 40 full dayes being meant, conſiſting of 24 houres a day, and not artificiall dayes, which are but 12. There are ſome, that reaſoning Philoſophically about the floud have held, that it came of naturall cauſes only, as *Seneca*, who held, that there was a fatall time at the concourſe of certaine watery ſtarres, when the World muſt needs be drowned, and that this happened ſometime before this, and ſhall happen againe. And *Beroſus* ſaith, that the cauſe of the floud was the concourſe of all the ſtarres, which have divers courſes, in Capricorne, being ſo ſet, as that it may paſſe through their Orbes by a right line, and that when they ſhall in like manner meet in Cancer, the World ſhall be burned. But theſe men being led only by the light of naturall reaſon did certainly erre herein, becauſe not by any fatall neceſſity, but by the will of God, both the World was drowned and ſhall be burnt with fire for ſinne, and as for any more ſuch flouds, it is plainly contrary to Gods covenant with *Noah*, *Gen.* 9.

Seneca lib. 3. quæſt. Nat. c. 27

Beroſus.

Verſe 13. Verſe 16. *Lyranus.* *That ſame day entered* Noah, *&c. into the Ark, and the Lord ſhut him in.* The words tranſlated, *in that ſame day*, are in the Hebrew, *in articulo illius diei*, upon which divers have ſcanned diverſly, ſome, that hereby is meant the cleare light of the day, wherein and not in the darke, as it were, by ſtealth men ſeeing *Noah* to enter the Arke, they might conceive it to be by Gods direction, and ſo feare to do him hurt, as going under Gods protection: ſome, the ſtrength of the day, ſuch as is at noon-tide; becauſe the word tranſlated, *in ipſo Articulo*, is עצם ſignifying to ſtrengthen: others that little part of the day, whereby the day is diſtinguiſhed from the night, that is, the dawning early that day. *Pagninus* cutteth off all this controverſie by turning it, as here I have read it, *in that very day*, ſo that the day is ſpoken of, as an Article or point of time, wherein he entered, and not a part of that day pointed at. But a greater queſtion yet remaineth, what day this was, becauſe in the verſe immediately going before the 17 day of the ſecond moneth is ſpoken of, but before that it is expreſly noted, that *Noah* went into the Arke ſeven dayes before the floud, which began the 17 day. Some hold, that the very day, when the floud began, was the day of *Noahs* entrance, and ſo the order taken ſeven dayes before is to be underſtood only of a preparing to enter. But others better, that by the preterperfect the preterpluperfect tenſe here is to be underſtood, *the ſelf-ſame day* Noah *had entered*, that is, was in the Arke, and all ſorts of creatures with him, having begun his entrance ſeven dayes before, but now it being fully perfected. For the Lords ſhutting him in, hereby is meant,

Oleaſter. R. *Abraham.* *Aven Ezra.*

Chryſoſt. hom. 25. *Vatablus.* *Ambroſ. de Noah & Arca.*

ſaith

ſaith *Chryſoſtome*, that he was ſafe there, God providing, that as other parts of the Ark, ſo the doore, after *Noahs* going in might be made cloſe, and defenſible againſt the water alſo, uſing herein the miniſtery of his angels, or by his All-commanding Word doing this for *Noah*, which he could not do for himſelf; becauſe the doore was to ſhut inward, and the cranies were then to be ſtopped, when all things were entered. Now for the repeating of the ſame thing again, *v.* 13, 14, 15, 16. touching the coming in of all things into the Ark, it being ſpoken of before ſo fully, *verſe* 7, 8, 9. this is not ſuperfluous, but that it might be the more conſidered to admire Gods providence in bringing together all ſorts of creatures at the very day appointed, and ſo ſeaſonably, that they might all be out of the danger of the floud. *Chryſoſt. hom. 25. in Gen.*

Now the waters having flowed thus continually 40 dayes together, were at length ſo increaſed, that they covered the higheſt mountains.

All the high mountaines under the Whole Heaven were covered. 20. *Fifteen Cubits upward the waters prevailed.* Some mountaines are reported to be of ſuch an exceeding great height, that they are thought to be above the middle Region of the aire, where the Raine is ordinarily ingendred, as the Mount *Olympus*, *Caſius*, and *Athos*, *&c*, and *Bodin* ſaith, that he hath been upon the top of an high Hill in *France*, where he ſaw the Clouds moving under him, and where no raine fell, but it was moſt faire during the time of his abode there, but having deſcended he ſaw, that ſome ſtore of raine had falne below. Some, who think, that all the raine, which fell now to make this floud, came out of the middle Region, are forced, conſidering this, to ſay that by Heaven, all the mountaines under which were covered, not the Starry, but the Aerean Heaven was meant, and ſo ſome of thoſe high mountaines, which exceeded the middle Region, were not covered, but in that ſudden riſe of the waters none could get to them to be ſaved there: others, that it is falſe which is reported of mountaines ſo exceſſively high. But if we hold us to that, which was ſaid before touching the waters coming down from above the Starry Sky, we ſhal neither need to denie the truth of that, which is reported touching thoſe high mountains, nor be forced to flee to that ſhift of underſtanding by heaven the middle Region of the Aire, without, yea contrary to all grounds of holy Scripture. For all the mountaines without exception in the whole World muſt needs be covered, or elſe all things had not neceſſarily periſhe d by water. The mountaines under the whole Heaven then were under the Starry Heaven, and above the higheſt of them theſe extraordinary waters, which deſcended from an higher place prevailed 15 Cubits upward, that no Giant of the greateſt procerity might lift up his heada bove the waters. Saint *Auguſtine*, who is for the waters coming out of the Clouds, ſaith, that at this time the Clouds might be lifted higher, as well as earth could be placed ſuch an height, as was the top of ſo high a mountain. But I reſt in the former reſolution. The waters thus prevailing, all things were drowned and periſhed, wherein there was any breath of life upon the ground; only *Noah* and they with him were ſaved alive, and in this ſtate *Moſes* ſaith, the World continued 150 dayes. Verſe 19. Verſe 20. *Cajetan.* *Pererius.* *Aug. lib. 15. de civit. Dei c. 27.* Verſe 21, 22.

The waters prevailed upon the earth 150 *dayes.* Some have held, that theſe dayes are to be reckoned from the 40 before ſpoken of, but they were certainly deceived, as will appear, if we look to *Chap.* 8. 4. where the Ark is ſaid to have reſted upon the mountains of *Ararat* the ſeventh moneth, the 17 day, which was from the ſecond moneth the 17 day, when the floud began, juſt 150 dayes: wherefore when *Moſes* ſaith the waters prevailed 150 dayes, the meaning is, that from the beginning of the flowing of waters to cover the earth, till ſo many dayes were come about, the earth remained all under water, but then it began to be freed again on the tops of higheſt mountains. If it be demanded, why the floud continued covering all ſo long, when as all things were drovvned dead many dayes before this? It is anſvvered, partly to ſhevv the Lords great indignation againſt ſin, and partly to exerciſe *Noahs* faith, Verſe 24. R. *Solomon.* *Joſeph. Chryſoſt.* See alſo before the yeer of the Floud counted. *Muſculus.*

faith, who might by this time, if he had not been ſtrong in faith, have begun to think, that the waters ſhould never ceaſe again. And how could they indeed, ſeeing they were 15 Cubits higher then the tops of mountains, be more abated in the ſpace of theſe dayes? for when water overfloweth all, there muſt be a time again for it to be brought down according to the proportion of the degrees of the greatneſſe thereof.

CHAP. VIII.

Verſe 1. *AND God remembered* Noah *and every beaſt, and all the Cattel with him in the Ark, and made a Wind to paſſe over the Earth, and the waters were aſſwaged.*

This of Gods remembering *Noah* is ſpoken according to man, not that he did at any time forget him, but his doing that, which did argue his care over him, is ſaid to be his remembering of him, and he is ſaid not only to remember *Noah*, but alſo the beaſts with him, to ſhew, that his providence extendeth to all creatures. But for the wind, which he made to paſſe over the earth to dry up the waters, divers conjecture diverſly. Some, that no wind, but the Spirit of God is meant hereby, becauſe no wind could dry up ſo great waters, for then the winds continually blowing upon the Sea, would dry up thoſe waters, alſo it was therefore, ſay they, the Almighty Spirit of God and a divine inſenſible vertue, whereby this was done. But howſoever a wind cannot do ſuch a great thing ordinarily, yet when God doth ſend it extraordinarily, why ſhould we think it impoſſible to be done hereby, ſeeing a wind ſent by him, made the waters of the red-Sea to ſtand upon heaps, making ſome part of it dry even to the bottom? It was therefore a wind doubtleſſe, as we read it, which the Lord ſent, and which in many dayes dryed up the waters ſo that the Earth began to appear. Some will have the heat of the Sun meant by this wind, which having been hitherto hidden by the thick Clouds now brake out, and dryed up the waters, for proof hereof, that the Sun may be underſtood by the word רוח Spirit or wind here uſed, alleaging a place in *Eccleſiaſtes*, where the Sun being ſpoken of, it is ſaid; *The Spirit having viewed all things goeth forward in the Circuit thereof.* But becauſe the going and returning of the waters is ſpoken of, *v.* 3. that is, an agitation of them by a wind, I reſt in the other, as the plaineſt and ſimpleſt meaning of the words, that there was a wind ſent vvhereby the vvaters vvere blovvn to and fro, and thus by degrees dryed up. Novv the time, vvhen this vvind began, vvas not after 150 dayes before ſpoken of, but ſo ſoon as the 40 dayes of rain vvere ended: for this vvind had had a vvonderfull effect at the expiration of thoſe 150 dayes, the tops of the mountaines beginning then to appear. And then alſo, as the fountaines of the deep had been before broken up.

Ambroſ. lib. de Noa & Arca, cap. 16. Theod.

Rupertus.

Verſe 2. *Now they were ſtopped, and the windows of Heaven were ſhut.* Some hold, that there could not be any beginning of the vvaters decreaſe ſo ſoon, but at the end of 150 dayes; becauſe they are ſaid to have prevailed ſo long a time, but their prevailing is to be underſtood, not of their continuing in their full quantity, as vvhen they vvere at the higheſt, but of their continuing to cover the earth, ſo that no part of it vvas diſcovered, till the end of this time; becauſe upon the laſt of theſe dayes, the vvaters vvere abated for the Ark to ſtick upon ſome mountains, there being thus ſome diſcovery of them made. And to this effect alſo *Auguſtine*, vvho ſaith, that this is ſpoken by capitulation, it being ſhevved in generall, that the vvaters prevailed 150 dayes, *Chap.* 7. *v.* 24. this thing is here particularly deſcribed, hovv it vvas, *viz.* a vvind ariſing, yet in this time, and the vvindovvs of Heaven, &c. being ſhut up immediatly after 40 dayes expired, and thus the waters decreaſing, but not ſo, as that there vvas any ſenſible demonſtration thereof, till the end of 150 dayes, vvhen it appeared by the ſticking of the Ark upon the mountaines of *Ararat*.

Auguſt. in Gen. quæſt. 12.

Verſe 4.

And the Arke reſted the ſeventh moneth, the 17 *day of the moneth upon the mountains of* Ararat. The deſcription of the time here is ſo plain, the dayes 150 from the beginning of the Floud, and this day of this moneth ſo fitly agreeing, (for from the 17 day of the ſecond moneth, to the 17 of the ſeventh are five moneths, that is, five times 30 dayes) that I cannot but marvaile, that any ſhould hold theſe moneths to be reckoned not from the beginning of the year, but from the beginning of the floud, thus both needleſly and falſly too, bringing in two ſeverall accounts in this hiſtory, whereas *Moſes* followeth onely one. For if it be reckoned ſo, at this time 197 dayes were expired, ſince the beginning of the floud, and then the floud laſted in the whole time thereof 57 dayes above a year, which is contrary to the common received opinion, and to the deſcription of the time by the age of *Noah*, when he went into the Ark, and when he came out, of which ſee before *chap.* 5. 5. in my reckoning made upon occaſion of that, which is there ſaid. In ſpeaking of this time, the vulgar Latine differeth from the Hebrew ten dayes, for in that tranſlation it is the 27 day of the ſeventh moneth, but both in Hebrew and Chaldee 17, ſo that here is in the vulgar Latine a manifeſt corruption. The mountaines of *Ararat* here ſpoken of, are commonly held to be in *Armenia*, for there is the River *Araxis*, nigh unto which ſtandeth the great mountain *Taurus*, which is ſuppoſed by ſome to be that, whereupon the Ark reſted. And this is the more probable, becauſe that place in the Armenian tongne, is called *Aprobatherion*, that is, the place of going out for a memoriall of *Noah* his going out of the Ark there. And *Beroſus* ſaith, that in his time certain parts of the Ark ſtill remained there, of which they ſcraped pitch, and uſed it to heal diſeaſes withall, thus alſo *Joſephus* and *Jerome*. And yet hereby it is made more evident, becauſe part of this mountain adjoyneth unto *Cilicia*, the chief City whereof was anciently called *Terſus a* τερσόω to dry, ſince *Tarſus*, becauſe in all likelyhood, the earth began thereabouts to be dryed firſt. *Beroſus* indeed calleth it *Montem Cordyeorum*, *Damaſcen*, *Baim*, but it might have upon divers occaſions divers names. *Luther* ſaith, that ſome underſtand by theſe mountaines the mountaine *Imaus* in *India*, the higheſt and greateſt by farre in all the world, and *Muſculus* ſaith, that ſome will have mountaines meant, not lying in *Armenia*, but near to *Armenia*; but theſe are onely conjectures, not able to weigh againſt that, which hath been already ſaid.

Vatablus.

Beroſus.
Ioſeph. Antiq. lib. 1.
Hieronym.

Luther.

Muſculus.

Verſe 5.

After this the waters ſtill decreaſed more and more, till *the tenth moneth the firſt day*, and then *the tops of the mountains were ſeen*. This was a long time, after that the Arke was grounded, before any ground appeared to the eye of him that looked out; *viz.* 74 dayes, from whence we may conjecture, how deep the Arke went in the water; for the water being at the higheſt was 15 cubits above all mountaines. Now from the time of the beginning to abate, till this time, had paſſed 184 dayes, in which if we count the abating by an equall proportion, the waters fell a cubit in 12 dayes 6 houres, and ſomewhat leſſe than half an hour, and ſo 110 dayes, before the Ark reſted, about 9 cubits, which being deducted out of 15, 6 remain, and therefore in this depth it is probable, that the Ark went, and ſo the waters fell in theſe 74 dayes 6 cubits. *Hugo de Sancto Victore*, *Lyranus*, and ſome others, labour otherwiſe about the finding out of this, but becauſe it is a point rather of curioſity than edification, I ſpare to ſet down their reckonings.

Hugo de Sancto Victor.
Lyranus.

Verſe 6,7.

And at the end of 40 *dayes* Noah *opened the window of the Arke, which he had made, and he ſent forth a Raven which went to and fro, till the waters were dryed from off the face of the earth.* Some thinke, becauſe it is ſaid, *the window which he had made*, that it was not the window or light ſpoken of before, out of which the Raven was put, but ſome hole made by *Noah* now to look out at, becauſe the other window being high, he could not well come to looke out at that. But this is a fond imagination, ſeeing one window onely hath been hitherto ſaid to have been made by *Noah*, and therefore it is certain, that this and none other is here ſpoken of: for it was made long before, as appeareth in that

that it is ſaid to have been ſhut, and that he now opened it when the making of the window was ſpoken of before, the word *Sohar* ſignifying light was uſed, but here the word *Shalon* a long and narrow hole ſerving for a window. The Septuagint render it θυρίδα or θύραν, ſignifying a doore, but it is improbable, that *Noah* yet opened the doore, becauſe after this to be ſatisfied touching the ſtate of the earth, he removed the covering of the Ark, and looked out, and ſaw, that the earth was dry, which had been needleſſe, if the doore had ſtood open, ſeeing he might have looked out thereby. It was that window then, by which he ſent out the Raven, being made ſo, that although he might through it ſee the tops of mountaines, yet he could not ſee the Plain. Now the Raven being ſent out, was going and coming, that is, to the out-ſide of the Ark, and away again, never entering in any more: becauſe happily he found dead bodies of men and beaſts, and ſo lived upon them, thus *Chryſoſtome*, and *Auguſtine*, and others. The vulgar Latine readeth this of the Raven thus, *which went out, and did not return, &c.* whereupon a great queſtion hath been moved by ſome, how theſe two contrary readings might be reconciled? and becauſe it ſeemeth, that they cannot, ſome of them have rejected the Hebrew, as corrupted, but the ſenſe of them both is all one and the ſame, the Raven, although going and coming entered not into the Ark any more. And if there could be no reconciliation, yet farre be it from us to reject the fountain, the Hebrew for a tranſlation, but let that rather be corrected according to it. After the Raven a Dove is ſent out, which argueth that the Raven came in no more.

Chryſoſt. Hom. in Gen. c. 26. Auguſt. quæſt. 13. in Gen.

Verſe 8. Verſe 9. *And he ſent forth a Dove from him to ſee if the waters were abated: but the Dove found no reſt for the ſole of her foot, &c.* If it be demanded, how long after the Raven the Dove was ſent out; it is moſt probable 7 dayes after, becauſe after her returne, it is ſaid, he ſtayed other dayes, intimating hereby 7 going before: why theſe two fowles were rather ſent out than any other, no certain reaſon can be rendered hereof, but becauſe they could take a long flight, & had more ſagacity of nature, than divers others, & were fit for this purpoſe of exploration. But here is one neceſſary queſtion, how it is ſaid, that the Dove could not find, where to reſt the ſole of her foot, when as the tops of the mountains were ſeen 40 dayes before this? Saint *Auguſtine* anſwereth, that either this was ſpoken by capitulation, as being done before that of the mountains tops appearing, or elſe that howſoever they were ſeen, they were not yet dry, but ſluddy. The firſt of theſe cannot be, for it is expreſly ſaid, 40 dayes after the appearing of the tops of the mountaines that this was done, wherefore it is rather to be held, that the Dove being a cleanly and delicate creature could finde no fit place to reſt upon, but miry, and ſo either alighted not upon the ground, or elſe alighting and ſtaying a little while, flew back again, as not being content with ſuch a reſting place, as the earth could yet afford unto her, *Joſephus* ſaith, that ſhe returned with her feet all dirty.

Auguſt. quæſt. 14. in Gen.

Verſe 10. Verſe 11. *And he ſtayed other 7 dayes, and again ſent her forth. And the Dove came into him in the evening, and loe, in her mouth was an Olive-leafe pluckt off, &c.* Becauſe *Noah* is ſaid to have ſtayed other ſeven dayes, ſome have held that 7 dayes were paſſed before ſince the 40, and ſo find three ſevens here, which I have before followed, and is further confirmed by that which followeth, *v.* 12. *and he ſtayed other 7 dayes*, where it is plaine, that they are called other 7 dayes, in reference to the 7 before ſpoken of. Touching the Olive-leafe, a queſtion is made amongſt Expoſitours, how any tree could have green leaves at this time, when as all had been ſo long overwhelmed with water? To this ſome anſwer, that this tree was made immediately by Gods Almighty Power to reflouriſh, or elſe that God provided for the comfort of *Noah*, that trees ſhould not loſe their leaves and fruit even in the time of their being drowned, and he would have by the Dove a leafe brought unto *Noah* to intimate thus much unto him. Others, that the Olive-tree is alwayes green with leaves, but that the Dove lighted upon this tree, and brought a leafe thereof in her mouth,

Lyranus.

Chryſoſt. hom. 26. in Gen.

was

was by divine diſpenſation. The Dove had ſpent the time all day abroad, finding ſomewhat doubtleſſe to feed upon, but being a creature that loveth the company of man, and to come into an houſe at night, ſhe returned then unto *Noah*, becauſe ſhe could yet have no reſt abroad. The word leafe is in the Greek and Latine read a bough or branch, but it is not likely, that ſo little and weake a creature could bring a bough in her mouth. The ſeventh day, after this *Noah* ſendeth the Dove forth again, which returneth no more, whereby he underſtood that the earth was dry. Myſtically ſaith *Ferus*, the Raven ſet forth the Jews, and we may adde Hereticks, which go from the Church and return not, the Dove, the Holy Ghoſt which vvas ſent 1 vvhen Chriſt breathed upon his Apoſtles. 2 at Pentecoſt. 3 at the Reſurrection. And as the Dove reſted not upon the ſluddy ground, ſo the Spirit vvill not reſt in the impure. 2 As the Dove returned in the evening into the Ark, ſo the Spirit in the time of the Goſpel, vvhich is the evening of the vvorld. 3 As the Dove brought an Olive-branch, vvhereby *Noah* knevv, that the vvaters vvere dryed, ſo the Spirit bringeth comfort and peace to the ſoul, the faithfull being hereby aſſured, that Gods judgments are paſt unto them, their ſins being pardoned, *Rom.* 8.16. Thus *Ferus*. But *Ainſworth* by the Raven, whereby *Noah* could have no comfort, underſtandeth the law, which giveth no comfort in reſpect of the floud of Gods Judgements due for ſin abated, and by the Dove the Goſpel and Spirit ſent there with, *Matth.* 3.16. ſpeaking peace and comfort to all true believers: but neither of both theſe do fully ſatisfie. That of *Ferus* by the Dove underſtanding the H. Ghoſt I imbrace, but not any ſending of the Holy Ghoſt at the Reſurrection, but the firſt was at Chriſts Baptiſme. The Raven ſeemes rather to me to ſet forth the wicked in the Church, who go and come, but never truly enter by being effectually called.

Verſe 12.

Acts 2.

Then in the 60 year, the firſt moneth, the firſt day, Noah *removed the covering of the Ark, and looked, and behold the face of the grownd was dry.* Betwixt the time of the laſt ſending out of the Dove & this then were 6 days; but *Moſes* counteth it not bydayes, as before betwixt the Arks reſting upon the mountaines of *Ararat*, and the appearing of the tops of the mountaines he did not, but by the day of the moneth alſo leaving the dayes to be reckoned by the Reader. Thus then ten moneths and 13 dayes of that year were paſt, wherein the floud began, ſo that of an whole year there miſſed not now above one moneth and 17 dayes, but inſtead of theſe a moneth and 27 more were paſt, before that *Noah* came out of the Ark, *v.* 14. ſo that an whole year and ten dayes were ſpent in the Ark. Touching the covering opened, it was the roof of the Ark, not all throughout the whole length of 300 Cubits, but a board or two to look out at. But how is it here ſaid, that the ground was dry, and yet 56 dayes after this the ground is ſaid to be dry, as if then only it were firſt dry, and fit to come out upon, as the ſequel alſo doth declare? *Anſw.* It was dry now in appearance to the eye, but not ſo dry, as for Men and Cattel to go upon, becauſe it was moiſt and ſoft, like Marriſh ground, but a moneth and 27 dayes after, it was dry and hard.

Verſe 13.

Verſe 14.

Queſt.

Then God ſaid unto Noah, *Go out of the Ark, thou and thy wife, &c.* It may be demanded here, why *Noah* is bidden to go out, or what need there was, that the Lord ſhould command him this, for ſo much as ſeeing the earth to be dry, he might now of his own accord have gone out? *Ambroſe* anſwereth, that in righteouſneſſe there is ſuch modeſty, that a man vvholly ſubmitteth himſelf to the guidance and government of the Lord, not attempting any thing, but vvhat he vvilleth, and therefore this juſt man *Noah* vvould not preſume vvithout God to go forth, but expected, till he commanded him. And *Calvin* extolleth the obedience of *Noah* herein, commending it to our imitation, in that having been novv ſo long in a tedious Priſon, he yet refreined from going out, till the Lord bad him go out. For even thus ought vve in all our actions to follow God, as our guide, and not rashly adventure upon the doing of any thing at our own wils, and ſo we may expect a bleſſing with

Verſe 15, 16

Ambroſ de Noe & Arca, cap. 21

Calvin.

Noah

Noah from the Lord in whatſoever we go about. Yet we ought not to look for Revelations in theſe dayes, but in all things conſider the precepts of Gods holy Word, that we may be ſure what we do, is not againſt, but agreeable thereunto, and we muſt crave the Spirit of wiſdome, which is never denyed to ſuch as are willing to obey. Hitherto *Calvin*. And it is to be remembered, that God ſhut *Noah* in, when he was entered into the Ark, and therefore he muſt needs expect his opening of the door again, and not preſume of himſelfe to break it open. But why is the going out of all the creatures mentioned alſo in particular? *Anſw.* This ſheweth, how Gods care is ſtill extended even to beaſts and fowles, and creeping things, that we may not doubt of his Providence over us, and alſo, that as theſe came into the Ark to be preſerved, ſo none of them dyed there, but were preſerved alive to ſtore the world again, and for this purpoſe brought forth again. But vvhy doth the Lord in bidding *Noah* with his wife, and ſonnes and their wives to come out, vary the phraſe uſed in bidding them to enter in, *Chap. 6. v.* 18. For there it is ſaid, *thou and thy ſonnes, thy wife, and thy ſonnes wives* here, *thou and thy wife, thy ſonnes and their wives?* *Ambroſe* both obſerveth this difference & reſolveth it, ſaying, that whilſt they were in the Ark, the Lord would have them to live a part, the men by themſelves, and the women by themſelves, and not to come together man and vvife as at other times; but novv his vvill vvas, that they ſhould come together again, and increaſe and multiply and repleniſh the earth: for hovv unſeemly a thing had it been, vvhen the living vvere all dying, for ſuch as ſhould dye to be begotten? It vvas indeed a time of vvo and ſorrovv, and therefore of refraining from all acts of pleaſure, to be free to faſt and pray and to lament that common deſtruction; vvherefore, as I hold no certain ground to be in this variation for this tenet, ſo I reject it not, eſpecially it being commonly received amongſt many ancients, that neither men and vvomen nor beaſts did come together, during all that time of the common calamity of the World, but vvere kept, till the time appointed for generation and increaſe of the vvorld again.

Queſt.

Queſt.

Ambroſ. de Noa & Arca cap. 21 Quàm indecorum quo tempore vivi morerentur tunc perituri generarentur.

Verſe 20. Verſe 21.

And Noah *builded an Altar, and tooke of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the Altar.* 21 *And the Lord ſmelled a ſweet ſauour and ſaid, I will not any more curſe the ground for mans ſake, for the imagination of mans heart is evill from his youth, &c.* This is the firſt Altar that vve read of, although it is not to be doubted, but Altars vvere uſed before, and ſacrifices vvere offered upon them, of the reaſon vvhereof, ſee *Gen.* 4.3. Altars vvere of earth, *Exod.* 20.4. this is ſaid by the Hebrevves to have been built vvhere *Cain* and *Abel* ſacrificed before, and *Abraham* prepared to offer up his ſonne *Iſaac*, *Gen.* 22.2. It is noted here by Saint *Ambroſe*, that *Noah* is not ſaid to have done any thing before this vvithout an expreſſe command from God, but novv he buildeth an Altar, and ſacrificeth vvithout command; the reaſon hereof rendered by the ſame Father is, becauſe this vvas a duty of thankfulneſſe to God for the great benefit of his preſervation, vvhich ought to come freely and not to be exacted. For as now we ought to praiſe God with heart and voice, ſo then whole burnt-offrings were over-added, by giving ſomething unto God thus, the more to expreſſe the thankfulneſſe of the heart, man being of himſelf moſt dull in the performance of good duties, and therefore needing ſome outward meanes the more to excite him, and ſacrifices ſerved alſo to ſet forth deliverance from ſin, and coming into grace and favour with God by ſome meanes without us, *viz.* the Lord Jeſus Chriſt, who was to be offered up in ſacrifice for us, as *Calvin* reaſoneth. *Noah* then in doing thus, had both warrant, it being a cuſtome amongſt the faithful from the beginning to offer ſacrifice, and that doubtleſſe by the direction of the Lord, and alſo, as his juſtice hitherto ſo herein his great piety is commended unto us. Touching clean beaſts and fowls I have ſpoken before, *Chap.* 7. 27. R. *Eliezar is bold to determine, that* Noah *brought onely a bull, a ſheep and a goat, and of clean fowles, turtle doves, and young pigeons.* Touching Gods ſmelling of a

Ambroſe.

Calvin.

ſvveet

ſweet ſavour, in the Hebrew it is *a ſavour of* Noah, that is, *of reſt*, the meaning is, wherewith he was well pleaſed, and much delighted, as man is with moſt ſweet ſmels, not for the ſmell coming therefrom, but for the piety of him that offered, and therefore the word *Noah* is uſed in alluding to the perſon, in whom the Lord was ſo well pleaſed. For there could be no pleaſing ſmell in the ſmoak of ſacrifices, but the ſimple minde in the offerer, and the minde fearing God, is accounted a ſweet ſmell: but myſtically Chriſt offering himſelfe was this ſweet ſmelling ſavour, *Epheſ.* 5.2. *And he ſaid in his heart, I will no more curſe the ground for mans ſake*, this is ſpoken according to the manner of men, *he ſaid in his heart*, that is, he determined vvith himſelfe: the Chaldee, he ſaid by his vvord, underſtood by the Rabbins, as an oath, ſee *Eſa.* 54. 9. By curſing, here is not meant any kind of curſe, but as is by and by further expreſſed, by bringing an univerſall deſtruction upon the World; for other particular curſes are both threatened and inflicted ſtill daily for ſinne, vvhereas the burning of the World at the laſt by fire, vvhich vve expect, may ſeeme to be contrary to this, I anſvver vvith *Ferus*, this ſhall not be till the terme here ſet, *v.* 22. *as long as the earth endureth*. *Rupertus* ſaith, that the earth ſhall not be ſmitten any more for mans ſake, but man himſelf that ſinneth, but the earth and other creatures, vvhich ſinne not, ſhall be exempt. But ſo that vvhich is here ſpoken in favour of *Noah*, ſhould be taken as ſpoken againſt him, and for the ſenſeleſſe creatures. Touching the reaſon, *for the imagination of mans heart is evill from his youth*: this vvas ſpoken before, and novv again, ſaith *Ferus*, that vve might not think, that vve which live ſince the floud, vvare better than they that lived before it, for the corruption of mans nature is ſtill the ſame throughout all Ages. It may ſeem ſtrange, that this being alleaged, as a reaſon, why he would deſtroy the World before, *Gen.* 6.5. it ſhould now be brought, as a reaſon of not deſtroying it any more. But the meaning here is, that man being ſo corrupt and ſinfull, if whenſoever he provoketh the Lord by his ſins, the World ſhould be deſtroyed, it muſt often be deſtroyed, and reſtored again, and therefore he would not any more take this courſe, but for the generall, uphold the World, notwithſtanding ſuch provocations unto the end, as *Calvin* ſaith, or, as others, it is, as if the Lord had ſaid, ſeeing there is ſuch a fountain of corruption in man, that he can do no otherwiſe, but ſin, I will take pitty upon him, and not uſe ſo great rigour againſt him any more. For this is ſpoken in regard of *Noahs* ſacrifice, whereby the Lords wrath was ſo pacified towards man in generall, that although they ſhould offend again, as formerly they had done, as in reſpect of their corruption, they were apt enough to do, yet the Lord here reſolveth, not to purſue them with ſo great fury any more, wherefore the ſame, which was before brought, as a reaſon of deſtroying the World, is now for *Noahs* ſake, when he had ſacrificed, brought, as a reaſon of not deſtroying it any more for his incouragement, when he was thus aſſured, that his poſterity ſhould not any more be dealt withall as former generations. And ſo *Noah* giveth reſt, as was before noted upon his name, and the power of ſerving God with a good heart appeareth, the whole World though wicked, fareth the better for one righteous *Noah* doing ſacrifice to God. But how cometh man to be thus corrupt from the beginning, ſeeing God made him good? *Anſw.* He fell from this good eſtate, and ſo is born novv ſinfull and corrupt, generation after generation, vvhich is intimated, in that he ſaith, *from his youth*, and *Eſa.* 48. 8. *We are all tranſgreſſors from the womb*, *Pſ.* 51.7. 58. 4. A *Rabbin* being asked, vvhen is the evil imagination put into the child, he Anſvvered, in the houre that he vvas formed: his heart is a fountain or ſhop of ſin, and ſo the thoughts framed there, cannot but be evill, ſee before *Chap.* 6. 5. vvhich being ſo, and therefore the far greater part of men being through originall corruption mancipated to ſin, ſome fevv only being ſanctified to think and do better, the Lord reſolveth not to deſtroy the World again for him, but for *Noahs* ſake, and ſuch as he vvas, to uphold it all the dayes thereof. For although this be

Tertullian. lib. 1. adverſ. Marcion.

Verſe 21.

Rupert. lib. 4. in Gen. c. 2.

Calvin.

Note.

Queſt.

not expressed, yet for somuch, as the Lord entereth upon this resolution, vvhen *Noah* had sacrificed, it is necessarily to be understood. So that here is no impunity intimated to the vvicked, but that the Lord vvill not for them drovvn the vvhole World any more, but rather respecting his servants preserve it free from such generall calamities, a just revvard yet avvaiting every such vvicked man in particular both here and hereafter. Gods promising not to curse the earth any more, though men be sinfull, is mystically applyed to the faithfull, *Esa* 54.9,10. for by Christ, vvho vvas made a curse for us, vve are for ever delivered from the curse, although vve be sinners, *Gal.* 3.13.

Verse 22. *Hereafter seed-time and Harvest, cold and heat, Summer and Winter, day and night, shall not cease so long as the Earth remaineth.* This is added, as opposite to the Worlds destruction, for when the floud came, there was a year, wherein they neither sowed nor reaped; because all was drowned with water, neither was there any Summer and Winter, but all as a VVinter abounding with water, and if there were an intercourse of day and night, heat and cold, yet no good redounded to the creatures hereby, seeing nothing grew, and nothing in that time had any comfort thereof. But now henceforth it is promised, that there shall be a vicissitude conducing to the sustentation of life, of mens actions, sowing and reaping, of the first qualities heat and cold, and of times both anniversary, Summer and VVinter, and *quotidian*, day and night. And all this, he saith, shall be, as long as the earth indureth, that is, not for ever, but whilest the earth remaineth unburnt with fire, which is till the day of Judgement: for after this, if it abideth still, it is not counted to be the earth, that now is, but a new earth. Neither is this so to be understood, as if in every particular Countrey there should alwayes be these vicissitudes: for in *Egypt* it was once continuall night, three dayes together; And in *Ahabs* time there could be no sowing nor reaping three years together in the drought, but it is true of the World in generall: for never shall these intercourses faile in all parts, till the dissolution of the Universe.

Musculus.

CHAP. IX.

Verse 1. *AND God blessed* Noah *and his Sons, and said unto them, Increase and multiply, &c.* As the Lord having made Man and Woman at the first, blessed them by making them fruitfull, and gave them dominion over the creatures, and appointed their food, so here again beginning a new World, as it were, he proceedeth in like manner in speaking of these three, and for this of increasing he iterateth it, *v* 7. as speaking to them, that had need of great confirmation, because they had been doubtlesse greatly astonished at the late generall destruction, and could not easily be resolved, to what end they had been hitherto preserved, and for their filling of this earth with their posterity, they being so few might otherwise have much doubted of it; yet there was a great difference betwixt our first Parents and these. 1 They, if they had continued in the state of innocency, should have multiplyed without sorrow, and have lived with theirs without sickness, paine, and death. 2 Their dominion should have been over the creatures without any reluctation. 3 Their food should have been more easie to get, and their toyle lesse, and that without wearinesse to get it; but now there must be sorrow in bringing forth, and in bringing up, sicknesses and death, the creatures will not obey, but by compulsion, and with great toyle and labour man must get his living out of the earth and them. But how doth Gods blessing take effect in *Noah*, seeing he had no more Children after this, that we read of, but by his three sons the whole earth vvas over-spread? *Quest.* *Answ.* It vvas a blessing to him, that his sons fructified abundantly, the children, that came of them being his also. Whereas the Lord blesseth them thus together, it is yet to be understood, that he doth not allovv promiscuous coming together of men and vvomen, but

Luther.

of

of each man vvith his ovvn Wife, his Lavves having alvvayes been for Matrimony undefiled.

The feare and dread of you be upon every Beaſt, &c. When *Noah* and his ſons ſhould conſider the multitude and fierceneſſe of ſome of the Beaſts, they might vvell doubt ſome miſchief to come unto them by theſe, vvherefore God here animateth them againſt this, vvhich indeed taketh effect to this day, becauſe all beaſts, yea even the greateſt and fierceſt flee avvay, if they ſee but the ſhadovv of a man, as *Baſil* ſaith of great Fiſhes, and *Pliny* of Elephants. But vve ſee it not to be ſo vvith the great Whale, or vvith fierce Lions, Bears and Tigers, hovv then vvas this verified in every Beaſt? *Muſculus* moveth this queſtion and *Calvin*, but in reſolving it they ſay, that the fear of man is by God ſo farre ſtricken into them, that they come not to aſſault them, for if they ſhould ſo do, they might ſoon have torn them in pieces, and many of them of far greater ſtrength, then man are made ſubject to man, yea to children, as Horſes and Oxen and the like. This indeed may ſerve in part to reſolve this doubt, but it is not all, which is to be ſaid herein. For I doubt not but *Noah* and his Sons were feared by the fierceſt Beaſts, till the increaſe of mankind to that, that they were able to ſubdue them partly by number, and partly by wit and policy. There was certainly a ſpeciall providence holding the creatures in awe for the neceſſity of men, when they were but few, more then in theſe dayes, but even ſtill the fierceſt Beaſts are tamed by man, and then they feare him even as the domeſtick beaſts do. The fear of man then was in all beaſts firſt extraordinarily, till mankind was again more increaſed, their living with *Noah* and his Sons ſo long in the Ark, being ſome means of taming their fierceneſſe, and bringing them to fear them as domeſtick beaſts did. 2 In all times both to make them keep far off from the habitations of men in deſerts, fearing to come to do them hurt in Towns or Cities, and alſo, becauſe when by the Art and Wit of man they are tamed, not only Oxen, and Horſes, and Camels, &c. but even Lions, and Bears have feared, and been made obedient to man. For out of his power to tame and to rule is no beaſt or bird, creeping thing or fiſh, as Saint *James* teacheth. It is obſerved here by *Ferus*, that other vvords are uſed, and not the ſame to *Adam*, *Gen.* 1. 28. *have dominion, &c.* intimating, that all creatures vvere obedient to *Adam* in the ſtate of innocency; but novv they muſt be compelled by terrours and puniſhments.

Verſe 2.

Baſil. *Pliny.* *Muſculus.* *Calvin.*

James 3.7.

Every thing, that moveth and liveth ſhall be meat for you, as the green Herb I have given you all things.

At the time of the Creation only Herbs, and Seeds, and Fruits are given unto man for meat, but novv the Lord giveth the ſame liberty in reſpect of fleſh and fiſh of all ſorts, putting no difference betvvixt clean and unclean, and thus the *Rabbins* underſtand it. For in *Breſhith Rabbath* upon *Pſ.* 145. 7. *The Lord looſeth the bound*, they ſay, hereby is meant, that all the beaſts, vvhich have bin unclean by the Law ſhall be ſet at liberty, and men ſhall be licenced to eat of them in the time of the *Meſſiah*, even as the ſons of *Noah* might eat of all things according to the licence made, *Gen.* 9. 3. Some hold, that man might as freely feed upon the living moving creatures before, as now, becauſe although it were not ſpoken of by the Lord in appointing mans food, yet it is no where forbidden, and that they uſed beaſts skins for Garments, and their fat for ſacrifice is apparant, and what did they then with their fleſh, if they ate it not? Again, the creatures were made all for mans uſe, and if he did not uſe them by eating them, there are many, that he could make none uſe of at all. Thus *Calvin*, who yet profeſſeth, not to contend about it. And *Dominicus de Soto* argueth ſtrongly about the ſame, that man did and might eat fleſh after *Adams* fall, before the Floud, as being a convenient nouriſhment for his now decaying body. For if it were not lawfull or not uſed before, it muſt be either, becauſe it was prohibited, or becauſe not profitable food for man, or not known to be ſuch, or becauſe Herbs and Fruits abun-

Verſe 3.

Gen. 1. 29.

Dominic. de Soto de juſtitia & jure, quæſt. artic. 1.

dantly ſupplyed mans neceſſity, and ſo there was none uſe of fleſh. But neither was it prohibited, neither unprofitable to nouriſh, becauſe by the judgement of all Phyſicians, and by experience it appeareth to be moſt nutritive, and they might eaſily in reaſon conceive thus much, and laſtly, although other things enough might be had for food, yet conſidering beſides the uſe of meats for neceſſity, there is an uſe for delight alſo, this could be no reaſon of abſteining then herefrom. So likewiſe *Cajetan*; becauſe although happily for the ſparing of living and moving things, till they were multiplyed, and becauſe they were but few at the firſt, who were to be fed, they were to abſtein from feeding upon them, yet this reaſon held not all the time before the floud, which was 1600, and therefore after a while they might and did eat of theſe alſo, yea, *Beroſus* reporteth, that they ate mans fleſh. And touching the preſent liberty given, he ſaith, it was no new indulgence, but this eating of all things is here mentioned, that thus occaſion might be taken to direct to avoid an abuſe in eating of theſe creatures, *viz.* together with their bloud, and that of adding unto the killing of ſuch creatures for meat, the killing of men alſo for the ſame purpoſe in a ſavage manner. And he alleageth *Juſtin Martyr*, as the author of this opinion, that man before this might eat living things, although not for neceſſity, as after the floud, but for delight, becauſe otherwiſe *Abel* when he offered ſacrifice, might have been thought to have done nothing worthy of acceptance, as who did offer that, which was not profitable unto him. But *Juſtin Martyrs* words are plainly wreſted to this ſenſe: for in anſwering to that queſtion, if they offered of things, which they might not eat, how this could be accepted of, ſith, the things offered, by them were to them unprofitable, he ſaith, according to Saint *Paul*, *no man feeding a flock, but eateth of the milk of the flocke*, ſo *Abel* when he brought an offering of his flock, brought of that, vvhereof he had benefit, for he ate doubtleſſe of the milk of the flock, but of the fleſh he ſpeaketh nothing. This therefore of their liberty before the floud to eat fleſh is but a nevv opinion, and the reaſons brought for it may eaſily be anſvvered. For firſt, although it vvere not prohibited expreſly, yet it was by neceſſary conſequence, ſeeing all the meat hitherto allovved to man vvas only Herbs, Seeds, and Fruits, ſo that of faith they could not eat fleſh then. Secondly, being prohibited, although they had known it to be good for food, yet what Godly man durſt have eaten of it? Thirdly, uſe may be made of every creature, although not by eating thereof, either for Phyſick and medicine, for variety of delight in ſeeing or hearing it, or to be ſtirred up hereby to extol Gods manifold wiſdom and power, who made ſuch diverſity of creatures. Fourthly, if when the fat was uſed in ſacrifice, God would have their fleſh ſo much as they would make none uſe of, to rot upon the ground, who can ſay, why did he ſo? and yet happily their ſacrifices then were all *Holocauſts*, as this of *Noah* ſpoken of, *Chap.* 8. Fifthly, Why there ſhould be any exception taken at offering things unprofitable to man, I cannot ſee, if God would be thus ſerved any more, then at our ſerving of him now a dayes with the calves of our lips, which is not caſt unto us. And laſtly, whereas it is ſaid no reaſon can be rendered, why man might not eat fleſh, but only Herbs, &c. before the floud, becauſe if the ſmall number of beaſts, which were in the beginning be brought as a reaſon, yet long before the floud they were ſo multiplyed, that this could be no reaſon. I ſay, that if no reaſon can be brought, yet Gods will, as for refreining from the Tree of knowledge, is a ſufficient reaſon. But there was good reaſon hereof, as I have already ſhewed upon *Chap.* 1. *v.* 29. and therefore all the Fathers generally held thus, as there alſo appeareth, or at the leaſt, that none of the Godly ever ate fleſh, till after the floud, although ſome of them have held it a thing never altogether unlawfull, but not neceſſary, ſeeing there was food enough beſides by God appointed. But now the Lord for their neceſſity alloweth them fleſh for meat, their bodies being grown weaker, and the fruits of the earth being not ſo perfectly good, as before, and

Cajetan.

Juſtin. Martyr. quæſt. 119. *orthodox.*

1 Cor. 9.

Chryſoſt. hom. 27. *in Gen.*

partly

partly to comfort *Noah*, and his after their great ſorrow for that generall calamity, and their own reſtreint of liberty in the Ark, as in a dark Priſon an whole year together. Laſtly, beſides theſe, *Theodoret* yieldeth another reaſon of this liberty now granted, *viz.* becauſe God foreſaw the Idolatries with beaſts to come, wherefore to prevent it in all, that would be wiſe, he allowed men to kill and eat, and to make theſe creatures to ſerve for their uſes, as who might gather hereby, that it was an indigne thing in any man now to ſerve and worſhip them, who were theirs to uſe, as they pleaſed. *Theod. in Gen. quæſt. 55.*

Verſe 4.

But fleſh with the life thereof, which is the bloud thereof, ſhall ye not eat. It being in the former words allowed to man to eat living and moving creatures, now leſt they ſhould think hereupon that they might take and cut theſe creatures in pieces, and preſently eat them all bloudy in a ſavage manner, as beaſts do, that eat fleſh, and ſo grow ſavage like unto them, to kill and teare in pieces and to eat men alſo, the Lord doth here ſtreightly forbid the eating of the fleſh of beaſts in ſuch a manner. For firſt, it is to be taken and killed, the bloud being let out, and then to be prepared orderly for mans diet. This reaſon to prevent the killing of men is yielded by *Chryſoſtome*, as alſo becauſe bloud is an heavy meat, and the cauſe of many ſickneſſes. *Calvin* alſo yieldeth that for the preventing of murther, and *Luther* and others. But if we look into *Levit.* 17.10, 11. two other reaſons are there rendered, 1 Becauſe bloud is the life of the beaſt, and therefore to eat the fleſh and the bloud both is in effect to eat the creature living, which is inhumane and brutiſh. 2 Becauſe by bloud being offered to the Lord an expiation is made for ſin, ſo that the bloud of the creature is a thing reſerved for God, as a price to be paid to him for ſin, as a mulct for the ſame, and therefore to eat it had been to eat a thing hallowed to the Lord, and ſo ſacrilegious, and it was reſerved to the Lord, ſaith *Tho. Aquinas*, as his propriety, that hereby it might be acknowledged, that he only is the author of life to every creature. Two words are here uſed to expreſſe the ſame thing, the life and the bloud thereof by appoſition, the reaſon before rendered, becauſe the life is in the bloud, being thus intimated. And for the words following, I exclude not the other reaſon, that they might not be ſo prone to murther, as if the Lord had ſaid, I will not have you deſire the bloud of beaſts, much leſs to thirſt after the bloud of man. Some yield this as a reaſon, that the *Iſraelites* being inured to ſome ceremonies might the better beare all thoſe, that ſhould afterwards be inſtituted, but the former reaſons may ſuffice. If it be demanded, whether this Law being made at the beginning of this new World, doth not bind to the Worlds end, eſpecially ſeeing it is renewed, *Act.* 15. I have fully anſwered hereunto upon that place; ſhewing that what is there decreed, was but for unities ſake betwixt beleeving Jewes and Gentiles for a time, to ceaſe again afterwards, ſith that nothing entering into the belly now defileth the man. The *Rabbins* number this for the ſeventh comand given ſince the Creation, of which ſee afterwards, *Deut.* 20.10. *Chryſoſt Hom. 27. in Gen. Calvin. Luther. Thom. Aquin. part. 1. quæſt. 102. art. 3.* Mark 7.18.

Verſe 5.

And ſurely your bloud of your lives will I require, at the hand of every beaſt will I require it, and at the hand of man, at the hand of every mans brother will I require the life of man. Theſe words are in the vulgar Latine rendered thus, *for your bloud of your lives, &c.* as if they were a reaſon, why bloud ſhould not be eaten, but becauſe they can be made by no means ſo to agree, and the word in the Hebrew is אַךְ *etiam, and*, this is to be rejected, and that which is here ſaid is to be underſtood, not as cohering with *v.* 4. but with *verſe* 3. where a liberty was given to feed upon every living thing, unto which one exception only touching bloud-eating is put, *verſe* 4. and here is another touching the bloud-ſhedding of ſome living things, that is, of men. And ſo it is, as if it had been ſaid; Every living thing ſhall be meat unto you, and I give you freely power to kill and to ſhed the bloud of it, as well as to gather Herbs, but let the bloud be ſeparated from the fleſh, the one being refreined from, when the other is eaten, and take heed, that ye reckon not man amongſt the living

living things that ye may kill, for my meaning is not, that he ſhould be meat either to you or to any ſavage beaſt, but if any man or beaſt offereth violence to him to take his life away, I will ſurely be revenged upon that man or beaſt, it ſhall coſt him his life for ſo doing. This Law is ſo obſcurely delivered indeed, that divers Expoſitors have been troubled much to finde out the ſenſe of the words: but both *Chryſoſtome*, *Calvin*, and almoſt all underſtand this wholly, as a prohibition of murther, with a threatning to ſuch, as ſhould dare to murther, and not as a threatening againſt bloud-eaters; yet the Lord is moſt ſevere in this caſe, *Levit.* 17. 11, 12, &c. threatening death even for eating of bloud; wherefore let it be conſidered, whether this is not alſo here to be underſtood. Bloud with the fleſh of beaſts ye ſhall not eat, for whoſoever doth ſo, I will be avenged upon him to cut off his bloud, and if he killeth a man, that is, any of you, although he eat not your bloud; *your bloud of your lives will I require at his hands*, that is, for ſhedding your bloud, whereby ye loſe this bodily life. I will ſhed his bloud, and ſo will I do by the beaſt, for touching a beaſt goaring a man, that he dyeth, a Law is made afterwards, that he ſhall be put to death, alſo the caſting of men to wild beaſts to be deſtroyed, as perſecutors did, is here forbidden. The words further added, *at the hand of every mans Brother*, ſerve to ſhew, that none ſhall eſcape death, that killeth a man, although he were his brother, whom he killed, or any one underſtood hereby, in whom he had moſt intereſt, as Parents in their children. And this is more plainly expreſſed, *verſe* 6. the *Rabbins* hold, that ſelf-murther is here forbidden and threatened, and the appointing of any to kill a man. *Maimony* Treatiſe of Murther. *Chap.* 2.

Chryſoſt. *Calvin.*

Exod. 21. 28.

Verſe 6. *Whoſo ſheddeth mans bloud, by man ſhall his bloud be ſhed, for in the Image of God made he man.* The cutting off of a murtherer cometh from God, but man placed in authority to ſee to the puniſhment of offenders is the inſtrument, by whom he will have it done, and not by any private man for revenge. The Hebrews find in theſe, and the words going before foure kinds of murther. 1 In theſe words, a mans own murthering of another. 2 In the words going next before, *at the hands of every mans Brother will I require it*; his ſetting of others a work to murther. 3 In the words next before them, *at the hand of every beaſt will I require it*; his expoſing of a man to wild beaſts to be deſtroyed. 4 In the firſt words, *your bloud of your lives will I require*; a mans killing of himſelf, ſo that which way ſoever murther be committed, revenge ſhall be taken therefore. And the reaſon added is moſt forcible, *for in the Image of God made he man.* By killing man Gods living Image is defaced, and if he ſhall be ſeverely puniſhed, that preſumeth to deface the Kings Image, which is a dead thing, how much more he that defaceth this living Image of God? wherefore if this will not move thee, ſaith *Chryſoſtome*, to flee from murther, becauſe man is of the ſame nature with thee, yet be terrified herefrom to conſider that he is Gods Image, and placed in great dignity. He is one of Gods domeſticks and familiars ſaith *Ambroſe*, and therefore he cannot ſee him ſlain, but he will be revenged upon the ſlayer. He is next unto God in dignity, as *Joſeph* was to *Pharaoh*, and therefore to abuſe him is to abuſe God, who hath thus ſet him up; as *Muſculus* reaſoneth, *Numb.* 35. 31. no ſatisfaction might be taken for bloud-ſhed, yea, ſaith *Maimony*, though he would give all the riches in the World, and the avenger of bloud were willing to free him, becauſe the life of the murthered is not the poſſeſſion of the avenger of bloud, but of the moſt holy God. This law touching bloud being thus ſet down, *Moſes* returneth again to ſhew, how carefull God was for *Noah*, his Sonnes and all creatures yet ſurviving, and for their poſterity, repeating again his bleſſing them to increaſe, and making a covenant with them, that he will never more by a floud of waters deſtroy all things again, as he had done, and eſtabliſhing this his Covenant by a ſigne given, the Rainbow. For he ſaith; *This is the token of the Covenant, which I make between me*

Hebræi.

Chryſoſt.

Ambroſ. de Noah & Arca. c. 16.

Muſculus.

Verſe 7. 8, 9, 10, 11.

Verſe 12.

and

and you, and every living creature with you for perpetuall generations. I do set my Bowe in the cloud, &c. Verse 13.

Noah and his sonnes having been terrified vvith such an horrible deluge lasting so long a time, could not, but yet remaine full of feare, vvhen they should see the clouds to gather together, that another deluge vvas coming: vvherefore the Lord doth not only covenant not to destroy the World vvith a floud any more, but also he giveth a visible signe, vvhereby they should be assured of immunity from such deluges ever hereafter, that thus all fear might be put out of their mindes, and they might rest confident, that they should never be punished thus again. The bovve, vvhich he saith, he vvould set for a signe, is by all generally taken to be the rainbovve, except *Ambrose*, vvho vvill by no meanes have it thus understood, but of the invisible povver of God, which is as a bowe sometime bent, when he is punishing, and sometime loosed, when he taketh off his punishments again, or forbeareth to proceed in punishing, as if he had said, he would, when clouds did arise, shew his Bow unbent by dispersing them again, before that any such effect of drowning all things should follow. For the rainbowe saith he, is rather a signe of raine, and uncertaine weather, and it is not alvvayes seen, vvhen all is covered vvich Clouds, neither is it seen continually night and day, but in the day-time only, and therefore it cannot be meant here. But it is plain, that the Bovv here spoken of is not an invisible, but a visible thing, for *the Bowe*, saith he, *shall be seen in the Cloud*, and although it shevveth some raine, yet no superabundance, but a cessation thereof after a vvhile again, and that the signe here spoken of should alvvayes appeare night and day, there is no reason, but rather of the contrary by the Text, because it is spoken of only, vvhen clouds should arise, and that it might be seen, the day-time is fittest, and not the night, vvhen it is dark and men are at rest.

Ambrof. de Noah & Arca. c. 27.

Verse 14.

But whether was there not a Rainbowe seen before this time? Some have held, that there was not, but that it was made by miracle, as *Carthusianus* saith, that *Alcuinus* conceited, and *Chrysostome* calleth it a miracle, as if he had also been of the same minde, and therefore some have feigned that there were before this no clouds or rain, but a mist, that watered the earth, applying to this purpose that of *Gen.* 2. 5. *The Lord had not caused it to rain upon the earth.* But that which is here last said, is a manifest mistaking, because, when raine is denyed to have been, the world was but in making, after the full perfecting whereof it rains and not before, but after this, till the floud no such thing is any where affirmed. And if there were rain and clouds commonly in former times, and a Sun shining upon the clouds, which are the naturall causes of a rainbowe: others say, the rainbowe must needs also have been before, but now it was the Lords pleasure to make the appearing thereof a signe of his care to preserve the World from drowning, so as it had not been in times past, and this is held by *Calvin*, *Musculus*, and all others, that I have seen, who also sleight such, as hold, that it was now first shewed. But for mine own part, I must needs confesse, that I am swayed rather by that, wherein they think there is no solidity, that now first the rainbowe was made by a kinde of miracle to appeare. I grant, that the Hebrew word will bear this exposition, *Behold, I have set my Bowe*, which some lay hold upon, as arguing, that it was before, but now first made a sign, but the Hebrews having no present tenses, but for the present using the Preterperfect also, it may as well be rendered, *I do set my Bowe*, as in our new translation, and so it may be understood, as of an Act now first done. For shall we, because the Lord doth use some naturall causes to make the rainbowe, as the Sun, and a light and watery cloud right opposite against it, say, that it must needs have alwayes been so from the beginning, seeing these causes have alwaies been? In the generation of man there are naturall causes, the coming together of man and woman, yet generation is not alwayes vvhere these causes are, but vvhen God vvill, so unto the being of the rainbovve, naturall causes alone are not enough

Quest.

Alcuinus. Chrysost. hom. 28. in Gen.

Calvin. Musculus.

enough, but Gods vvill muſt concurre herevvith, he therefore having never appointed theſe cauſes to produce this effect before, vvhy muſt vve needs beleeve, that it vvas before? Moreover if vve conſider the great variety of excellent colours in this bovve, and the admirable frame thereof extending ſo farre, and in the forme of a Bovve, not broader nor narrovver at one place, then at another, vve cannot but acknovvledge Gods hand ſingularly herein, and not only as in other red, or vvhite, or black apparitions in the Aire, there being none other meteor for the artificiall and admirable frame thereof comparable to this, that uſeth commonly to be ſeen, vvherefore even the Heathen Poets called it *Thaumantias*, a vvonderfull Propheſying, as *Ainſworth* noteth. We call it indeed *Iris*, or a rainbovve, but it is truly Gods bovve, by him vvonderfully made to appeare, as a ſigne of his mercy, the end hereof being partly to make us alwayes mindfull of the floud paſt to feare to ſin, and partly to think upon Gods care over us to be confident, when waters do moſt abound, that although ſome particular places may be drowned for ſin, yet the whole world ſhall never be drowned again, as *Luther* ſaith. *Eccl.* 43.11. it is ſaid, *Look upon the Rainbowe, and praiſe him, that made it.* So amongſt the Jews, ſaith *Maimony*, when any man ſeeth the rainbowe, he bleſſeth God that remembereth his Covenant, and is faithfull therein. If it be demanded, why this Bowe was ſet for a ſigne of this, and whether there be any reaſon of withholding the waters from abounding ſo extraordinarily in it? I anſwer, that experience teacheth it to be a ſigne of raine, eſpecially, if it appeareth in the morning, and the Aire is alwayes watery, when this Bowe is ſeen, and therefore it is a ſigne only by Gods ordinance, and no cauſe of keeping water from overflowing all, as Expoſitours do generally agree, when we ſee this, we are aſſured, that God remembereth his Covenant with *Noah* and us, not that he needeth a rememberancer, but to ſtrengthen our faith, that he doth remember it. God is, as a Warriour, who having done ſome great exploit, hangeth up his bowe, or his ſword and buckler, not taking it down again to be uſed, as before, becauſe he hath already done enough to be avenged upon his enemies: for even ſo he hangeth his bowe in the Cloud with the bent part to us-ward, intimating, that he is not minded to ſhoot ſo at us with flouds of water, as once he did; becauſe he holdeth himſelfe hereby ſufficiently revenged upon the wicked in this kinde, and therefore will never thus arme himſelf again for a common deſtruction.

Luther.

Quoſt.

Queſt.

But becauſe the World ſhall at the laſt be burnt with fire, it may be queſtioned, whether this ſigne of peace ſhall continue even till then? The author of the Eccleſiaſticall Hiſtory ſaith, that ſome holy men have held, that 40 yeares before the day of Judgement, there ſhall no rainbowe appeare, the Aire being extraordinarily dryed, and ſo prepared for that generall burning. But this is a meere conjecture, neither can it be true; becauſe if clouds and raine ſhould not have their courſe, till the end, all things would periſh through the drought, before the coming of that fire, and men might hereby be aſſured of the time approaching, whereas it ſhall come, when it is leaſt thought upon. It is therefore more probable that rainbowes ſhall be ſeen, as now they are, at times, even to the end of the World. The rainbowe, ſaith *Ferus*, vvas a figure of Chriſts Covenant of peace made vvith his Church, *Eſa.* 54. 9.10.

Eccleſ. hiſtoria.

Verſe 18. *And the ſonnes of* Noah *going out of the Ark were* Shem, Ham *and* Japhet, *and* Ham *is the father of* Canaan, *and of them was the Whole Earth overſpread.* Hereby it ſeemeth plain, that *Noah* begat no more children after the floud: for then not only from theſe three, but from them alſo ſhould have come men to overſpread the Earth, or at the leaſt it would finally have been ſaid of *Noah*, as of others, he begat Sonnes and Daughters; yet *Beroſus Anianus* ſaith, that he begat ſo ſonnes after this called *Teitans* after the name of their Mother *Titæa*, and that they were Giants. And he reaſoneth from the long time, that he lived, *viz.* 200 yeares after this, and Gods bleſſing of him, as of his ſonnes, bidding them together to increaſe and multply, and the neceſſity

Beroſus lib. 30.

neceſſity of the world then required it. What I think of Gods bleſſing him, ſee *ver.* 1. and for the long time which he lived after this, it was but as the time of him, that now adayes liveth to 90 yeeres, who if he begetteth no children after 60, growing then an olde man, it is no marvell, ſo *Noah* at 600 was an old man, and therefore though he lived long after, his barrenneſſe thenceforward is not to be admired, eſpecially having one and the ſame wife, who was an old woman alſo. The Lord in bidding them then to *increaſe and multiply, and repleniſh the earth*, *ver.* 1. meaneth, that they, who were fit for generation ſhould do ſo, and yet even in their fructifying *Noah* was alſo bleſſed, becauſe whatſoever increaſe there was, came originally from him, and his family was thus filled. The Jewes have a fable of *Chams* cutting off his fathers ſtones, that he might get no more children, like to that off the Poets, touching *Jupiters* gelding of his father *Saturne*: But I paſſe this over, as fabulous. *Beroſus* alſo telleth of a fourth ſonne of *Noah* coming out of the Arke called *Tuiſco*, as *Muſculus* ſaith, who was the father of the Germanes and French, but this muſt needs be falſe, becauſe it is often repeated, that *Noah* had then three ſonnes onely. *Muſculus.*

Ham was the father of Canaan, why after the three ſons of *Noah* mentioned is onely the ſon of *Ham* ſpoken of, and not of any of the other two? To this *Chryſoſtome* anſwereth, that *Hams* intemperance is hereby noted, and that he refrained not from the company of his wife, but begat him in the Arke in that time, when all things were overwhelmed with calamity. *Chryſ. Hom. 29. in Gen.*

But this is improbable, for *Ham* had other ſons before *Canaan*, even three, *Gen.* 10.6. and therefore either the number conteined in the Arke was greater, or elſe *Canaan* could not be begotten there; *Ambroſe* ſaith, that this is ſpoken to aggravate the fault of *Ham*, which here followeth, in that he being a father himſelf did ſhew no more reverence to his father: but then his elder ſonne *Cuſh* would rather have been ſpoken of, wherefore he addeth another reaſon, which is better, *viz.* that *Canaan* was to be the father of the *Canaanites*, whoſe countrey Gods people were to take into their poſſeſſion. *Ambroſ. de Noah & Arca. c.* 30.

And this reaſon is further amplified by *Muſculus*, ſaying, *Moſes* wrote this to the Children of Iſrael, who were by Gods appointment now to poſſeſſe this countrey, and therefore it was materiall by the way here to deſcribe *Ham* by his ſonne *Canaan*, of whom came the *Canaanites*, that ſeeing, how long ago they were curſed, the Iſraelites might now conceive the better hope, that they ſhould be expelled, and room ſhould be made for them in their countrey. *Muſculus.*

And Noah *began to be an husbanndman, and planted a vineyard. Verſe* 21. *And he dranke of the wine, and was drunken, &c.* In the Hebrew *Noah an husbandman began to plant, &c.* For he was not the firſt husbandman in the world, but only after the flood: For *Cain* in the beginning was an husbandman. Yet *Noah* found out, as was touched before, to do husbandry with the labour of oxen and other beaſts, which was in times paſt unknown, and therefore he is here ſet forth by this name of an husbandman. The word tranſlated, *husbandman*, is in the Hebrew, *a man of the earth*, the meaning is by an Hebraiſme, that after he had in the flood-time intermitted his husbandry, now he began to ſet to it again, and to plant a vineyard. *Verſe* 20, 21

A queſtion is here moved, why *Noah* applyed himſelf to plant a vineyard, which is for delight, and not rather to ſowe corne firſt, which is for neceſſity, and whether there were no vines before this? The firſt is moved and anſwered by *Ambroſe*, that *Noah* left things neceſſary for life to be provided by the Lord, attributing the invention therof to him, but he invented things for comfort and delight: but it is rather to be held, that tilling the ground for corn is not ſpoken of, becauſe that was in uſe long before, but this of planting a vineyard as being new, and for the hiſtory here following, ſo that although his ſowing of corne be not ſpoken of, yet it is moſt probable, that he intended it firſt, and after fell to planting of a vineyard, his ſonnes having now begotten divers children, ſeeing *Ham* ſeemeth to have had four at the leaſt at this time, *Gen.* 10.6. And for *Calvin.* *Queſt.* *Ambroſe.*

Chryſoſt. hom. 29. in Gen.

his applying himſelfe to provide for wine-making, *Chryſoſtome* ſaith, that he was moved hereunto, becauſe having had much ſorrow, he thought hereby to be refreſhed, and to have his grief eaſed, and alſo for the ſtrengthening of the body, which was now become weaker. But as for vines, there were ſuch certainly before the floud, but they were onely ſuch, as grew naturally in the open fields, as moſt hold, and therefore could not yeeld any fruit ſo pleaſant, as being but wilde vines, and ſo the grapes, which they bear, were not uſed for the making of wine, but only to be eaten, as other fruits of the earth. Yet ſome, as *Calvin* ſaith, have held that there were vineyards before this, and wine was then made and uſed, concernig which he determineth not. The more probable opinion is that there was never any wine made, till now, that *Noah* deviſed the planting together of vines in a yard, and ſo by cutting and dreſſing of them brought the grape to be more pleaſant and fit to make wine of. Becauſe otherwiſe it would not have been ſpoken of, as now firſt invented, and all antiquity hath ever held *Noah* to be the firſt, that taught this, calling him therefore *Janus* from the Hebrew vvord יין ſignifying wine, as *Beroſus* alſo noteth.

Calvin.

Beroſ lib. 3.

Theodoret. quæſt. 65. Ab inexperientia profecta eſt e vietas Noæ, non ab intemperantia. Nam ille primus omnium compoſitus uvis inerans, non ſolùm quantum eſſet bibendum, ſed quomodo nempe aquâ temperatum, incidit in ebrietatem. Athenæus.

Touching his drunkennes, it is excuſed by moſt, as being a thing, that befell him ignorantly. Hear one for all, *Theodor.* The drunkennes of *Noah*, ſaith he, came from inexperience, and not from intemperance. For being the firſt, that preſſed grapes, he was ignorant, not onely, how much was to be drunke, but how, *viz.* mingled with water. He being alwayes uſed for 600. yeeres to drinke vvater, might eaſily erre, ſuppoſing, that he might drinke as much vvine, as he had uſed to drinke of vvater, and the want of uſing vvine before made him the more apt to be wrought upon vvith the fumes thereof. And laſtly, he was old, and ſo the weaker to bear it, vvhereas his ſons being young, vvho haply dranke of it vvith him, vvere not, that vve read of, over-taken herevvith. But indeed after this it vvas an ancient cuſtome, never to drinke vvine, but mingled vvith vvater, as *Athenæus* remembereth, ſo much vvater being put to, as three are to five. And to ſignifie this, he ſaith, an altar vvas vvont to be built to the *Nymphes* neere to *Bacchus*. By ignorance alſo *Chryſoſtome* ſaith, that this juſt man became drunken, erring in the quantity, becauſe he knevv not the ſtrength of vvine, but he doth not altogether excuſe him, as not ſinning herein, but by his example admoniſheth others, vvho are far inferiour to him in grace, to take heed of falling. Some thinke, that it vvas no ſinne in him, becauſe altogether involuntary. But becauſe every exceſſe is a ſinne, and here vvas certainly ſome exceſſe, although not before purpoſed, as in thoſe, that drinke vvine novv adayes to exceſſe, it cannot poſſibly bee iuſtified, but it is to be held in *Noah* a ſinne of ignorance, in ſuch as offend this way in theſe dayes, a moſt foul and horrible vice. He that is voluntarily drunken, ſaith *Chryſoſtome*, his drukenneſſe is a Devill, yea more odious then a Devill, for when we ſee a man poſſeſſed with a Devill, we are affected with pity, and condole with him, but contrariwiſe we hate drunkard, and thinke them altogether unworthy of mercy, and worthy of ſevere puniſhment. Becauſe what is acted by one poſſeſſed is altogether againſt his will, but the miſchiefe done by a drunkard, is altogether of himſelfe.

Muſculus.

Chryſoſt.

Quæſt.

Calvin.

But why did *Moſes* tell of the drunkenneſſe of *Noah*, and not rather burie it in ſilence, ſeeing it was likely, that men would upon this example wax the bolder in this ſinne? *Calvin* ſaith, that the Lord would have him thus branded with a perpetuall note of ignominy, although a moſt juſt and temperate man, for this one fault, that others might learne to beware of drunkenneſſe. But herein the ſimplicity of the Word of God appeareth, in that none are ſpared, but the faults even of the beſt are laid open, as well as of others. Howſoever drunkards cannot have any colour for their ſin from hence. 1 Becauſe *Noah* knew not the ſtrength of wine, they know it. 2 Becauſe it doth not appear, that he dranke much, but onely he dranke

ſome

some wine, to which being never used before, a little might thus work upon his brain, but they are *mighty to poure in wine, and strong to poure in strong drink.* Esay 5.22.
3 Because he never offended in this kind again, but they often.

And he was uncovered within his Tent. By drunkennesse man is deprived of reason, and then there is nothing so brutish but he will do, he is not ashamed to cast off his cloathes and lay even his shamefull parts open to the view of all men; And thus *Noah* did at this time, by his nakednesse, as it is called in the Hebrew, the discovering of his privities being understood, and therefore in the vulgar Latin it is rendered *turpitudo*, and *verenda patris sui.* That *Noah* should do so shamefully in his drunkennesse the Lord suffered, saith *Calvin*, to humble him the more, and to make him the more carefully to flee drunkennesse ever after. For being seen thus by *Cham* he could not, but be greatly ashamed, ever since the fall of man, we being by a just judgement of God most unable to rule these parts by reason from rising and moving to things obscœne and filthy, as *Augustine* noteth, and therefore being greatly ashamed, even by nature to have them seene. Calvin. *Aug. de civit. lib. 14. cap. 17.*

And Ham *the Father of* Canaan *saw the nakednesse of his Father, and told his two Brethren without.* Verse 22. It may seem strange here, that *Ham* should be thus ill affected to his own Father to deride him, and to seek to bring others to do likewise. But it is to be understood, that as at the beginning there was a *Cain* as well as an *Abel*, so now there is a wicked *Ham* as well as a Godly *Shem*, who was opposite to his Father, as whose righteousnesse rebuked him and his evil courses daily, wherefore he was glad of this opportunity, to see his Father in sin, thinking that this was some cloak for his own wickednesse, and it was a feeding to his envious minde to see him shamed. For even as Vultures, saith *Basil*, are carryed to things smelling ill, and flyes to ulcerous places, so the envious are most attent to that, which is vilely done, and if any thing be done amisse, they publish it, and will have other men know it also. *Basil. Orat. de invidia.* It is commonly held, that *Ham* was *Zoroastres*, so called for his skill in Magick and in Witchcraft. For *Berosus* saith, that hence he had this name, and when his Father was thus uncovered, he came and handled his privy parts, and by his charms effected, that he was unable to beget children ever after. *Berosus.* And *Cassianus* saith, that he was most studious of these wicked arts, and taught the same to his posterity, having before the flood ingraven them in most hard stones, and in Iron plates, that they might endure, so likewise the author of the Scholasticall History, and if he were thus vilely addicted, no marvel, though he hated his Father, who doubtlesse was a professed enemy to such wicked studies. *Cassianus. Serarius. Col. 8. c. 21. Scholast. Histor.* But a question doth here offer it self, why *Ham* is described by his Son *Canaan*, Ham *the Father of* Canaan? Besides the reasons before rendered upon *verse* 18. The Hebrews tell another speciall reason, why he is thus named here, *viz.* because *Canaan* his Son saw *Noah* thus uncovered first, and went and told *Ham* his Father, who to make it yet more publick, shewed it to *Shem* and *Japhet*. And this is the more probable, both because *Canaan* is accursed, when *Noah* awoke from his drunkennesse, and it is said, that it was told *Noah*, what his younger son had done, which cannot be understood of *Ham*, the middlemost, but of *Canaan* his son, seeing Grandchildren are also commonly called their Grand-fathers sons: thus also *Theodoret*, who besides this yet bringeth another reason, *Canaan* in wickednesse was most like unto his Father *Ham*, and therefore good reason, that he of all his sonnes should specially be named. *Quest. Hebraei.* *Theodoret.*

And Shem *and* Japhet *took a garment, and laid it upon their shoulders, and went backward, and covered the nakednesse of their Father, &c.* Verse 23. A strange and stupendious sight, so reverend a man in drunkennesse, shamefully naked and derided of his own Son: certainly this was a great judgement upon him; therefore that others may be warned to take heed of the like, as *Calvin* noteth, and that his sonnes, who were better disposed, turned their faces away, as being ashamed to behold him. This shewed great piety in *Shem* and *Japhet*, Calvin.

and in them piety towards Parents, and a reverence of them is commended to all generations. The faults of Parents then are to be covered by their children from the eyes of others, and not to be laid open, and yet in the children, there ought to be an averſneſſe therefrom, as *Shem* and *Japhet* turned away from beholding their Fathers nakedneſſe. To this purpoſe *Gregory* ſpeaketh elegantly applying it to ſpirituall Fathers alſo, when the life of Maſters is worthy of reproof, ſuch as are ſubject unto them, yet muſt reverence them even when they diſpleaſe. But this is wiſely to be conſidered, that they imitate not thoſe, whom they ought to reverence, or contemne not to reverence ſuch, as they deſpiſe to imitate. As the good Sons of *Noah* gave them example in hiding their Fathers nakedneſſe backward. For even ſo the faults of Teachers ſhould diſpleaſe their Subjects, but they ought to hide them from others. The Papiſts lay hold upon this, as making againſt us, who ſpare not to publiſh the vices of their holy Fathers, the Popes, and of other ſpirituall perſons amongſt them. But *Muſculus* anſwereth well, that they are not Fathers, but Wolves, not Paſtours, but Tyrants, not Miniſters of Chriſt, but ſervants of Satan, and that they write books in the defence of *Sodometry*, and other vices, and ſo publiſh their own wickedneſſe, and therefore no reverence can be given to them without danger to the Soule. But for ſuch, as teach the truth, although there be ſhamefull things in them, the people ſhould with *Shem* and *Japhet* hide them, but yet diſlike them, becauſe when the vices of Gods Miniſters are laid open before all men, they will be ready to ſtumble hereat, and to grow licentious in ſinning. Thus therefore *Theodoret* reporteth, that *Conſtantine* the Great having many accuſations againſt divers Biſhops brought unto him, they one complaining of another, would not once look upon them, but ſealed them all up, and having reconciled them together again cauſed them to be brought out and burnt before their faces, proteſting, that he had not read one word in all thoſe Writings, becauſe the vices of Paſtours ought not to be opened to the people for the ſcandall, which would enſue hereupon, yea he added moreover, that if he ſhould ſee a Biſhop lye with any mans Wife, he would cover that foule vice with his Garment, leaſt the beholding of it ſhould ſome way hurt thoſe, that ſhould ſee it. But this is not to be underſtood of thoſe, that are commonly fouly vicious, as many are, but generally vertuous, as *Noah* was, but ſometime only by infirmity overtaken. For notoricus ſinnors of any ſort are to be rebuked openly, that others may feare.

Gregor. lib. 25. Moral. Si Magiſtrorum vita diſpliceat, oportet, ut eos ſubditi etiam cùm diſplicent, veneréntur: ſed hoc eſt ſolerter intuendum, ut quem venerari debent ne aut imitari velint, aut quem imitari deſpiciunt venerari contemnant, &c.

Muſculus.

Theod. Eccleſ. hiſt. lib. 1. 11.

Verſe 24.

But Noah *awaking from his drunkenneſſe, knew what his younger Son had done to him, &c.* Wine filleth the head with vapours, and ſo maketh a man ſleepy, and ſo *Noah* being drunken ſlept ſoundly in that uncovered caſe, wherein he was. But being now awake again he underſtandeth, what his younger ſonne had done to him, either by the Garment, which he found upon him, examining and finding out by *Shem* and *Japhet*, what had been done, or elſe by divine Revelation. But who is this younger ſonne here ſpoken of? Some think that it was *Canaan* the Grandchild, as was partly touched before, and not *Ham* himſelf. But becauſe, if *Canaan* did any thing, it is paſſed over here in ſilence, their opinion is better, who hold that *Cham* is meant, being called the younger Son, becauſe he was wicked, as hath been noted upon *Gen.* 5. 32. Saint *Auguſtine* hath an obſervation upon the ſignification of his name, *Ham*, ſaith he, ſignifying hot, the middle ſonne of *Noah*, as it vvere differing from the other tvvo, neither of the firſt fruits of the Iſraelites, nor of the fulneſſe of the Gentiles, ſignifieth a kinde of Hereticks, hot not vvith the ſpirit of vviſdome, but of ſubtile craftineſſe, vvhereby their hearts are vvont to boile, and to trouble the peace of the Church.

Muſculus. Queſt. Auguſt. lib. 16. de Civit. Dei, c. 2 Hæreticorum genus calidum, non ſpiritu ſapientiæ, ſed verſpellis aſtutiæ, quo ſolent hæreticorum fervere præcordia & pacem turbare ſanctorum, &c.

Verſe 25.

And he ſaid, Curſed be Canaan, *a ſervant of ſervants ſhall he be to his Brethren.*

It may ſeeme ſtrange, that *Noah* avvaking from his drunkenneſſe doth not firſt humble himſelf for his fault, but falleth immediatly to raging againſt his ſonne;

ſon: but *Calvin* anſvvereth vvell, that this is not to be taken, as a raging, but as a curſe coming upon a diſobedient Son by the ſpirit of Propheſie, it appearing hereby, what an horrible ſinne it is for children to be irreverent and undutifull towards their parents, it bringeth the moſt ſevere curſe of God down upon their heads. And as for his penitencie, it is not to be doubted, but that he was affected with much ſorrow, though it be not expreſſed, and certainly, he could not without much grief, thus accurſe his owne ſonne, and abdicate him and his out of the Church of God: thus alſo *Theodoret*.

Calvin.

Theodoret.

But when as *Cham* the father had offended, why is *Canaan* the ſon accurſed, and how can it be juſt to puniſh the ſon for the Fathers fault? The beſt anſwere, as I take it, to this is that, which is grounded upon ſomewhat ſaid before touching *Canaan*, that he told his father *Ham* of *Noahs* nakedneſſe, and ſo the beginning of the contempt was in him, ſo that *Noahs* knowing of that, which his younger ſon had done unto him, is to be underſtood with this circumſtance, that *Canaan* was the firſt, that began the irriſion, when he ſhewed it to *Ham*: Thus *Theodoret* and ſome others. And for his paſſing over the naming of *Ham* in this his curſe, he ſaith, that he did thus becauſe he durſt not curſe him, whom God had expreſly bleſſed but a little before amongſt his other ſonnes, and *Chryſoſtome* alſo toucheth upon the ſame. *Calvin* rejecteth this ſaying, that *Canaan* is named and not *Ham*, to aggravate the curſe, as being thus extended to his poſterity from generation to generation, *Ham* not being hereby exempted from the curſe, but when *Canaan* is curſed, the curſe redoundeth to him alſo, ſo likewiſe *Muſculus*. To this, which is alſo one reaſon brought by *Ambroſe*, he addeth two more, *viz.* 1 That *Ham* might be the more vexed, his younger and ſo his moſt beloved ſonne being thus ſmitten with a curſe. 2 Becauſe *Canaan* vvas moſt like to his father in vvickedneſſe. If it be true, vvhich the Hebrevves report, that *Canaan* firſt told *Ham* of *Noahs* nakedneſſe, the firſt anſvver is vvithout all exception, and the next queſtion touching the ſonne being puniſhed for the fathers offence, is eaſily reſolved alſo, and vvhy *Canaan* rather, then any of *Hams* other three ſonnes, ſeeing he had an hand in this wickedneſſe. Othervviſe the anſvver of *Calvin* may ſtand, vvho alſo ſaith, that the judgements of God are an abyſſe, the bottome vvhereof cannot be ſounded, & therefore although vve can finde no reaſon of *Canaans* being accurſed more, then any of his other brethren, vve muſt in ſilence ſubſcribe to the juſtice of God herein. Touching that queſtion in generall of children being puniſhed for their Fathers offence, it is to be underſtood, that they are never thus puniſhed, but vvhen they communicate vvith their fathers in their ſinnes: *For the ſonne ſhall not beare the ſinne of the father, but that ſoule, which ſinneth, ſhall die.* One then is puniſhed for another, ſometime becauſe he is guilty of as great vvickedneſſe, ſo that, as a Prince, when many rebell againſt him, may take and puniſh which of the rebels it pleaſeth him: ſometime alſo becauſe they are fellow-members of the ſame ſociety, when one ſinneth, others are puniſhed, as in the caſe of *Achan*, but onely temporally for a greater, that is, a ſpirituall good, that the more fear to offend may be ſtricken into mens mindes, as the Chirugion ſtriketh & pierceth one member for the good of the whole body: ſomtime to grieve him the more that hath offended, when they, which are dear unto him, are ſmitten, as *Davids* people for his numbering of them, and *Jeroboams* poſterity, and ſometime becauſe others, although they be free from ſuch heinous ſinnes, yet they make themſelves guilty by not chiding, and admoniſhing thoſe that offend ſo; either to ſpare the labour, or for feare of their faces, or to avoid their enmity, leſt they ſhould hinder them of that, which they deſire, or bring upon them that which they feare, as Saint *Auguſtine* ſpeaketh. Now the *Canaanites* vvere puniſhed for *Hams* ſinne for the firſt reaſon, becauſe they were a moſt wicked people, and becauſe *Ham* muſt needs be pierced with the more ſorrow for the extent of his puniſhment thus to his poſterity for ever after. *A ſervant of ſervants ſhall he be to his brethren, &c.* That is, to *Shems* poſterity, his

Queſt.

Theodoret.

Chryſoſt. Calvin. Muſculus.

Ambroſ. de Noah & Arca, c. 32.

One puniſhed for another.

Ezech. 18.

Aug. lib. 16. de Civit. Dei, c. 2.

his poſterity ſhall be moſt ſervile, and ſubject, ſome, yea, moſt of them being cut off by the Sword, and ſome made ſlaves unto them, as the *Gibeonites*: But this was not effected a long time, for the Canaanites rather proſpered; and had great dominion, ſo that this threatening might ſeem to have been fruſtrated; and ſo indeed that which the Lord promiſed in mercy to *Abraham* might ſeem likewiſe, yet we may be ſure, that Gods threatenings and promiſes ſhall not finally fall to the ground, but although they ſeem a long time to have none effect, the Lord will make them all good in his due time, as *Oecolampadius* noteth here.

Note.

Oecolampad.

Verſe 26.

And he ſaid moreover, Bleſſed be the Lord God of Shem, *and let* Canaan *be his ſervant.* *Shem* was the eldeſt, and accordingly, as it ſeemeth, the moſt excellent of *Noahs* ſonnes, and ſhewed herein moſt piety to his Father, although *Japhet* was a good man alſo, and joyned with him, yet happily *Shem* moved him firſt unto it, and therefore *Shem* is firſt praiſed, or God is praiſed for this his great piety. He doth not call God the Lord God of *Shem*, as if he were not his God alſo, but prophetically intimating, that the true God ſhould be worſhipped only amongſt his poſterity, and that the holy Patriarches, and Prophets, and Chriſt himſelfe ſhould come of him. In that he bleſſeth God for the grace in *Shem* and his, note, that God is the author of all grace, and therefore he alone ought to have the praiſe of it: ſo *Muſculus*.

Muſculus.

Verſe 27.

God perſwade Japhet *to dwell in the tents of* Shem, *and* Canaan *ſhall be his ſervant.* In the Hebrew there is an alluſion in the word tranſlated *perſwade*, to the name *Japhet*, for it is יפת *Japhet*, which moſt tranſlate, inlarge *Japhet*, but *Vatablus* ſaith, that it properly ſignifieth to allure with faire ſpeeches. Of *Japhet* came many Nations, eſpecially the Inhabitants of Europe, of *Shem Heber*, from whom the Hebrews had their originall and name. Now God draweth *Japhet* to dwell in the Tents of *Shem*, when he bringeth the Europeans and others coming of *Japhet* to the faith of Chriſt, who came of *Shem*, which was notably effected under the Goſpel: theſe Tents being left by *Shems* poſterity, who rejected the faith, and wholly poſſeſſed ſince by *Japhets*, who imbrace it, and ſo are now the true Church of God, with whom yet the Hebrews ſhall one day make one people being converted to the faith alſo. Thus almoſt *Rupertus*, ſaying that the Tents of *Shem* are the priviledges of the Hebrews commemorated, *Rom.* 9. 4, 5. wherein the Gentiles deſcended of *Japhet* came to partake with them, being made by faith the Church of God. For of *Japhet* came the Greeks and Italians, of whom are the Greek and Latin tongues, wherein the Goſpel hath been brought, not only to *Japhets* poſterity inhabiting divers other Countreys, but to ſome of *Hams* poſterity alſo. The word, *and dwell in the Tents of Shem*, is by ſome, as the Chaldee Paraphraſt, referred unto God, as if it had been ſaid, *and God dwell in the Tents, &c.* not in the Tents of *Japhet*, becauſe they a long time worſhipped falſe gods, but of *Shem*, becauſe amongſt the Hebrews, coming of *Shem*, the true Religion was a long time maintained and exerciſed, and not amongſt any other people: and alſo, becauſe Chriſt, God and Man, dwelt in his Tents, when the God-head vouchſafed to take fleſh of him. Thus *Theodoret* alſo and *Lyranus*. But it doth better agree to referre it to *Japhet*, as hath bin ſaid, that he ſhould be perſwaded, or inlarged to dwell in the Tents of *Shem*. So *Rupert*, *Calvin*, *Vatablus*, &c. and therefore it is added, *and let* Canaan *be his ſervant*, as diſtinguiſhing betwixt *Japhet* and *Ham* in his poſterity, the one ſhould dwell together as an equall and fellow, the other ſhould be as a ſervant unto *Shem*. But what meaneth this repetition of the ſame, ſhall *Canaan* ſtill be a ſervant, even after the coming in of the Gentiles, and if ſo, how ſhall the fulneſſe of the Gentiles come in, and the Goſpel be preached to all Nations? I *Anſwer*, the Canaanites were ſo deſtroyed, that they remained not unto this time, and if ſome remained, they were mixed with other peoples, and ſo in time loſt their name, ſo that whileſt that name laſted, they were ſervants, and out of the Covenant of grace, and if they came in ſince, this

Vatablus.

Rupert. lib. 4. in Gen. c. 39.

Chaldee Paraphraſt.

Theodoret.
Lyranus.

Rupertus.
Calvin.
Vatablus.

was, as others of the sons of *Ham* amongst the Gentiles, who are reckoned unto *Japhet*. From that which hath been said hitherto touching these three sons of *Noah*, something allegoricall may be observed. *Shem* is a type of the faithfull and Orthodox in the Church of God, *Japhet* of such, as somtime erre and wander in the wayes of wickednesse: for in saying, *God perswade Japhet, and let him dwell in the Tents of Shem*, it is intimated, that for a time his posterity should erre, and follow many abominations, as they did indeed, but as they are at length converted, so are many wicked persons also, but *Ham* figureth out Hereticks, who are most fervent for Heresie, and in opposing the truth, touching whom no comfort is spoken, but servitude and misery, because such are seldome turned. And as *Ham* seeth his Fathers nakednesse and derideth it, so these, because of the fraile and weak nature of man in Christ, have denyed his Godhead and have made a mock, some of them of the blessed Trinity: but as *Shem* & *Japhet* reverenced their Father even in his nakednesse, so the faithfull, and the worst of all being converted do highly esteem of Christ thus humbled and abased, knowing that the vile things of God are more glorious, then the most noble amongst men. And as *Ham* was cursed in *Canaan* and his offspring, this curse being to take effect long after, so wicked Hereticks, although they flourish for a time, shall at length be abased and destroyed, as experience hath taught in the *Arrians*, *Ebionites*, *&c.* and we hope will appeare more and more in the Antichristian Sect of *Rome*, but as *Shem* signifieth a name, and *Japhet* may be taken for inlarging, so the true Church of God shall be inlarged extending it self at length into all the parts of the World, and be most famous throughout all generations, upon this *Augustine* partly toucheth, *lib. 16. de Civit. Dei, Cap. 2.* and *Gregory lib. 26 moral.* and seeing *Noahs* family was now a figure of the Church to come, as it was all the Church for the present, I see not, how it can be amisse to make some such allegoricall application. *Ferus* saith, that mystically by *Noah* being drunken, &c. Christ was set forth, who being drunken with the love of his Church slept by death, and was therefore had in ignominy by the Jewes and wicked worldlings, but by the faithfull reverenced and covered, they shewing, that it was for our sins. And one day, he will awake and curse wicked mockers, and blesse the faithfull, which honour him.

An Allegory.

Noah *lived after the floud* 350 *yeares, so all the dayes of* Noah *were* 950 *yeares, and he dyed.* By this compu.ation it appeareth, that *Noah* lived after *Abraham* was born 51 years, for he was born 299 yeares after the floud, as may be seen, *Gen.* 11. And it is to be thought, that God did thus prolong his life, that his care of the Church in all times might the more appeare, in that he never left it without some famous Prophet to teach and to direct in his true worship and service. Before the floud were *Sheth* next unto *Adam*, *Enos*, *Cainan*, *&c.* and lastly, *Methusalem*, who lived till the very year of the floud: from thence forward *Noah*, and *Abraham*, *&c.* Of any notable thing done by *Noah* after this *Moses* spareth to write, although it is not to be doubted, but he did many, for brevities sake, as one hastening to the History of *Abraham*, for the same cause not writing any thing of note of the other Progenitours of *Abraham*. For his drift is to set forth the City of God, and such things onely unto which some mysticall relations are still annexed, not that all things set down are mysticall, for some are without signification set dovvn, only to bring in the more aptly such, as be significative: thus *Augustine*; and therefore they take a vaine labour in hand, that vvill have all things in the vvritings of *Moses* to be Allegoricall.

Verse 28, 29

August. lib. 16. de Civit. Dei, cap. 2.

CHAP.

CHAP. X.

IN this Chapter it is ſhewed, how Gods bleſſing upon *Noah* and his ſons took effect to make them exceeding fruitfull to repleniſh the whole world, which is thought from theſe three, *Shem*, *Ham*, and *Japhet*, to have been of olde divided into three parts, Europe, Aſia and Africa. In ſetting downe their off-ſpring he firſt beginneth with *Japhet*.

Verſe 2. *The ſonnes of* Japhet, Gomer, Magog, Madai, Javan, Tubal, Meſhech *and* Tiras.

It may be demanded here, why *Iaphet* and his ſons are firſt ſpoken of? To this ſome anſwer, that he was the eldeſt, but the ſame hold *Ham* to have been the youngeſt, why then is not he ſpoken laſt of, but middlemoſt? Moreover, that not *Iaphet*, but *Shem* was the eldeſt hath been already proved. Some, that *Iaphets* poſterity was greateſt, and inhabited parts more remote from the Hebrewes, to whom *Moſes* vvrote, and therefore he doth firſt curſorily paſſe him with his over, as being not ſo much knowne to the Hebrewes, dwelling longer upon *Ham* and his poſterity, as with whom the Hebrewes were more familiarly acquainted, Some, that *Iaphet* was laſt ſpoken of in the former Chapter, and therefore his hiſtory is here firſt proceeded in. But the reaſon of *Auguſtine* is beſt, it is uſuall with *Moſes* to begin with the youngeſt, and ſo to go on to the eldeſt to ſpeak firſt of thoſe, concerning whom he meaneth to ſay little, as not being of the City of God, and then of thoſe that belong to this City, as upon whoſe Hiſtory he meaneth chiefly to dwell, and for whoſe ſake he writeth. Now in ſetting down the ſons of *Iaphet*, we are not to conceive, as *Calvin* ſaith, that all are named that came of him, or of his ſons in the next generation, for the children of two of them onely are named, *viz.* of *Gomer* and *Iavan*, whereas it is not to be doubted, but the other five had children alſo. But ſo many onely are named, *viz.* ſeven of *Iaphets* ſons, and ſeven of his ſons ſons, becauſe theſe were moſt famous, and of more excellent parts, and ſo ruling over the reſt, and ſuch as from whom Countreys had their denominations. Theſe fourteene then poſſeſſed fourteen Countreys, and of them, and ſuch, as lived under them, were they peopled. And here by the way be it noted, that although the whole world was divided into three parts according to the number of *Noahs* three ſons, yet that diviſion made in *Noahs* time hath ſince been altered. For *Iaphet* had not only that part, which is called Europe, but that part of Aſia alſo, which we call Aſia, with the North extending to the Mediterranean Sea, and coming up to Paleſtine. He was ſpoken of as one that ſhould be inlarged, and hereby it appears, how he was inlarged indeed, being made more populous in his poſterity, then any of his brethren. So that all this was then counted for one part. And the reſt of Aſia inhabited by *Shems* poſterity vvas another part, and Africa repleniſhed with *Hams* off-ſpring; So *Luther*. But how the children of theſe three vvere diſperſed over the World, will appear better, vvhen vve come to ſpeak of them in particular.

Hebræi. *Lyranus.* *Teſtatus.* *Calvin.* *Auguſt.* *Calvin.* *Muſculus.* *Luther.*

As *Iaphet* is here ſpoken of, ſo amongſt the Heathen Poets, one *Iapetus* is much celebrated, borne of the Heaven and the Earth, vvho made war vvith *Iupiter*, being the father of *Prometheus*, and grandfather to *Deucaleon*, vvhereby it appeareth, that they vvere not altogether unacquainted vvith the Hiſtory of *Moſes*. *Gomer* the firſt of Japheth ſons here named, is ſaid by *Ioſephus* to have been the father of the Galatians, or Gallogrecians, and of his poſteritie vve read, *Ezech.* 38. Gomer *and all his troopes*, *the houſe of* Togarma, *the ſides of the* North, *and all their ſtrength, &c.* *Magog* the ſecond was the father of the Gothes according to ſome, as *Ierome* ſaith, but he rather holdeth that the Getes, and Maſſagetes, and Scythians came of him: ſo alſo *Ioſephus*, and of the Scythians came the Tartars and Turkes of *Gog* and *Magog* *Ezekiel* ſpeaketh, as the chief prince of Meſhech and Tubal. *Madai* the third

Gomer. *Ioſeph.* *Magog.* *Hieron. tradit.* *Hebr. in Gen.* *Ioſephus.* Ezech. 38. *Madai.*

vvas

vvas by the consent of all, the Father of the Medes famous once for their Empire.

The fourth *Javan*, was the father of those Greekes called *Joves*, and therefore the word *Javan* by the Septuagint is rendered ἑλλάδα, Grecian. Of *Javan* we may read more, *Esay* 66. *Ezech.* 27. *Joel.* 3. *Iavan.*

Tubal the fifth is said by *Josephus* to have been the father of the *Iberians*, who were since called Spaniards, the Hebrewes say, that he was father of the Italians before called Hesperians. See more of *Tubal*, *Ezech.* 17. 39. and how he is joyned with *Mosoch*, the sixt, who is thought to have been the father of the Muscovites by some, but *Josephus* saith, that the Cappadoceans came of him, and that this is made the more probable by the name of a chief city amongst them called *Masecha*. And indeed the word is not *Mosoch* in the Hebrew, but *Meshech*, by the Septuagint rendered *Mosoch*, whence the name *Moschi* was thought to come. The Psalmist speaketh of *Meshech*, as neere to *Chedar*. *Thiras* the seventh, was the father of the *Thracians*, *Thracians quasi Theraceans*. Yet *Isodorus* saith, although this be the right denomination, the Gentiles called them so from their fierceneſse, becauſe they would offer men in sacrifice being taken captive to their gods, and drinke mans blood in the skuls of mens heads, the flesh and haire being plucked off. *Tubal.* *Ioseph.* *Mosoch.* Psal. 120. *Thiras.* *Isidor lib. 9. Etymolog.*

Verse 3.

The sonnes of Gomer *were* Ashkenaz, Riphath *and* Togarmah. Of all the sonnes of *Japhet* two onely are spoken of again, as having sonnes, *Gomer* and *Javan*. Not becauſe the other five wanted, but becauſe none amongst them founded anew any countrey, but lived in their fathers countreys, contenting themselves with the possessions left by them. *Ashkenaz* was the father of a countrey not farre from the Medians, for when *Jeremiah* reckoneth up those, that should together with the Medes overthrow Babylon, he nameth *Ashkenaz* amongst the rest. But *Iosephus* will have the Rhegians to come of him, the Moderne Jewes the Germanes, others the Goaths. *Riphat*, some say, was the father of the Paphlagonians. *Thogormah* is afterwards spoken of as an assistant of *Magog* against the Hebrewes, by *Ezech.* 38. and therefore his offspring were inhabitants of Asia, as is most probable. Some will have them Phrygians, some Turks, some Cappadocians, and some Germans. *Ashkenaz.* Jeremy 51. *Iosephus.* *Iudæi.* *Riphat.* *Thogormah.*

Verse 4.

The sons of Javan Elishah, Tarshish, Kittim, *and* Dodanim. *By these were the Isles of the Gentiles divided in their lands, every one after his tongue, &c.*

Elishah the first was, as *Iosephus* saith, father of the Greekes called *Æolians*. But the vulgar Latine, where *Elisah* is spoken of, *Ezech.* 27. rendereth it *Italia*. There are also certain Fortunate Islands called *Elisian* Islands, happily from this man, hence the *Elisian* fields were so much spoken of amongst the Heathen Poets. *Iosephus.* *Elisha.*

Of the second *Tarsish* it is held, that the Cilicians came, becauſe of their City Tarsus so famous throughout the world, yet the Sea is also sometime called Tarsus, becauſe the Cilicians were Masters of a great part thereof, and of the Countreys adjoyning thereunto. Of *Tarsus* see more, *Acts* 22. 3. *Tharsh sis.*

Of the third *Kittim* it is thought, that divers peoples came which dwell from the Hebrewes beyond the Seas, both in the firme land and in Islands, wherefore it is a word of the plurall number. But chiefly Cyprus was inhabited by them, the chiefe City whereof is called Citium, as *Iosephus* saith, next Italy, for hereby is this word Translated in the Latine, *Numb.* 24. and by the Romanes, *Dan.* 11. Lastly, Macedonia in Grecia: for *Alexander*, who came out of Macedonia, is said to have come out of Cethim, 1 *Macchab.* 1. 1. and so did *Philip* his father, *ver.* 8. *Kittim.*

Of the fourth *Dodanim* came the inhabitants of the Rhodes, as some think, D being turned into R and so *Rhodanim* being made, and thus the Septuagint interpet it, 1 *Chron.* 1. Such alterations have been in the vvorld, since the time of these men, that much cannot be said certainly of the Countreys in particular, to vvhich they dispersed themselves. But of these four last, that came of *Iavan* vve are here assured, that the Islands of the Gentiles vvere *Dodanim.*

Hieron. tradit. Hebr. in Gen.

poſſeſſed, that is, theſe of Europe, and *Ierom* ſpeaking of the Greeks, that came of him, ſaith, if we look into the Books of *Varro*, and of other learned Writers, we ſhall finde, that almoſt all the Iſlands and Shores of the World neare to Grecia were poſſeſſed by the Greeks from the Mountain *Amanus* and *Taurus* to the Britiſh Ocean. Touching the tongues here ſpoken of, this is by way of Anticipation, for till the confounding of tongues, all were of one Language, and then firſt they were divided into many.

Gen. 11.

Verſe 6.

And the ſonnes of Ham, Cuſh, Miſraim, Phut *and* Canaan. *Hams* poſterity, as *Joſephus* ſaith, inhabited *Syria*, cleaving to the Mount *Amanus* and *Libanus*, and extending to the Ocean *Cuſh*, his eldeſt ſonne is generally held to be the Father of the Ethiopians: whereas it may ſeem otherwiſe, that *Arabia* was rather their Countrey then *Ethiopia*, becauſe *Arabia* was near *Egypt* and *Paleſtina*, as the Cuſæan Countrey is deſcribed to be, *Numb.* 12. where the wife of *Moſes* is called a Cuſean, who was a Madianite, and the Madianites dwelt mixt vvith the Arabians, and 2 *Chron.* 14. vvhere *Zara* the King of the Cuſeans is ſaid to bring againſt the Jevvs an Army of 1000000, vvhich could not have been done, if he had been of Ethiopia for the farre diſtance thereof being under the torrid Zone. It is anſvvered, that amongſt Geographers there are tvvo Countreys ſpoken of called by the name of *Ethiopia*, one in the Eaſt, and the other in the Weſt, one of vvhich vvas near to *Egypt*, the other farre of, being divided from it by the Perſian Gulph. Thus *Atrabo* and *Pliny*, vvho ſay, that the Ethiopians had a moſt large Empire ſometime, ruling even unto Egypt, from vvhich ſome parts thereabouts ſtill reteined the name of *Ethiopia*, as vvell as that Countrey ſo farre off. *Mizraim* the ſecond ſonne of *Ham* vvas Father of the Egyptians, vvherefore *Mizraim* in Hebrevv is alvvayes tranſlated Egypt, or Egyptians. Yet that Countrey vvas not called Egypt, till the time of *Ægyptus*, vvho, as *Manethon* in *Joſephus contra Appion.* ſaith, having put dovvn his Brother *Danaus*, reigned over that Countrey alone, vvhich vvas 390 yeares after the Hebrevvs departure out of Egypt by the conduct of *Moſes*, vvhich vvas a 1000 yeares from *Noahs* floud. So that this Kingdome is moſt ancient, but the boaſts of the Egyptians themſelves, vvho affirme their Kingdome to have ſtood 13000 yeares do farre outſtrip the truth.

Ioſeph. *Cuſh.*

Strabo lib. 1. *Plin. lib. 5.*

Mizraim. Egyptians

Manethon.

The third ſonne of *Ham*, *Phut* was the Father of the *Lybians*, as *Joſephus* ſaith, and after him *Ierome*, being firſt called after him *Phutians*, and Greek Writers ſpeak of a Region near *Lybia* called *Phuta*. But this Countrey was called *Lybia* afterwards from one of the ſonnes of *Mizraim*, whoſe name was *Lybis*, it lyeth in *Africa*. In *Ezech.* 30. where *Phut* is named amongſt others, it is tranſlated, the *Lydians*, as *Cuſh* there named is *Ethiopia*. The fourth ſon of *Ham*, *Canaan* is ſufficiently known to be the Father of the *Canaanites*, whom the Iſraelites expelled out of their Countrey, and brought into ſervitude.

Phut. *Ioſeph.* Lybians *Hieron.*

Canaan.

Verſe 7.

And the ſonnes of Cuſh, Seba *and* Havilah, Sabtah, Raamah, Sabtecah, *and the ſonnes of* Raamah, Shebah *and* Dedan.

Seba the firſt here was Father of the Sabeans inhabiting *Arabia Fœlix*, ſo called for the abundance of ſweet odours and ſpices, which that Countrey yielded, *Strabo* ſaith, that this is a very great Countrey, bearing Myrrh, Cynamon and Frankincenſe, and it is extended, ſaith *Pliny*, from Sea to Sea, that is, from the Perſian to the Arabick, but in this tract of ground dwelt not only the Sabeans coming of *Seba*, but the Shebeans alſo, who came of *Raamah*, and therefore the Pſalmiſt ſpeaketh of them, as dwelling neare together, *the Kings of* Sheba *and* Saba *ſhall bring preſents*. For of *Raaniah* came *Shebah* the Father of the Shebeans, who dwelt in part of this *Arabia Fœlix*, having plenty of ſpices, and ſweet odours, and Gold alſo, and yet being given much to robbing.

Seba. Sabeans

Strabo lib. 16. *Plin. lib 6. c. 28.*

Pſal. 72. 10. *Sheba.*

The ſecond ſonne of *Cuſh*, *Havilah* ſeemeth to have been Father of the Canlateans, or Canilateans ſpoken of by *Strabo*, as dwelling alſo in part of Arabia,

Havila. *Strabo lib. 15.*

Arabia neare to the Iſhmaelites, of whom I have ſpoken before, *Gen.* 2. 11. yet *Joſephus* and *Ierome* after him will have them to be the *Getuli* dwelling in a deſert of the furtheſt part of *Africa*.

The third *Sabtah*, was Father of the Sabbatheans, who, as may be gathered from *Ptolomee*, dwelt alſo in *Arabia*, becauſe he ſpeaketh of a certain chief City there called *Sabatha*, *Ioſephus* ſaith, the ſame people were called *Aſtabari*.

Sabtah. Sabbatheans
Ptolom.
Ioſeph.

The fourth *Raamah*, and the fifth *Sabtecah*, *Ierome* ſaith, that no man hath remembered in what parts they inhabited, and therefore I can ſay nothing of them. Touching the firſt ſonne of *Raamah Sheba*, enough hath been ſaid already. *Dedan* his other ſonne was Father of the Dedaneans, of whom *Ezechiel* ſpeaketh, as next neighbours to the Idumeans, threatning them, that they ſhould be cut off together, ſo likewiſe *Ieremiah*.

Raamah.
Sabtecah.

Dedan.

Ezech. 27.
Jeremy 49.

Moreover Cuſh *begat* Nimrod, *he began to be mighty in the earth, he was a mighty hunter before the Lord, &c.* Verſe 8, 9.

Nimrod being ſuch a man, as that *Moſes* had more to ſay of him, then of any of the other ſonnes of *Cuſh*, for that greatneſſe, unto which he grew, ſpeaketh not of him amongſt the reſt, but here a part by himſelfe, yet ſome think, that he is thus ſpoken of, becauſe begotten of an Harlot, as *Marlorat* ſaith, or becauſe after thoſe two children of *Raamah*, the ſonne of *Cuſh*, which is one reaſon rendered by *Auguſtine*, but he preferreth the firſt in reſpect of his greatneſſe, calling him therefore a Giant, according to the Greek Tranſlations, wherein for mighty a Giant is put. This *Nimrod* was the firſt Tyrant in the World, others, who had ſome rule amongſt men, exerciſing their authority rather to govern civilly, then to domineere by force, as *Calvin* teacheth out of *Iuſtin*, who ſaith, that the moſt ancient manner of Government was that, whereby through reverence to the perſon ſet up men were voluntarily ruled. So *Noah* who yet lived, and *Shem*, and other chief men ruled, but *Nimrod* by his ambition troubleth the ſtate of the World, and ſubdueth all that he could by force unto him. *Ioſephus* ſaith, that *Nimrod* an audacious man and valiant ſtirred up men to the contempt of God, ſaying, that they did owe their preſent felicity not to God, but to their owne vertue, thus drawing them unto him, and offering himſelfe to them, as a Captaine. Here we may ſee, what was the firſt beginning of proud Kings, who ambitiouſly lift up themſelves above other men, forcing them to obey their wills, and not ruling, as is neceſſary, according to equity and right, that none may ſuffer wrong, but all have juſtice done to them. Such came originally from curſed *Cham*, the worſt of *Noahs* ſonnes, and ſo whatſoever worldly Glory they attein unto, they are ſtill but baſe and vile: *He was a mighty hunter before the Lord*, upon theſe words there are divers expoſitions. Some, as *Artopœus* ſaith, underſtand them, as ſpoken in his commendation, touching his hunting and deſtroying of wicked men and notorious offenders, having the Lord before his eyes, as at whom he looked in thus doing, but this is too favourable, and contrary to that vvhich could be expected from *Chams* brood, and *Babels* builder. Some ſay, that his hunting of vvild beaſts is properly meant, and that vvhen he had taken them, he offered them in ſacrifice to the Lord, thus *Aben-Ezra*: but this is improbable for the reaſons before rendered, and becauſe ſuch as honour God vvith ſacrifices are vvont to be commended in plaine vvords therefore. Some for *before the Lord, will have againſt the Lord*, underſtood, as *Auguſtine*, becauſe the Greek vvord ἐναντίον here uſed by the Septuagints ſignifieth as vvell againſt, as before, he then ſaith, *Auguſtine* vvas an hunter, that is, a deceiver, oppreſſour, and extinguiſher of earthly creatures, erecting vvith his people through his pride a Tovver againſt the Lord.

Marlorat.

Aug. lib. 16. de Civit. Dei cap. 3

Calvin.

Ioſephus.
Note.

P. Artopœus.

Aben-Ezra.

Auguſt.

Others vvill have the ſpeech altogether Metaphoricall, thus he vvas cruell, and bloudy, purſuing men to the death, that he might make a prey of them, as hunters purſue vvilde beaſts, to take and to get them to feed upon. And in this ſenſe Tyrants are often called hunters, as *Pſ.* 91. 3. 124. 7. *Ezech.* 32. 30.

Calvin.
Muſculus.

Lament. 3. 52. The other words, *before the Lord*, they expound, either under
Vatablus. Heaven, he was the moſt mighty and valiant under the whole cope of Heaven, or through pride aſpiring to make himſelf as a God, and above the condition of men, as *Vatablus*, or elſe knowing that the Lord beheld his tyranny, and contemning him, or pretending the feare of God in his actions which
Cajetan. were vile, as *Cajetan*: Or he was verily and indeed a moſt mighty hunter, becauſe that which is ſo before the Lord, is ſo indeed. Of all theſe that expoſition pleaſeth me beſt, which referreth this to *Nimrods* greatneſſe and ſuperiority above all other men, as if it had been ſaid, he was the moſt potent and full of valour, and by force and tyranny obteined the greateſt dominion next under God; and happily his audacious tyrannizing alſo is pointed at, that he exerciſed all manner of cruelty and violence to magnifie himſelfe, openly, and as it were daring the Lord, who is the revenger of all wrongs, becauſe he ſeemed not herein to regard him, but as *Pharaoh* ſometime ſaid in his heart, Who is the Lord, that I ſhould for him refreine from doing that, whereby I may make my ſelfe great? And becauſe he was ſo notorious for this, it grew into a Proverb, when any man of might grew tyrannicall and cruel, as *Nimrod, the mighty hunter before the Lord*; Lo, ſuch another Tyrant, ſo without all feare exerciſing violence, and ambitiouſly ſeeking dominion,
Verſe 10. as *Nimrod* did. *And the beginning of his Kingdome* was Babel, *and*
Vatablus. Erech, *and* Acchad, *and* Calneh *in the Land of* Shinar. This is generally held to be ſpoken by way of anticipation, this Babel here ſpoken of not being yet built, but the building thereof ſet forth in the next Chapter, which building was made in the dayes of *Phaleg*, for upon occaſion of the confounding of Tongues at that time, which was whileſt *Babel* was building,
1 Chron 1.19. *Phaleg* had his name from diviſion, and this was 101 yeares after the floud,
Euſeb. Chron. Hieron. in Hiſ. 2. Aug. de Civit. lib. 16. cap. 17. as may eaſily be gathered, *Gen.* 11. 11, 12, 13, 14, 15, 16. And this *Nimrod* who was the chief in building the City and Tower of *Babel*, was alſo called *Belus* by other Writers, the Father of *Ninus*, to whoſe Widow *Semiramis* reigning after him is referred the building of *Babel*, but this is to be underſtood, not in reſpect of her firſt laying of the foundation thereof, which was done by *Nimrod* long before, but becauſe being ſmall in compariſon, and ruinous, till her time, ſhe built and inlarged it ſo, that it might ſeeme rather a Province, then a City. Hence we may gather, why amongſt the Babylonians an Idol called *Bel* or *Belus* was ſo highly honoured and adored, and why ſo many Gods of the Heathen were called from this name, as *Baal-zebub, Baal-peor, &c.* This *Nimrod* or *Belus* was the firſt author of this Idolatry, drawing his Subjects from the feare and ſervice of God, to reſpect and adore him, whileſt he lived, as their only chiefe, and after his death, when he had reigned 65 yeares, or as ſome ſay 55, they made Images of him, and
Beroſus Annianus l. 4, 5 worſhipped them. Some ſay, that *Nimrod* was not *Belus*, but the ſon of *Belus*, who might yet be ſaid to be begotten of *Cuſh*, becauſe by *Belus* his ſonne. But
Mercator Chronol. Diodor. lib. 3. this is both againſt the current of this Hiſtory, and againſt all that write of the Kings of *Babylon*, for they make *Belus* the firſt, and *Ninus* the ſecond. Others will have *Ninus* to be meant by *Nimrod*, becauſe he began his Kingdome firſt in *Chaldea*, but *Diodorus* ſaith, that he made *Nineve* the ſeat of his Kingdome, and all the famous Doctors of the Church are for *Belus*, as the Father or Grandfather of *Ninus*. The beginning of *Nimrods* Kingdome is ſaid to have been *Babel, &c.* becauſe he firſt reigned over theſe foure cities, afterwards extending his Dominion further; *Erech* is expounded by
Hieron. *Ierome* to be *Edeſſa*, *Acchad Niſibis*, *Calne*, *Seleucia* or *Cteſiphon*. *Shinar* was
Chaldee Paraphraſt. the Land of *Babylon*, and therefore the Chaldee Paraphraſt readeth it for *in the Land of* Shinar, in the Land of *Babylon*, being happily firſt called *Shinar*, and afterwards upon the building of Babel, *Babylon*, hereby alſo this *Babel* is diſtinguiſhed from that in *Egypt*, ſo *Vatablus*.
Vatablus.
Verſe 11. *From that land went* Aſhur, *and built Nineve, and the City Rehoboth, and Calah.*
ver. 12. *And Reſen between them.* A great queſtion is moved here, who
is

is meant by *Aſhur*? Many ſay, that he was the ſecond ſon of *Shem*, mentioned *ver.* 22. who dwelling neere to *Nimrod* in Babylonia, when he applied himſelf ſo to ſubdue all neighbouring places unto him, was expelled thence, and went and built Nineve in Aſſyria. Thus *Ioſephus*, who ſaith, that after this *Aſhur*, the Subjects of that Kingom were called Aſſyrians, and after him *Auguſtine*, and *Ierome* ſaith the ſame, and *Muſculus* mentioneth this, as followed by many. But againſt this opinion maketh that which was ſaid before touching *Ninus* the ſon of *Nimrod*, or *Belus*, who is by all Hiſtorians celebrated, as the builder of Nineve, and therefore *Aſhur*, who came of *Shem*, could not be the founder thereof. Moreover it were a ſtrange anticipation, before that *Aſhur* is once ſpoken of, as begotten into the world, that his building of a City ſhould be related. Others, therefore by *Aſhur* underſtand the Nations of the *Aſſyrians*, of vvhom *Nimrod* vvas the head, who went out of their own bounds and to inlarge their Empire built Nineveh alſo. But all the names hitherto uſed are ſo plainly the names of particular men, that this name *Aſhur* muſt needs be underſtood in like manner alſo, not of a Nation, but of a particular man. They therefore who by *Aſhur* underſtand him, that in prophane Hiſtories is called otherwiſe *Ninus*, the ſon of *Nimrod*, ſpeak moſt probably. And ſo that which is here ſaid, is of a thing done long after, which notwithſtanding it ſeemed good to *Moſes* in ſpeaking of *Nimrods* geſtes, to adde in this place, that at once we might have a view of the Babylonian greatneſſe firſt in the father, and then in the ſon, who not contenting himſelfe with his fathers Dominions, went into Aſſyria and there built Nineve, calling it after his own name. And happily he had the name *Aſhur* afterwards, and not at his firſt going out, but when he had ſubdued *Aſſyria*, the ſeat of *Aſhur* the ſon of *Shem*, as afterwards *Scipio* had the name *Africanus* from the ſubduing of Carthage, and ſo all Africa. The next words, the City *Rehoboth*, are not underſtood by *Jerome*, as ſetting forth another City, but according to the ſignification of the vvord, *Rehoboth* ſtreets, *the ſtreets of that City*, which is added, to ſhew the greatneſſe of Nineve, and that this *Aſhur* brought it to perfection, of Calah and Reſen I read nothing amongſt Expoſitours, but Nineve is further ſpoken of in the end of *v.* 12. *this was a great city*, for all hold this to be ſpoken of Nineve, not of Reſen, or Calah. For Nineve is reported by Hiſtorians to be greater then Babylon, 480 furlongs in circuit, the walls 100 foot high, and ſo broad, that three Carts might go together upon the top of them. In the time of *Jonah* it was three dayes journey, and by the proportion of little children, 120000 could not contein leſſe then 600000 inhabitants, from *Ninus* the founder here otherwiſe called *Aſhur* it took the name.

Ioſeph. Antiq. lib. 1. *Aug. lib.* 16. *de Civit. Dei. Hieronym. Muſculus.*

Mercator Chronol. Muſculus. Hieron. tradit. Hebr.

Triphan. hæreſ. l. 1.

Hieronymus.

Diodorus lib. 3. *Strabo lib.* 16.

And Mizraim *begat* Ludim, Anamim, Lehabim, Naphtuhim, Pathruſim, *and* Caſluhim, *out of whom came* Philiſtim *and* Caphtorim. This *Mizraim*, the ſecond ſonne of *Ham* vvas father of the Egyptians, but touching his ſeven ſons here named, and the Philiſtims coming out of one of them, which is the eighth, there is no light given either in the holy Scriptures or other Writers, ſaith *Ierome*, whereby we may underſtand what peoples they vvere, but onely of *Ludim*, *Philiſtim*, and *Caphtorim*, the reſt being overthrown in the Ethiopian vvarre, their names periſhed together with them. Of *Ludim* Jeremiah ſpeaketh, ſaying: *Go up to horſe, aſcend your chariots, and let the valiant men of Ethiopia and Lybia come forth, who hold the ſhield, and the Lydians ſhooting arrows*, this is ſpoken in Propheſying againſt *Pharaoh* the King of Egypt, theſe Nations being aſſiſtant in the vvarre unto him, and therefore they were not the Lydians in Aſia, who came of another *Ludim* named afterwards, but in Africa neere to Egypt. Of Philiſtim, it is often ſpoken inhabiting in a part of the land of *Canaan*. The Septuagint call theſe *Allophyli*, becauſe they came from another countrey, and vvere not Natives of that place: for they came, as here is ſaid, out from the *Caſluhim*, and ſeated themſelves here, this countrey belonging firſt to the poſterity of *Canaan*. And ſo vvhen the Philiſtimes countrey vvas given for a poſſeſſion to the children of Iſrael, the countrey onely of the

Verſ. 13, 14.

Hieron. tradit. Hebr. in Gen.

Jer. 46 9.

the Canaanites was given unto them, as was by *Noah* Propheſied, becauſe the place, vvhere the Philiſtims dwelt, vvas anciently their countrey. Of *Caphtorim* *Amos* vvriteth, as if the Philiſtims came from them. *Have not I brought Iſrael out of Egypt, the Philiſtims from Caphtor, and the Syrians from Kir?* ſo likewiſe in *Deuteronomie* the Caphtorim are ſaid to have expelled the Hivites which dwelt in Hazarim even to Gaza. The vulgar Latine tranſlateth Caphtorim Cappadocians, and ſo they are taken to be. Of ſome of theſe then, and of the Caſleuhim came the Philiſtims. Touching one other name Pathruſim, from thence it may ſeem that Pathros came, which is ſpoken of *Eſa.* 11.11.

Amos 9.7.

Verſe 15, 16. *But* Canaan *begat* Sidon *his firſt born, and* Heth, *and the Jebuſite, the Emorite, and the Girgaſhite, &c.*

Sidon. Numb. 34.

Sidon gave the name to the Sidonians, inhabiting a City in Phœnicia, called Sidon, and their Countrey in part fell to the lot of *Aſhur*, terminating the land of Canaan. *Saidi* ſignifieth fiſhes, as *Juſtine* noteth, and therefore he ſaith, the name Sidon, by the vulgar ſtill called *Saidi* came from fiſhes, or fiſhermen; whereof great ſtore inhabited there. *Sidon*, as *Eſay* ſaith, was the Mother of Tyrus, another famous City near unto it. Of *Heth* the ſecond came the Hittites, otherwiſe called the children of *Heth*, who dwelt about Hebron, where *Abraham* bought of them a burying place. The Jebuſites inhabited Jeruſalem, and after their name it was of old called Jebus. The Emorites or Amorites dwelt for the moſt part on this ſide Jordan, having *Og* for their King, but they were alſo diſperſed into all the parts of Canaan, being of huge and ſtrong bodies, and ſo able to oppreſſe others, and to poſſeſſe themſelves of their Territories, as may be gathered, *Amos* 2. where it is ſaid, *I have driven out the* Amorite, *whoſe height was as the Cedars, and his ſtrength, as the ſtrength of an Oake.* And therefore all the inhabitants of Canaan are ſometime called by the name of Amorites, as *Gen.* 15. *The ſinnes of the* Amorites *are not yet full*: from whence alſo it may be gathered, that they were rather more wicked and vile than the reſt. Of the Girgaſhites I find nothing in particular, but that they were one of the ſeven ſorts of people expelled out of Canaan afterwards.

Iuſtin lib. 18.

Eſay 23.

Heth. Gen. 23.

Iebuſites.

Emorites.

Gen. 15.

Girgeſhites.

The Hivites dwelt at the foot of Mount Hermon in Maſſah, *Joſ.* 11. from Hermon or Baalhermon to the entring of Hemath, *Judg.* 3. The Archites, as *Ierome* ſaith, built a Town at the foot of Libanus, over againſt Tripolis, which was not long after deſtroyed by warre. Of the Sinites I finde no mention in any Authour, but that there was a City called Sin, which it is likely, was built by them, not farre from the Town of the Archites, as the ſame *Ierome* ſaith. The Arnadites inhabited an Iſland ſeparated from the ſhore of Phœnicia by a narrow ſea, of theſe together with the inhabitants of Zidon it is ſpoken, *Ezech.* 17. The Zemarites are by ſome thought to have given the name to Samaria. The Hamathites built the City Hæmath or Hemath mentioned, *Numb.* 34.8. as the North boundary of the Land of Canaan, and part of the poſſeſſion of the tribe of Naphtali, *Joſ* 19.35. Now it is to be underſtood, that in other places, where the ſeveral peoples are ſpoken of, which the poſterity of *Abraham* ſhould poſſeſſe, all theſe eleven here mentioned are not named, as *Gen.* 15.20. but onely four of them, the Hittites, Amorites, Girgaſhites, and Jebuſites. But inſtead of the other ſeven, ſix other names are ſet down, *Kenites, Kenizites, Kadmonites, Perizites, Rephaims and Canaanites.* Touching the laſt of which, it is to be thought, that they were a peculiar people of that Countrey, who would be called after the name of their father *Canaan*, and not robbing him of that honour, after the name of any other Progenitour of latter times. For the reſt, theſe people being ſuch as were accurſed to ſervitude, & accordingly being brought under by the Caphtorim or Cappadocians before ſpoken of, of whom came the Philiſtims, did in all likelihood loſe their former names, for that they were waſted with warres, and there did not many of them remain, but after this increaſing again they took upon them other names, as any family grew to be of any note again, and were called after the father thereof. Thus then at the firſt they bare the names here ſet down,

Hivites. *Archites.*

Hieronym. *Sinites.* Numb. 34.4.

Arnadites.

Zemarites. *Hamathites.*

down, but afterwards, ſome of theſe being extinct, other names, as their neerer forefathers were called. Of the Canaanites and Perizites mention is made *Gen.* 13. as being in the land when *Abraham* and *Lot* increaſed ſo greatly in ſubſtance, *Exod.* 3.8. the Lord telling *Moſes* to the countrey of what peoples he ſhould bring the children of Iſrael, nameth onely ſix, amongſt whom the Hivites are one, not ſpoken of, *Gen.* 15. but yet here mentioned; ſo that it is to be thought, that they beingput down recovered their name and fame again, *Numb.* 13.29. the ſpyes, who were ſent to ſearch the Land, ſpeak at their return but of five, four of which vvere named before, and one not before ſpoken of, *viz.* the Amalekites, but that vvas a place ſo to be deſtroyed, as not to be inhabited any more, yet at tbe time of their coming in to poſſeſſe the land, ſeven peoples are reckoned up, vvhich the Lord delivered into their hands, the Canaanite, Hivite, Perizzite, Hittite, Girgaſhite, Amorite and Jebuſite, ſo that into hovv many ſorts ſoever they vvere diſtinguiſhed before, yet novv they vvere but ſeven, ſaving that under ſome of theſe there vvere other diſtinctions of families, as into Anakims, and Giblites, &c. All theſe vvere brought under and deſtroyed by the children of Iſrael.

Joſ. 24 12.

Joſ. 11.
Joſ. 13.

And the border of the Canaanites was Zidon, as one goeth to Gerar, even to Hazzah, till he entereth into Sodoma, &c. All the peoples before ſpoken of go here under the name of Canaanites: for in the end of the former Verſe it is ſaid, *Afterwards were the families of the Canaanites ſpread abroad*, that is, of all thoſe that came of Canaan before named, who poſſeſſed large Territories, the borders whereof were Sidon on one ſide, and Gaza or Azza on the other, that is, Northward and Southward, for Gerar in the way to which Gaza ſtood, was Southward, ſaith *Ierome*, 25 miles from Eleutheropolis, and Sidon was Northward. But Laſa put for another boundary was Eaſtward towards Sodom, &c. being now called Calliroe, as *Ierome* ſaith, for the hot waters, that flow from thence into the dead Sea. And deſcribing the Countrey, *Moſes* is ſo exact, becauſe the children of Iſrael were now about to go to poſſeſſe it.

Verſe 19.

Hieronym.

Unto Shem *alſo the father of all the children of* Eber, *the elder brother of* Japhet, *unto him were children borne.* In our new tranſlation it is, *the brother of* Japhet *the elder*; whereupon a queſtion ariſeth, whether *Shem* or *Iaphet* were the elder brother? The Hebrews anſwer, that *Iaphet* was eldeſt, and *Shem* youngeſt, yet ſome, that *Ham* was youngeſt, and this is followed by *Lyranus*, and *Genebrardus* thinketh it moſt probable. Their reaſon is, becauſe *Shem* is ſaid to be 100 years old 2 years after the Floud, but *Noah* is ſaid to have begotten *Shem*, *Ham*, & *Japhet*, when he was 500 years old, that is, to have begun to beget them, *Japhet* then muſt be begotten *anno* 500 of his age, *Ham*, *an.* 501. *Shem* 502. But this is no firme reaſon, for it is not ſaid in that very year, when *Noah* was 500 years old, he begat *Shem*, *Ham*, and *Japhet*; bht *Noah* was 500 years old, and begat them, that is, after this age, happily all at once, the ſecond year after he had finiſhed 500 years. This reaſon then being of ſo little force, and there being none other for *Japhets* majority, I rather hold with *Auguſtine* and others, as I have already ſaid upon *chap.* 5. that *Shem* vvas the eldeſt, and ſo both the Greek and the Latine tranſlation render theſe vvords, Shem *the elder brother of* Japhet. I grant that the Hebrevv tongue having no caſes, הגדול tranſlated elder, may be put either in the Genitive, as having reference to *Japhet* the Subſtantive, or in the Nominative, as to *Shem*. But becauſe *Shem* is alvvays placed firſt, it vvere abſurd, unleſſe there vvere better reaſon for it, to joyn it to *Japhet* & not to *Shem*, as by all the foregoing hiſtory we are rather directed. But why is he ſaid to be the elder brother of *Iaphet*, & not of *Ham* alſo? To this *Calvin* anſwereth, that *Ham* for his wickednes was cut off frō this fraternity, but *Iaphet* although for a time he was to ſeparate in his poſterity, yet afterwards he was to be joyned to *Shem* again. But why doth *Moſes* uſe ſo many vvords in ſpeaking of *Shem*, deſcribing him by *Japhet*, & by the children of *Heber*, when as in ſpeaking of *Japhet* & *Ham* with their iſſue before, he maketh no ſuch deſcription of them? To this *Muſculus* anſwers, that this is done for honors ſake, becauſe

Verſe 21.

Hebræi.
Lyranus.
Genebrard.

Aug. de Civit. lib. 16. cap 3.

Calvin.

Muſculus.

Artopœus.

becauſe the holy ſeed came of *Shem*, & the children of *Heber* are ſpoken of in particular,& any other ſons of his,becauſe the bleſſing,which was upon *Japhet*, reſted chiefly upon them. Touching *Heber*,ſome as *Artopœus* ſaith,think it a Preposition,ſignifying *beyond*,& that the children of *Heber* were not the children of any man ſo called,but a people coming from beyond the River *Euphrates*,from which place *Abraham* came. But it is plain that *Eber* was a mans name,who came of *Shem*, *v.* 24. and from him the Hebrews had their name. And if it be demanded, why they ſhould rather be named from *Eber* then from *Arphaxad*, or *Selah* his Progenitours ? It is moſt probable, that the diviſion of tongues happening in the dayes of *Peleg* the ſonne of *Heber*, that the firſt language which was ſpoken, remaining with his poſterity only, they began then to be noted, as a ſingular people, and ſo were called after the name of *Eber*, which for the language was ſtill reteined throughout many generations.

Verſe 22.

The ſonnes of Shem *were* Elam, *and* Aſſur, Arphacſad, Lud *and* Aram. Of *Elam* came the Elamites, of whom were the Perſians, Medes, Parthians, Bactrians, Sogdians and Aramites, ſaith *Artopœus*. That the Perſians were of *Elam* appeareth by that, which is ſaid in Daniel, *In Suſan in the Countrey of* Elam. And *Jerom* ſaith, that the Princes of the Perſians were Elamites, and that the poſterity of *Shem* held part of Aſia from the River Euphrates to the Indian Ocean. Of *Aſſur* came the Aſſyrians, who, as I partly touched before, were in time ſubdued by *Ninus* called therefore *Aſhur*, *v.* 11. Of *Arphacſhad* came the Chaldeans, as *Joſephus* ſaith, being in the Hebrew tongue called *Chaſdim*, a name that ſeemeth to be taken from part thereof. Of *Lud* came the Lydians of Aſia the leſſer, as of another Ludim mentioned before the Lydians of Africa. Of *Aram* the Aramites or Syrians came, of *Aram-Naharaim*, and *Padan-Aram*, we read ſometimes, which were all one, and that was *Aram* of Meſopotamia, as *Naharaim*, of Rivers, ſignifieth,but beſides it, there was another Syria in Phœnicia, ſo *Luther*.

P. *Artopœus.* Dan.8. *Hieron. tradit. Hebr. in Gen.*

Joſephus.

Verſe 13.

Luther.

Verſe 23.

The ſonnes of Aram, Hus, Hull, Gether *and* Mas. Having named five ſons of *Shem*, *Moſes* ſaith nothing of their ſonnes, but only of *Arams* here and of *Arphachſads* *v.* 24. *Elam*, *Aſſur*, and *Lud* being left with the bare naming of them, happily, becauſe none of their ſons did give a name to any Nation, but their poſterities were called only after them Elamites, Aſſyrians, and Lydians. And *Aram* is ſpoken of firſt with his Genealogy,and then *Arphachſhad*, that his offspring being briefly touched upon, as leſſe worthy, the offſpring of *Arphachſhad*, as more worthy might be proſecuted at large. *Hus* the firſt ſonne of *Aram* gave the name to the countrey of *Hus*, of which *Job* was, and in *Hus Edom* is ſaid to have dwelt towards Chaldea and Sabea. *Hieronymus* ſaith, that *Hus* was the founder of the Countrey *Traconitis* and *Damaſcus*. Of *Hus* came the Armenians: of *Gether* the Acarnanians or Carians, as *Jerome* ſaith, yet *Joſephus* maketh him the Father of the Bactrians. Of *Mas* the Meſſanian Province otherwiſe called *Arax* took the name, according to *Artopœus*. Arphachſad *begat* Selah, *and* Selah *begat* Heber.

Lament.4. *Hieron.*

Joſeph.

Artopœus.

Verſe 24.

The Septuagint put *Cainan* between *Arphachſhad* and *Selah*, and *Luke* likewiſe, whereby it appeareth, that he followed that Tranſlation, and not the Hebrew, wherein *Selah* is the next to *Arphachſhad*.

Verſe 25.

And unto Heber *were two ſonnes borne*, Peleg, *in whoſe dayes the earth was divided, and* Joktan.

Phaleg ſignifieth diviſion, and *Heber* called his ſonne ſo, for the diviſion of Tongues happening in thoſe dayes, whereupon occaſion was given for men to diſperſe themſelves, and to inhabit all parts of the Earth, but whether this happened at his birth, whereupon he was ſo named for a memoriall of the thing, or afterwards, and this name were given him Prophetically by *Heber* foreſeeing this to come, is a queſtion amongſt Expoſitours. The Hebrews ſay that *Heber* was a Prophet, and gave this name by a Propheticall ſpirit, as foreſhewing hereby the diviſion of Tongues to come in the dayes of this *Peleg*, and that this diviſion indeed happened at the end of his time,

Hebræi in Seder Holam.

viz.

viz. 310 yeares after the floud, for he was born 101 after the floud, and lived 209. And to this *Ierome* subscribeth, and *Chrysostome*, and *Lyranus*, &c. But *Iosephus* contrariwise saith, that at the birth of *Peleg* the division of Tongues happened, and thereupon he had this name given unto him, as a memoriall of the thing. And *Augustine* saith, that at his birth it must needs be, that the division of Tongues happened, because, if afterwards at the end of his dayes, the tongue, which all commonly spake before, should have been called after him, and not after *Heber* his Father Hebrew, if *Heber* had been dead and gone before this. I hold with *Iosephus* and *Augustine*, because Languages were divided in the dayes of *Nimrod*, when he with his people were building *Babel*, that these words, *Because in his dayes the earth was divided*, cannot be referred to the end of his dayes, but to the beginning thereof. For 300 yeares after the floud, which was about the end of *Phalegs* dayes, was by the consent of all Historians long after the death of *Ninus* the son of *Nimrod*: and again when a name is given Prophetically, the reason is not given in the Pretertense, as here, but in the Future, as *Lamech* called his sonnes name *Noah*, because, said he, *he shall comfort us in r espect of our worke, &c.* But *Peleg* is so called, because in his dayes, that is, about the time of his birth the Earth was divided.

Hieron. *Chrysost.* *Lyranus.* *Ioseph. Antiq. lib.* 1. *Calvin.* *Aug. de civit. lib.* 16. *cap* 11.

Verse 25.

Joctan *begat* Almodab, Seleh, Hasarmaneth, Jarah, Hadoram, Usat, Diclah, Obal, Abimael, Seba, Ophir, Havilah, Jobab.

Moses having named two sons of *Heber*, according to his manner leaving the first *Peleg* for a while, of whom he purposed to say most, he first setteth downe the off-spring of the second *Joctan*. Concerning whose sonnes I finde little in particular, but only in generall Expositours agree, that they inhabited *India*, where two places famous for Gold, Ophir and Havilah took their names from them. The bounds of their Countrey here named, *their dwelling was from* Masa *unto* Sephar *a Mountaine of the East*, make it plaine. that they inhabited India, for both *Masa* or *Messa* was a Countrey in India, and *Sephar* a Mountaine there, according to *Ierome*.

Verse 30.

CHAP. XI.

Verse 1.

AND all the earth was of one language, and of one speech. In the. Hebrew it is, *of one lip, and of the same words.* And this was most agreeable to nature, and diversity of Languages is a thing monstrous in nature, for men indued vvith the like reason, and having the like Organs of speech to differ so much in speech one from another. The identity of the Language also is a great meanes to preserve unity amongst divers Nations, they hereby seeming to be all one, howsoever diversly dispersed. Wherefore the confusion of tongues, which *Moses* setteth forth in this Chapter, was a great judgement of God upon mankinde for sinne. The only question here is, what tongue was then used? To this most answer, that it was the Hebrew tongue, and the very names given at the creation *Adam* and *Evah* being Hebrew evince no lesse. Moreover the name *Noah* is an Hebrew name signifying rest, and *Peleg* so called at this very time is an Hebrew name also. *Philo* contendeth, that the Chaldee tongue was the first, but he is opposed by *Ierome* herein, and in truth there is so neare affinity betwixt the Hebrew and the Chaldee tongues, that happily they were then both one, but the difference of dialects grew in time, as in divers other languages also, so *Musculus*. And it is the more probable because the Chaldees and the Hebrews came both of *Arphaxshad*, as hath been already shewed.

Philo. *Hieron.* *Musculus.*

Verse 2.

And it came to passe, as they journeyed from the East, they found a plaine in the land of Shinar, *and dwelt there.* Some make a question, whether this be to be understood of all people of all parts without exception, or of some of them? Answering, that the meaning is nothing else, but that when all were of one language, such of them, as went Eastward, came to this plaine in *Shinar*. But

Cajetan.

others ſay the Text is plaine for the going of them all; for *v.*1. it is ſaid, *The whole earth was of one language*, and here, *It came to paſſe, as they journeyed*, that is, altogether. *Calvin* expoundeth this of thoſe that went, of *Nimrod* and his company, & if all muſt neceſſarily be here underſtood, then the next verſe muſt be underſtood of all without exception alſo, *viz.* when they conſult about the buildiug of a tower, which was ſo diſpleaſing to the Lord, & then it will follow, that *Noah* and *Shem*, and other godly perſons were of this conſpiracy, which certainly could not be. And therefore I rather hold vvith thoſe, who think, that not all the people of the earth without exception of any are meant, when it is ſaid, that they went from the Eaſt to Shinar, but only that there went a company, and moſt probably, under the conduct of *Nimrod*, the beſt ſtill remaining behinde, and ſo vvhen God being offended confounded the Languages of the builders, theſe reteined ſtil that old Tongue ſpoken from the beginning. They are ſaid to go from the Eaſt, becauſe Armenia, in which it is likely, that they dvvelt till this time, being the countrey, where *Noahs* Arke reſted, vvas Eaſtward from Babylon, but novv they increaſing to a greater company then thoſe parts could conteine, and partly, as it is to be thought, not ſo well pleaſed vvith thoſe rough and mountainous places, vvent in great numbers to ſeek nevv abodes, vvhich might be more pleaſant and commodious for them. And hereby it appeareth again, that it could not be three hundred yeares, as the Hebrevves would have it, betvvixt the floud and this; for certainly mankinde would by that time have been ſo multiplyed that one Countrey could not poſſibly have conteined them, and therefore it is to be held rather that a 100 years vvere the moſt. The Plain in Shinar or Babylonia was a moſt delightful and fruitfull place indeed, ſo that they might well reſolve to ſettle themſelves, and to build there.

Calvin.

Verſe 3,4. *And they ſaid one to another, Go to, let us make bricke, &c. ver.* 4. *And let us build a City and Tower, whoſe top may reach to Heaven.*

Although it be moſt probable, as hath been ſaid, that *Nimrod* was the firſt ring-leader to this work, yet it being propounded took ſo amongſt the whole multitude, that they incouraged one another to the work, and ſo it was not the fault of ſome few, but of them all. And it is to be noted, how ſtiffly they were bent to do it, in that vvanting ſtone and morter, they reſolved to burne bricke inſtead of ſtone, and to take ſlime for morter, that is, a kinde of cleaving matter like pitch, a brimſtony ſubſtance, vvhich *Pliny* ſaith, is moiſt in thoſe parts. Men will refuſe no labour to fulfill their own vvills, how wicked and ſinfull ſoever they be, as *Calvin* noteth hereupon, and this aggravated much their ſinne. *Audax omnia perpeti, gens humana ruit per vetitum nefas*, and again, *Cœlum ipſum petimus ſtultitiâ*. For the city and tower, which they went about to build, it is not to be thought, ſaith *Calvin*, that they could be ſo fooliſh to imagine, that they could build up to heaven, or do any thing againſt God, as Heathen Poets have written of Giants, that ſet Mountain upon Mountain to aſcend and fight againſt the gods. But that vvhich is here ſpoken of the top reaching up to heaven, is hyperbolicall, as the cities of the Anakims are afterwards ſaid to have been walled ſo high that they reached up to heaven, that is, of an exceeding great height. For the conceit of ſome, that they attempted this worke to eſcape drowning, if another great floud ſhould come, it is rejected by the ſame *Calvin*, as an idle conceit, becauſe they themſelves expreſſe the reaſon of their building, *viz.* to get them a name, and as well may that be rejected of others, that they had ſome fore-knowledge of the deſtruction of the World by fire, as a preſervative againſt which they made this vaſt building. Doubtleſſe they had none other end, but as the Text ſpeaketh, by ſetting up ſome famous Monument, to make it memorable to all poſterities, that there had once ſuch brave-minded men, and ſo mighty lived in World, from whom all others diverſly diſperſed had their originall. For they adde this, as a reaſon, *to get us a name, leſt we be ſcattered over the face of the earth*. And this kinde of building truly was fit for the purpoſe, becauſe brickes made of a chalky ſubſtance, ſaith *Pliny*, and well burnt, do indure to Eternity.

Calvin.

Plin. li. 35. *c.* 14.

Eternity. Touching the ſlime taken for morter, *Theodoret* ſaith, that he had diligently ſearched, and ſo had found, that in thoſe parts there were fountaines, which caſt up this kinde of ſtuffe continually with water. And *Philo* ſaith, that upon the bricks they wrote their names. But how came they to imagine a future diſperſion? To this ſome anſwer, that *Noah* yet living threatened them herewith for their ſins, others, that by a divine inſtinct they were moved to fear it, but theſe are conjectures, the true reaſon is, that when they ſhould be more increaſed, they knew, that they could not poſſibly dwell altogether in one place, but muſt be diſperſed into other parts. Yet *Joſephus* ſaith, that being warned by God, vvhen they were greatly increaſed, to diſperſe themſelves into the divers parts of the uarth, to repleniſh it, they wickedly refuſed ſo to do, interpreting this Mandate of the Lord, which was for their good, as tending to a courſe to weaken and to overthrow them, and to keep them the more firmely together, attempted this preſumptuous worke, and that by the perſwaſion of *Nimrod*. The vulgar Latine rendereth it, *before we be diſperſed*, as if they expected a diſperſion, although they were unwilling. But the other reading is according to the Hebrew, *Leſt We be diſperſed.*

Theod quæſt 59 in Gen.

Philo lib.

Calvin.

Ioſeph. Antiq. lib. 1.

And the Lord came down to ſee the City and Tower, which the children of men built, &c. Verſe 5.

By that, which is here related, it ſeemeth, that God was angry at this attempt, of building, a queſtion therefore may be made, what did ſo greatly diſpleaſe him, that he for this laid ſuch a judgement upon man, as to confound their Languages? *Toſtatus* vvill by no meanes yeeld, that God was hereby offended, and therefore he holdeth that their Language was confounded, onely leſt, if they ſhould have finiſhed the intended City and Tovver, they would the more ſlowly have diſperſed themſelves into other parts: for to build a City and Tower is a thing lawfull, ſaith he, in it ſelf, and by lawfull means to ſeeke fame is no ſin: But *Chryſoſtome* and *Auguſtine* and all other Expoſitours are againſt him herein, and by the Text it is plain, that they ſinned greatly by pride and vaine glory. For although fame and a good name be a good thing, when it is rightly atteined unto, yet to do any thing not for Gods glory, but for a mans own, is a vvicked ambition, and highly diſpleaſing to God, and it is juſt with God to bring ſhame and confuſion, inſtead of glory upon ſuch. *Auguſtine* ſaith therefore, that *Nimrods* impious pride vvas ſignified hereby. And *Chryſoſtome* ſaith, as the builders of Babel, ſo are the vain-glorious now adayes, who build ſumptuous Houſes, Galleries, Bathes, and Walkes, that they may be magnified hereby: but as the men of *Babel*, ſo theſe are rewarded with ſhame: For what are men wont to ſay of them, when they behold their coſt, but lo, the building of ſuch a covetous wretch, of ſuch an oppreſſour, or ſpoiler of Widowes and Orphans? The right way therefore, ſaith he, is to give to the poor, and to be full of almeſdeeds. Moreover, that which followeth of the Lords coming down to ſee this worke, argueth, the wickedneſſe of the vvorkmen to have been exceeding great, becauſe this phraſe is never wont to be uſed, but vvhen ſome horrible ſinne hath been commited, as when Sodom was ſo full of ſinne, and the Egyptians did ſo grievouſly oppreſſe the Hebrevves, when the Lord is ſaid to come down to ſee, vve muſt not conceive, that being in Heaven he cannot ſee things done upon earth, *for he filleth all places with his preſence*, and it is impiety, as *Philo* ſpeaketh, to thinke, that he moveth from one place to another. He is then ſaid to come down, firſt, for the certain notice vvhich he took of the thing done, that men might learne hereby, not to judge of things by hearſay, but firſt to go and ſee, as the ſame *Philo* ſpeaketh.

Toſtatus.

Auguſt. Chryſoſt.

Philo. Deus deſcendens dicitur viſere, qui omnia etiam prius quam fiant clariſſimè prævidet, ut doceamur, ne quis homo de abſentibus rebus, & incertis putet, ſe certum poſſe indicium facere, ſed propriùs introſpecto negotio diligenter cuncta perluſtret.

Aug. lib 16 de civit. Dei, cap. 5

A ſecond reaſon may be that vvhich is yeelded by *Auguſtine*, God is ſaid to come dovvne, becauſe by a vvonderfull vvorke vvrought there by him in confounding Languages, he made it appear, that his providence extended thither to puniſh their great pride and ambition, and by his Angels he deſcended to

Chryſoſt. hom. 30. in Gen.

hinder them in their work. A third and laſt reaſon may be that of *Chryſoſtome*, this is ſpoken to ſhew the long-ſuffering and patience of the Lord, and he alſo yieldeth for another the reaſon of *Philo* before-going.

Verſe 6.

And the Lord ſaid, They are all one people, and have one language, and this they begin to do, and now nothing will be reſtreined from them, which they have imagined. In theſe vvords is conteined an Irony, whereby they that laboured ſo earneſtly in this building, are derided, for the Lord knew well enough that he could eaſily confound this their machination: vvherefore it is to be underſtood, as ſpoken according to their conceit; for being an innumerable company, and through the unity of their idiome all as one, they thought doubtleſſe in the pride of their hearts, that nothing could poſſibly hinder them from bringing their intended work to perfection. But we may ſee hovv vain men are in their greateſt ſtrength, and in their moſt earneſt attempts, one blaſt of Gods mouth is able to overthrow them. Again, ſee hovv he ſuffereth long the vvicked in their evill courſes, ſo that they begin to think themſelves ſecure, but even then, vvhen they fear leaſt, he is ready to take vengeance upon them.

Note.

Verſe 7.

Calvin.

Go to, let us go down, and confound their language, &c. Julian the Apoſtata abuſed this place to prove a multitude of gods, but it is ſpoken here, as *Gen.* 1. about the making of man, *Let us make man after our own image:* and therefore hovv a triplicity of perſons is intimated in this ſaying, ſee there, *their language*, in the Hebrevv it is, as *verſe* 1. *their lip*, and that they may not underſtand one anothers lip. This, as *Luther* noteth, vvas no ſmall puniſhment, the ſeeds of future diſcords and contentions being ſown hereby, but it vvas aftervvards at the coming down of the Holy Ghoſt taken away again, becauſe although all Nations under the Goſpel ſpeak not one and the ſame language again, yet in divers languages they ſpeak the ſame things, as *Calvin* obſerveth. But the diſſention made by the Lord through the confuſion of language, was not hurtfull, but profitable for them, becauſe, if their language had continued one ſtill, they had gone on in their ſin, but being divided, they break off, and were without doubt confounded in themſelves. In ſetting forth the hurt of the unity amongſt theſe men, and the God of their diviſion, *Caſſianus* ſpeaketh excellently thus: The confuſion of tongues ariſing ſuddenly appeaſed the ſacrilegious and wicked attempts of men: for there had remained an evill conſent of men againſt God, unleſſe the diverſity of language making them at variance one with another, by divine diſpenſation had compelled them to come to a better condition, and a good and profitable diſcord had called them back to their ſalvation, whom a pernicious conſent had animated to their deſtruction, &c. And a moſt apt puniſhment was this for their ſin, becauſe the domination of him that commandeth, lyeth in the tongue: and therefore the pride of theſe men who deſired ſuperiority was puniſhed herein, that he might be no more underſtood, that commanded men, who would not underſtand to obey God commanding him, as Saint *Auguſtine* ſpeaketh. And thus this conſpiracy was diſſolved, whileſt every man went from him, whom he could not underſtand, and joyned himſelf onely to ſuch as he underſtood. For we are not ſo to conceive, when it is ſaid, that one could not underſtand the language of another, as if there had now been ſo many languages ſpoken, as there were particular perſons: for then there could have been no ſocieties amongſt men, but there were certain companies, that ſpake ſome languages, and others again that ſpake other languages, who accordingly divided themſelves into ſeverall countreys, and therefore it is ſaid, in concluding the Genealogies of the ſons of *Noah*, *Theſe are the ſons of Shem after their families, after their tongues in their lands*, intimating divers languages, not of particular perſons, but of ſeverall families. It is worth the noting here, that wicked men are diſappointed of their ends, the contrary to that, which they intend and propound to themſelves ſtill coming upon them: for theſe men propounded to confirme their unity by building, but this turned to their diſſipation: they aimed at glory, but reaped perpetual ſhame.

Caſſian. Collat. 8. c. 12. Linguarum aborta repente confuſio ſacrilegos auſus hominum nefandoſque compeſcuit: permanſiſſet enim ibi contra Deum conſenſus hominum noxius, niſi eos diſpenſatione Dei repugnans inter ſe diverſitas linguæ per diſſentiam vocis in meliorem ſtatum proficere compuliſſet, & quos ad excidium ſui animaverat pernicioſa conſenſio, ad ſalutem revocaſſet bona utilisque diſcordia. Aug. de Civit. Dei. lib. 16. c. 4 Gen. 10. 31.

Note.

ſhame. The effect of pride is contrary to that of humility, as *Gregory* hereupon obſerveth, they that attempted to build a Tower againſt God, loſt hereby the communion of one tongue, but the Diſciples which humbly feared God, had in them all tongues again united. How theſe men came to be ſcattered abroad by this judgement hath been already touched, they could not certainly at the firſt but take great indignation one at another, when one ſpake in one tongue to another, and he anſwered him again in nothing that he could underſtand, as who might well ſuppoſe himſelf to be mocked herein. But after a while they were doubtleſſe amazed and confounded in themſelves at this thing, and ſo departed aſunder, leaving for an ever induring memoriall of this their confuſion the name of *Babel*, that is, *confuſion*, to this their vainglorious building. But that which now happened, ſhould ſeem rather a diviſion of one tongue into many, then a confuſion of tongues, wherefore *Philo* ſaith, that *Moſes* is not to be underſtood, as ſpeaking hiſtorically, but tropologically, as if when the Lord is brought in ſaying, Let us confound their language, he had ſaid, Let us make all their vices dumb and deaf, that neither by ſpeaking nor by conſenting together, they may be able to do hurt, &c. But *Moſes* certainly, as in all other things, ſo in this ſpeaketh hiſtorically, and the language is truly ſaid to be confounded, when men by the diverſity of tongues which they underſtood not, were confounded. How many the languages then were made, cannot certainly be known, but by the conſent of the ancient Fathers and other Writers it is moſt probable, that they were 72 becauſe ſo many families deſcended of *Shem*, *Ham*, and *Japhet* at that time. Thus *Epiphanius*, who ſaith alſo, that they were called *Meropes*, for their divided tongues, and *Jerome in Matth.* 26. and *Auguſtine de Civit. lib.* 16. *c.*3. and *Proſper lib.*2. *de vocat. Gent. c.*4. And *Arnobius* more particularly ſaith, that of theſe three came 100 Generations, of *Shem* 406 diſtinguiſhed by 27 tongues, inhabiting Perſia, and farre into India, and even to the Rhinocoruræ: of *Ham* 394. diſtinguiſhed by 22 tongues, inhabiting from Rhicoruræ to Gadara: of *Japhet* 200 divided by 23 tongues, inhabiting along by the River Tygris, where by Generations he meaneth Countreys poſſeſſed by them, divers of them uſing one and the ſame language. But ſince the languages of the World are many more, happily derived out of theſe. The ground of this conjecture of 72 tongues is, the 72 families reckoned, *Gen.* 10. But to make up this number, they which are named unto *Peleg*, at whoſe birth this diviſion happened, are not enough, they which came of *Japhet* being numbered but 14. and of *Ham* 32, and of *Shem* 12, together 58; wherefore *Auguſtine* addeth alſo *Iochtan* and his ſonnes, contending, that he was elder than *Peleg* by much, and had at this time ſo many Sonnes, Fathers of Families, which is unprobable. This therefore touching the number of languages muſt reſt uncertain, notwithſtauding this ground, becauſe as they might be ſo many, ſo they might be more or fewer, for ought that we know. Myſtically by the builders of Babel, Hereticks are ſet forth, who build up to heaven, by teaching juſtification by mans own righteouſneſſe, but they build not upon the rock Chriſt, but in a plain, with the brick and ſlime of their own inventions, and are confounded by being divided into many ſects amongſt themſelves. *Ferus.*

Gregor. hom 30 *in Evang.*

Philo.

*Epiphan. in Panario. Hieron. Auguſt. Proſper. Arnob. in Pſal.*104.

Shem *was* 100 *years old, and begat* Arphacſhad *two yeares after the Flood, &c.* *Moſes* having briefly touched the Genealogie of *Shem*, *chap.* 10. as of the other ſonnes of *Noah*, here to make a perfect Chronology by this line for honours ſake, as *Luther* ſaith, becauſe it was the holy line, as in any Nation the years are computed by the Kings reign, he returneth to this Genealogie again. Neither is it a light thing, or unworthy a ſacred Hiſtorian thus to ſet down, how long ſuch a man lived, and then begat ſuch a ſonne, and ſo touching a ſecond and a third, &c. for hereby both we are the more confirmed, that the world had a beginning, becauſe by the years of theſe Generations we know, how long ago it was ſince the world was made, and ſome prophecies, which have reference to time, are the more confirmed, and alſo we may ſee, what

Verſe 10.

Luther.

what a proportion of time hath bin held betwixt the creation and the giving of the Law, and the time thereof, and the Goſpel, and ſo both, what a long time paſſed after the promiſe of the ſeed of the woman, and his coming into the vvorld, that vve be nothing doubtfull of his ſecond coming, although it be hitherto deferred. Touching *Shems* age of 100 yeares tvvo yeares after the floud, I have ſpoken already. *Noah* vvas not juſt 500 yeares old, and then begat *Shem*, *Ham* and *Iaphet*, but he vvas of this age, and ſoon after he began to have this iſſue.

Verſe 12. Arphaxad *lived* 35 *yeares and begat* Salah, *&c*,

In the Septuagints Tranſlation, as I alſo partly touched before, *Cainan* is put between *Arphacſhad* and *Salah*, and likewiſe by Saint *Luke*, *ch.* 3. 36. whereupon Expoſitours have been greatly troubled: for if that of the Septuagint be right, the computation of *Moſes* in the Hebrew is erroneous, and if the Hebrew be right, *Luke* erred to follow the Greek expoſition rather then the Hebrew originall. To this it muſt not be anſwered, that both the Septuagint and *Luke* alſo erred herein: for if *Luke* being a Pen-man of the holy Scripture erred in one thing, why might he not alſo in another, and if he, why not other holy Writers, and why not in other things alſo? and ſo there ſhall be no certainty of divine Hiſtory. Neither may we ſay, that the Hebrew copy was corrupted in this, for there can no reaſon be imagined, why the Jewes ſhould deale thus herein, this being a matter no way concerning them in their Tenets againſt Chriſt. Some therefore anſwer, that *Cainan* was put into the Septuagints Tranſlation erroniouſly, there never being any ſuch betwixt *Arphacſad* and *Salah*, and that *Luke* notwithſtanding followed them, becauſe at that time the Septuagints Tranſlation was commonly followed by all men, and if he ſhould have differed therefrom, it would have beene a meanes to make men diſtaſte his Goſpell. Others, that *Cainan* and *Salah* were not two men, but one and the ſame, and therefore that it ſhould be read, which was the ſonne of *Salah* who was *Cainan*. Others, that *Cainan* was indeed between *Arphaxad* and *Salah*, but purpoſely omitted by *Moſes*, that he might make a juſt Decad or generations from *Noah* to *Abraham*, as he had done from *Adam* to *Noah*, but the Septuagintr knowing by tradition that he was indeed the next to *Arphacſhad*, ſet him downe alſo. And to make it the more probable, they ſay that *Matthew* in ſetting downe the Genealogy of Chriſt omitted divers, to make juſt three fourteens in his line. Laſtly, others ſay, that *Cainan* was put in by ſome Scribe in the Septuagints tranſlation, and becauſe it was ſet downe ſo there, into Saint *Lukes* Goſpell alſo, which they ſay, is the more probable, becauſe *Ierome* in his Book of Hebrew traditions upon *Geneſis* maketh no queſtion about it, ſo that it was not certainly in the eptuagints copy, which he then had: And *Ioſephus*, who followeth the Septuagint, maketh no mention of *Cainan*, nor *Epiphanius*, who likewiſe computeth the yeares after the Septuagint, ſo that hitherto *Cainan* was not in the Septuagints Tranſlation. Of all theſe reſolutions the firſt pleaſeth me beſt: for although *Luke* would not certainly by following it countenance any errour in any Tranſlation, which might be any way dangerous, yet he might well follow a common received Tranſlation, as he found it, in a meere name redundant, not to trouble the reader, who might ſtumble at an alteration, if he had made it, and to hinder him from paſſing on to things more profitable. For that *Luke* was not corrupted herein, but that he wrote it ſo from the beginning is plaine, becauſe no copy is to be found, wherein *Cainan* is not, and therefore the fourth reſolution cannot ſtand. That this name was put in more then ſhould be in this place in ſome copies of the Septuagints Tranſlation, is the more probable, becauſe, 1 *Chron.* 1. even according to the Septuagint, it is omitted. There is a *Cainan* in the line before the floud, *Gen.* 5. and from thence happily it might by chance in writing it out creep in here alſo. For the ſecond reſolution, that *Cainan* and *Salah* ſhould be all one, cannot be admitted without granting an

1 *Cajetan. in Luc.* 3.

2 *Naucler. Chronol.*

3 *Hippomanni caten. in Gen.*

4 *Hieron. Joſeph. Antiq. lib.* 1. *Epiphan. in Hæreſ.* 155.

errour

errour in all copies of *Luke*; & it were ſtrange, that one ſhould be ſet forth by two names more then any other in all theſe Genealogies. For the third, it cannot ſtand for the number of yeares reckoned to every one, ſo that if there were a *Cainan* omitted by *Moſes*, his yeares muſt be omitted alſo, and ſo not the full but an imperfect Chronology was made by *Moſes*. Wherefore I for my part reſt in the firſt, knowing no other way, but that I muſt needs with *Beda* be confounded to think upon it, that *Luke* following the Greek rather then the Hebrew ſhould make 11 Generations betvveen *Noah* and *Abraham*, vvhen as *Moſes* in the Hebrevv maketh but 10.

Beda præfat. in Act. Apoſt. Lucas teſtimoniis Græcis potius quàm Hebræis, ex quo accidit, quod maximè miror, & propter ingeniitarditatem vehementiſſimo ſtupore perculſus, neſcio perſcrutari, quâ ratione, cùm in Hebraica veritate à diluvio uſque ad Abraham decem tantùm generationes inveniantur, ipſe Lucas, qui propter Spiritûs ſr. gimen errare non potuit, undecim, adjecto Cainan juxta Septuagintain Evangelio ponere maluit.

Muſculus.

But that the Septuagints Tranſlation is corrupted, appeareth moreover by the difference of yeares both before they are ſaid to have begotten, and after when the yeares of their ſurviving are ſet down: for before to eight of them are added 100 years more then are in the Hebrew. *Arphaxad* is ſaid to have been 135 when he begat *Cainan*, *Cainan* 130 when he begat *Salah*, *Salah* 130, *Heber* 134, *Phaleg* 130, *Reu* 132, *Serug* 130, *Nahor* 179. And after whereas in the Hebrew *Arphaxad* is ſaid to have lived ſo long, as that his whole time maketh 438, the Septuagint have but 435, and for 433 of *Salah* 460, for 464, of *Heber* 404, for 239 of *Phaleg* 339, for 239 of *Reu* 337, for 230 of *Serug* 330 for 148 of *Nahor* 304. And laſtly, to every one is added more then in the Hebrew, *he ayed*, doubtleſſe in imitation of that of *chap.* 5. If the reaſon of this great difference of yeares be demanded, of 100 yeares ſtill placed before the leſſer number by the Septuagint; this may ſeem to be a reaſon, they would not ſet forth any, as begetting at 30, or 35, becauſe happily they thought it would not be ſo well credited, that in thoſe dayes, when they lived ſo long, they were grown to any perfection to beget children at ſo few years, ſo alſo *Muſculus*. For the other differences, no reaſon can be yielded, but that in copying out the Septuagints Tranſlation there have many corruptions crept in. *And* Terah *lived* 70 *years, and begat* Abram, Nahor, *and* Haran. Of *Terah* and others the Progenitours of *Abram* it is ſpoken again, *Joſ.* 24. 2. that they ſerved other Gods, ſo that before *Abrahams* time we may gather, what great corruption there was in the World: for if the holy line ſo much reſpected by the Lord, turned after Idols, how can we think, but all the reſt of the World was degenerated from the true Religion much more? There were yet ſome few ancients, who doubtleſſe ſerved the only true God, as *Noah*, who lived 58 yeares, after that *Abram* vvas borne: for betvveen the floud and *Abram* vvere 292 yeares, and *Noah* lived after the floud 350 yeares. And *Shem*, vvho lived 150 yeares longer then *Noah*, and *Arphacſhad*, and *Salah*, and *Heber*, from vvhom the Hebrevvs took their name. Touching the reſt, *Peleg*, *Reu*, *Serug*, and *Nahor*; happily moſt of them might hold the true Religion alſo: and by the care of *Noah*, *Shem*, and others of them, it is not to be doubted, but ſome others were kept from Idolatry in thoſe dayes; yet for *Terah*, *Abrahams* Father, it is plaine, that he turned Idolater; vvherefore there being ſuch a generall declining, & the Church thus being in danger to be extinct, God provideth an *Abram* to repaire the decaying ſtate thereof. So that hence vve may both gather, hovv headily men are carryed to errour & ſuperſtition, vvhen the reverence of ſo grave and holy anceſtors, yet living could not conteine them of thoſe times; and alſo that Gods Providence is ſuch over his Church, that henever ſuffereth it utterly to fail, but when corruption is grown to the higheſt, even then he layeth a foundation for the reflouriſhing of the truth, that finding it ſo hard to keep out Idolatry and Superſtition, we may never give any way unto it, but withſtand it to the uttermoſt of our power; & conſidering Gods Providence over his Church, we may never deſpair, but when things are moſt deſperate, be erected in our mindes through hope of a timely reſtauration. But why doth *Moſes* mention three ſonnes of *Terah* together here, and not *Abram* only, whoſe Hiſtory he ſpecially intendeth? To this *Calvin* and *Muſculus* anſwer well, that *Haran* is mentioned, becauſe of *Lot* his ſon, of whom he was afterwards to ſpeak, and *Nahor*, becauſe of

Verſe 26.

Note.

Queſt.

Calvin. Muſculus.

Queſt. of *Rebecca*, vvho ſprang from him, and was afterwards Wife unto *Iſaack*. But here is a greater queſtion touching the age of *Terah*, vvhen he is ſaid to have begotten *Abram*, hovv he could be ſaid to be but 70 yeares old, vvhen as his vvhole age vvas 205 years, and after his death *Abrams* age being ſpoken of is ſet forth to be but 75 yeares, vvhich being added to the age of *Terah* vvhen he begat *Abram*, make only 145. For that *Terah* dyed before this going of *Abram* into *Canaan* at 75 years of age is further confirmed, *Act.* 7. 4? The anſvver of *Calvin* to this, before vvhom *Theodoret* anſvvered likevviſe, and *Lyranus*, is, that although by the order of naming him, *Abraham* may ſeem to be eldeſt, yet indeed he vvas not, but the youngeſt ſonne of *Terah*, only he is named firſt for honours ſake, but *Haran* the Father of *Lot* and *Sarai* vvas the firſt, *Nahor* the ſecond, and aftervvards *Abraham*, not vvhen *Terah* vvas 70, but 130 yeares old. And *Calvin* vvill not ſo much as yield, that *Terah* begat any of them at juſt 70, but only that he vvas thus old, and then begat. Moreover, he ſaith, that this is a ſtrong argument, that *Abram* vvas a younger Brother, becauſe *Aarai* his Wife vvas but 10 yeares younger then he, vvhich could not poſſibly be if ſhe vvere Daughter to his younger Brother. This argument, I confeſſe, is ſo ſtrong, as that I cannot ſee, hovv it may be anſvvered by any means, if by *Haran Terahs* ſonne, Brother to *Abram* be underſtood: for to ſay, that ſhe vvas *Harans* adopted Daughter or Daughter in Lavv, is but a Cavill, as *Calvin* reaſoneth: yet hovv it may be yielded, that *Abram* vvas not begotten, til 130 yeares of *Terahs* age, I can leſſe ſee, forſomuch, as by this line a Chronology of the World is made, wherein it cannot be avoided, but there muſt needs be a great imperfection, if this be yielded to. For whereas in all other Genealogies *Moſes* is moſt exact, ſetting down the age of the Father, when he begat that ſon whoſe begetting of another, and his age then is next reſpected, &c. to finde the juſt time from the beginning of the World, till then, in *Terahs* age, when he begat *Abraham* contrary to his courſe only there ſhall be a faile, and we ſhall be put to finde it out by comparing other places together, which is moſt improbable, eſpecially in *Abraham*, who, we muſt think, being of ſo great fame was more reſpected, then ordinary, and therefore he would not faile, but ſet down his Fathers age preciſely, when he was begotten. But how then ſhall this doubt be cleared? For the argument taken from *Sarai* being but ten yeares younger then *Abraham*, proving that *Haran* her Father muſt needs be *Abrams* elder Brother, it may be anſwered thus. *Haran* the Father of *Sarai* was not one of the three Brothers named together, but ſome other man: for *Haran* one of the three was the Father of *Lot*, and by him only he is deſcribed, but this *Haran* by *Milcah* and *Iſcah* his Daughters. For *Haran*, who was one of the three, hath his whole Hiſtory ſet down together, *v.* 27, 28. Haran *begat* Lot, *and* Haran *dyed before his Father in the Land of his Nativity*. And then *Abrams* and *Nahors* taking them Wives is ſet down, *v.* 29. *Abram* took *Sarai*, and *Nahor Milcah*, neither is *Sarai* ſaid to be *Harans* Daughter but *Milcah* only, & that *Haran* is further deſcribed thus, *the Father of* Milcah, *and of Iſcah*. Whereas if *Haran* one of the three mentioned before were meant *Moſes* needed not to have ſaid any more, but Milcah *the Daughter of* Haran. As for the other argument to prove, that *Abraham* could not be borne till *Anno* 130 of his Father *Terah*, *viz.* becauſe after *Terahs* death, he having lived 205 yeares, *Abram* is ſaid to have been but 75. This cannot be well proved out of the Hiſtory: for although *Terahs* death be firſt ſet down, and then the coming of *Abraham* into Canaan, this might be done, as S. *Auguſtine* noteth, becauſe *Moſes* intending to ſet forth the full Hiſtory of *Abram* by it ſelfe, would firſt finiſh all that he had to ſay touching *Terah* his Father, and ſo he briefly runneth through his coming to Charran or Haran, and his dying there, and then returning to *Abram*, *chap.* 12. beginneth with Gods firſt calling of him, which could not be after, but before his Fathers death many yeares, as appeareth by comparing the years of his age then with the

Verſe 42.

Chap. 12. 4.

Calvin. Theodoret. in cap. 12. Lyranus.

Gen. 17. 17.

Aug. de Civit. Dei. lib. 16. c. 15

the time of his birth, as hath been done already. But Saint *Stevens* relation indeed ſeemeth to be plaine, that Gods calling of *Abram* mentioned, *chap.* 12. was after *Terahs* death: for he ſaith, *Then he came out of the land of* Chaldea, *and dwelt in* Charran; *and from thence, when his Father was dead, he removed him into this land.* Touching the names *Haran*, and *Charran*, and *Charras*, all Hiſtorians agree, that they were all one, *viz.* a City in the borders of Meſopotamia. To that out of *Stevens* narration, I anſwer, that *Abram* indeed was not removed to Canaan with his Wife and all his ſubſtance, &c. as is ſpecified, *Gen.* 12. 5. till after his Fathers death, but he with his Nephew *Lot* departed out of *Haran*, when they were firſt come thither with *Terah*, to ſee this Land, and returned ſometimes againe to ſee their aged Father for his comfort going and coming untill his death, but then, which was 60 yeares after, they with *Sarai*, & all that they had, went to Canaan to ſettle themſelves. For both a departing firſt ſeemeth to me to be plainly intimated, *Chap.* 12. *v.* 4. where *Abraham* is ſaid to have departed only with *Lot*, and another remove *v.* 5. where not only *Abram* and *Lot* go to Canaan, but *Sarai*, and their ſubſtance, and all the ſoules, which they had gotten in *Haran*, are carryed with them. And of this laſt remove Saint *Steven* ſpeaketh, and *Moſes*, when he ſetteth down his age, of the firſt, *Chap.* 12. *v.* 4. And that *Abram* was ſpoken to about this Land of Canaan, whileſt *Terah* lived, appeareth, becauſe, *Gen.* 12. 1. he is bidden not only to go from his Countrey and kindred, but alſo from his Fathers houſe, to a Land, that God would ſhew him, and that he made a long ſtay in *Haran*, before his laſt remove, is as plaine, becauſe he and *Lot* had gotten much during the time of their aboad in that place. If this ſolution ſhall ſeem improbable, becauſ it is not likely, that *Abraham* would delay ſo long for any friends ſake in the World, to do, as God commanded him; I anſwer, he did not delay to goe thither to ſee the Countrey, according to the Lords direction, *Go to a Land, that I will ſhew thee*, but only he waited, after that he had been there, the Lord doubtleſſe giving him leave, till a fit opportunity to remove with all his family, which was the time of his Fathers death, who living and being unwilling, had command over him, as a Father, and ſo could cauſe him to ſtay, neither ought he out of filial duty to refuſe ſo to do, unleſſe the Lord had expreſly charged him to remove with all his preſently, which it is likely he would not do, becauſe he would have *Abram* a paterne, as in other things, ſo in duty and obedience to his Father growing now very aged, and ſo ſtanding in need of him and *Lot*, whom only he took out of Chaldea with him. Thus that, which ſeemeth to make againſt *Terahs* age of 70, when *Abram* was borne, being reſolved, we ſee, how it may be mainteined, that he was borne then, and yet but 75 at his departing from *Haran* to *Canaan*, and ſo that the Chronology made by him and others of that line is perfect and plaine. Others reſolve this queſtion otherwiſe, as the Hebrews, whoſe reſolution *Jerome* mentioneth, and followeth. They ſay, that *Abram* is ſaid to be but 75 when he went to dwell in Canaan, becauſe from the time of Gods preſerving him miraculouſly out of the fire, into which he was caſt in Chaldea, his life is reckoned by *Moſes*, and not from the time of his birth. For they had an old tradition, that Ur of the Chaldees, out of which he came, was the fire of the Chaldees, according to the ſignification of the word Ur, into which he was put, becauſe he oppoſed their Idolatry committed with the fire. They then held, that *Abram* at his going into Canaan was 135 from his birth, but 75 onely from this time, when he had his life the ſecond time given him. But firſt the ground of this is uncertain, Ur not ſetting forth any ſuch fire, into which he was caſt, according to the opinion of many grave Authours, for then *Terah* alſo and *Lot* muſt have been in the ſame fire, and *Sarai*, who all came together from Ur of the Chaldees, but a City at this day called Orchæ, as *Petrus Appianus* ſaith, 624 miles diſtant from Jeruſalem Eaſtward; and again, if *Moſes* had reckoned the age of *Abram* by this at 75, why may he not be thought to have reckoned ſome others likewiſe

Act. 7. 4.

Hieron in traait. hebr.

P. Appianus.

wiſe? and what certainty then can we have in this Chronology. And no better to be liked is that anſwer of *Andreas Maſius*, who ſaith, that *Stephen* ſpeaking of *Terahs* death, meant not his naturall, but his ſpirituall death in idolatry. If any can finde a better ſolution, then that, which I have before ſet down, let him friendly impart it, for becauſe of the hiſtories following, I am nothing ſatisfied touching this queſtion. Yet happily *Abram* beſides his once going, went and came again and again, till that finally coming to Haran, and burying his father, he went to Canaan to dvvell, never to returne any more, his being there till this, being a kinde of peregrination rather then an habitation, at vvhich *Stephen* pointeth, vvhen he ſaith after his fathers death, God μετῴκισεν, made him a ſtable inhabitant there, as Saint *Auguſtine* interpreteth it, and the vvord ſignifieth. And in the time of *Abrams* going and coming before this his finall removing, many things happened, which are ſet down after, *verſe* 5. of *chap.* 12. all which happened according to this account, before that his laſt going thither. To conclude, ſeeing all thoſe things, both *chap.* 12. & 13. &c. following after *chap.* 12.5. when *Sarai* went with *Abram*, were done when they dwelt together in Canaan, and *Iſaac* was born before *Terahs* death 35 years, the beſt reſolution is that of *Auguſtine*, if we do but add that *Stephen* reſpected onely the courſe of the hiſtory, and examined not exactly the juſt time of his remove. It is then to be conceived, that he came firſt to Canaan with *Lot* at 75, *chap.* 12.4. and certain years after with the ſubſtance that he ſtayed to gather.

And. Maſius in Ioſ. ult.

Verſe 28. *And* Haran *dyed before his father in the land of his nativity, in Ur of the Chaldees.* By this it plainly appeareth, that Chaldea was the Countrey where *Terah* dwelt from the beginning, and where *Abram* was born, ſo that originally *Abram* was a Chaldean, who were called Caſdim or Chaldeans from *Arphaxad*, but he and his, and the line before him from *Heber*, Hebrews. Yet ſome contend, that Haran was *Abrams* native place, becauſe, *Gen.* 24. 4. *Abram* calleth the City of Nahor in Meſopotamia, which was this *Haran*, his Countrey, when he ſent his ſervant thither to fetch a Wife for his ſon *Iſaac*. But he ſpake thus in reſpect of his long abode, not of his nativity there, for it is expreſly ſaid, that *Terah* took him with him, when he came firſt to Haran out of Chaldea. Touching theſe words, Haran *died before his father in Ur of the Chaldees*, the Hebrews have a ſtrange expoſition, as it is recorded by *Jerome*, *viz.* that the Chaldeans being great Idolaters, and *Terah* likewiſe, *Abram* vvould by no means be drawn to the worſhipping of their Idols, vvhereupon his father complained of him to *Nimrod* or *Belus* the King, and he vvas condemned to be burnt in the fire, but being caſt in, God preſerved him miraculouſly, ſo that he came forth vvithout hurt, vvhich *Haran* his brother ſeeing, he vvas animated againſt their Idolatry alſo, and vvas adjudged to the fire in like manner, but being not ſo ſtrong in the faith as *Abram*, he vvas burnt to aſhes, his father *Terah* beholding it, and conſenting, and that this is meant here vvhen it is ſaid, he dyed before his father in Ur, that is, the fire into vvhich the Chaldees caſt him. But this is certainly a fable, as *Jerome* alſo ſometime calleth it, becauſe *Moſes* vvould not doubtleſſe have omitted ſo great a miracle, and becauſe in the next verſe *Terah*, and *Lot*, and *Sarai* alſo are ſpoken of as coming out of Ur of the Chaldees, and here this Vr is ſaid to be the land of *Harans* nativity. If that ſaying, *Gen.* 15.7. *I am the God that brought thee out of Ur of the Chaldees*, ſhall ſeem to intimate ſome great deliverance of *Abram* there, as when the bringing of the Hebrevves out of Egypt is ſpoken of, vvhich is urged by *Burgenſis*, vvho is for this opinion; It is eaſily anſvvered, that it vvas a great mercy of God to *Abram* to bring him from amongſt thoſe Idolaters, preſerving him from that ſpirituall danger, and placing him, vvhere he might freely ſerve God vvithout any interruption by meanes of ſuch miſcreants, and therefore he might vvell mention this, as a ſingular favour.

P. Burgenſis in Gen. 12.

Hieron. tradit. hebr. in Gen.

P. Burgenſis.

For that which is here ſaid of *Abrams* and *Nahors* wives, *Milcha* the wife of

of *Nahor* is said to be *the daughter of Haran, the father of Milcah and Iscah.* Some hold, that this *Iscah* was *Sarai*, who had these two names, because they will needs have *Sarai* the daughter of *Haran* also, thus *Jerome* and *Augustine* and some others. But this seemeth to me to be but a meere conjecture. For neither is *Sarai* in any other place called by this name, neither doth *Moses* having named *Sarai* and *Milcha*, say in the plurall number, the daghters of *Haran*, but as speaking of one of them onely, *viz. Milcha*, in the singular number, *the daughter of Haran*, and whereas he is called the son of *Haran*, *Terahs* son, *ver.* 31. *Sarai* is not called his daughter, but *Terahs* daughter in law. Moreover in another place, *viz. Gen.* 20.12. *Abraham* saith of *Sarai*, she is indeed my sister, for she is the daughter of my father, but not of my mother. Whereupon some have held, and it may well be gathered, that she was not the daughter of *Haran*, *Terahs* son, but of *Terah* by another wife. There be many grave Authors, I confesse, that will not have those words of *Abraham* so understood, but that *Sarai* is called *Terahs* daughter, but not by the same mother, because amongst the Hebrewes grandchildren were called sons and daughters to their grandfathers and grandmothers, and so amongst other Nations, and for marriages betwixt brethren and sisters, they deny it to have been in use in those dayes. But who seeth not, that *Abrams* words to *Abimelech* do plainly describe one coming of the same father, it being an improper speech touching a grandchilde, *she is the daughter of my father, but not of my mother?* And for such marriages, there was yet no law to prohibit them, and for such, as would contein themselves in their own families, there was then often-times a necessity of marrying with a sister, werefore it is rather to be held, that *Iscah* was some other woman, but who, or married to whom, it is uncertain.

Verse 29.

Hieron. in Gen. 11. *August. Ioseph.*

Gen. 20.12.

And Terah *took* Abram *his son, and* Lot *the son of* Haran *his sonnes son, and* Sarai *his daughter in law, and they went forth with them from* Ur *of the Chaldees to go into the Land of Canaan, & they came to Haran, and dwelt there.* For *Ur of the Chaldees*, the *Hierosol. Targum* hath the fiery furnace of the Chaldees, because *Ur* signifieth fire, and the Chaldees were worshippers of the fire, giving to this City, where they kept this fire continually burning, this name from fire, as is most probable. This journey undertaken by *Terah* and his company was very long, for from Ur to the City *Haran* are reckoned by Geographers 376 miles, and from Haran to Sichem in the land of Canaan 400 miles, there was a neerer way from, or to Canaan, but this was safest. A question here offereth it selfe first, what moved *Terah* to enter upon this long journey? To this *Calvin* and *Musculus* answer rightly, that God called *Abram* to this journey, as appeareth, Chap. 12. 1. and, *Acts.* 7. 2. and therefore it is most probable, that he declaring this his calling to his father, he was also willing for his great love to so good a son, to go along with him. Yet this going and taking *Abram* with him is referred to *Terah*, whom *Abram* followed as an obedient son, he having the honor of the chief in this voyage for his paternities sake. Wheras *Moses* saith, that God brought him from Ur of the Chaldees, it differeth not from this, that *Terah* took him with him, God was the author of this journey, and *Terah* the instrument to lead him forth. But it may seem strange, that *Terah* being an idolater, as is taught, *Josh.* 24.2. should so readily go away with *Abram*, the cause of whose departure were the abominable idolatries of the Chaldeans, as is touched, *Judith* 5.7. and not rather stay with his son *Nahor* there still. There are some indeed, that hold both *Terah* and *Abram* to have been idolaters before this, as the Jewish Rabbines, two especially of great note, *Johanan* and *Hanine*, cited by *Genebrardus* in his Chronologie. They say, that *Terah* was most earnest in that superstition, and a persecuter of oppugners, and that *Abram* lived therein, till *Anno.* 48. of his age, about the time of the division of Tongues, when abandoing all idolatry, he served the true God onely, and *Epiphanius* saith, that *Abram* provoked *Terah* his father to follow him herein, and *Suidas* saith, that *Abram* brake his fathers Image, and some of

Verse 31.

Quest. Calvin. Musculus.

Gen. 15.7.

R. *Iohanan. Hanine. Genebrard. Chronol.*

Epiphan. init. operis adverſ. Suidas in voce Serug.

them he burnt with fire. And both *Ephiphanius* and *Suidas* note *Serug* to have been the firſt Idolater of that line, who would have worthy men to be worſhipped after their death, and his ſon *Nahor* did likewiſe after him, but *Terah* deviſed the making of earthen Images to be vvorſhipped, and therefore God puniſhed him in taking away his ſon *Haran* by death before him, vvhereas never, till this time do we read of any, that died before their fathers. But of *Abram* do neither of both theſe Authors ſay, that he ever ſerved other gods, but *Suidas* contrarivviſe ſaith, that, as the Chaldeans were much given to the contemplation of the Stars, ſo he being intent in looking up to them thought that there was one moſt glorious Creator of them all, vvho alone was to be vvorſhipped, and therefore being but fourteeen yeers old, he reproved his fathers idolatry, & going on to ſerve the true God, he afterwards appeared unto him. And *Joſephus* ſpeaketh alſo to the ſame effect, hovv he argued from the moving and influence of the Starres, that there vvas one God, vvho giveth life and motion and vertue to all things, vvho alone ought to be worſhipped. And Saint *Auguſtine* ſtandeth not onely for *Abrams*, but for *Terahs* innocency alſo in this reſpect. For vvhen he took *Abram* and *Lot*, &c. vvith him, he ſaith, that the reaſon, vvhy he left *Nahor* behinde, was becauſe he was an Idolater, and would not be reclaimed herefrom, to flee which and the perſecution ſtirred up againſt them therefore by the Chaldeans, he and *Abram* fled away. Why *Terah* ſhould be excuſed from idolatry againſt the report of other Ancients, I can ſee no reaſon, eſpecially they ſaying the ſame with *Joſhuah*? But *Abram* doubtleſſe was alvvayes untainted, or elſe ſometime he would have made mention of his converſion to the greater praiſe of God. And it is moſt probable, that *Terah* vvas turned by him, and ſo when God called him out of Caldea, vvould go vvith him, but *Nahor* his other ſon not being moved to repent, ſtayed ſtill behinde. Yet afterwards he came to Haran alſo, and dvvelt there, as appeareth in this Hiſtory. But why did *Terah* ſtay at Haran in Meſopotamia, and not go through to Canaan? It is moſt probable, as all conſent, that being an old man, and weary of this vvay, he would go no further, but ſetled his abode there, ſuffering his ſon *Abram* with *Lot* to travel and ſee it, and ſo to come again, till that he ſhould be gathered to his fathers, wherein alſo they obeyed him. For the time of his aboad in Haran before his death, it cannot poſſibly be ſo ſhort, as *Calvin* imagineth, who ſaith, that *Terah* ſurely ſtayed but a little time in Haran, and then died, or elſe *Abram* vvould rather have obeyed God in haſtening forward to *Canaan*, and not after threeſcore yeeres more expired. For that they dwelt long in Haran is intimated, *Chap.* 12. *ver.* 5. where it is ſaid, that *Abram* and *Lot* took vvith them all their ſubſtance, and all the ſouls that they had gotten in Haran, and vvent into the land of Canaan. If their abode had been but a little time in Haran, it would rather have been ſaid, all their ſubſtance, they had gotten in Chaldea. But it is likely, that fleeing perſecution they came empty to Haran, or with little, and there were greatly increaſed, for vvhich they muſt neceſſarily dwell there many yeares, even threeſore, as hath been ſhewed before, at what time *Terah* died. As for the delay of ſo long a time, I doubt not, but it vvas made knovvn to *Abram*, that it vvas vvith the good vvill of the Lord, he being ſatisfied for that time with *Abrams* travelling thither, and returning again to do his duty to his father.

Joſeph. Antiq. lib. 1.

Aug. de Civit. lib. 16. *cap.* 13.

Queſt.

Calvin.

CHAP. XII.

Verſe 1. *Now the Lord had ſaid unto* Abram, *Get thee out of thy country, and from thy kindred, and fathers houſe, &c.*

Calvin.

This is not to be underſtood, as ſpoken to *Abram*, after *Terahs* death, as it may ſeem, but long before, vvhen he vvas yet vvith his father in Chaldea, ſo *Calvin*. For if it had been ſpoken to him in Haran, he migbt have replied, I am already come out of my country, and the journey undertaken hitherto had been without warrant, whereas without doubt this call of the Lord was the cauſe

cauſe thereof, yet againſt this ſeemeth to make the relation of *Steven, Acts 7.* For he ſaith, that God apeared to *Abram* in Meſopotamia, that is, as Saint *Auguſtine* ſaith, betwe en Ur of the Chaldees & Haran, as they were travelling. But this is eaſily anſwered, the word Meſopotamia is largely taken by Saint *Stephen* in that place, that whole tract of ground beyond the River Euphates, being meant hereby, which conteined Meſopotamia, Chaldea, and Babylonia: for accordingly he addeth, *Act. 7. 4. So he went out of Chaldea, and dwelt in Charran.* And that Meſopotamia properly ſo called, was not the place, where God ſpake to *Abram* in this manner, is plain, becauſe he biddeth him to go from his countrey, and from his fathers houſe, and if from thence, he was then in his countrey Chaldea, when he was bidden thus to do, and not upon his journey. If it be objected, this apparition was after *Terahs* death, when *Abram* dwelt in Haran, for ſo it is related, and therefore in Haran and not in Chaldea, again, from Chaldea he was taken by his father, therefore not by this call of the Lord: laſtly, he forſook not his kindred in going out of Chaldea, for *Lot* and *Terah* went with him: for hereupon ſome hold, that *Abram* was in Haran when God ſpake thus unto him, as *Rupertus, Lyranus, Toſtatus* and *Paulus Burgenſis,* This is all eaſily anſwered. Firſt although it be ſet down after *Terahs* death, yet it might be before, all touching *Terah*, being written together, *chap.* 11, and the hiſtory of *Abram* being begun here, and therefore this apparition, although had before, not related till now. Secondly, his father in taking him, was rather a companion with him, out of his love, then the firſt Authour to him of this journey, as *Chryſoſtome* teacheth, and hath been before ſhewed. Laſtly, he might be called to leave his father and all, yet if he being converted would go with him, this was not againſt the will of the Lord. *Toſtatus* to defend his opinion ſaith, that *Abram* was called twice, once in Chaldea, of which *Stephen* ſpeaketh, and then in Haran, of which it is ſpoken here. But this is a new invention, and unknown to all ancient Expoſitours. Beſides, the words ſet down by *Moſes*, and uſed by *Stephen*, evince, that they both point at one and the ſame calling.

Auguſt. lib. 16. de Civ. Dei, cap. 15.

Rupertus.
Lyranus.
Toſtatus.
P. Burgenſ.

Chryſoſt. hom. 31. in Gen.

But why doth the Lord ſpeak both of countrey, kindred, and his fathers houſe, and not of his countrey onely, which includeth both the other? To this *Ambroſe* anſwereth. It had been enough indeed to have bidden him go out of his countrey, for ſo he ſhould have gone from his kindred and fathers houſe alſo, but therefore the Lord ſpeaketh of them ſeverally, that he might try his affection, leſt peradventure he ſhould ſeem either unwiſely to have begun his journey, or ſome fraud had been prepared in the heavenly Commandements, &c. For a mans countrey is dear unto him, and when a man thinketh upon his kindred there, it maketh him yet more loth to leave it, but when he thinketh alſo upon his fathers houſe, his affection is yet more drawn. Wherefore the Lord would hereby ſet forth *Abram*, as admirably obedient, who could not be moved by all theſe to reluct againſt this divine vocation. And yet his obedience is the more to be extolled, in that he telleth him not, into vvhat countrey he ſhould go by name, but at large into a countrey, vvhich he ſhould ſhevv him, vvhich is further thus ſet forth by the Apoſtle, he vvent out, *not knowing whither he went.* Yet ſome there are, vvho thinke, that Canaan was then named unto him. But no ſuch thing, but the contrary can be gathered from the text, and therefore it is held by moſt, that at the firſt he vvas not told the name of the countrey, but having ſhevved his obedience in beginning to go, it is likely, that the Lord named it unto him; vvherefore vvhen *Terah* vvith *Abram*, is ſaid to have gone out of Ur, to go into Canaan, it is to be underſtood, that *Moſes* ſetteth dovvn the name by anticipation. But vvould the Lord have *Abram* to go ſo farre, and to this countrey in particular? *Anſw.* If the vvay had been ſhort, his obedience had not been ſo great, and there vvas a propheſie of *Noah*, touching Canaan to be fulfilled, that he ſhould be a ſervant to *Shem*, vvhich vvas in *Abrams* poſterity at length ſubduing the poſterity of *Canaan*, deſtroying ſome of them and making ſervants of others, and

Queſt.

Ambroſ. lib. 1. de Abrah. cap. 3. Satis fuerat dixiſſe egredere de terra tua, &c. ſed ideo addidit ſingula, ut ejus affectum probaret, ne forte aut imprudenter exiſſe videretur, aut fraus aliqua mandatis cœleſtibus pararetur.
Heb. 11. 8.
Cajetan.
Oleaſter.

Queſt.

and to this doubtleſſe the Lord had reſpect now in making *Abram* to ſee it and expect it. *Philo* and after him *Ambroſe* allegorically hence teach, how every ſoul is called from his countrey, kindred and fathers houſe to ſupernall places, which God wil ſhew unto it at the laſt. And this countrey is the body, being *terra*, becauſe taken out of *terra*, the kindred is the ſenſe, becauſe it hath neer alliance to the ſoul, and the fathers houſe is reaſon, the father, as it were of our ſpeeches and actions. From theſe we are called out, from the body, when we are called from defiling & making it filthy by ſin, from the ſenſe, when from following ſenſual luſts, which ſway to theſe pollutions, & from the reaſon, when from exerciſing it about worldly things, that it may be lifted up to things heavenly. Now whoſoever is a true childe of *Abram*, then applyeth himſelfe readily with all his power to obey God herein, and to him, that doth ſo, God will ſhew another Countrey farre above, even the moſt glorious heavens to be poſſeſſed by him for evermore. It is noted here by *Ferus*, that God made this gracious promiſe to *Abraham*, no mention being before made of his works, to ſhew, that of Gods mercy, and not for mans merit his grace is extended unto him.

Allegory. *Philo.* *Ambroſ. lib. 1. de Abrah. cap. 2.*

Verſe 2. *And I will make of thee a great Nation, and I will bleſſe thee, and make thy name great, and thou ſhalt be a bleſſing, &c.* Here is a ſevenfold favour promiſed to *Abram*, to ſet forth all manner of favour: 1 The numeroſity of children. 2 Abundance of riches, which Gods bleſſing bringeth. 3 Glory of name. 4 Such happineſſe, as that he ſhould be a bleſſing in the abſtract. 5 Bleſſing upon ſuch, as bleſſed him. 6 Curſing upon ſuch, as curſed him. 7 A bleſſing upon all Nations through him. And hereby he ſhould be abundantly recompenced, for departing from his Countrey, another ſhould be ſhewed him, which he ſhould inherit, for leaving his kindred he ſhould have an innumerable poſterity, and for departing from his fathers houſe, ſo that he could not bleſſe him any more, he ſhould loſe his part in his goods, and ſo his name ſhould be put out amongſt his brethren, God would bleſſe him, and bleſſe thoſe that bleſſe him, and contrariwiſe curſe thoſe that curſe him, and make him a bleſſing, and through him bleſſe all other Nations, and through Gods bleſſing he ſhould be ful of wordly wealth, & his name ſhould be great. So whoſoever in obedience to God loſeth any thing, he is a great gainer thereby. God requireth no duty at our hands, but if we do, he propoundeth unto us an ample reward. For the firſt thing here promiſed, *I will make of thee a great Nation.* This was a wonderful mercy, *Abraham* having lived hitherto, and yet being childleſſe, as *Calvin* noteth, *a great Nation* he promiſeth to make of him, that is, both for the number of his children, and for the ſingularity of that people, it being ſequeſtred from the reſt of the world, as a peculiar people, and dealt ſo by, as never any other Nation was, *Deut.* 4. For the ſecond, *I will bleſſe thee*, that is, by my bleſſing it ſhall come to paſſe, that thou being thus old, yet ſhalt be ſo fruitfult, and I will ſend thee proſperity in all things, and greatly increaſe thy ſubſtance. For the third, *I will make thy name great*, that is, moſt famous, ſo that every where *Abrams* name ſhall be ſpoken of with honour, not onely in his life, but after his death. *Joſephus* telleth, how all Nations round about honoured the name of *Abram*, and ſince the preaching of the Goſpel in all Countreys, the name of *Abram* is moſt famous in all places. God made his name great alſo by calling himſelf by his name, *the God of* Abram, *the God of* Iſaac, *and of* Jacob. For the fourth, *and thou ſhalt be a bleſſing.* Hereby is meant, that his eſtate ſhould be thought ſo happy, that when any man ſhould wiſh happineſſe to themſelves or others, they ſhould ſay, God bleſſe thee, and make thee like unto *Abram*, thus *Calvin*. But to be a bleſſing is rather to be ſuch, as in whom others are bleſſed, ſo *Abram* was a bleſſing, becauſe for his ſake his children after him were bleſſed extraordinarily. I ſay, not and all Nations alſo, for that is another diſtinct thing after added. For the fifth, *I will bleſſe them that bleſſe thee*, and the ſixth, *and curſe them that curſe thee.* Here is the greateſt league that can be, as be-

Note.

Calvin. *Muſculus.* *Luther.*

Vatablus. *Muſculus.*

Calvin.

tween

tween Kings, that have common friends and common enemies, yet thus is God in league alſo with all the faithful, if any do them good, he will reward it, if wrong, he vvill be avenged therefore. Thus he bleſſed the Midwives of Egypt, and *Rahab* of Jericho, and *Ebedmelech* the Blackmore in *Jeremiah*, as *Luther* noteth, but he curſed *Pharaoh*, the Ammonites and Moabites, *Balak* & *Sennacherib*, and all the Monarchs of the World for vexing his Church. For the laſt, *In thee ſhall all the Nations of the earth be bleſſed*, what is meant by this, is plainly expreſſed, *Gen.* 22.18. *In thy ſeeed ſhall all the Nations of the earth be bleſſed*, and this ſeed Saint *Paul* ſheweth was Chriſt, *Gal.* 3.16. yet the Jewes to elude this, ſay, that to be bleſſed in any man, is no more but to be prayed for, that God would bleſſe, as he bleſſed him, ſo to be bleſſed in *Abram* is to become ſuch as he vvas, and ſo to be bleſſed accordingly. Moreover they ſay, that the tribe of *Levi*, which came of *Abram*, was ſet to bleſſe, *Deut.* 10.8. *Eſa.* 65.16. and ſo all being bleſſed by them, are bleſſed in or by *Abram*. But this is a meer cavill, ſeeing *Levi* bleſſed not all Nations, but Iſrael onely, and God expreſly hath interpreted himſelf otherwiſe, as hath been ſaid. Moreover, the event proveth this to be ſo, becauſe, when this ſeed came, then Gods bleſſing began firſt to be diffuſed amongſt the Nations, they being turned from Idolatry, to ſerve the onely true God and his Sonne Jeſus Chriſt by the preaching of the Goſpel. This place, as *Luther* noteth, ſheweth the expectation of the Jewes to be vain, in looking for a Meſſiah, who ſhould ſubdue and bring under them all other Nations, for God promiſeth in *Abrams* ſeed a bleſſing upon all Nations, and threateneth not a ſubjection, bringing under, and violent ſubduing to any forreign Government, in reſpect of outward polity.

Vatablus. *Luther.* *Hebræi.* *Luther.*

So Abram *went*, *&c.* This is not to be referred either to his going firſt out of *Ur of the Chaldees*, or to his laſt going out of Haran to Canaan to ſettle there, when he took all that he had with him, *v.* 5. but, as hath been already touched, to his going up from Haran to ſee Canaan, and to travel about it, whileſt his father *Terah* was yet living, and ſtayed in Haran, from whence he continued going and coming till *Terahs* death, and then removed with all that he had. For theſe words, *The ſoules that he had gotten*, the Chaldee hath, that he had ſubdued to the law, the *Jeruſ. Targum* the ſouls of Proſelytes. Verſe 4.

And Abram *paſſed through the land unto the place of Sichem, to the plain of Moreh, and the Canaanite was then in the land.* The Greeks, ſaith *Muſculus*, read it, Abram *went through the length thereof*, even nigh to Mount Gerizim, where Sichem ſtood, ſo that being come into the land, the Lord did not yet ſhew him a place to reſt in, but after ſo long a journey, cauſed him ſtill to paſſe on many miles more, thus further exerciſing his faith. Geographers deſcribe this Town, as lying 36 miles from Jeruſalem northward, and it pertained afterwards to Samaria, *Joh.* 4. Sichem ſignifieth a ſhoulder, and ſo had the name therefrom, becauſe of the likeneſſe, as *Melanchthon* ſaith, yet at the firſt it was not ſo called, but Moreh, or the oake or valley of Moreh, as *Vatablus* ſaith: ſo rthe word אלון howſoever it ſignifieth an oake onely, may be tranſlated both wayes: and it is likely, becauſe it was a plain or valley, where this oake or thicket of oakes ſtood, by a figure, whereby the continent is put for the content, it was thus tranſlated by *Jerome*, whom others do follow herein For the word Moreh it ſignifieth conſpicuous or famous, or a ſhewer, and by this name it is moſt likely, that *Abram* called it, becauſe God appeared there unto him, ſhewing him for what cauſe he brought him thither, as *v.* 7. That of the Canaanites being in the land is added, that *Abram* might think his ſtate no whit better here than in Chaldea, ſo wicked and impure a people inhabiting in theſe parts, and that being poſſeſſed already by them, he ſhould never attein to the poſſeſſion hereof, ſo that a great and ſtrong faith muſt needs be in *Abram* to overcome theſe temptations, Verſe 6.

Muſculus. *Melanchthon.* *Vatablus.*

And the Lord appeared unto Abram, *and ſaid, Unto thy ſeed will I give this land, and he builded an Altar there, &c.* It is obſerved by *Chryſoſtome* here, that this Verſe 7.

Chryſoſt. hom. 32

was

was the firſt appearing of the Lord to any man mentioned in the holy Scriptures. He ſpake indeed to *Adam*, to *Cain*, to *Noah*, and to *Abram* before, but it is not ſaid that he appeared. So that upon this extraordinary fact of *Abrams* the Lord revealed himſelf unto him in an extraordinary manner. He having at the word of the Lord gone to a Countrey ſo farre, to comfort him after this long travell, the Lord did not onely ſpeak, but appear unto him. But whether by viſion, or by dream, or what other way, no man can tell. It is moſt probable, that he appeared by an Angel ſhewing himſelf in ſome glorious likeneſſe, aud ſpeaking thus, as the Lords Deputy unto him in the day-time: becauſe in divers other places, when the Lord is ſaid to appear, it is certain, that it was by an Angel. As when *Moſes* was with the Lord in the Mount giving him the law, this is ſaid to have been done by the miniſtery of Angels, and *Jacob*, to whom God appeared ſomtimes, ſaving from him all dangers, when he ſpeaketh hereof ſaith, *The Angel that redeemed me from all evill, &c.* For God himſelf *Moſes*, that talked ſo familiarly with the Lord, never ſaw, for which cauſe, he once deſired, that the Lord would ſhew himſelf ſo unto him that he might know him. But this was denied; becauſe, ſaid the Lord, No man ſhall ſee me and live. But when the Lord appeared to *Abram*, what did he for him? He promiſed, that his ſeed ſhould inherit that land, wherein the Canaanites then dwelt, and poſſeſſed it, for which cauſe alſo, that clauſe of the Canaanites being in the land, was put in before. At his firſt ſpeaking to him he promiſed to ſhew him a land, and no more, but here he promiſeth the poſſeſſion of it to his poſterity. A poor comfort, a man may think, as *Calvin* noteth, after ſo tedious a journey to promiſe a thing, which ſhould not be fulfilled till many years after, and to ſpeak to one of his poſterities inheriting it, who was old, and his wife alſo, and yet had no childe, but *Abram* by faith tranſcended all humane reaſon, and becauſe he did ſtedfaſtly believe this, in way of thankfulneſſe he built an Altar there to the Lord. Of Altars building ſee before, *chap.*8.20.

Gal.3.19. Gen.48.16.

Exod.33.13.20

Calvin.

Verſe 8. *And he removed thence to a mountaine on the Eaſt of Bethel, and he pitched his tent, having Bethel on the Weſt, and Ai on the Eaſt, and there he built an Altar, &c.* Wherefore *Abram* removed from the foreſaid valley to this mountain is not expreſſed: but Expoſitours conjecture, that for the diverſity of his religion he was envyed by the Canaanites, aud this gave him occaſion, when he had been a while in one place, to remove to another. But what mountain this was, is controverted. *Mercator* and *Toſtatus* ſay, that it was that mountain, whereupon ſtood Mount *Gerizzim*, and *Ebal*, being both tops of one mountain, where the bleſſings and the curſings were rehearſed, *Joſ.*8. as was appointed, *Deut.*11.29. and more particularly upon Mount Ebal, where *Joſuah* afterwards built his Altar, *Joſ.* 8.3. But others ſay, it was ſome other mountain, becauſe theſe ſtood in Sichem, as *Joſephus* ſaith, and *Brocardus*. And there is one *Henry Bunting*, who in writing of the travels of *Abram*, ſaith that this mountain was mount Ephraim, 28 miles from Sichem. And indeed the ſituation of mount Gerizim, and Ebal being ſuch, as hath been ſaid, *viz.* near to Sichem, and by the plain of Moreh, as is alſo ſet forth, *Deut.*11.30. it cannot be, that this ſhould be here meant, for to remove ſo little a way, had not been worthy the name of a remove, and therefore it is to be thought, that it was rather a mountain further off. For the name Bethel, that place was not then ſo called, but Luz, having this name given it afterwards by *Jacob Gen.*28. but here ſpoken of by anticipation. He pitched his tent, as *Chryſoſtome* ſaith, after the manner of ſouldiers, that with the leſſe trouble he might remove again, and whereas *Sarai* his wife being with him is not ſpoken of, as being diſcontented at this tumultuous kinde of living, he admireth her faith as much herein, as the faith of *Abram*.

Calvin.
Muſculus.
Mercator
Chron.
Toſtatus.
Joſephus.
Brocard.
H. Bunting.

Chryſoſtom. in Gen. Hom 32.

Verſe 9. *And* Abram *journeyed, going on ſtill towards the South.* To what place is not expreſſed, but *Calvin* conjectureth, that it was Hebron, a City afterwards of Prieſts, but then a place, where the Kings of the Canaanites dwelt. It is like-

Calvin.

ly

ly, that he vvas novv guided that vvay vvhich vvas tovvards Egypt, that he might the more eaſily remove thither in the time of the famine, of vvhich mention is made in the next verſe. The coming of *Abram* into this Countrey vvas to ſee it in all the parts thereof, and therefore in this reſpect he vvas not to continue long in any one place.

Verſe 10.

And there was a famine in the land, & Abram *went down into Egypt to ſojourn there, &c.* It is ſtrange to ſee vvhat croſſes befel *Abram*, to vvhom ſuch ample promiſes vvere made. Unto all his former neceſſitated removes, here is added a great famine, ſo that he was compelled novv out of that promiſed land to ſeek for food for him and his in ſome other Couutrey. Neither could he be ſecurely there, but in danger of his life, or of having his vvives chaſtity violated, or of both. But God, by vvhoſe providence all things are ordered, did thus diſpoſe of things. In fine, to confirme him more of his fatherly care in all places over him, and he being ſtill exerciſed vvith ſuch great croſſes vvas made a more illuſtrious example of faith and patience, that vve might learn from him as from *Job*, never to deſpair, but in greateſt calamities to put our truſt in God, and ſo patiently to bear all events. *Philo* in ſpeaking of this famine ſaith, vvhen they laboured a long time vvith the penury of the fruits of the earth, partly through unvvonted ſqualours, partly through over-frequent ſhovvers, the Cities of Syria being oppreſſed vvith famine vvere left by their inhabitants, ſome ſhifting for themſelves in one place, and ſome in another, *Abram* hearing of the fertility of Egypt, removed thither. But to what part of Egypt is not ſet down, yet *Henry Bunting* in the travels of the Patriarchs ſaith, it was Tanis, in Hebrew called Zoan, the chief City of Egypt, where King *Pharaoh* kept his Court, and near to which the Hebrews afterwards dwelt, working and building for *Pharaoh*, *Pithon* and *Raameſes*. And therefore Goſhen, where they dwelt, is ſpoken of, as being in the field Zoan, and moſt fruitfull. This Tanis alſo was near to Nilus, in that part which lyeth towards Paleſtina, and ſo fitteſt for *Abram* to come unto from Canaan, and this journey, as the ſame Authour ſaith, was 240 miles. Egypt was lower than Canaan, and therefore, when he goeth thither, he is ſaid to deſcend, when he returneth again, to aſcend. Touching the famine, which cauſed this flight *Calvin* noteth, that Canaan was a plentifull countrey, and therefore it is probable, that it had not been formerly oppreſſed with famines, but now *Abram* coming thither, a famine followeth, ſo in *Iſaacs* time, and in *Jacobs* and *Joſephs*. This was to ſhew, that piety is full of ſcandals, if they be not overcome by faith. For here was occaſion given to the Canaanites to blame *Abram* and his company with their religion, as the cauſe hereof. And *Muſculus* maketh a queſtion, whether *Abram* ſinned not in fleeing into Egypt now, and whether he ought not rather to have ſtayed by it, relying upon Gods providence? To which he anſwereth, ſaying, that *Rab. Moſes Gerund.* held, that *Abram* ſinned in thus doing, becauſe the Lord had brought him thither, and therefore till he had been called from thence again, he ought not to have removed, and becauſe of this, his poſterity was puniſhed, by being kept in Egypt in ſervitude 200 years. But *Muſculus* is of a contrary opinion, that *Abram* ſinned not herein, becauſe the Lord did not prohibit him, as he did *Iſaac* afterwards, *Gen.26.2.* and not having any revelation, that he ſhould be miraculouſly preſerved there, he could do no leſſe, when food failed, as he would not tempt the Lord, but remove where food might be had. Neither did he go away, but with a minde to return again, and therefore it is ſaid, that he went to ſojourn in Egypt. There was certainly a providence, as *Chryſoſtome* noteth, in this his remove, as in the reſt, God carried *Abram* thus about, as a Doctor of vertue and piety to the people of both Nations, and he made this famine his Serjeant as it were to take *Abram* into Egypt, that his fame might be ſpread there, and notice might be taken, how gracious he was vvith the Lord, as was before promiſed, that his name ſhould be made great: in Chaldea he did not thus carry him about, becauſe a Prophet is not without honour, but in his own countrey. *Abram* being

Philo lib. de Abram.

H. Bunting. In Zoan were Gods judgements ſhewed. Pſal.78.12.

Calvin.

Muſculus.

R. *Moſes Gerund.*

Chryſoſt. hom. 30. in Gen.

Verſe 11,12

Verſe 13.

Queſt.

ing towards Egypt, fearing that the Egyptians vvould kill him for *Sarai* ſo fair a vvoman, deſireth her to ſay, that ſhe vvas his ſiſter. Here a queſtion offereth it ſelfe, firſt, vvhy *Abram* feared violence at the Egyptians hands for his vvives cauſe more then at the Canaanites? It ſeemeth, that the Egyptians were more notorious for their inordinate luſts, then the very Canaanites, and therefore there was now more cauſe to fear; and moreover, their women vvere black, and ſanny, in vvhich reſpect *Sarai* did far exceed all them in beauty, whereby it vvas probable that they would be the more tempted.

Note.

We may ſee here, vvhat a troubleſome thing it is for a man to have a very beautifull wonſan to his vvife, at ſundry times he is in much fear by reaſon of her, as *Ambroſe* noteth, and therefore adviſeth, not to look much after beauty in marrying, but vertue, vvhich giveth to a man the moſt certain content.

Ambroſ. de Abrah. l. 1. c. 1.

Queſt.

But why did *Abram* thinke, that they would kill him, if they knew her to be his wife, could not they being without all fear of God, take and abuſe her as well, he being alive, as dead? I anſwer, it appeareth hereby, that being ſuch, as they were, they abhorred from adultery, but their blindnes appeared in this, that they abhorred not, but were ready to commit a greater ſin, even the ſin of murther.

Queſt.

But the greateſt queſtion is ſtill behinde, whether did not *Abram* ſinne in cauſing *Sarai* thus to diſſemble: For although ſhe told no lye in ſaying, ſhe was his ſiſter, yet in ſaying thus to the end, that they might not think her his wife, that ſome other man might take her to wife, how could it be without fault? And *Abram* ſeemeth herein the more blame-worthy, becauſe God had ſo extraordinarily revealed himſelf unto him, and made him ſuch gracious promiſes, that he needed not to doubt of his protection whereſoever? To this *Chryſoſtome* ſaith not directly, that *Abram* ſinned herein, but that he conſented to his wives adultery to ſave his own life, in ſo great fear was he of being ſlaine. *Jerome* ſaith, it was *fœda neceſſitas*, whereby *Abram* was brought to do thus. And *Origen* for the foulneſſe of the thing, will not have it underſtood literally, but allegorically. *Calvin* alſo and others of our new Writers hold this act of *Abraham* unexcuſable from all fault. That, he provided for the ſafety of his own life indeed is excuſable, ſaith *Calvin*, and a fruit of his faith, becauſe, according to Gods promiſe he expected to be a father of a great Nation, and that through him a bleſſing ſhould come to all nations, about which he did well to be ſolicitous in this time of danger, and in this reſpect, not to ſet by his wives chaſtity in reſpect of his owne life being of ſo exceeding great conſequence, although he loved her moſt dearly, and had rather otherwiſe to have endured death, then to have lived, to ſee her abuſed. Yet in that he deviſed this oblique way of ſaving himſelf, he ſaith, doth not ſeem excuſeable. His end was good, but through incogitancy he erred in the way, by uſing unlawfull meanes. As therefore they are raſh judges, that condemn this fact of *Abram*, ſo no man can deny a fall here in *Abram*, becauſe he ſhould have relied upon Gods providence, referring the ſucceſs to him. But on the otherſide, *Auguſtine* defendeth *Abram*, as free from all fault herein. For if *Abram*, ſaith he, had confeſſed her to be his wife, he had committed two things unto God to be defended, his owa life and the chaſtity of his wife. Both theſe he could not finde a meanes to defend, but one, *viz.* his life he could, he did then what he could, that he might not tempt God, what he could not, he committed unto God, he committed his wife to God, that ſhe might not be polluted. And to the ſame effect ſpeaketh *Rupertus*, ſaying, he committed his wives chaſtity to God, knowing aſſuredly, that God, who brought him out of Ur of the Chaldees, could ſave her from the Ur, or Fire, that is, the luſt of the Egyptians. But thou wilt ſay, why had he not the ſame confidence then, that God could preſerve his life? I anſwer, he feared the Lord, and therefore would not tempt him. For he tempteth the Lord, who being in danger doth not exempt himſelf from as great part of the danger, as he can, but therein requireth a miracle, wherein humane reaſon may afford ſome helpe, wherefore he concludeth, that *Abram* did wiſely herein, and that the ſequell approved,

Chryſoſtom. in Gen. Hom 32. Hieron. de tradit. Hebr. in Gen.

Origen hom. in Gen.

Calvin.

Auguſt. contra Fauſtum, lib. 22 cap. 26. Si Abram interrogatus illam fœminam uxorem ſuam eſſe indicaſſet duas res commiſiſſet Deo. & ſuam vitam, & uxoris pudicitiam, &c. Rupert. lib. 5. in Gen. c. 7.

approved his fact. And to this do I ſubſcribe, it being ever far from me to impute ſin to any of Gods faithfull ſervants, in any thing, which they did, in which they have not been charged by the Lord with ſinne, neither can it be directly proved. *Sarai* was *Abrams* ſiſter indeed, as he afterwards telleth *Pharaoh*, wherefore he put no more into her mouth, then the truth, and it is not to be thought, but that he was without doubt of her continency, although ſhe were taken to *Pharaohs* houſe, and that whileſt *Pharaoh* prepared to marry vvith her, God vvould provide for her deliverance. If he ſhould at the firſt have confeſſed her to be his wife, there vvould have been danger of death unto him, and ſhe ſhould have remained the more expoſed to the vvill of a barbarous people. I cannot ſee then, but that *Abrams* providence is to be applauded, in preventing one danger, vvhich he could, by policy, and committing the deliverance of his wife, which he could not, to Gods miraculous vvorking. Neither vvas his expectation fruſtrated, as is here further dedeclared, for as he ſaid, *Sarai* being beheld by the Egyptians vvas commended to *Pharaoh*, and taken into his houſe, *and he was entreated well for her ſake, and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, ſhe-aſſes, and camels.* This is added for explication, to ſhew, what benefits *Pharaoh* beſtowed upon *Abram* for his ſuppoſed ſiſters ſake.

Verſe 14, 15, 16. *Muſculus.*

Verſe 17.

But God plagued Pharaoh *and his houſe with great plagues, becauſe of* Sarai Abrams *wife.* What the judgement was, which now befell *Pharaoh*, *Moſes* relateth not, but *Philo* ſaith, that *Sarai* being now in great danger to have her chaſtity violated, ſought to the Lord for helpe, when her husband could afford her none, then he laid grievous torments upon the King, both in body and minde, ſo that he thought now upon nothing tending to luſt, but how he might be exempt from this malady again, which vexed him day and night. And the ſame judgement was alſo upon the whole Court, and that juſtly, becauſe no man reſiſted, but aſſented unto, and ſought to ſatiſfie the Kings luſt. *Joſephus* ſaith, that God ſmote the Court of *Pharaoh* with the peſtilence, and that a ſedition was raiſed amongſt the people. The Rabbines of the *Jewes* ſay, that *Sarai* had an Angell to guard her, to whom when ſhe ſpake againſt the King, or any man, that attempted to violate her chaſtity, he preſently ſmote him, that he neither could nor would come neer to her. Some think, that the judgement inflicted was the ſhutting up of wombes, as afterwards it is ſaid of *Abimelech* and his people. But the the Text ſaith, *great plagues* and therefore I thinke rather with *Philo*, that ſome bodily diſeaſes were laid upon them, whereby their mindes were wholly averted from nuptiall matters, and altogether made intent to their pangs, to think, how to be eaſed of them again. The relation of the Rabbines ſmelleth, as many other things of theirs, of a fable, and to make good their report, they alter the words, *becauſe of* Sarai Abrams *wife*, into theſe, *at the word of* Sarai. That of *Joſephus* is improbable, for then many ſhould have dyed. For another queſtion ariſing here, how the puniſhing of *Pharaohs* whole houſe can be juſtified for his onely fault. It hath been already anſwered by *Philo*, vvith vvhom *Chryſoſtome* ſpeaketh the ſame. Yet *Muſculus* thinketh not this a ſufficient anſwere, becauſe not onely they, that told *Pharaoh*, and promoted this libidinous buſineſſe, but all others of his houſe were puniſhed alſo. Wherefore he anſwereth, that they had other ſinnes, and that God took this occaſion to puniſh them together therefore. But neither is this anſwer full enough, unleſſe we adde, this was done to make it appear, how odious adulteries and rapes are before the Lord.

Philo lib. 1. de Abrah. Sarai in aliena regione apud potentem & crudelem regem, omni deſtituta auxilio ad eam, quæ ſola ſupererat, opem divinam confugit. Tunc propitius Deus, patientium injuriam protectur graves pœnas & cruciatus inflixit regi, &c. Joſeph. Antiq. lib. 1. Rabbini.

Queſt.

Chryſoſt. hom. 32 Muſculus.

But *Calvin* maketh another queſtion here yet, how Gods plaguing of *Pharaoh* may be juſtified, ſeeing he knew not *Sarai* to be *Abrams* Wife, neither could he learn, but that ſhe was free for him to marry withall? and anſwereth, that although there ſeemed to be no fault in *Pharaoh*, yet God ſaw a fault in him, *viz.* unbridled licentiouſnes, forſomuch as he was a King, and no man durſt controule him. Wherefore Kings are to be admoniſhed from this example, to think always of another ſuperiour to them, and to uſe their

Queſt. Calvin.

power modeſtly. By former experiments ſurely *Abram* had learned, how *Pharaoh* was addicted, which made him ſo to feare. The cruelty of him and his it is likely was ſuch, that if any thing ſtood in their way to hinder them of their filthy Luſts, they would not ſtick to ſhed bloud to remove it, and therefore although no actuall ſin was now committed, yet God, that looketh at the heart, ſaw that to be ill bent, and ſo puniſheth moſt juſtly, which I thought good to add to *Calvins* anſwer to make it more full. Saint *Ambroſe* hence taketh occaſion to teach God to be protector of conjugall chaſtity, and the revenger of the ſame violated. For this place, ſaith he, yieldeth a great document and teſtimony of chaſtity, that no man affect the bed of another, or commit adultery with another mans Wife with hope of lying hid, or of impunity when he doth ſo, or be provoked unto it by the ignorance or fooliſhneſſe of the Husband, or by his longer abſence. The preſident of marriage, God is at hand, from whom nothing can be hidden, and whom none can eſcape, none elude: He defendeth the turne of the Husband being abſent, he keepeth watch and ward, yea without watching he takes the guilty, before he doth the deed, for which he prepareth. Although (thou Adulterer) deceiveſt the Husband, yet thou canſt not deceive God, and if thou eſcapeſt the Husband, and eludeſt the Judge of the Court, thou canſt not yet eſcape the Judge of the whole World. Let ſuch, as not ignorantly with *Pharaoh* here, but wittingly out of a filthy affection take to them other mens Wives, conſider of theſe plagues upon *Pharaoh*, and be abaſhed at ſo great inſolencies: for if the taking of another mans Wife, not known to be ſuch, in way of marriage was puniſhed vvith great plagues, hovv great ſhall the plagues of common Adulterers and Whore-mongers be?

Note. *Ambroſ. lib. 1. de Abrah. cap. 2. Magnum præbet hic locus teſtimonium & documentum caſtitatis, ut nemo alienum affectet torum, nec latendi ſpe, aut faciendi impunitate alienam uxorem inceſſet, &c. Adeſt præſul conjugii Deus, quem nihil latcat, nullus evadcat, nempe irrideat, &c. Muſculus.*

Verſe 18.

And Pharaoh *called* Abram, *and ſaid, Wkat is this, that thou haſt done to me? why didſt thou not tell me, that ſhe was thy Wife?* A queſtion is here moved by *Chryſoſtome*, how *Pharaoh* knew, that ſhe was *Abrams* Wife? and anſwereth, by the Revelation of God, which is the more probable, becauſe in the like caſe God is ſaid to have revealed it to *Abimelech*. *Joſephus* ſaith, that he conſulted with his Prieſts, what ſhould be the cauſe of thoſe judgements, who anſwered, for that he prepared to offer injury to the marriage of his gueſt; and happily it might be ſo indeed, becauſe we read of the like done by the *Philiſtims*, when they were plagued, 1 *Sam.* 6. *Ambroſe* noteth upon this, that *Pharaoh* was averſe from adultery, it appearing by him, that nature teacheth to abhorre therefrom, which is ſeconded by this, that other creatures ſome of them keep to one female only, and will not indure their females to couple with others.

Chryſoſt. hom 32. in Gen. Oecolampad. Gen. 20. Joſeph. Antiq. lib. 1. Quòd hoſpitis matrimonio injuriam inferre paraviſſet. Ambroſe.

Verſe 19.

Why didſt thou ſay, ſhe is my Siſter? ſo I might have taken her to me to Wife. The Latin tranſlation followed by *Marlorat* is, *& tuli eam mihi in Uxorem*, the vulgar Latine, *ut tollerem eam mihi in Uxorem.* It is the opinion of all Expoſitours, that he had not yet taken her, but meant to take her, according to the firſt reading. *Chryſoſtome* ſaith, that God made *Pharaoh* to deſiſt by a moſt ſharp puniſhment for the heinous wickedneſſe intended. *Theodoret*, that ſo ſoone as *Sarai* was taken into *Pharaohs* houſe God laid a ſickneſſe upon him, and hereby, as by a band tyed him from violating of her. This ſickneſſe blunted his luſt, and ſo the hunter having gotten his prey in his net, could not yet injoy it. *Moſes* ſaith not here, that *Pharaoh* had not touched her, as afterwards of *Abimelech*, becauſe it was then more materiall to know it, in regard of *Iſaac*, with whom ſhe went about that time, that it might be certainly known, that ſhe had him by *Abram*, and not by any other, ſo *Theodoret*. *Jerome* conceived, that amongſt the Egyptians Women might firſt be prepared, as amongſt the Aſſyrians *Heſter* was for *Ahaſhuerosh*, and ſo although *Sarai* were many dayes at the Court, ſhe might yet be inviolate. But forſomuch, as this is but a conjecture, I rather ſubſcribe to *Theodoret*, that it was done by miracle, and indeed *Chryſoſtome* extolleth the miracle in this, as being equall to that in ſaving *Daniel* from the hungry Lyons, becauſe *Pha-*

Chryſoſt. Theod. in Gen.

Gen. 20. Hieron.

raoh

raoh having gotten her, vvith vvhoſe beauty he vvas ſo much raviſhed, did yet refreine from the uſe of her.

Verſe 20. *Vatablus.*

And Pharaoh *commanded his men concerning him, and they ſent him away, and his Wife, and all that he had.* Here alſo was a wonderfull providence, that the King did not interpret this diſſimulation of *Abram*, offering this Woman as his Siſter to him, as a contempt, inſtead of ſending him thus away, to take off his head, as Princes commonly, when they are groſly deluded, are vvont to do: for this is not to be imputed to *Pharaohs* humanity, but a terrour ſtricken into him by God, leſt he ſhould incurre further danger. And men vvere uſed to conduct him, becauſe, as is moſt probable, he vvas for the plagues hated of the people, leſt they ſhould offer violence to him. Betvvixt that vvhich befell *Abram* here, and his poſterity aftervvards, there is a notable ſimilitude, as *Rupertus* obſerveth, ſo that the one may ſeeme to prefigure the other. For as *Abram*, ſo *Jacob* vvith his came into Egypt, vvhen there vvas a famine in Canaan. Againe, as *Abram* had hard meaſure offered to him in the taking of his Wife from him, for vvhich *Pharaoh* and his houſe vvere plagued, ſo to the Hebrevvs an hard meaſure vvas offered in taking avvay their male children, for vvhich Egypt vvas plagued. Moreover, as *Abram* vvas ſent avvay at length vvith all that he had, ſo vvere they vvith great riches. Laſtly, as *Abram* after this fighteth againſt Kings, and overcometh them, and *Melchiſedeck* meeteth and bleſſeth him, ſo they fought againſt many Kings, and at length Chriſt Jeſus figured out by *Melchiſedeck* cometh amongſt them vvith the rich treaſures of his bleſſings. The time that *Abram* tarryed in Egypt, could not be very long, becauſe that after his returne from thence at the birth of *Iſhmael* he vvas but 86. yeares old, ſo that betvvixt his comming out of *Haran* to *Canaan* and that, only 10 yeares paſſed, vvhereof a great part vvas ſpent in *Canaan*, before his going dovvn into Egypt, ſome part in travelling, and ſome after his departing from Egypt, in fighting for *Lot*, &c. So that, whereas in *Euſebius* 20 years are ſpoken of, that he aboad in *Egypt*, that cannot be true, it is rathet more probable, that he ſtayed not above a yeare or two at the moſt. It may ſeeme ſtrange, that *Abram* being challenged ſo by *Pharaoh* anſwereth nothing. But happily ſuch haſte was made to ſend him away, that he had no liberty to reply, ſo did the plagues of *Pharaoh* vex him, as afterwards that other *Paaraoh*, that in all haſte he forced the Hebrews to be gone. How it might have been anſwered, appeareth upon the like occaſion, in that which he ſaid to *Abimelech*.

Rupert. lib. 4. in Gen. c. 7.

Gen. 16.

Euſeb. de præpar. Evang. l. 9.

Gen. 20. 12.

CHAP. XIII.

Verſe 1,2.

IN this Chapter is ſhewed, how rich *Abram* returned from Egypt, which was, as we may gather, *Chap.* 12. 16. from the beneficence of King *Pharaoh*, but only, beſides the cattel, which he is there ſaid to have had, here his Silver and Gold is ſpoken of alſo. Gods bleſſing was with him every where, as was promiſed, *Chap.* 12. 2. and hereby he increaſed thus greatly, for it is the bleſſing of God that maketh rich. So that to be rich ſimply is not to be in an evill eſtate, but for the pride and covetouſneſſe, which accompany riches, and for the wicked means, which men uſe to atteine to riches. Rich men are commonly the more drowned in earthly cogitations and pleaſures, the more they have, being the more bent to the things of this World, and the leſſe regarding things, that belong to piety and vertue. But it was not thus with *Abram*, he goeth to the South againe, from whence he had removed, *Chap.* 12. 9. holding on in a conſtant care to obey God in keeping him to that Land, unto which the Lord had brought him, not being diſcouraged by the want, with which he had met there before. And as he had made no ſtay before in the South, ſo now he tarryeth not, but haſteneth againe to that place, where

Verſe 3,4. where he had ſet up an Altar to the Lord, *chap.* 12.8. even to the mount between Bethel and Ai, and there he calleth again upon the Name of the Lord, that is, did ſome ſolemn ſervice by ſacrificing, and praiſing, and publickly praying to the Lord. For, as *Calvin* noteth, we muſt not think, that at ſuch times onely he called upon God, as are expreſly mentioned, for he did that doubtleſſe continually, but at theſe times, he ſhewed his devotion more publickly, that others might alſo be excited thereby. Let all rich men learn of *Abram* to be examples of piety to others, and not the leſſe to regard God and good duties, the more they abound. For theſe words Abraham *was very rich.* Verſe 2. Hebr. *he was very weighty:* this is applyed to weight of glory, *Gen.* 31.1. and of people, 2 *Kings* 6.14. and of cattel, *Exod.* 12.38.

Calvin.

Note.

Verſe 5,6. *And* Lot *alſo, who went with* Abram, *had flocks, and herds, and tents. And the land was not able to bear them, &c.* *Lot*, who accompanied *Abram* always, doth with him partake of Gods bleſſings alſo, whence we may learn, that it is good to be in league with the godly, we ſhall be in the way of proſpering the better therefore. But this their ſuperabundance ſee what an effect it had, they could no longer dwell together, which doubtleſſe muſt needs be grievous to *Abram* loving *Lot* his Nephew ſo dearly. This, as *Calvin* well noteth, fell out by a providence, that *Abram* flowing now with worldly wealth, might not be too much affected to the world, the vineger of contention with one ſo near unto him being put to the ſweet of his great increaſes before ſpoken of, that he might not be overmuch pleaſed with the taſte thereof. And of the incommodities of riches, it is good for us often to thinke, that we may not ſo earneſtly deſire them.

Muſculus.

Calvin.

Note.

Verſe 7. *And there was a ſtrife between the herdmen of* Abrams *cattel, and the herdmen of* Lots *cattel.*

Philo lib. de Abrah. *Philo* entreating of this contention ſaith, that *Lot* growing rich, did carry himſelf variouſly towards *Abram*; ſometimes familiarly and flatteringly, and ſometimes contemptuouſly and proudly; and hereupon his ſervants obſerving their Maſter grew contentious and quarrelſome, railing upon and falling out with *Abrams* ſervants, but they for the mildneſſe of their Maſter gave way unto them, who upon this grew more inſolent and impudently bold, ſo that they were at length forced to betake themſelves to armes. This *Abram* perceiving, and thinking, that his men being more, if they ſhould go to it with blowes, that his Nephew *Lot* might be made a ſad man through the deſtruction of ſome of his men in this conflict, ſeeketh to prevent their intended fight, and ſo maketh offer to *Lot* to chooſe to go to ſome other place. About what in particular they quarrelled it is eaſie to conjecture, *viz.* for paſtures and waters, whereof there were ſcarcity in thoſe parts But what is this, which is added, *The Canaanites and Perizzites dwelled then in the land.* Some ſay, that this was added to ſhew, that the thing before ſpoken of might well be true, that the land could not contein the cattel of *Abram* and *Lot*: becauſe not onely they, but alſo the Canaanites and the Perizzites dwelt in that land, ſo that *Abram* and *Lot* could not have all, but ſuch part of the land onely, as they would ſpare them. Others, that it is premiſed, as a reaſon, why *Abram* ſought to appeaſe this contention, leſt theſe uncircumciſed ſeeing their quarrels ſhould take occaſion to ſpeak ill of them and of their religion, and this is ſuch a reaſon as the Apoſtle toucheth upon, 1 *Cor.* 6.6. and thus it is commonly taken. Laſtly, others taking it as a reaſon alſo, yet ſay that the force of it lyeth thus, theſe heathen were infenſe enemies, and therefore waited but for an opportunity to invade theſe new-come gueſts, whom they could not but envy for their wealth and different religion. *Abram* therefore wiſely foreſeeing this danger, ſeeketh the rather to pacifie the ſtrife by dividing. Thus *Calvin*, to whom I rather ſubſcribe, becauſe it was moſt fit, having ſpoken of the ſtrife of their ſervants, that he ſhould ſet it down, if there were any thing elſe which aggravated the miſchief, as this indeed doth, that they dwelt not then with their families alone in the land, but in the midſt of enemies, who

Chryſoſt. hom. 35

Calvin.

whileſt

vvhileſt they by their diſſentions vvaſted one another, vvould be the more glad, as thinking by this means to come ſhortly to make a prey of their great ſubſtance, and yet the other may be added well, as a ſecond and third reaſon alſo.

And Abram *ſaid to* Lot, *Let there be no ſtrife, I pray thee, between me and thee, &c.* That they two contended, is not ſaid before, but onely their ſervants: but, as was noted out of *Philo*, *Lots* ſervants took occaſion to ſtrive thus upon their Maſters ill carriage towards *Abram*. Brethren, *Abram* ſaith, they were, and not onely kinſmen, to move him the more, and amongſt the Hebrewes, kinſmen were commonly called brethren. Lo, here one, to whom wrong was offered, ſeeketh to him that offered it, although he were his Uncle and Superiour; to teach us to do likewiſe. And again, that this conſideration, that we Chriſtians are all brethren, ſhould keep us in unity. Verſe 8. *Note.*

Is not the whole land before thee? Separate thy ſelfe I pray thee from me, if thou take the left hand, &c. Some gather from hence, that the land was but little inhabited, ſo that although in the place, where now they were, no more room might be had, yet further off there was room enough to inhabit and keep their cateel in. The Septuagint read it, *If thou wilt go to the North, I will go to the South*, happily, becauſe the North was on the left hand, and the South on the right. Here the goodneſſe of *Abram* doth yet more appear, in that for peace ſake, he giveth his inferiour his choice, as before through the lowlineſſe of his mind he had made himſelf but equall to him, in ſaying, *We are brethren.* Verſe 9.

And he lifted up his eyes, and beheld, all the plain of Jordan was well watered every where, before the Lord deſtroyed Sodome and Gomorrah, even as the Garden of the Lord, and like the land of Egypt, as thou comeſt into Zoar. This plaine of Jordan by means of that famous river overflowing it becoming ſo fruitfull, lay towards the five Cities, called Pentapolis, that were afterwards for the foul ſins of the inhabitants deſtroyed by fire and brimſtone, one of which was Zoar, or Segor, as ſome read it, *chap.* 14.2. which is here mentioned. Now this whole tract of ground went commonly under the name of Sodome and Gomorrah, becauſe (as is likely) they were the greateſt, as being moſt known, and moſt commonly ſpoken of. And he ſaith, that it was a moſt pleaſant place, even unto the entering of Zoar, comparing it for this cauſe with Paradiſe watered with four famous Rivers, and unto Egypt watered with the River Nilus, for ſo was this place watered with the River Jordan. Yet ſome underſtand theſe words, *as thou comeſt unto Zoar*, as having reference to a part of Egypt, lying towards Zoar. But becauſe it no where appeareth, that this part of Egypt was more fruitfull than that, which lay towards other Cities of Paleſtina, I rather preferre the other expoſition. Verſe 10. *Vatablus. Muſculus.*

Then Lot *choſe him all the plain of Jordan, and journeyed from the Eaſt, &c.* Here a queſtion ariſeth, how *Lot* can be ſaid to have gone from the East, when as that place lay Eaſtward from Canaan? Our new Tranſlation readeth it, Lot *journeyed Eaſt*, as if he had gone to the Eaſt, but in Hebrew it is מקדם from the Eaſt, not אל קדם to the Eaſt, howſoever ſome contend that מן is ſometime put for אל, but, as *Luther* juſtly objecteth, ſome other place of Scripture then ſhould be ſhewed, where this particle is thus uſed, and becauſe there cannot, he reſolveth it by ſaying, that the place, to which *Lot* went, was Eaſtward on the other ſide of Ai, if reſpect be had to *Abrams* abode, or elſe that they ſeparated in their journey out from Egypt, before their comming to the mountain between Bethel and Ai, and ſo that, which is here ſet down, is to be underſtood, as ſpoken by way of capitulation, or laſtly, becauſe the word מקדם may be tranſlated, from the beginning, for ſo the Chaldee Paraphraſt rendereth it, *Lot* is ſaid to have gone from the beginning, becauſe he went firſt, betimes in the morning his way. But there is no need to ſeek to any of theſe ſhifts: for the place, in which they now were, was more Eaſtward, than that plain, to which *Lot* went, although in reſpect Verſe 11. *Luther.*

of

of thoſe parts about *Sodom*, the land of Canaan, if the whole be conſidered, lay weſtward, and that Pentapolis be afterwards ſpoken of, as the Eaſt-limit of Canaan.

Verſe 12,13 *And* Abram *dwelt in the Land of Canaan, and* Lot *dwelt in the cities of the plain, and pitched his Tent towards Sodom. Now the men of Sodom were wicked, &c.*

Muſculus. The cities of the plain were thoſe five cities, vvhich vvere deſtroyed afterwards with fire and brimſtone. In theſe *Lot* is ſaid to have dwelt, becauſe ſometimes in one, and ſometimes in another, as was moſt convenient for the feeding of his cattell, untill that he came to Sodom it ſelfe; of the wickedneſſe of the people whereof Moſes here telleth, to ſhew, that *Lot* having his choice 2 Pet. 2 8. was not ſo happie herein, as *Abram*, becauſe although he lived in a fruitfull ſoyle, yet he could not, but be vexed at the unclean converſation of the people, and as notorious ſinning alwayes bringeth down Gods judgements, ſo by the ſins of the Sodomites within a ſhort time moſt horrible iudgements vvere brought dovvn upon that place, whereby *Lot* was put to more detriment by farre, then he got gain there, and hardly eſcaped with his life. *Occolampad.* Yet, as *Oecolampadius* noteth, there was a providence in *Lots* coming thither, that they, having a Preacher of Righteouſneſſe amongſt them before their deſtruction for ſin, might the more juſtly be ſo ſeverely proceeded againſt. It is to be noted, that he doth not onely ſay, that they vvere vvicked, but alſo *ſinners before the Lord exceedingly*, to aggravate their wickedneſſe, his meaning being, *Muſculus.* that they ſinned ſo, that the cry of their ſins went up to Heaven, into the preſence of the Lord, as is afterwards expreſſed, *Gen.* 18.21. Others ſay, that their impudent and open ſinning is meant, for thus their ſinning is deſcribed, *Eſa.* 3.9. Others, their ſinning againſt their own conſcience, which is knovvn onely to God. And laſtly, ſome, their ſinning, vvhen they were admoniſhed and reproved by the men God, ſuch as *Lot* was. I reſt in the firſt.

Verſe 14,15 When *Abram* and *Lot* vvere thus ſeparated, the Lord comforted *Abram*,
Verſe 16,17 bidding him to look tovvards all the quarters of Heaven, and promiſing,
that his ſeed ſhould inherit all that land for ever, and that it ſhould be innu-
Verſe 18. merable, as the duſt of the earth, bidding him therefore to vvalke through the breadth and length of all that land, vvhereupon he *removed his tent, and came and dwelt in the plaine of Mamre, which is Hebron, and built an Altar there to the Lord.*

Calvin. It it not to be doubted, but that *Abram* vvas troubled at *Lots* departing from him, and therefore the Lord comforteth him novv again in this manner. *Queſt.* But from vvhat place could he look to ſee all the quarters of the land of Ca-
Oecolampad. naan? *Oecolampadius* ſaith, that the eyes of his minde, and not of his body are meat. But the place vvhere he then vvas, vvas a Mount, and therefore fit to behold from thence, and to ſee far about every vvay, and therefore it is improbable, that he ſhould mean any other looking then with the eyes of his body, being then ſo elevated, as then it was. But it may be thought impoſſible from
Deut. 34. any one place to ſee a countrey of that greatneſſe full of mountaines and valleys towards every quarter in the full extent thereof. And yet *Moſes* is ſaid likewiſe from mount Nebo to have ſeen all the land, before he died. To this
Aug. quæſt. 28. *ſuper Gen.* Saint *Auguſtine* anſwereth thus: *Abram* did not ſee the whole land at one view, but he ſaw farre into all the quarters Eaſtward, Weſtward, and Southward, having a promiſe that his ſeed ſhould inherit, not ſo much onely as he ſaw, but that which he then ſaw, and forth on, as farre as that whole countrey extended towards every quarter of heaven, which is plainly intimated in that when he had bidden him look every way, he biddeth him to ariſe and walke over the breadth and the length of the land, that in his perambulation he might ſee the whole land every way in the full extent, which he promiſed unto him, becauſe ſtanding in one place he could not poſſibly do it. To this effect *Auguſtine*, but that I have made his anſwere a little more full. Some hold, that this ſpeech was had to him in a dream, and ſo all was repreſented

unto

unto him, ſome, that God by his Divine povver made him to ſee all at once ſetting before his eyes, as it vvere, the Map of all together, as the Devill ſhewed Chriſt all the kingdoms of the earth in the twinkling of an eye. But it is not ſpoken, as if *Abram* were then ſleeping but waking, and the ſpeech doth not agree with that of the Devils ſhewing to Chriſt the vvhole World, and therefore is not ſo to be expounded, and ſo *Auguſtines* anſwer remaineth, as the onely true ſolution of this doubt. Matth. 4.

For that, which is ſaid touching *Abrams* ſeed, that it ſhould be as the duſt of the earth, it is an hyperbolicall ſpeech. Touching the Lords bidding of him to walk through the land in the breadth and length thereof, which it doth not appeare by the Hiſtory that he did, it is not to be underſtood therefore as an abſolute command, but as if he had ſaid: *Walke through the length and breadth of it, if thou wilt*, and take a full view of it, for it ſhall all be thine in thy poſterity: or elſe when *Abram* is ſaid to have gone and dvvelt in the Plain of Mamre, the meaning is, that having gone through the land, as the Lord bade him, he finally came and dvvelt in this place, as *Muſculus* hath it. The Plain of Mamre is ſo tranſlated, as the Plain of Moreh, *Chap.* 12.6. the vvords thus rendered be in Hebrew אלון ממרה the Oake, or Thicket of Mamre, but how it cometh to be rendered *the plain of Mamre*, ſee there. The Chaldee Paraphraſt, according to the word, rendereth it *quercetum Mamre*. This place vvas named from *Mamre* an inhabitant of that Countrey, vvho built him an houſe and dvvelt there, being brother to *Eſhcol and Aner*, mentioned, *Chap.* 14. *ver.* 13. as *Abrams* confederates, vvho grevv into this league with him, becauſe converſing together they vvere inſtructed by *Abram* in the knovvledge of the true God. It vvas, as he vvriteth, diſtant from the place, vvhere he dvvelt before, *viz.* the mount between Bethel and Ai thirty miles, and neer to Hebron, *viz.* but one mile off. But the Text ſaith, that it was Hebron, ſo that the city of Hebron included this place, as an appurtenance thereof. But the name of Hebron it obteined aftervvards from *Hebron*, the ſon of *Caleb*, being before called Arbe, vvhich ſignifieth four, for the four Patriarchs buryed there, *Adam*, *Abram*, *Iſaac*, and *Jacob*. In the Hebrevv Commentaries, for the four, *Abram*, *Aner*, *Eſhcol*, and *Mamre* dvvelling there. Here *David* reigned ſeven yeeres, here the Prieſts dwelt, and this was one of the cities of refuge, and here now *Abram* buildeth another Altar, intending happily to make ſome long abode, that he might offer his ſacrifices from time to time thereupon. Whereas, *ver* 15. God promiſeth this land to *Abram* and his *for ever*, it is to be underſtood, that the word לעולם here uſed doth not onely ſignifie to the end of the world, but to a certain period of time, which is their ever, of whom it is ſpoken, as 1 *Sam.* 1.22. *Hannah* ſaith, that ſhe will bring her childe *Samuel*, and he ſhould remain before the Lord לעולם, that is, during his life, ſo *Deut.* 15.17. *Jer.* 2.19. So in this place for ever, is during all the time of *Abrams* poſterities being a peculiar people to the Lord. But at the propagation of the Goſpel to all Nations, this time vvas terminated, they ceaſing then to be the Lords peculiar, the whole World, where the Goſpel vvas imbraced, becoming then the Lords inheritance, and the children of *Abram*, as vvell, yea or rather, then his carnall poſterity, becauſe they were rejected for their infidelity, and theſe received. Saint *Auguſtine* handling this queſtion divers times, as *lib.* 16. *de Civit. Dei. c.* 21. and *cap.* 17. *lib. qu.* in *Gen. qu.* 31. *lib. ad Oroſium, cap* 5. giveth divers anſvvers, but that which is chiefly to be reſted upon, is the ſame with the ſolution before going, that for ever and eternally are not all one, although in tranſlating that word, one be uſed oftentimes for the other. Becauſe for ever is manifeſtly put for a moſt long time, the end vvhereof is not mentioned, and ſo it is here to be underſtood. Or *for ever*, is during that World, in the time vvhereof it is ſpoken, ſo that the time of the Goſpel being, as it were, a nevv World, for the great alterations of all things, the old World vvas then ended, vvhen this vvas preached, and ſo the לעולם of that was fully expired at that time.

Muſculus.

H. Bunting.

Muſculus.
1 Chron. 2.42.
quære ch. 23.2.
Hieronym. lib. de locis Hebraicis.

Verſe 15.

Oecolampadius.

Auguſt.

CHAP. XIV.

Verse 1. *AND it came to passe in the dayes of* Amraphel *King of* Shinar, Anach *King of* Ellasar, Chedarlaomer *King of* Elam, *and* Tidall *King of the* Nations, &c. Why *Moses* inserteth this History here of the Warres of Heathen Kings may easily be gathered, *viz.* becausse *Lot* was amongst them, and *Abram* acted a part herein. And hereby is intimated, how the Lord did first more lightly punish the Sodomites, after *Lots* coming and preaching repentance unto them, they being nothing moved hereby to break off from their foule sinnes, before he brought utter destruction upon them. And againe, to what miseries they expose themselves, who for worldly respects mingle with the wicked, as *Lot* did. Lastly, with what courage and warlike vertue, the Lord indued *Abram*, as well as with humility and meeknesse, and how in all attempts he was with him to blesse, prosper, and incourage him, and how full of courtesie he was, and free from all desire of the base gaine of this World, so that he shewed himselfe indeed a mirrour of all manner of vertue. For the time, when these things were done, it was doubtlesse, as by the course of the History is intimated, after that *Lot* and he being parted, he dwelt in the Plaine of *Mamre*, with whom, and his two Brethren he was grown in league, so that they went to this Warre with him, but precisely what yeare after, it cannot be determined. These Kings *Iosephus* calleth four Emperours of the Assyrians living under the obedience of that great King of Assyria, who then was Emperour of Asia. *Diodorus* saith, that they were Persians, *Eupolemus*, that they were Armenians, as *Eusebius* reporteth. But of the Armenians *Moses* speaketh nothing, and for the Persians, they came not to have a Kingdome, till long after this. But the Assyrians indeed had then taken the Kingdome from the Babylonians, and so he which is here called the King of *Shinar*, might well be the King of Babylon or of Assyria, seeing Babylon was in the land of *Shinar*, *Gen.* 11. 2. and the other three were either under him, or Confederates with him. Touching the name of the King of Assyria, *Amraphel*; I read nothing in other Histories, but that *Ninus* was the first, *Semiramis* his Queen the next, that reigned in that Empire, and *Ninias* or *Nemeis*, as *Eusebius* calleth him, the third, in whose time it is conjectured, that this Warre was made. Touching the second, *Arioch* King of *Ellasar*, in the vulgar Latin, *King of Pontus*, but erroneously, becausse *Pontus* was too farre from hence, for the King thereof to come and Warre in this place. He is therefore held rather by most to have been King of a City in *Palestina*, and *Stephanus* nameth this to be *Cœlesyria*. Touching the third, *Chedarlaomer* King of *Elam*, of the Elamites, came the Persians, who afterwards by their greatnesse obscured and put out the name of the Elamites. Touching the fourth, *Tidal* King of the Nations, he is thought by some to have been King of Galilee called Galilee of the Gentiles or Nations, becausse a place full of Ports, they repaired for trafick from all Countries thither. But *Vatablus* thinketh, that some place was called by the name of גוים translated Nations, over which he reigned. *Calvin*, that the people, over vvhom he reigned, vvere Runnavvayes from divers Nations, vvhom he received, making an Army of them.

Note.

Iosephus.
Diodor. Tarsens.
Eupolemus.
Eusebius lib. 9. de præparat. Evang. c. 4.

Stephanus.

And. Masius in Ios. c. 12. v. 9.
Vatablus.
Calvin.

Verse 2 *These made VVarre with* Bera *King of* Sodom, Birshah *King of* Gomorrah, Shinab *King of* Admah, Shemeber *King of* Zeboiim, *and the King of* Bela *which is* Zoar.

Oecolampad.

If the signification of the names of these Kings be respected, as *Oecolampadius* noteth, they were very bad, ברע *Bera* signifieth in malice ברשע in wickednesse, and שנב he which hateth his Father. The fifth is not named, becausse happily his City was very small, called therefore *Zoar*, as we may see afterwards, *Gen.* 19. 22. and so he is omitted as a King of small reckoning.

Verse 3. Now all these *joyned together in the valley of* Siddim, *which is the salt Sea.* This

valley

valley of *Siddim* in the vulgar Latin Translation is rendered *vallis sylvestris*, and accordingly by *Aquila* and *Theodotion*, *amœna nemora*. But the Chaldee Paraphrast readeth it *vallis agrorum* The word Seed, or Sadeh, of vvhich Siddim seemeth to come, signifieth to till a field plaine, as vvhen it is harrovved over, or make a vvall plain and even by pargeting, so that if the vvord be taken Appellatively, it signifieth a Plaine in the midst of tilled grounds. But it seemeth rather to be a proper name, and that the place vvas before full of Salt-pits, vvhich after the burning of *Sodom* vvas turned into the Dead-Sea, being then, as it vvere a sea of Salt and Brimstone; vvherefore *Jerome* saith, it may be expounded *vallis salinarum*, and for the Lake running there, being saltish, and the multitude of Salt-pits it might vvell be called the Salt-sea, according to the Hebrevv phrase, vvhereby the congregating of many vvaters together is called a sea. It vvas not so, as is most probable, in times past, although some Lake did run there from the beginning, for the River Jordan runneth through this place, but *Moses* speaketh of it, as it vvas, vvhen he vvrote this Book through the judgement of God.

Aquila. Theodotion. Cald. Paraphrast.

Twelve yeares they served Chedorlaomer, *and in the thirteenth yeare they rebelled.* 5 *And in the* 14 *yeare came* Chedorlaomer, *and the Kings that were with him, and smote the* Rephaims *in* Ashteroth Carnaim, *the* Zuzims *in* Ham, *and the* Emims, *&c.*

Musculus.

Verse 4,5.

Lyranus here examining the reason, vvhy these foure Kings coming against the five before commemorated, fought first against other peoples, answereth, that most probably *Chedorlaomer* help them first in subduing their Enemies, and then they came on vvith him to holpe him in subduing these his Rebells. For that he vvas not the chief amongst them, but rather the King of *Shinar*, appeareth by the order of *Moses* in placing of them, vvherefore it vvas fit, that his turne should be first served, and then that *Chedorlaomer* should have help; but becaus the other Kings quarrels against the *Rephaims*, &c. did nothing concerne this History, but *Chedorlaomers* only, becaus of *Lot*, vvho lived amongst the Sodomites, they are omitted by *Moses*, and that only is set dovvn. Touching the peoples, here said to be subdued, the *Rephaims*, *Emims*, &c. Saint *Jerome* saith, that the *Rephaims* were Giants most strong in Arabia neere to Sodom, and *Zuzims* and *Emims* signifie *terribiles* and *horrendi*, and accordingly indeed *Moses* speaketh of them, *Deut.* 2. 10, 20. calling the *Zuzims* in the Moabites language *Zamzummims*. Touching the *Horites* see also *Deut.* 2. 12. unto *Elparan*. Touching this wilderness see *Numb.* 13. 1. it was that, through which the children of Israel passed, when they went from Mount *Sinai*. Touching *En- Mishpat*, to which returning they came next, which he saith, is *Cadesh*. It signifieth the fountaine of judgement being in the desert of Arabia, nigh to which was *Cadesh* a City, as *Jerome* saith. It was called *En-Mishpat*, not at the time of this VVarre, but afterwards, becaus God judged or sentenced *Moses* and *Aaron* there, for that they glorified him not, when he brought waters out of the Rock. *Here they smote all the Countrey of the Amalekites and the Amorites unto* Hazzezon-Tamar. This by some is interpreted the City of Palme-trees, for Tamar signifieth a Palm-tree, and is now called *Engedi*. Now if any man shall marvell, why *Moses* doth so diligently commemorate these severall peoples thus smitten. *Chrysostome* sheweth that this was not done, but upon good consideration, that hereby the power of these barbarous Kings might the more appeare, in that they overthrew and subdued all, whersoever they came, yea, Giants and men of such might, as that they were terrible and dreadfull to all their Neighbour Nations, that so the mighty power of God working with *Abram* might be the more magnified, they being overcome, and destroyed by him with so great facility and celerity. Against these foure Kings, the five before spoken of go forth to fight, all whom *Moses* numbereth over againe by name, adding that foure fought against five, and overcame them, that Gods hand might be acknovvledged herein, the fevver prevailing against the more, through a just judge-

Verse 6.

Lyranus.

Verse 7.

Hieron quæst. Heb. in Gen.

Hieronym.

Hieronym.

Chrys. hom. 31 in Gen.

Verse 8,9.

ment upon them for their ſinnes. For they had not onely the advantage of the number, but alſo of the place, full of ſalt-pits, by them choſen purpoſely (without doubt) to intrap their enemies, being ignorant of the dangerous pits there on every ſide.

Verſe 10. *And the vale of Siddim was full of ſlime-pits, and the Kings of Sodome and Gomorrha fled, and fell there, &c.* Some ſay, that they caſt themſelves into theſe, to avoid the dint of the enemies ſword, and ſo periſhed, but this cannot be, becauſe the King of Sodome cometh after this to meet *Abram*, *v.* 17. The Hebrewes feign, that theſe two Kings by chance fell in as they fled, but were preſerved alive, that they might acknowledge Gods power in bringing *Abram* out of the fire of the Chaldees. But this is a fiction touching *Abram*, onely that which they ſay firſt is moſt likely to have been true, that they fell into ſome of theſe pits, but periſhed not, and ſo came out again when their enemies were gone, becauſe otherwiſe the King of Sodome could not have come forth after this to meet *Abram*. To expound their falling in theſe pits of their armies falling, as ſome do, is forced, for it is ſpoken plainly of their perſons, their armies being in that hurly burly mingled vvith the armies of the other Kings, and ſo many of them doubtleſſe eſcaping to the mountains vvith others, or being taken priſoners.

Hebræi.

Verſe 13. *And there came one that had eſcaped, and told* Abram *the Hebrew, &c.* Touching the name Hebrew, enough hath been ſaid *Gen.* 10.21. Who it was that eſcaped, divers conjecture diverſly, ſome that it was a godly man, ſome that it was *Og* the King of Baſhan, but theſe are idle imaginations, it is moſt likely, that it was one of *Lots* ſervants, who knew the near relation of *Lot* to *Abram*, being preſerved by a ſingular providence, that *Abram* might by him be thus ſtirred up for the reſcue of *Lot*. *Abram* then dwelling in the plaine of *Mamre*, and having him and his two brethren *Eſhcol and Aner*, confederates with him,

Verſe 14. *he armeth his trained ſervants borne in his own houſe* 318, *and purſueth them unto Dan.*

Muſculus. *Muſculus* moveth a queſtion here, how *Abram* could make a league with *Mamre* and his brethren, they being Amorites, and ſo ſuch as with whom his children afterwards were forbidden to make any league, *Deut.* 7.2, 3? To this he anſwereth firſt, that they ſought it of him, as is moſt probable, and therefore it tended to Gods glory. Secondly, that at this time they had the poſſeſſion of the land of Canaan, neither were they yet to be expelled, and therefore *Abram* was not now tyed from making leagues with them, as his children were afterwards. And *Oecolampadius* noteth, that hereby this entering of them into league together appeared to be of God, in that to aſſiſt *Abram* a ſtranger they would thus adventure themſelves to go and fight with him againſt four ſuch Kings being Victours ſo many times, and by their victories ſo fleſhed, as they were to quell all aſſailants. But if they were converted by *Abram*, as *H. Bunting* noted before, *v.* 18. all this queſtion is cut off. By the number of men, that *Abram* had able to bear arms, it appeareth, that he was a Prince amongſt this people, and ſo other Lords or Princes, ſuch as it is likely theſe were, might well ſeek to be in league with him. Theſe 318 ſaith *Joſephus*, were all Captains, having every one his band of men, but this is incredible. A neceſſary queſtion here offereth it ſelf, how this expedition of *Abram* may be juſtified, ſeeing the Sodomites and the reſt were ſubjects to *Chedorlaomer*, and in his thus coming againſt them for their rebellion, he did no more than agree with juſtice? Moreover *Abram* was not armed by any publick authority, which is a neceſſary thing required in him that taketh up the ſword to ſhed bloud; for againſt all private perſons that of the Lord holdeth; *He which taketh up the ſword, ſhall periſh with the ſword.* There is one who handleth this queſtion, & having ſet down ſuch things, as muſt neceſſarily concurre to the making of a juſt warre, as 1 a juſt cauſe, 2 a right intention, 3 ſuch a ſtate and condition of life, as agreeth with warfaring, 4 a meaſure in revenging injuries, 5 lawfull authority, 6 wiſdome and providence, that

Occolampadius.

Ioſeph. lib. 6. de bello Iud. c. 11.

Quæſt.

Tho. Anglicus a war lawfully made.

that he which maketh warre bring not himſelf and his into danger. He ſaith, that all theſe concurred in *Abram*, for it is moſt probable, that *Chedorlaomer* at the firſt ſubdued theſe Cities unjuſtly by force, compelling them tyrannically to ſerve him, and his cauſe was juſt, and by the joyning of *Aner*, *Eſhcoll*, and *Mamre* Princes of that Countrey with him, it appeareth, that he was armed by the authority of the Kings there, and certainly he had ſuch a confidence in Gods help, with vvhom he had ſuch familiarity, that he knevv he vvent not vvithout him, ſo that even vvith thoſe fevv he had full aſſurance to prevail, and as for the other things requiſite, there is no doubt to be made of them. And unto this we may adde, that *Lot* his brothers ſonne being but a ſtranger in that land, and living innocently tovvards all vvas manifeſtly vvronged, for vvhoſe cauſe eſpecially he undertook that expedition. Touching the place called Dan, to vvhich he purſued them, it vvas before called Lais, untill that the tribe of *Dan*, the old inhabitants being expelled, inhabited there, from vvhence it aftervvards took the name. To this place from Hebron, *H. Bunting* ſaith, it vvas one hundred twenty four miles. It vvas the furtheſt North-coaſt of all the land of Canaan, according to *Hieronymus*, and vvithin 4 miles of Paneas in Phœnicia: From this *Dan*, he ſaith alſo, that Jordan took the name, becauſe it roſe from tvvo Rivers meeting here together.

Dan.
H. Bunting in the travels of the Patriarchs.
Hieron. in tra dit. hebraicis in Gen.

And he divided himſelf againſt them, he and his ſervants by night, and ſmote and purſued them unto Hoba, which is on the left hand of Damaſcus. *Abram* came to the camp of his enemies, as *Joſephus* ſaith, the fifth night after that he ſet forth. Hoba vvas a Tovvn, inhabited aftervvards by Chriſtians called Ebionites, according to *Jerome*. R. *Solomon* denyeth it to be a proper name, and ſaith, that Dan vvas called ſo for the great fault of Idolatry committed by the Danites, becauſe Hoba ſignifieth a fault. But that it vvas a divers place is plain, becauſe from Dan he purſued them hither. The vulgar Latine hath it *Hoba in Phœnicia* in ſome copies, but it is not ſo in the Hebrevv or Septuagint. The great prudence of *Abram* appeareth by his dividing of his Army thus, that he might ruſh upon his enemies unprepared in many places at once. Although he and his ſervants onely be ſpoken of, yet it is not to be doubted, but that his confederates with their ſervants are meant alſo, for they all now ſerved him in this warre.

Verſe 15.

Joſeph. Antiq. lib. 1.
Hieron.
R. *Solomon.*

And the King of Sodome Went *out to meet him at the valley of Saneh, which is the Kings Dale.* Of this *Saneh* it was ſpoken before, *v.* 5. It was a City of the Emims near to Sodome, adjoyning unto which was a ſpacious plaine, called the plaine or valley of Saneh, extended from the mountains of Gilboa and Hermon all along by the River Jordan even to the dead ſea, according to *Brocardus*. Here it is likely, that the King was wont to exerciſe himſelfe with his ſouldiers, for which cauſe it was called the Kings Dale. And accordingly the Chaldee Paraphraſt ſaith, *Ipſe erat locus ſtadii Regis.*

Verſe 17.

Brocardus.

Chaldee Paraphraſt.

And Melchiſedeck *King of Salem brought forth bread and wine, and he was a Prieſt of the moſt high God, &c.*

Verſe 18.

Touching *Melchiſedeck*, what the divers opinions of Expoſitours are, and of *Abrams* paying of tithe unto him, I have ſpoken enough in my Expoſitions upon the New Teſtament, *Heb.* 7. ſo that I ſhall ſpare that labour here. The Hebrews generally hold him to have been *Shem*. The *Hieroſolym. Targum* ſaith, this was *Shem* the great, ſo R. *Eliezer* and *Talmud Babyl.* but with what probability ſee upon *Heb.* 7. His bringing forth of bread and wine is thought by ſome to have been to refreſh *Abraham* and his ſouldiers, by others both to offer ſacrifice firſt unto God, and then for this end alſo.

And the King of Sodome ſaid unto Abram, *Give me the perſons, and take the goods to thy ſelf.* 22 *And* Abram *ſaid, I have lifted up my hand to the Lord, the moſt high God, poſſeſſour of heaven and earth,* 23 *That I will not take from thee a threed even to a ſhoelatchet, &c.*

Verſe 21.
Verſe 22.
Verſe 23.

The King of Sodome hereby deſired to expreſſe his gratitude unto *Abram* in that he offereth him all the recovered prey, which doubtleſſe was great, forſomuch

forſomuch as theſe Cities were very rich, and fruitfully ſituated. But *Abram* although he had made this warre at his own charge, doth utterly refuſe to take any part thereof in way of ſatisfaction, and much leſſe to inrich himſelf thereby; thus ſhewing a minde moſt free from covetouſneſſe, contrary to that which is in mighty Victours. For the oath here taken by him, *I have lift up my hand, &c.* it may ſeem to have been needleſſe, becauſe without it he might well have refuſed theſe goods. *Calvin.* *Calvin* ſaith, that ſome hold, that he ſware thus, to inſtruct the King of Sodome in the knowledge of the true God, but indeed, there are two other reaſons. 1 That he thought that the King of Sodome and others meaſuring him by themſelves, would not have believed him without an oath, ſpeaking of a thing ſo unuſuall amongſt other great men in the like caſe. 2 That by interpoſing the name of God, he might binde himſelf againſt all temptations in this matter. And ſo his ſaying, *I have lift up my hand, &c.* *Luther.* is, as if he had ſaid, I do lift up my hand in calling upon the Lord, and to do ſo to me and more alſo, if I take ought, &c. But *Muſculus.* for his deſcribing God in this full manner, *The Lord, the moſt high God, poſſeſſour of heaven and earth*, he doth it to inſtruct the Heathen King in the knowledge of the onely true God, *leſt thou ſhouldſt ſay, I have made* Abram *rich*: this is not ſpoken in diſdain, but to ſhew his affiance in God to be ſupplyed with *Note.* wealth ſufficient. A good man will not be enriched by any thing of the Sodomites.

Verſe 24. *Save onely that which the young men have eaten, and the portion of the men that went with me, &c.* Although *Abram* would not take any thing to himſelfe of that, which by the law of armes he might, yet he will not make a law for others, but leaveth them to take their parts: ſo we muſt not require, that *Muſculus.* others ſhould alwayes do as we do in points of liberality, for this were *Quæſt.* too much moroſity, as *Muſculus* ſpeaketh. But why did he not except the tithes alſo given to *Melchiſedeck?* *Anſ.* A tithe was to be paid of cuſtome to God in way of gratitude, and therefore there was no need to mention this: but ſome will have the tithes paid to be underſtood of the tithes of the goods of thoſe four Kings whom *Abram* overthrew, and therefore, that *Abram* ſpake nothing of them. But he is ſaid to have given to *Melchiſedeck the tithe of all*, and that in the preſence of the King of Sodome, and ſo there was no need to except them.

CHAP. XV.

Verſe 1. *After theſe things, the Word of the Lord came to* Abram *in a viſion, ſaying, Fear not* Abram, *I am thy ſhield, and thine exceeding great reward.* That is, after the Victory before commemorated, and his refuſing of any gain thereby, to confirme him againſt all other enemies, and in the contempt of theſe worldly things, in reſpect of which he had ſhewed ſuch an heroicall minde. Some, *Calvin.* as *Calvin* ſaith, imagine, that ſome ill accident had befaln *Abram*, making him to fear, and filling his minde with new troubles, becauſe it is ſaid, *Fear not* Abram; but this is onely conjecturall: more probably, he might conceive, that although he had gotten this Victory, yet thoſe barbarous people might repair their forces again, and come upon him with a greater power. Moreover, the people of that Countrey might envy him for that his great good ſucceſſe, and forecaſting, that in time he might aſſault them, and ſeek to get dominion over them, mutter ſomething againſt him tending to a conſpiracy, which might make him afraid. And laſtly, his minde might happily upon this Victory be ready to enter upon new conceits of making himſelfe great by the ſword; wherefore to prevent this, or to confirm him againſt thoſe other fears, the Lord apearing, ſpake thus unto him; to this effect *Calvin.* But this viſion cometh ſo plainly upon his contempt ſhewed of worldly gain offered unto him,

him, as that I thinke it vaine to ſeeke after any other reaſon then that, which was rendered at the firſt. *After theſe things*, in the Hebrew is, *after theſe words*, whereupon *Chryſoſtome* expoundeth it accordingly, after that he had ſpoken to the King of Sodom, and by that ſpeech of his calling God therein, *the moſt high God, Poſſeſſour of heaven and earth*, thus inſtructing the Heathen in the knowledge of the onely true God, he appeared unto him, ſaying, Fear not *Abram*, fear not, that thy ſubſtance ſhall now be the leſſe, becauſe thou haſt refuſed to increaſe it by the goods offered thee. But the Hebrewes do not only ſet forth words, but things done, commonly by this phraſe, and therfore that Father doth alſo adde, after that he had paid tithes to *Melchiſedeck*, and performed all things before related.

Chryſoſtom. in Gen. Hom 36.

Touching the time, it is uncertain, how long after, but by the Septuagint the words are rendered thus: *The Word of the Lord came to* Abram *in a viſion by night*, which *Chryſoſtome* alſo followeth and many others, ſaying, that the night was the moſt quiet time, and fitteſt for this revelation, and that it was in the night, is moſt probable, becauſe he biddeth him to look up to the ſtarres, and number them if he could, ſaying, that ſo his ſeed ſhould be. Yet ſome there are, that think this viſion was in the day, becauſe of that which followeth, where mention is made of the Sunne going down, *ver.* 9, 10, 11, 12. But it may be, that *Abram* took thoſe beaſts and divided them the next day, which was the fitteſt time for ſuch actions. But *Abram* was not aſleepe, when the Lord ſpake thus unto him, as appeareth by their collocution. But whether did *Abram* now ſee any apparition? To this it is generally anſwered, that he did, an Angel of the Lord repreſenting the Lords perſon appeared and ſpake thus unto him, and that he ſaw ſomething, is intimated in the word viſion. Now that which the Lord ſaid unto him in this viſion, was, that he was *his buckler and his exceeding great reward*, that is, both a protectour, as he had late experience in his war. And whereas he refuſed the gifts and rewards offered by the King of Sodom, he was and would be a great reward unto him. For to have God on our ſide is more, then to have all worldly wealth. And this may be a comfort to every faithfull perſon, when by refuſing to take the courſes of gain uſed by the world, he debarreth himſelf from any benefit, he gaineth hereby, for he hath God himſelfe for his reward.

Septuagint.

Calvin.

Queſt.

Note.

And Abram *ſaid, Lord God, what wilt thou give me, ſeeing I go childleſſe, and the Steward of my houſe is this* Eliezar *of Damaſcus, &c.*

Verſe 2.

By this ſpeech *Abram* ſeemeth to ſet light by the comfort in this viſion given unto him by the Lord, as if he ſhould have ſaid, Thou promiſeſt indeed great favour unto me, but I know nothing, which may be done more for me, wherein I can have any great comfort, unleſſe I might have a childe to poſſeſſe the goods, which thou bleſſeſt me withall. For alas, I am now an old man, and going out of the world, if then I have no children, though I abound with wealth, as thy promiſe ſeemeth to imply, it will be nothing unto me. Now *Abram* ſpake not thus, as being ungratefull for ſo great a favour, but as putting the Lord in minde of that promiſe touching ſeed, and ſuch ſeed, as wherein all the Nations of the earth ſhould be bleſſed, he thinking it now high time, if ever, for the Lord to remember him herein, which indeed he prized above all Worldly vvealth, not onely out of a naturall deſire of iſſue, but becauſe upon this other great promiſes of inheriting that Land, and of bleſſing upon all Nations did depend. *I go childleſſe*, in the Septuagints Tranſlation it is: *I am diſmiſſed without children*, that is, I being old die childleſſe. *Chryſoſtome* according to this noteth, that to dye for the ſervants of God is to be diſmiſſed or let go, vve being tyed and bound, as it were, vvhileſt vve live in this vvorld, and then let go free. So Saint *Paul*, *deſiring to be diſſolved*. And this vvord going, is often uſed for dying, ſo *Luke* 22. *I go away, as it is written*, and, *Luke* 2. *Now letteſt thou thy ſervant depart. And the Steward of my houſe is this* Eliezar *of Damaſcus*. In the Hebrevv theſe vvords are thus read, *the ſonne of* Meſech *of my houſe, &c.* And by the Septuagint the word *Meſech* is reteined, as a proper

Chryſoſt. Phil. 1. 23.

Vatablus.

per name. *Vatablus* expounding this word, rendereth it *filius derelictionis domûs meæ*, that is, the ſonne, to vvhom I have left all the care of my family-affaires, vvhich is, if a man vvill render it in one vvord, according to our tranſlation, the Stevvard of my houſe: & ſo it is rendered by *Jerom*, *the ſon of him*, *that is*, *the Stevvard of mine houſe*. *Calvin* ſaith, that *Meſech* is by ſome derived from משך *diſcurrere*, becauſe the ſteward went about all buſineſſes of the houſe, ſome from מכש *pocillator*, is if the Butler were meant, but משך ſignifieth *dereliction*, and therfore the beſt tranſlating of it, is *filius dereliction is*, not as if hereby he meant, that he ſhould leave all to him, as ſome expound it, but becauſe he was his ſteward, and ſo by courſe, he being dead, himſelf without a childe, this man ſhould have the government and diſpoſing of all. Hereby all hold, that *Abram* vilified his eſtate, as being worſe then his ſervants, ſeeing he had a ſon to leave behinde him, but himſelf had none, and yet this ſervant was both a ſlave, being bought with his money, and a ſtranger, a *Syrian*.

Hieron. quæſt. hebr. in Gen.

Calvin.

Queſt.

But how could this be ſo, ſeeing he is ſaid by and by to be borne in his houſe? The anſwer is eaſie, he bought the father, and of him was this ſon gotten, ſince his comming to ſerve *Abram*. The ſpeech is Eclipticall, and to be ſupplied thus, *the ſon of* my Steward is this *Eliezar*, to whom I muſt leave all the wealth, wherewith thou haſt or ſhalt bleſſe me. A queſtion is here made by ſome, whether this man built the city Damaſcus? *Jerome* anſwereth, that he did, and the Scholaſticall Hiſtory ſaith the ſame, and many more. But both *Joſephus* ſaith, that *Hus* the grandchilde of *Shem* built it, and *Jerome* alſo following him elſewhere ſaith the ſame. And I cannot ſee, how he can be ſaid here to be of Damaſcus, it being ſpoken of by *Abram*, as now built, if he were the builder of it. And therefore I ſubſcribe to *Joſephus*, that this City was built, long before his time, eſpecially becauſe it is ſpoken of, as being a city, when *Abram* fought with the four Kings.

Hieron. hiſtoria Scholaſt. Joſeph. Antiq. lib. 1. Gen. 14. 15.

Verſe 4.

And behold, the Word of the Lord came to him, ſaying, This ſhall not be thine heire, but he that ſhall come forth out of thine own bowels ſhall be thine heire, &c.

The Lord was not angry with *Abram* for his doubting of the ſeed promiſed, but when as he erred, thinking happily that the Lord meant one of his family, by whom he ſhould ſo grealy increaſe, when he promiſed, that his ſhould be numberleſſe, he gently correcteth this his errour, and confirmeth him touching an innumerable off-ſpring to come out of his own bowels, teaching us by his own example meekly to ſeek to ſtrengthen the weak in faith, and not to carry our ſelves harſhly towards them; So *Calvin*.

Note.

Calvin.

Verſe 5.

Then he ſheweth him the innumerable company of the ſtars of heavev, promiſing, that ſo his ſeed ſhould be, that by ſeeing the ſtarres at once made by the Word of God, he might acknowledge his power to make his ſeed innumerable alſo, whenſoever it pleaſed him, although he were very old, before, that he had any childe. Here is an Hyperbole againe, as before, in ſaying, that they ſhould be as the duſt of the earth. And this is not to be underſtood either by *Iſhmael*, or other children, which he had by *Keturah*, but by *Iſaac* onely. For accordingly we ſee how wonderfully his poſterity was increaſed in Egypt in a few yeers, ſee alſo *Deut.* 10. 22. And yet his carnall poſterity onely is not meant here, but myſtically his Spirituall, ſuch as all the faithfull are to the Worlds end. For even all theſe are the Children of *Abraham*, *Gal.* 4. 28, 31.

Verſe 6.

And he beleeved the Lord and it was imputed to him for righteouſneſſe. This is alleadged, *Rom.* 4. 3. in the praiſe of *Abram*, and to prove juſtification by faith and not by the workes of the Law, which yet is ſtifly impugned by the Church of *Rome*, and therfore in my Expoſitions there I have entreated largely upon it, ſo that for the true ſenſe hereof the reader may have recourſe thither.

Verſe 7, 8.

And he ſaid unto him, I am the Lord God, which brought thee out of Ur of the Chaldees, to give thee this land. ver. 8. *And he ſaid, Lord God, whereby ſhall I know, that I ſhall inherit it.*

Calvin.

The Lord here remembreth his bringing of *Abram* out of Chaldea to give him this land, that beleeving already he might yet be more confirmed in his faith

faith by recounting Gods purpose towards him revealed long ago, because *Jehovah*, who promised, is without all variableness or shadow of change. God was the author of his peregrination hither for this end, and therefore it stood not with his glory to fail in the full accomplishment. So likewise every faithfull person may be confirmed by this consideration, that God hath brought him from a naturall estate to be a true member of his Church, and therefore he will not fail, but give him an inheritance with his Church in heaven for ever. Moreover, from benefits past we may well rest the more assured of Gods mercy and favour for the time to come. *Abrams* asking of a signe to be further confirmed touching this, may seem to derogate from his faith so greatly praised before. But it is to be understood, that *Abram* was already fully perswaded of the thing, yet, as the Lord giveth leave to his servants, he craveth a signe, that as by the promise of his Word, so by the addition of a signe he might yet be more abundantly satisfied, both when, and by what means so mighty Nations should be expelled, and his posterity should be planted there. Thus *Gideon* asked a signe also, and *Hezechiah*, and because *Ahaz* would not, God sheweth to be offended with him, as incredulous and desperate, and voluntarily giveth *Judah* a signe. Saint *Augustine* bringeth in the example of the Virgin *Mary* also, saying, that this asking of a signe urged no further doubting in *Abram*, no more then was in the Virgin *Mary*, when she asked, How shall this be, seeing I know no man, for she inquired only how, or by what meanes this should be. *Chrysostome* saith, it is, as if *Abram* had said, It is impossible (O Lord) that I should not believe that, which thou hast said, yet I desire to be taught of thee by what means this thy promise shall be effected, seeing I am old, and have been long in this Land already, but as a stranger, wandering up and down; and others have it in possession?

Calvin.

Note.

Musculus.

Augustin. lib. 16. de Civit. c. 24. Chrysost. hom. 36. in Gen. Theod. quæst 64 in Gen. 2 Kings 20.8. Judges 6.3. Esay 7.12.

And he said unto him, take me an Heifer of three yeares old, and a she-Goat of three yeares old, and a Ram of three yeares old, and a Turtle Dove and a young Pigeon, &c.

Verse 9.

The Lord in bidding *Abram* to do thus, condescendeth to the ratifying of his Covenant with *Abram* after the manner of the men of those times. For the Chaldeans, as *Hilary* observeth in speaking upon this, were wont to take a Bull or an Hog for the confirmation of their Covenants, and having divided it asunder, to passe through the middest of the parts placed one on the one side, and the other on the other, saying, So let me be cut in sunder, if I keep not this Covenant. Thus also *Chrysostome*, because, there was such a custome to confirme leagues, the Lord condescendeth to ratifie his Covenant with *Abram* in this grosse manner. And that the same ceremony was used amongst the Hebrews may be gathered, *Jerem.* 34. 18. for thus *Theodoret* observeth upon that place, and therefore the Hebrews to expresse the ratifying of a Covenant, say, to divide a Covenant, and because amongst the Romans they used to strike an Hog or a Sow in confirming Covenants, wishing, that they might be stricken likewise, if they kept them not, to make a Covenant in Latin is *percutere* or *ferire fœdus*. But in the Lords appointing *Abram* what to take, there is this difference; men anciently took but one Beast, the Lord biddeth *Abram* to take three, and two fowles; againe, they took an Hog or a Bull, but here a Bullock, a Goat, and a Ram are taken, and a Turtle Dove, and a young Pigeon: and the age of the beasts is set down, three yeares old, although some by the word translated, *three yeares old*, understand trebled, as if three of each of them were meant, but because there was no need of so many of each sort, and when two or three Bullocks are spoken of elswhere, the number is plainly set down, and not a Bullock trebled, the common reading, *a Bullock of three years, &c.* is to be preferred. And of the Fowles it is said, that he divided not them, what may by all this be meant? Some will have this killing and dividing to be in way of sacrifice, but there is no such thing intimated by *Moses*, but only that it was done in way of confirming the Covenant. For these Beasts and Fowles singularly

Hilarius contra Iulian.

Chrysost. hom. 36. in Gen.

Theodoret.

Quest.

chosen, it is generally held, that the Lord would hereby intimate aforehand, what beasts and fowles should be accounted clean and fit for Sacrifice, for none but these are afterwards appointed to be used, except for the cleansing of a Leper, a Sparrow. But why should these be chosen for sacrificing above all other beasts and birds? *Philo* saith, that a Dove is the mildest of all fowles, and the Turtle of solitary fowles, the most easie to be tamed. And the Bullock, the Goat, and the Sheep are the gentlest amongst beasts, whole herds and flocks of them being easily guided by one Man or Boy. Moreover, their eating of Grasse and not of flesh, and their want of one row of Teeth doth further argue their mildnesse. They are also profitable, the Bullock labouring for man; the Sheep yielding him Wooll for cloathing, and the Goat haire, besides the profit of their milk. *Lyranus* yieldeth another reason of the choosing of these, *viz.* because they were most apt to represent Christ typified in all sacrifices, the Sheep his innocency, the Goat his similitude unto sinfull flesh, the Bullock his strength and patience in bearing and labouring, the Turtle his chastity and cleanneſſe, and the Dove his meekneſſe. But now for the present occasion a Bullock, Goat, and Ram of three yeares old are appointed, saith *Theodoret*, and three they are in all, to typifie the oppressions to be borne by *Abrams* posterity for three Generations, and the Turtle the fourth, which because it is a solitary fowle, figured their coming out and living in the desert, in the fourth Generation after which the Dove sheweth their coming to houses in *Canaan*, it being a domesticall creature. *Calvin* saith, It is uncertaine what is meant by three, unlesse that all the children of *Abram*, of what rank soever, were to offer themselves up in sacrifice to the Lord, by truly serving of him. But because here was no sacrifice made, I preferre that of *Theodoret*. For their killing and cutting in pieces hereby saith *Calvin*, was set forth the death of *Abram*, and the other Patriarchs, before the possession of the Land of Canaan obteined, and the afflictions of his posterity in Egyyt, in that they should not be only like a dead body, but also rent and torne, which aggravateth the misery. These Beasts do all serve man, and therefore were apt to set forth the servitude of the Hebrews in Egypt, but in that Birds are taken also, which are not divided, a free flying creature, this setteth forth their deliverance againe. But *Calvin* will have this rather typified in the gathering together of the parts and placing them in order. But there is no such thing mentioned in the Text, as the gathering of them up, and therefore this is not so probable. The Beasts were divided, to shevv, hovv they in their servitude should be divided from their children being taken and cast into the River, but the fovvles not, because, after their deliverance they were not subject to such a misery any more. Or else happily, which I rather think, nothing is signified by dividing the beasts, and not dividing the fowles, but only *Abram* did this in dividing the beasts according to the common custome of those times, and because fowles were not vvont to be used ro confirme Covenants, he took them only, and killed and placed them also, but divided them not, forsomuch as he had no order from the Lord, or president to follovv in making division of them. As *Abram*, so vve, to have God tyed to us by Covenant, must take a Bullock of three yeares, that is, humility in submitting, as he doth, to the yoak, 1 tovvards Superiours. 2 equalls, 3 inferiours a Goat of three by penitency, standing, 1 in confession. 2 contrition. 3 a resolution to flee all sin; and a Ramme of three, by constant suffering crosses, 1 against fame. 2 against goods. 3 against life; and lastly, the chastity of a Turtle, and meekneſſe of a Dove. And when evill spirits seek to hinder us herein, we must drive them away as *Abram* did the fowles, that fell upon these carcases.

Levit. 14. *Quest Philo lib. de Victimis.*

Lyranus. The mystery.

Theod. in Gen. quæst. 65.

Calvin.

V 1. *And fowles fell upon the Carcases, and* Abram *drove them away.* When *Abram* had thus prepared all things according to the commandement of the Lord, he waited to see the event, and whilest he did so, the carnivorous fowles of the Aire came to prey upon these bodies of the beasts thus laid, but he rose and drove

drove them away, which was not done without a myſtery; by the fowles the inſtruments of Satan, wicked enemies of the Church being underſtood, who ſhould afterwards trouble the Hebrews in their ſervice doing to the Lord, but a providence ſhould never be wanting to preſerve the Church from their infeſting of it, and to repell their malicious attempts againſt it. Thus *Muſculus*. Others expound it of the Hebrews troubles by the Egyptians, but the other is beſt. Saint *Auguſtine* turneth it into another far different myſticall ſignification of evill ſpirits ſet forth by the fowles preying upon carnall men in their diviſions. *Gregory* maketh from hence an excellent Allegory ſaying, that like to theſe fowles, when we are offering the ſacrifice of prayer, divers cogitations diſtracting the minde interpoſe themſelves, but the faithfull, as *Abram*, do ſtrongly repell them, leaſt the benefit of their prayers ſhould thus be taken away, and they ſhould be defiled hereby.

Aug. de civit. lib. 16. cap 14. Gregor. lib 16. Moral. in Iob. Sæpe in ipſo orationis ſacrificio importunæ cogitationes ſe ingerunt, quæ hoc rapere vel maculare valeant. Sed ut Abram aves ſtudioſè ne oblatum ſacrificium raperent, abegit, ſic nos cum in ara cordis ſacrificium offerimus Deo, ab immundis his volucribus hoc cuſtodimus Aug. de Civit. lib 16. cap. 14.

But when the Sun was nigh going down, an heavy ſleep fell upon Abram, *and lo, an horrour of great darkneſſe fell upon him.* Verſe 12.

For the ſleep here ſpoken of, the ſame word is uſed to expreſſe it, that was uſed before to ſet forth *Adams* ſleep, when *Evah* was made out of him, *Gen.* 2.21. Saint *Auguſtine* will have the horrible perſecutions of the Church towards the end of the World ſet forth hereby, of which the Lord ſpeaketh in the Goſpel. But becauſe whatſoever was done at this time, was to prefigure ſomething touching *Abrams* poſterity according to the fleſh, by his ſleep, the Lords ſeeming to ſleep and to neglect his Church in Egypt towards the end of the time of their being in that ſervitude may rather be underſtood, and by the darkneſſe ſo horrible the increaſe of their miſery by laying more grievous burthens upon them, and killing their children a little before their deliverance. The *Targum Hieroſol.* applyeth here their miſeries by *Babel, Madai, Javan, &c.* Some expound this ſleep, as if it were an extaſie, wherein that which followeth was revealed, as *Adam* had in his ſleep a Revelation, as appeareth by his words touching *Eva*, when he awoke. *Maimony* ſaith, all that propheſied were thus terrified, their joynts trembled, and there remained no ſtrength in them, and their thoughts were troubled, and the minde left changed to underſtand that which was ſeen, as we may ſee alſo, *Dan.* 10.8.

And he ſaid unto Abram, *Know of a ſurety that thy ſeed ſhall be a ſtranger in a land, that is not theirs, and ſhall ſerve them, and they ſhall afflict them 400 years.* Verſe 13.
And that Nation, which they ſhall ſerve, will I judge, and afterwards they ſhall come out with great ſubſtance. Verſe 14.

Now the Lord plainly declareth what was before myſtically repreſented, *viz.* the great afflictions of his poſterity, and the time of their deliverance. But how contrary may we think this was to *Abrams* expectation? he looked doubtleſſe for ſome more comfortable Revelation, but thus it ſeemed beſt unto the Lord to order the matter. And in making this known to *Abram* he reſpected rather the neceſſity of his poſterity, then his preſent comfort. *Abram* for his own part had been ſo throughly confirmed by many Revelations, that the Lord knew well enough the invincible courage of his minde to beare any thing, which he ſhould learne to be decreed concerning his, how hard ſoever. But his poſterity might well be diſcouraged at their long oppreſſions, if this had not been revealed, thinking that they would never have an end: Wherefore it was for their ſake, and to ſupport their faith, that the Lord now made thus much known, being well aſſured, that *Abram* would not faile to inſtruct his touching the ſame: for it appeareth plainly that he did, in that *Joſeph* being ready to dye, ſpake of the carrying of his bones out of Egypt into Canaan. And in dealing thus with the Hebrews before their deliverance, the Lord read, as it were, a lecture of the ſtate of his ſervants in all ages, that they muſt in this World expect many afflictions, and then come to the promiſed Land of glory and joy: and of the ſtate of the wicked, that although they belong tolerated in their ſinnes, during which time their caſe may ſeem to be better then that of his deare children, yet the meaſure of their ſinnes

Calvin.

Luther.

Note.

being o nce made up, they ſhall have a dreadfull time of judgement, and his children contrariwiſe a day of deliverance from all trouble, and poſſeſſions as great, as heart can wiſh. Thus almoſt *Muſculus* alſo. *Muſculus.* But touching the number of yeares, it is hard to ſhew, how this Propheſie was verified, both becauſe they were not in Egypt, before their deliverance, above 215. and ſerved not of theſe above 130 yeares, and yet *Exod.* 12. 40. their ſojourning in Egypt is ſaid to have been 430 yeares. For that their abiding in Egypt was not above 215, reckoning from *Jacobs* firſt comming thither, is proved, becauſe *Cohath* the ſonne of *Levi* came then with him, *Gen.* 46. 11. who lived 133 yeares, and *Amram* his ſonne lived 137, and *Moſes* his ſonne 80, before his bringing of the people out, *Exod.* 6. 18, 19, &c. Exod. 7. 7. all which yeares together are but 350, out of which deduct *Cohaths* age at his comming thither happily 20 yeares, and the yeares of his life after the begetting of *Amram* happily 57, and then ont of the yeares of *Amrams* life after his begetting of *Moſes* 58. For ſo probably *Moſes* was begotten of *Amram* aged 78, *Amram* of *Cohath* aged 76, and then the remainder of time will be 215. But becauſe this reckoning is not ſo certaine, count we the whole time from Gods promiſe made to *Abram*, firſt in Meſopotamia, *Gen.* 12. For from thence to the giving of the Law, Saint *Paul* ſaith, that the yeares were 430, *Gal.* 3. 17. Now *Abram* was then 75, from thence then to the birth of *Iſaac* were 25. from thence to the birth of *Jacob* 60, *Gen.* 25. from thence to *Jacobs* going down into Egypt 130, *Gen.* 47. together 225. wherefore, if they were delivered, and the Law were given at 430 after that promiſe, their aboad in Egypt could be no more then 215. Thus alſo hold *Joſephus, Euſebius, Jerom, Auguſt. Beda, Rupertus, &c.* *Joſeph. Euſebius. Hieronym. Auguſt. Auguſt. l. quæſt. in Exod. qu. 47.* And for the clearing of this doubt Saint *Auguſtine*, whom almoſt all follow, ſaith, that theſe vvords of the Lord, are to be underſtoed, not as ſetting the time of their ſervitude only, but both of that and of their vvandering partly in Canaan, & partly in Egypt, becauſe they are both conjoyned together, the vvhole time of all this being, after ſeed given to *Abram*, 405 yeares, that is, beginning the account 25 yeares after Gods firſt ſpeaking to *Abram, viz.* vvhen *Iſaac* vvas borne, and for the five yeares overplus, this time is not ſpoken of for the rotundity of the number, eſpecially, it being immediately added, *in the fourth Generation they ſhall come out*, vvhich putting us upon another reckoning beſides this, included not only 5 but 30 yeares more then 400, as vve ſhall afterwards ſhevv. I have vvritten ſomevvhat already touching this difficult queſtion upon *Gal.* 3. But novv the more I conſider of this common ſolution, the more do I doubt of it. Both becauſe it is expreſly ſaid, *Exod.* 12. that the time of their ſojourning in Egypt vvas 430 yeares, and not part in Canaan, and part in Egypt, and becauſe it is ſaid, *in a Land, which is not theirs*, in this place, vvhereas Canaan by Gods decree and promiſe vvas theirs, and laſtly, becauſe the Lord having preciſely ſet dovvn the time, 400 yeares, it is not likely, but that he ſpake of the juſt number, and meant not 405. But vvhat then ſhall vve ſay to this difference? Verily for mine ovvne part, I knovv none vvay of certaine reconciliation, but that, vvhereas the yeares of the Hebrevvs abiding in Egypt are commonly reckoned by *Cohath*, *Amram*, and *Moſes*, vve grant, that beſides theſe nominated, there vvere tvvo more in the line of *Levi* omitted, *Exod.* 6. vvhich might vvell be, becauſe *Moſes* doth not there ſeeme to propound to himſelfe to ſet down any more then the heads of Families in the time of the Hebrevvs coming into Egypt, and in the time of their going out, in the time of their coming in *Levi* and *Cohath*, and in the time of their going out *Amram* and *Moſes*, ſuch, as came between, becauſe they lived and dyed in the time of that ſervitude, are in ſilence paſſed over: whereas this may ſeem to make againſt it, that *Amram* is ſaid to be the ſonne of *Cohath*, it is to be knowne, that grand-children two or three generations after are called Sonnes to their Grand-fathers, or great Grand-fathers, as well as their own children, for ſo by *Matthew Joram* is ſaid to have begotten *Uzziah*, Matth 1. 8. when as there were, three

others between. And if we grant, that there were two more, and allow but to each of them 60 yeares ſeverall, both the whole number not only of 400, but of 430 years ſpoken of, *Exod.* 12. will be made up, and there will be a fourth generation, ſince their comming down into Egypt, *viz* thoſe two omitted, and *Amram* the third, and *Moſes* the fourth, as it is here ſaid, *in the fourth Generation they ſhall come out with great ſubſtance.* But deny any more to have been, then the men named, and then they came not out in the fourth, but in the ſecond generation, after their coming down, becauſe *Levi* and *Cohath* were before that. And thus almoſt alſo *Genebrardus* in his Chronology ſtandeth for the being of the Hebrews in Egypt 420 yeares. *Genebrard. Chronol.*

Againſt this there is but one thing to be objected, *viz* the reckoning of Saint *Paul, Gal.* 3. making only 430 yeares between the promiſe to *Abram*, and the giving of the Law, whereas by this account it is above 600. But this is eaſily anſwered, he ſaith not 430 and no more, for although there were more yeares, it is true which he ſaith, that there were ſo many, and happily he nameth theſe, becauſe he found them ready reckoned, *Exod.* 12. and becauſe then firſt, when they came into Egypt, this Propheſie, wherein the time is moſt particularly ſet down, that they ſhould go out to poſſeſſe Canaan, having been firſt cruelly uſed in Egypt, began to take effect. Let the Reader conſider, and if he can finde any thing to ſatisfie better, candidly impart it. If there were no more, but the foure named, *Exod.* 6 16. happily *Cohath* was not borne till long after their coming into Egypt, as neither the children of *Pharez*; and if ſo, and he were borne but 17 yeares before his Fathers death, and *Amram* 13 before his death, and *Moſes* 14 before the death of his Father *Amram*, the time vvill amount to 430 yeares, and yet no ſtrange thing ſhall be admitted. For *Abraham* being 137 took *Keturah* to wife, and had by her many children, and therefore novv a man might alſo get children being 120, or 127, or upvvard. *Object.*

And thus the vvords of *v.* 16. are plaine alſo. *In the fourth Generation they ſhall come hither againe*, for ſo they did, *Moſes* being the fourth from *Cohath* For that a generation is thus to be underſtood, and not of a certain number of years, as ſometimes it is, appeareth, *Exod.* 1. 6. And the Propheſie of 400 years ſpending in a ſtrange Countrey, vvith this addition, may very vvell agree vvith the Hiſtory, *the time of the dwelling of the children of Iſrael in Egypt, was 430 yeares*, for in the fourth generation, at the 80 yeares of *Moſes*, 430 were expired. Full 400 yeares they were held there, and yet comming forth in the fourth generation, when 430 were expired, this Propheſie was accompliſhed. *For the iniquity of the Amorites is not yet full.* Theſe words are added, as a reaſon of this long delay. The Amorites now poſſeſſed that Countrey, and the juſt Judge of the whole world doth never diſpoſſeſſe any people of their Countrey, but for ſinne, and that not for ſinne in any meaſure, but for abundance of ſinne, and moſt groſſe ſinnes, and ſo long lived in, that it is apparant they are now incorrigible, which is meant the fulneſſe of ſinne here. Some by iniquity underſtand the puniſhment of iniquity, as the word is uſed, *Ezech.* 18. *The ſon ſhall not beare the iniquity of the Father*: and ſo take theſe words, as if it had been ſaid, the full ſet time to puniſh the wicked Amorites is not yet come. Now there is a time ſet often, unto which there are many yeares, partly, that the vvicked might have time ſufficient to repent, and partly, that a vvicked people may be firſt uſed to ſcourge others, as the Aſſyrians vvere, and after as a rod, vvherevvith the childe is chaſtiſed, be caſt into the fire. Verſe 16. Exod 12.

Others underſtanding iniquity properly take the meaning of theſe words to be this. The ſinnes of the Amorites are not yet come to a full height for the heinouſneſſe thereof, the common committing of them, and the time of perſiſting therein. For ſinne is firſt ſaid to be at the full, when not ſome one or few, but all manner of abominable ſinnes are lived in. 2 When not a few, but very many, yea almoſt all are infected with thoſe ſinnes. 3 When Sin at the full when

ſuch abominable ſinnes are committed openly without all ſhame. 4 When by the long continuance therein without reformation by any meanes it is apparant, that they are incorrigible. For thus the Sodomites fulfilled their iniquities, *Gen.*19. *Eſay* 3.9. *Ezech.*16. for having been chaſtiſed with that war, *Gen.* 14. yet they reformed not. Thus alſo the Iſraelites. And theſe Amorites we may gather were likewiſe in the height of their ſinnes, when they were cut off, *Levit.*18. *Deut.* 9.2. and *Chap.*12. It ſeemeth to me, that both theſe are implyed, the time of puniſhing them in ſuch a manner, which the Lord had ſet, was not come yet, and their ſinnes were not yet in every reſpect grown to that full height. For there was *Aner*, *Eſhcol*, and *Mamre* godly men of them, and doubtleſſe yet there were ſome others, but before their deſtruction all were worne away, as in Sodome, and in the old world, onely *Lot* with his remaining in the one, and *Noah* with his in the other. But why doth the Lord ſpeak onely of the Amorites, and not of the Canaanites and other peoples alſo? *Queſt.* *Anſ.* The Amorites were the chief, as being greateſt of body, and ſtrongeſt, and poſſeſſed the land in many parts, as appeareth, *Gen.*14. *Deut.* 1. *Numb.* 13. &c. and moſt notorious for their wickedneſſe, whence in upbraiding *Judah* the Prophet uſeth this phraſe, *Thy father was an Amorite, and thy mother an Hittite.* Ezech.16. They therefore are onely named Synechdochically by them, the reſt being underſtood, as *Joſ.* 1 the Hittites onely are named for all.

Verſe 17. *And when the ſunne went down, and it was dark, behold a ſmoaking furnace, and a burning lampe paſſed between thoſe pieces.* The preparation before ſpoken of being made to confirme Gods Covenant with *Abram*, now there is an appearance cauſed to paſſe between the parts, as if God had paſſed according to the manner for ratification. A fit reſemblance ſaith *Vatablus*, to ſet forth the ſtate of *Abrams* poſterity at their coming out of Egypt; it was darke, and there was a ſmoaking furnace, but a bright ſhining lamp riſeth out of this furnace, to ſhew, how the Lord would bring the light of comfort and deliverance to them out of hot burning affliction, which was ſo darke and uncomfortable. For when God came to deliver them, he appeared in a flame of fire in a buſh. It is not ſaid, that the pieces were hereby conſumed, yet ſome think, that they were and ſo a ſacrifice was made, God ſhewing himſelfe to be well pleaſed therewith. Saint *Auguſtine* referreth this to the end of the World, as ſignifying the Lords coming in flaming fire to conſume the carnall.

Verſe 18. *That ſame day the Lord mad a Covenant with* Abram, *ſaying, Unto thy ſeed have I given this land from the River of Egypt unto the great River Euphrates, &c.*

The ſame promiſe in generall was made to *Abram* before this, but now the Lord condeſcendeth after the manner of men to tye himſelfe to performe it, & ſo for this ratification he is ſaid now to have made it. For the bounds of the land promiſed, the River of Egypt is not Nilus, but a little River called from a City near adjoyning *Rhinocolura*, this was the South-bound ſomewhat inclining to the Weſt for the longitude of the land, and Euphrates called a great River, both becauſe it was ſo, and in compariſon of this River of Egypt the North-bound. For the Hebrewes never extended their poſſeſſions neer Nilus, becauſe it lay into the land of Egypt it ſelf. Now if this promiſe be compared with the performance, it may ſeem not to have been ever fulfilled. For, *Numb.* 34. the land which they poſſeſſed being deſcribed, is not extended any further than to Emath, which cometh much ſhort of Euphrates, and it is uſuall in ſpeaking of the limits of the land poſſeſſed by them, to ſpeak of it by *Dan* and *Beerſheba*. But it is anſwered by Saint *Auguſtine*, that in *Solomons* time this was fulfilled, 1 *King.*4 onely the Iſraelites poſſeſſed from Dan to Beerſheba, from Emath to the River of Egypt, but they ſubdued alſo and held as tributaries the other parts ſo farre, as Euphrates. But this was not ſufficient, ſay ſome, to make good this Covenant, which is of inheriting, as is further explained, *Exod* 23. *Joſhua* 1. wherefore there is another place found by them, which ſeemeth to be a further explanation of theſe promiſes. *If*

Vatablus.

*Aug. de Civit. Dei. lib.*16.*c.*24

Hieronym. *Munſter.*

Auguſt.

the

the Lord inlarge thy coaſt, as he hath promiſed to thy fathers, &c. if thou ſhalt keep all theſe commandements, &c. Here the poſſeſſing further even to Euphrates ſeemeth to be made conditionall, if they lived in obedience, which they did not, & therefore itwas never performed. Yet Saint *Auguſtine* bringeth a place to prove his tenet, that the Lord promiſed this whole tract of ground partly to be inhabited and partly to be ſubdued, *viz. Deut.*20.15,16. whereby I am rather moved, becauſe Gods Covenant is abſolute, and if it had been conditionall, they were ſo rebellious that they could never have inherited any of the promiſed land. Deut.19.8,9.

Hieron Epiſt. 29. ad Dardan.

Touching the peoples, whoſe lands the Lord bindeth himſelf here to give *Abram*, they are ten in this place, but in other places fewer, and ſet forth by different names, but of the reaſon of this ſee before, *Chap.*10.*v.*15, 6. Verſe 19,20, 21.

CHAP. XVI.

IN this Chapter, there is onely the Hiſtory of *Hagar* an Egyptian, *Sarais* maid, given by her to *Abram*, that becauſe he could have none by her ſelf, he might have a childe by her. Sarai *ſaid to* Abram, *Behold, the Lord hath reſtreined me from bearing, I pray thee, go in unto my maid, it may be, that I may obtein children by her, &c. verſe* 3. Theſe things are noted to have been done, when *Abram* had dwelt 10 years in Canaan. A promiſe of ſeed the Lord had made him then 10 years before, he being then 75, but now 85; and *Sarai*, who was but 10 years younger 75. wherefore ſhe deſpairing of her husbands having children by her, but perſwaded in regard of Gods promiſe, that he ſhould have children, commendeth her maid *Hagar* unto him. It is to be noted, that ſhe conſidered rightly that it was the Lords doing to keep her barren, in whoſe power onely it is to reſtrein from children, or to give children. Neither was ſhe haſty in this her reſolution, but after a long time, which the ſpirit of God would have us take notice of, for that the time of their being in Canaan, 10 years are here ſet down. *Chryſoſtome* ſaith, that this is ſpoken, to ſhew, how long *Abrams* faith was exerciſed, and how conſtant he was in expecting the performance of Gods promiſe, as alſo of how great modeſty and continency he was, that in all this time he neither ſhewed himſelf to be diſpleaſed with *Sarai* for her barrenneſſe, nor inclined his minde to ſeek iſſue by any other marriage. The Hebrewes ſay, that this time of ten years is ſpoken of, becauſe of old they were wont to make thus long triall of their wives, and if then they ſaw no hope of iſſue, to ſeek a ſecond marriage. But this is altogether improbable, both becauſe *Abram* and *Sarai* had not lived onely ten years together at this time, but much longer before they came into Canaan, and alſo becauſe *Iſaac* and *Rebecca* lived 20 years, before ſhe had any childe, and yet he took not a ſecond wife. But the main queſtion of this place is, whether this motion of *Sarai*, and act of *Abram* in taking *Hagar* to wife, were lawfull? The ancient Fathers with one conſent, have all held it to be lawfull, becauſe to take another Wife then vvas not prohibited by any law, neither was it againſt nature, and *Abram* in going in to *Hagar* was not led by concupiſcence, as is apparant, for that ſhe having conceived by him, his wife *Sarai* being afterwards diſpleaſed with her for her petulancy, he left her, even before ſhe had brought forth to be chaſtiſed at her pleaſure. Thus *Theodoret*. And *Auguſtine* in amplifying the laſt reaſon, that *Abram* did this, not out of luſt, but in hearkening to his wife *Sarai*, who had power of his body, as Saint *Paul* afterwards teacheth, ſaith, By no means is *Abram* to be counted faulty for marrying *Hagar*, becauſe heuſed her, not to fulfill his luſt, but to obtein iſſue, not inſulting over his wife, but rather obeying her, who thought it would be a ſolace unto her to have children by him of her maid by her own good will, which by nature ſhe could not. And after ſome words touching his leaving of *Hagar* to her Miſtreſſes

Verſe 2.

Verſe 3.

Chryſoſt. hom. 38. in Gen.

Hebræi.

Queſt.

Theod. in Gen. quæſt. 66.

1 Cor. 7. 4.

Miſtreſſes will, he addeth. In this alſo *Abram* ſhewed himſelf not a ſervile lover, but a free begetter, and that in *Hagar* he kept his chaſtity to his wife *Sarai*, neither did he fulfill his own pleaſure, but her will, in receiving, not deſiring, in going into, not cleaving to, in ſowing, not in loving. Oh a man therefore uſing women like a man, his wife temperately, his maid obtemperately, but neither intemperately. Thus alſo *Chryſoſtome*, and *Ambroſe*, and others. Moreover, *Auguſtine contra Fauſt. lib.* 10. *cap.* 32, ſaith, that *Abram* believed, that *Sarai* perſwaded him to this marriage by an inſtinct from God, and that ſhe had ſuch an inſtinct is affirmed by *Joſephus*. Laſtly, the Lord promiſeth a bleſſing to the fruit of this marriage, *v.*10. which doubtleſſe he would not have done, had it not been well pleaſing unto him. And Saint *Paul* ſaith, that it was done in an Allegory, and therefore it was of God, and if it had been unlawfull, it muſt have been ſo, becauſe it was adultery: but it is not likely, that *Abram* ſo wiſe and ſo holy a man would have been perſwaded to this, but would preſently have rejected the motion, when it was firſt made unto him, ſeeing it is apparent, that not by luſt, but by a free will he proceeded herein, in that *Hagar* having conceived by him, he left her for ought that we read, and never went in unto her any more. Wherefore he certainly knew nothing againſt this act of his, and if he knew nothing, I cannot ſee, how any man in theſe times can juſtly impeach it any way. For the polygamies of others, as of *Jacob* and *David*, &c. I have ſpoken ſomewhat already upon *Gen.* 4.18,19. ſhewing ſome reaſons againſt it, and for it, and therefore I will adde no more in this place, but whereas the reaſon againſt it taken from the firſt inſtitution of Matrimony betwixt one man and one woman may ſeem ſtrong, it may yet be anſwered, that what was then done, was done in a myſtery, to repreſent Chriſt and his Church, and not as a law preciſely to be followed by all men ever after. Again, if it ſhall ſeem, that if polygamy were at any time lawfull, it muſt needs be lawfull ſtill, for nothing ever altereth in the nature thereof; I anſwer with *Chryſoſtome*, that it was lawfull then, becauſe permitted for the increaſe of poſterity, but Chriſt coming aboliſhed that cuſtome, there being no need now of ſtudying for increaſe ſo greatly any more. If it be demanded, where was it ever permitted? I anſwer, although it be not expreſly permitted in any place, yet that it was, is manifeſt, becauſe there is a law, which ſpeaketh of more wives, the beloved and the hated, ſhewing what ſhould be done to the children of both, and in ſome caſe there ſeemeth to have been a neceſſity laid upon a man to have more wives, *viz.* if his brother having a wife dyed without iſſue, ſo that it was not permitted, as the giving of a bill of divorce for the hardneſſe of mens hearts, which therefore could not be without ſinne, but, as the neceſſity of the times required, for increaſe, that the world might be with mankinde repleniſhed to poſſeſſe all parts of the earth, as God had unto man granted them.

Aug uſt. lib. 16. *de Civit. Dei, cap.* 25. *Nullo modo de conjugio cum Hagar ancilla inurendum eſt crimen Abræ: uſus quippe eâ eſt ad generandam prolem, non ad explendam libidinem, non inſultans ſed potius obediens conjugi.*

O virum virili-ter utentem fœmineo conjuge temperanter, ancillâ ol temperanter, neutrâ intemperanter.

Joſeph. Antiq. lib 1.

Ga'.4.24.

Chryſoſt Hom. 56 *in Gen.*

Verſe 4.

And when ſhe ſaw, that ſhe had conceived, her miſtreſſe was deſpiſed in her eyes.

Muſculus.

Oecolampad.

Hagar her ſervant did herein ſhew a baſe minde, not of a free woman, but of a ſlave, as ſhe was. Her miſtreſſe had greatly honoured her, but ſhe to requite it, contemneth her, as accurſed in her barrenneſs, being proud of her own fertility. But God did afterwards glorifie himſelfe more in *Sarai* her barrenneſſe, then in *Hagars* fruitfulneſſe. *Hagar* doth not unfitly ſet forth one waxing proud of his knowledge, to which he hath by the helpe of his Paſtour attained, who beginneth eftſoones to deſpiſe him, and refuſeth any more to be ruled by him, when as before he yeelded all due obedience, as *Gregory* noteth: but as ſhe, that was thus puffed up, is ſaid to be a ſervant, ſo ſuch are ſubject and weake through elation, and come not into the number of the ſonnes of God.

Gregor. lib. 21. *in* 3 *Reg.*

Calvin. *Calvin*, who condemneth the foreſaid fact of *Abram* and motion of *Sarai*, noteth this to come upon her, as a puniſhment redounding to *Abram* alſo. But we may rather referre it, as hath been ſaid, to the ſervile miude of *Hagar*, who

who was not alone neither in waxing inſolent upon her preferment, but it is a thing commonly to be obſerved in ſuch, as are of baſeſt quality.

Verſe 5.

And Sarai *ſaid to* Abram, *My wrong be upon thee, I have given my maid into thy boſome. And when ſhe ſaw, that ſhe had conceived, I was deſpiſed in her eyes, the Lord judge between me and thee.*

Sarai being provoked by the inſolent carriage of her maid towards her, groweth impatient without reaſon towards *Abram*, who was in no fault. She was an excellent woman, and hitherto moſt patient, and to her husband obedient and reſpective, but now ſhe is unable to rule her paſſions, carrying herſelf like a frantick furious woman towards him, taxing him unjuſtly, as the cauſe of this wrong, and calling for Gods judgement upon him therefore. We may ſee here, 1 That the beſt have their vices. 2 That there is no rage to the rage of a woman. 3 That as in the married eſtate there is much comfort to ſuch as are equally yoaked, ſo betwixt the beſt there happen ſometimes chidings and fallings out. 4 Becauſe in this family the Church was at this time, that the holy Church of God it ſelf is not free from diſſentions.

Calvin. Muſculus.

Verſe 6.

And Abram *ſaid, Behold thy maid is in thy hand, do to her, as it pleaſeth thee, and when* Sarai *dealt hardly with her, ſhe fled.*

The fury in which *Sarai* was, could not move *Abram* to the like, but he quietly ſeeketh to pacifie it, giving example to husbands to do likewiſe, and not to oppoſe fury to fury: for even *Socrates* for the credit of Philoſophy was moſt patient towards his wives. But how is it, that he permitteth *Hagar*, in whom his hope of iſſue now lay, which he ſo greatly deſired, to be dealt withall by an angry woman, as ſhe thought good? Herein, as hath been already noted, *Abram* ſhewed plainly the great vertue, that was in him, and how that, notwithſtanding his taking of *Hagar* to wife for ſeed, he remained conſtant in the true conjugall love of *Sarai*, not being overcome with any luſt towards *Hagar*: For as *Luther* noteth, he preferr'd an old & ſterill miſtreſſe before a young & fruitfull mother. And as for the childe with which *Hagar* went, he doubted not, but *Sarai* being as deſirous of this iſſue, as himſelf, would have that care in chaſtiſing *Hagar*, that it ſhould not be indangered hereby. Yet *Calvin* taketh this, as an argument of fickleneſſe in *Abram* after his fault committed, as if herein being left to himſelf he did he knew not what, as befalleth thoſe that are guided in any thing by carnall reaſon, and not by God. But I reſt in the former reſolution. Touching *Sarai* her hard dealing with *Hagar*, ſome blame her, as correcting her unreaſonably, and ſome juſtifie her. Saint *Ambroſe* blameth her, as taking immoderate revenge, but *Auguſtine* defendeth her, as giving her ſervant only fit & neceſſary correction, as Hereticks may be corrected by Catholicke Princes, and for this maketh the ſaying of the Angell to *Hagar*, bidding her to go and humble herſelf to her miſtreſſe. So that *Sarai* had given her but ſuch correction, as was fitting, but ſhe ont of the ſtoutneſs of her ſtomack would not bear it, or voluntarily humble her ſelf unto her, but fled away, as contemning to be thus uſed, and ſo perſiſting ſtill in her inſolency, happily conceiving, that *Abram* would be glad to ſeek her up again, and to bring her home with honour, and this I think the moſt probable: For the word tranſlated, *uſed her hardly*, is עִנָּה, which is commonly put for any kinde of affliction or chaſtiſement.

Luther. *Calvin.* *Ambroſe Auguſt Epiſt. 48 & 50.*

Verſe 7.

And the Angel of the Lord found her by a fountain in the Wilderneſſe, in the way to Shur.

This Shur was between *Cades* and *Berad*, as *ver.* 13. being extended even to the Red-Sea, which was upon the borders of Egypt, ſo that it is moſt likely, that *Hagar* took this way thinking to return into Egypt her own countrey again. And herein ſhe may well be a type of ſuch, as being impatient of chaſtiſement for their faults by the diſcipline of the Church, return to darkneſſe of errour and ſuperſtition again, from which they had come out. *Hagar* ſat here penſive without doubt, and ſtudying what to do, having by this time ſuffered ſomewhat, by hunger, and thirſt, and wearineſſe, and dangers,

Muſculus. *Note.*

to which ſhe ſaw herſelf expoſed, and therefore this being a moſt fit time for admonitions to work upon her, an Angel cometh unto her, and biddeth her to return, and humble her ſelf to her miſtreſſe. He could have met her at her firſt going out, but he deferred till novv, becauſe then chiefly are vve apt to be wrought upon by admonitions, vvhen vve have ſuffered ſmart for our follies, being before averſe from hearkening to good counſell. And the Angel in ſpeaking to her calleth her *Hagar Sarais maid*, not *Abrams* vvife, to humble her being inſolent, and immediately ſhe confeſſeth by the like termes, *I flee from the face of* Sarai *my miſtreſſe*. But he biddeth her *go and humble her ſelfe unto her*, eſtabliſhing thus the order of maſters and miſtreſſes and ſervants, although ſervants vvere then in a moſt hard condition. It is not then for ſervants to thinke of exempting themſelves from their earthly maſters, vvhen they are hardly uſed, but they muſt ſtill abide in their calling, and by humility ſeek the mitigation of their miſery.

Note.

Verſe 8.

Verſe 9.

Note.

Verſe 10. *And the Angel of the Lord added, I will ſurely multiply thy ſeed, and it ſhall not be numbered for multitude.*

Unto his admonitiõ he addeth this comfort, the more to allure her, to teach the Miniſters of Gods vvord, hovv gently they ſhould ſeek to reduce into the right vvay ſuch as vvander in ſin, and not uſe altogether auſterity, vvhereby they may rather be exaſperated then converted. In ſaying I vvil multiply, he ſpeaketh ſo as repreſenting the Lords perſon, or happily, as ſome think, Chriſt vvas in all theſe apparitions under the Old Teſtament. And he calleth it her ſeed, not *Abrams*, becauſe it ſhould have the name from her of Hagarens, as indeed it had, there being another ſeed to come yet appointed for *Abram* by *Sarai*. And hereupon yet the Hagarens grevv inſolent, uſurping to themſelves dominion over all, & taking upon them the name of Saracens, ſaying in their Alcoran, that vvhen *Abram* went to ſacrifice his ſon, he ſpared *Iſaac*, and vvould have taken *Iſhmael*, but God delivered him. Some make a queſtion about the name Saracens, as *Stephanus*, holding, that it came of a countrey in Arabia called Saraca next to the Nabatheans. But *Jerom* ſpeaketh of it, as a new name in his time, ſaying, the Arabians, or Hagarens, vvhom they novv call Saracens, dvvelt neer to *Jeruſalem*: ſo that it is moſt probable, that they uſurped this name for their greater glory from *Hagar*. But it may ſeem ſtrange, that God ſhould promiſe ſo great a multiplication of ſuch a barbarous people. To this it may be ſaid, that he had herein reſpect to *Abram*, as vve may ſee, *Chap.* 17.15. And for his mercies ſake to *Abram*, the Jevves having apoſtatized from the truth, are yet exceedingly multiplyed to this day.

Calvin.

Muſculus.

Stephan. de urbibus.

Hieron. Epiſt. 129 ad Dardan.

Verſe 11. *And the Angel of the Lord ſaid unto her, Behold, thou art with childe, and ſhalt have a ſon, and ſhalt call his name* Iſhmael; *becauſe the Lord hath heard thy affliction, &c.*

Hebræi.

The Hebrevves, as *Lyranus* reporteth, feign, that *Hagar* by her hard uſage and flight miſcarryed, but novv the Lord promiſeth to revive that ſeed in her again, and therefore they read it, *thou ſhalt be with childe*. But this is to be rejected, as a fable, her being novv vvith childe is ſpoken of to make vvay to the name here follovving, & to the inſtructions given her touching this childe. It is a rare thing, vvhich is here done in appointing the name, there being but two more in the Old Teſtament named before they were borne, *Iſaac* & *Joſiah*, and two in the nevv, *John*, and *Jeſus*. How cometh it to paſſe, that ſuch an one as *Iſhmael* is ſo ſingularly priviledged? *Anſw.* It vvas for *Abrams* ſake, for whom even reprobates have been ſtiled by an honourable name, and therefore no outward thing is to be gloried in. *Iſhmael* ſignifieth, *God will hear*. But how is it added, *the Lord hath heard thy affliction?* *Anſw.* Not that ſhe prayed in her affliction, for we read nothing of that, but being heavie and troubled at her deſolate eſtate, although ſhe brought her ſelfe into it by fleeing juſt chaſtiſement, this even when nothing is ſaid, is counted a crying in the eares of God, and he is moved to pity hereby. Gods mercy is ſo great, that he pitieth any in miſery, oh, how much more then will he pity the godly in affliction

Queſt.

Calvin.

Queſt.

Note.

affliction ſeeking by prayer unto him, Morally ſaith *Ferus*, by *Hagar* underſtand any man, by *Abraham* God, and by *Sarah* the Church. For as *Hagar*, ſo every one is borne a ſtranger to God, being taken in of grace, and made a Wife, 2 as ſhee, ſo he diſpleaſeth by pride, and by contemning the Churches precepts, 3 being admoniſhed he is not amended, but made worſe, 4 he leaveth the Church, and goeth towards the Egypt of ſin, 5 returneth not, but by the admonition of an Angel, 6 God ratifieth what the Church doth.

Verſe 12.

He will be a wild man, his hand againſt every man, and every mans hand againſt him, and he ſhall dwell in the preſence of all his brethren. The word פרא tranſlated a wilde man ſignifieth *Onager*, a wilde Aſſe-Colt, as *Jerome* advertiſeth, and ſo the Herews commonly expound it, and in what ſenſe he is thus ſpoken of, the next words explaine, *his hand ſhall be againſt every man, & every mans hand againſt him.* There are two things in wilde Aſſes 1 They love to live in wildernesſes ranging farre and wide up and down. 2 They are fierce and unſociable. So were the Iſhmaelites or Hagarens, for they have alwayes been a wandering wilde kinde of people, often changing the place of their aboad, not uſing any Husbandry to get their living, but being continually addicted to prey upon others round about them, feeding upon wilde beaſts, milk and herbs, living without Lawes, and taking Wives, and putting them away againe at their pleaſure: thus *Ammianus*, and *Ierome* ſpeaketh to the ſame effect, as he ſaw by experience in his travell. But the word פרה ſignifieth alſo to fructifie, as others obſerve, and ſo tranſlate it, he ſhall be a fructifying man, and then the words following are not an explanation of this, but hereby another property of that race is ſet forth. But becauſe the innumerable increaſe of his poſterity is mentioned, *v.* 10. it is better to underſtand this of their wildneſſe and ferity, as hath been ſaid. *He ſhall dwell in the preſence, or before his brethren:* that is, although for his ſavage manners all his Brethren ſhall be againſt him, yet he ſhall grow ſo potent, as that they ſhall not be able to drive him ſo from them, but that for *Abrams* ſake he ſhall ſet up his Tents, and abide neare unto them. And thus the Iſmaelites, of whom it is certainly ſpoken here, and not of the perſon of *Iſhmael*, did, for they dwelt in the wilderneſſe of *Paran*, neare to which the Hebrews, Edomites, Madianites, Moabites and Ammonites dwelt, and theſe were all their Brethren, or Kinſmen, who were commonly called Brethren, becauſe they came either of his Father *Abram*, of his Brother *Iſaac*, or of his Kinſman *Lot*. And thus moſt Expoſitours agree, yet ſome expound it, as if it had been ſaid, their brethren for their ferity ſeeking to expell them, but their fortitude and power being ſuch, and their multitude, that they ſhould not be able, they ſhould not for all their oppoſition remove further off the place of their habitation. And both theſe inded may be well held to be implyed here. If it be demanded now, whether ſuch a kinde of life be tolerable, becauſe *Hagar* is comforted hereby, and it ſeemeth to be ſpoken of, as a bleſſing? *Calvin* anſwereth well, that the bleſſing lyeth not in the ferity of their manners, but that giving hereby continuall occaſion to others to infeſt them, yet through their multitude and proweſſe they ſhould be able to keep their ground, where they had planted themſelves againſt all oppugners. And this was but a temporall bleſſing, which may befall Reprobates, and therefore, though for *Abrams* ſake they were bleſſed herein, yet they were not counted his, but *Hagars* ſeed, the children of a bond-woman, theſe conditions of tumultuating and troubling the world with perpetuall broiles, and living licentiouſly, not being of the children of God, but of ſuch, as are in a ſervile and ſlaviſh eſtate, all whoſe felicity is in this World, the children of God, ſuch as they were, they came of *Iſaac* being contrariwiſe meek, gentle, peaceable, and patient of wrongs, and injuries. If it be demanded, why God would give *Abraham* ſuch a ſonne? *Ferus* anſwereth well. 1 The judgements of God are unſearchable. 2 Becauſe even good men deſire more many children, then godly. 3 That

Hieron. in tradit. Hebr. Vatablus.

Ammian. Marcellinus lib. 14. de Saracenis. Hieron. de Mulcho monacho. Oecaſter in Gen.

Calvin.

Note.

grace may appeare, not to come by nature. 4 that by ſuch, he may ſcourge his people ſinning, as he doth to this day, by the *Turks Hagars* poſterity.

Verſe 13. *Chaldee Paraphraſt.* *And ſhe called the name of the Lord, that ſpake unto him, Thou God ſeeſt me, &c.* The Chaldee Paraphraſt rendereth it thus, *She prayed in the name of the Lord, that ſpake with her, ſaying, Thou art the God ſeeing all things.* And it is generally held, that although *Hagar* is not ſaid expreſly here to have prayed, yet having been ſo ſpoken to by the Angel ſhe came to underſtand, how the Lord beheld all things, which out of a prophane minde ſhe would not think upon before, and then ſhe fell to prayer, the beginning whereof was this, *Thou God ſeeſt me*, but no more did *Moſes* think good to ſet down. So then theſe words carry this ſenſe, ſhe in praying called the name of the Lord, *Thou God ſeeſt me*, becauſe ſhe began her prayer in theſe words. *For ſhe ſaid, Have I alſo here looked after him, that ſeeth me?* Divers are the Expoſitions of theſe words, as *Vatablus* noteth, ſome expound them thus, I have ſeen the poſteriour parts of him, that ſeeth me, that is, I have ſeen him obſcurely, and this he ſaith, is commonly received, and if the vulgar Latine which readeth it ſo, be followed, the words may well carry this ſenſe, yet others following the ſame reading underſtand it, as if ſhe had ſaid, I have ſeen him angry with me: others, Have I been blinde in looking after him? But the ſenſe to be preferred is, Have I ſeen him departing from me, as we can look after a man going away? no I have not, and therefore he was doutbleſſe the Lord, becauſe I ſaw him, and he is now gone, but when he went I ſaw not, ſo that he went not away, as a man, but vaniſhed away, as a ſpirit. For theſe words are a reaſon, why ſhe called him, *The Lord ſeeth me*, and therefore muſt needs be taken in this ſenſe, becauſe thus they prove it, and not otherwiſe, and howſoever they be rendered in the vulgar Latine, they are read by an Interrogative in the Hebrew. *Calvin* expoundeth it, as if *Hagar* did hereby check her ſelfe, that ſhe had not ſooner, whileſt the Lord talked with her, looked more attentively after him, lifting up her eyes to Heaven for mercy. But I preferre the former, becauſe it is a plaine reaſon of the title given by her to the Lord before.

Vatablus.

Calvin.

Verſe 14. *Therefore ſhe called the well, or he that ſpeaketh of it, calleth it*, Beer-lahairoi, *the well of the living ſeeing me.* The words are commonly read, the well is called, but in the Hebrew it is קָרָא ſhe called, and that for the perpetuall memory of the thing, and to ſhew her gratitude, others continuing the ſame name, as *Calvin* noteth, ſo that by her afflictions ſhe well profited, who before went ſo much aſtray. For the Epithites given to God here, *living* and *ſeeing*, they are both moſt proper to him, for he is life and the fountaine of life, and ſeeth all things, neither can any be hid in the greateſt deſert from him. *It is between Cades and Bered:* of the place ſee before, *verſe*, 7.

Calvin.

Verſe 15. *Muſculus.* *And* Hagar *bare* Abram *a ſonne, and he called his name* Iſhmael, *&c.* *Abram* is ſaid to have given the name, becauſe the right of giving names belonged to the Father moſt properly, ſhe told him doubtleſſe of the appointment of the name by the Angell, and ſo he obeyed in calling him by that name. And it is to be thought, that hearing all from her, that was ſaid by the Angell touching *Iſhmael*, he conceived great hopes of him, not knowing yet, that *Sarai* ſhould beare him a ſonne, the Lord thus ſuffering him for a time erroneouſly to reſt in this ſonne, as if he had been the promiſed ſeed, leſt ſo many yeares paſſing, as did betwixt this time and the birth of *Iſaac* he ſhould have been overmuch diſcouraged. For, as is ſaid *v.* 16. Abram *was now* 86 *yeares old*, and therefore he went 13 yeares after this, before *Sarai* was with childe by *Iſaac*.

Verſe 16.

CHAP.

CHAP. XVII.

ANd *when* Abram *was 99 yeares old the Lord appeared unto him, and ſaid, I am the Almighty God, walk before me, and be perfect, &c.* What was done concerning *Abram* after the birth of *Iſhmael* 13 yeares together is here omitted by *Moſes*, becauſe it doth not concerne us to know it. God calleth himſelfe the Almighty God, that *Abram* might not doubt of that, which he ſhould now ſay unto him of the fruitfulneſſe of his Wife *Sarah*, and hereupon he biddeth him to walk before him, that is, to proceed in a Godly courſe of life, and to be perfect, that is, having an heart truly fearing him alwayes: for there is nothing that doth ſo much affect the heart with a feare to offend, a reverence and confidence in God, as the conſideration of this, that God is Almighty, and where theſe three concurre, there is a perfect man, although in reſpect of doing good without ſinning in any thing there is not perfection even in the beſt, *Eccl.* 7. 20. Touching the name שדי tranſlated Almighty, ſee *Exod.* 6. 3. Verſe 1.

And I will make my Covenant between me and thee, and will multiply thee exceedingly, &c. Here is nothing now, but a repetition of that which was ſaid, *Chap.* 15. becauſe of the new ſigne of the Covenant now inſtituted, *viz.* circumciſion. Now when *Abram* heard this againe, he fell on his face, worſhipping the Lord that talked with him, and he promiſed to make him the Father of many Nations, which was verified both according to the fleſh, becauſe of him came the Iſhmaelites, Hebrews, Edomites and Madianites by *Keturah*, and according to the ſpirit, becauſe he is the Father of all the faithfull in all Countreys and Nations of the World. And for a ſigne, that he ſhould be a Father of many Nations, the Lord changeth his name from *Abram* to *Abraham*. *Abram*, as *Jerome* hath it, ſignifieth an high Father, but *Abraham*, a Father of many, the word Nations being underſtood, and the Hebrews obſerve, that his name is increaſed, as is *Sarai* alſo by the addition of a letter ה, which if one in the name *Tetragrammaton*. *Fagius* ſaith, that *Abraham* is compounded of *Abram* and *Hamon* ſignifying a multitude, the laſt ſyllable being taken away, it is *Abram-ham*, & for the better ſounds ſake *Abraham*. Thus alſo *Ferus*, but he draweth the change of this name into more Myſteries alſo: Becauſe ה is inſerted, that *Abraham* was made partaker not only of Gods benefits, but even of the divine nature, ſet forth by this ה which is twice in יהוה, for this is a priviledge of faithfull perſons, that God is not only favourable unto them, but dwelleth in them. 2 That the Sonne of God ſhould take fleſh of *Abraham*, according to which the Apoſtle ſaith, *He took not the nature of Angels, but the ſeed of* Abraham. 3 That the Son of God ſhould come of *Abraham* after 4000 years, becauſe ה is made the fourth Letter of his name. 4 Becauſe a ſhut ם followeth after ה, that Chriſts Kingdom, who ſhould come of him and the Kingdome of the faithfull, whoſe Father he is, ſhould be without end. *Philo* will have *Abram* to ſignifie either an high Father, or a Father of election, but *Ham* being added, which he expoundeth a voice or a ſound, the Father elect of the ſound, becauſe when men praiſed God, they ſounded forth this name, the God of *Abraham*. But this is farre fetcht, and the reaſon of the change of the name is expreſſed in the Text, *a Father of many Nations I have made thee.* It may be noted generally, that when God will grace any he addeth to their names, but when he will diſgrace, he taketh away, as from *Jechoniah*, calling him *Coniah*. *Abraham* is thus named before his Circumciſion, to intimate, that peoples and Nations, not only circumciſed, but alſo uncircumciſed ſhould be his children, *Rom.* 4. *v.* 11. 12. That, which followeth here of Nations and Kings to come of *Abram*, and of Gods Covenant with him, which he promiſeth ſhall be everlaſting with him and his ſeed, &c. needeth no further explication, then that which was made before upon the like occaſion, *Chap.* 13. 15. Verſe 2. Verſe 3. Verſe 4. Rom. 4. Verſe 5. *Hieron.* *Fagius.* *Ioan. Ferus* Myſteries. Heb. 2. *Philo,* Jer. 22. Verſe 6. 7. 8.

This

Verſe 10. Verſe 11. *This is the Covenant, which ye ſhall keep betwixt me and you, and thy ſeed after thee, every manchilde among you ſhall be circumciſed.* 11 *And ye ſhall circumciſe the fleſh of your fore-skin, and it ſhall be a token, &c.*

Touching the ceremony of circumciſing here inſtituted, I have ſpoken at large, *Luc.* 1. *Doct.* 46. ſhewing, that it was the cutting away of the looſe skin of the genitall member, and having mentioned ſome reaſons hereof ſet forth by *Philo* and by *Moſes Ægyptus*, I have pitched upon four eſpecially. 1 Becauſe it doth moſt aptly ſet forth the circumciſion of the heart, to which they were directed hereby, *Dent.* 10.16. *Jer.* 4.4. So *Irenæus*, *Hæreſ. lib.* 4. *cap.* 30. *Lactant. lib.* 4. *divin. inſtitut.* and *Lactantius* ſaith, that therefore the circumciſion of the heart is ſet forth hereby, becauſe as this member is by circumciſion made bare and open, and all filthineſſe is done away, ſo in the heart-circumciſion foul ſins are not kept cloſe any longer, but confeſſed to God, all deceit is put away, and the heart is ſimple and open, and vain delights are no more harboured in the heart. And this member was appointed to be cut thus for the ſimilitude betwixt it and the heart, as *Philo* noteth. 2 Becauſe the poſterity of *Abram* were hereby to be diſtinguiſhed from other Nations: ſo *Joſephus*, and *Theodoret*, *Gen.* 34. *Judg.* 14.4. 3 That thus the cutting off of originall ſin might be ſet forth, *Coloſſ.* 2.11. But it is not to be conceived, that it was done away hereby, but by faith, becauſe then *Iſhmael* and others had been freed alſo, as *Theodoret* reaſoneth. 4 Becauſe hereby Chriſt to come of *Abram* pure and clean from all corruption was prefigured, *Col.* 2.11. So *Beda*, who beſides the former, hath this reaſon, and therefore Chriſt coming, it ceaſed; and becauſe of the ſeed that cometh by the member of generation, the circumciſing of it was moſt aptly inſtituted, and this is called the Covenant, becauſe the ſigne thereof. Moreover, I have ſhewed, in what an honourable account this ceremony was had both amongſt the Jews, and in other Nations. and Laſtly, in what ſenſe it is ſaid here to be an everlaſting Covenant, why the eighth day was the day appointed for it, what if any dyed before, and why women were excluded from this ſacrament, whereas now they are baptized as well as men. And therefore, if any deſire to read of theſe things more largely, he may have recourſe thither. The Jews have theſe Canons about circumciſion. 1 If they be ſick, that are to be circumciſed, they deferre the time till they be recovered, and then circumciſe the eighth day after. 2 If the childe be pale or very red, they circumciſe him not till he hath a good colour. 3 If a woman hath circumciſed her childe the eighth day, and it dyeth thereupon, and a ſecond childe, and that dyeth alſo, the third is not circumciſed till it be grown greater and ſtronger. 4 Heathens are not circumciſed, but coming of love, not being moved by any by-reſpect. 5 Thoſe that were circumciſed, were baptized and brought a ſacrifice. 6 The circumciſion of Heathen is before three. 7 Women were baptized and brought ſacrifices. *Maimony.*

Verſe 15. Verſe 16. *And the Lord ſaid, As for* Sarai *thy wife, thou ſhalt not call her name* Sarai, *but* Sarah *ſhall her name be.* 16 *And I will bleſſe her, and give thee a ſonne by her, &c.* After circumciſion inſtituted for *Abram* and all the males of his family, both ſervants born in his houſe, and bought with his money, a threatening being added to cut off the uncircumciſed, the Lord cometh to reſolve *Abram* of that which he had not hitherto done, *viz.* what ſeed was the ſeed meant, when he made a covenant with *Abram* and his ſeed, and this he telleth him, was a ſeed yet to come of *Sarai*, and not that which came of *Hagar*, as all hitherto thought; for which cauſe he changed her name, as he had done *Abrahams*. But before we come to ſpeak of this, there is a queſtion to be diſcuſſed hitherto omitted, whether the ſervants of *Abraham* were to be circumciſed againſt their wils, or no; and why they muſt partake of the ſame Sacrament with his ſeed? I anſwer, that it conduced much to peace to have all of one family of one religion, and being ſo, there was the leſſe danger of drawing away any after ſuperſtition and errour: ſo *Th. Anglicus*. And for inforcing any to circumciſion, ſuch as were born after this in *Abrahams* houſe, by reaſon

Verſe 12. *Queſt. Abrams* ſervants circumciſed why. *Th. Anglicus.*

ſon of their infancy could not be ſaid to be inforced, as for others, it was to be offered to them, as Gods Ordinance, and the penalty of refuſing to be propounded, and all that would hereby be moved, were to be circumciſed, but none againſt their wills, as none are againſt their wills to be baptized. And therefore when the Lord ſpeaketh afterwards of the Paſſeover, he ſaith, if a ſtranger dwelling vvith thee vvill eat thereof, he ſhall be firſt circumciſed, ſo that this muſt be voluntary in him, although ſervants it ſeemeth, that they being under their Maſters juriſdiction vvere to be taken and circumciſed, or to be cut off. Exod.12.48. Exod.12.44.

Novv for the change of the name of *Sarai*, it vvas made upon the like occaſion that *Abrams* name vvas changed upon, becauſe ſhe ſhould be a Mother of Kings and Nations, *Sarah* ſignifieth a Princeſſe, vvhich vvhileſt it is *Sarai*, is more reſtreined, but now this reſtraint is taken avvay, this nevv naming of her being, as if it had been ſaid, ſhe ſhall have dominion by reaſon of her Motherhood far and vvide in many Countreys. And this is more expreſſed in *verſe* 16. *She ſhall grow into Nations, and Kings of people ſhall come of her.* Calvin.

Then Abraham *fell upon his face, and laughed, ſaying in his heart, Shall a childe be born to him that is* 100 *years old? and ſhall* Sarah *that is* 90 *bear?* 18 *I would to God, that* Iſhmael *might live before thee.* Verſe 17. Verſe 18.

A great queſtion is here made amongſt Expoſitours, vvhether *Abraham* doubted of the promiſe of the Lord vvhen he thus laughed? For it ſeemeth that he did both by his laughing and by his wiſh, that *Iſhmael* might live. *Chryſoſtome* therefore ſaith, that there was ſome unbelief novv in him, vvhereby he ſinned, and for this cauſe he eſcaped not vvithout puniſhment in his poſterity, vvhen they vvere made to ſerve in Egypt 400 years. So likewiſe *Jerome*, through the conſcience of his frailty he fell groveling upon the ground, hiding his face when he laughed, becauſe he durſt not laugh openly. But both Saint *Paul* is plainly againſt this, vvho ſaith, that *Abraham* doubted not through unbelief, conſidering the deadneſſe of his own body, and of *Sarahs* vvombe, but vvas ſtrong in faith, and gave glory to God. And *Calvin*, *Luther*, and *Artopæus*, and other new Writers generally juſtifie *Abraham* in this his laughing, as not proceeding from unbelief, but from joy, and in his queſtion, ſhall he, that is, an 100 years old have a childe, &c? as not proceeding from doubtfulneſſe, but from a moſt ſtrong faith, in that notwithſtanding this obſtacle he believed, that God by his Almighty Power was able to effect this. And therefore in reverent thankfulneſſe he bowed himſelf down to the ground before the Lord, who promiſed him this bleſſing. For his deſire, that *Iſhmael* might live in the Lords ſight, that was no more, but an expreſſion of his great parent-like affection towards him, and hovv well contented he could have been, if the Lord had given onely that ſonne unto him: but now ſith he was pleaſed to promiſe another by *Sarah*, who ſhould be his heir, he prayeth for Gods bleſſing upon him alſo, which is meant, when he ſpeaketh of his living in his ſight, as is explained in the Lords anſwer, *verſe* 20. And that *Abraham* ſinned not through unbelief, appeareth, becauſe when *Sarah* laughed ſo, ſhe was reproved, but *Abraham* not, but onely the Lord doth yet more and more aſſure him. He laughed, ſaith *Ferus*, through joy for ſo great a favour, and whereas he ſpeaketh of his great age, it was not out of diſtruſt, but out of admiration, &c. *verſe* 19. *Yea*, Sarah *thy wife ſhall bear a ſonne, and thou ſhalt call his name* Iſaac, *&c.* that is, laughing, for a memoriall of the joy, which *Abraham* conceived, when he heard hereof. And whatſoever *Chryſoſtome* ſaith elſewhere, yet upon this place he alſo juſtifieth *Abraham* as rejoycing through faith at the news of this ſonne. Chryſoſt. hom. d. pœnit. 6. Hieron. lib. 3. dialog in Pelag. Rom. 4. 19. Calvin. Artopæus. Gen. 18. Verſe 19. Chryſoſt. hom 40

Thus alſo *Rupertus*, who ſaith, that *Iſaac* for this laughing of *Abraham* through joy in Gods promiſe had his name, the future joy in Chriſt, who ſhould come of him, being alſo intimated hereby. Some for the more cleering of *Abraham*, yet ſay, that he knew not whether God ſpake plainly or myſtically: for which cauſe it is anſwered. Sarah *ſhall indeed bear thee a ſonne*: Rupert. lib. 5. in Gen. 35.

My

Verſe 20,21 My words are not otherwiſe to be underſtood then as they ſound. He alſo ſaith, that he had heard him for *Iſhmael*, to bleſſe him, and to make him fruitfull, but his Covenant ſhould be with *Iſaac*; thus putting a difference betwixt the childe of the fleſh and the childe of promiſe, as it is alſo at this day, there being many that come of *Abraham* according to the fleſh, who for his ſake enjoy outward bleſſings, but the Covenant is peculiarly of another ſtreine of the truly faithfull.

Verſe 22,23 When the Lord had made an end of talking thus with *Abraham*, he departed up to heaven. And he deferred not, but was circumciſed that ſame day both he and all his males. Here was an admirable example of obedience, in that he deferred not one day to do the Lords command, either for the ſmart and danger to himſelf, for the conſideration that he might have, that he had been Gods Servant hitherto without any ſuch ſign, and therefore it was needleſſe now, or that it might ſeeme obſcene and ridiculous, or that the males of his family being very great would never indure it, but be ready to riſe up againſt him attempting ſuch a thing, and in a fury ſlay him. For a ſtrong faith alſo was needfull againſt all theſe, that God, who directed him to this, would aſſiſt and defend him. And withall we may note, what a wel-governed family he had, there being not one to be found that reſiſted, but all readily ſubmitting unto him in this matter. Thus *Calvin.*

Note.

Calvin.

Verſe 24,25 Verſe 26,27 Laſtly, here is the age of *Abraham* 99 ſet down, when he was circumciſed, and of *Iſhmael* 13, and then the order, *Abraham* and his ſonne *Iſhmael*, and then all the males of his houſe. *Abraham* is ſaid long before this to have been juſtified by faith, ſo that this conduced not unto juſtification. And here is an example of a due order in duties of piety, the Maſter is firſt, and then his ſonne, they go before, and then the reſt of the family follow after.

Note.

Muſculus.

CHAP. XVIII.

Verſe 1. Verſe 2. *AND the Lord appeared unto him in the plaine of Mamre, and he ſate in the tent-doore in the heat of the day. v.2. And he liſt up his eyes, and looked, and lo three men ſtood by him, &c.* This apparition was preſently after the other, when he had now circumciſed all the males of his houſe, as is plain from the time of *Sarahs* bringing forth a ſonne, ſpoken of there, *Chapter* 17.21. and againe here *verſe* 10. But the manner vvas divers from any that had been made hitherto. For *Abraham* novv ſeeth three men, and accordingly addreſſeth himſelf unto them, and enterteineth them vvith vvaſhing of their feet and good chear, becauſe he thought them to be men indeed. And herein he vvas a notable example of hoſpitality, as *Lot* vvas another, vvhereupon hoſpitality is commended to us all, *Hebrews* 13.2. Firſt, he ſate at his door about noon-tide, vvhen men uſually ſeek to ſome houſe for dinner. Secondly, he ſtayed not till they came to him, but ran to meet them, and to dravv them unto him for their repaſt. Thirdly, he moſt courteouſly bovved himſelf to him, vvhom he thought the chiefeſt of them, deſiring him to accept of ſome refreſhing, vvhich he vvould prepare for him. 4 He haſteneth to get cakes, fleſh, and butter and milk ready for them. 5 He ſtood giving attendance upon them, vvhileſt they did eat.

Verſe 3,4,5. Verſe 6,7,8.

Now it is to be thought, that the Lord would at this time appear in this manner unto him, Angels taking upon them the ſhape of men to prove his hoſpitality, which the Lord maketh account of as a ſingular vertue, to be inhoſpitable being an inhumane and brutiſh thing. And in coming thus like men unto him, there appeared certainly in them a kinde of reverend Majeſtie, which made *Abraham* thus to humble himſelfe unto them. Some think, that he had been taught by his anceſtours, that Angels ſometimes appeared in the ſhape of men, and therefore he conceived, that theſe might be ſuch: but neither

Calvin.

hath

hath any thing hitherto been delivered, from whence this may be gathered, and it is contrary to that of the Apoſtle, who ſaith, that by being hoſpitable, *ſome have entertained Angels unawares*: He thought them then to be but men, and ſtrangers, and unknovvn they were unto him, yet ſee, what obſervance he giveth them. And this is indeed the true hoſpitality, when we entertain, not friends coming to us, who may requite us again, but mere ſtrangers, whom vve may happily never ſee any more to have any recompence at their hands. Yet I do not thinke, that *Abraham* did thus to all comers without difference, for ſo he might have been oppreſſed with multitudes, but diſcreetly conſidering the quality of ſuch, as came by. What three Angels theſe were it is uncertain, yet the Hebrew Rabbines take upon them to determine, that they were *Michael, Gabriel*, and *Raphael*, and that *Michael* vvas ſent to tell of the birth of *Iſaac*, *Gabriel* being on the right, and *Raphael* on the left hand of him, who vvere by and by to be imployed, the one to deſtroy *Sodome*, and the other to bring *Lot* out from thence, and therefore *Abram* ſtill addreſſed himſelf in his ſpeech to *Michael* onely, ſaying, *My Lord, &c.*

Heb.13.2.

Rabbini. Hieruſ.Targum One Angell is employed at once but about one thing, therefore three things being now to be done, three Angels come.

But in thus punctually ſetting down every thing, they greatly forget themſelves: for both together take *Lot* and his vvife and daughters away from the burning, *Gen.*19.16. And vvhen *Lot* made ſuit for Zoar that it might be ſpared, it was anſwered, that he had heard his prayers, not to deſtroy that city, vvhich argueth, that the ſame who brought out *Lot*, deſtroyed *Sodom*, becauſe it is alſo added, *make haſte, ſave thy ſelfe there, for I can do nothing, till thou comeſt thither.* But vvhy then, ſeeing there vvere three, doth he ſpeak as unto one only? To this Saint *Auguſtine* anſwereth, that in theſe three *Abraham* acknowledged the Lord, there being ſomething, vvhich he ſaw in them excelling men, as vvhen they appeared in the ſhapes of men to the Prophets; and therefore he ſpake unto them, as repreſenting one Lord in the ſingular number, and yet becauſe they appeared as three men, ſometimes in the plurall. But *Ckryſoſtome* ſaith, that by ſome ſuperexcellencie which he ſaw in the perſon of one, and the reverence which the other two did unto him, he conceived him to be the chief, and that they did miniſter unto him. So likewiſe *Ambroſe*, he firſt ſpake to him, who ſeemed to be the chief, and then turning to the two, whom he thought to be his ſervants, he giveth ſome reſpect unto them, *Let a little water I pray you be fetched, and waſh your feet, and reſt your ſelves, &c.* But *Rupertus* again on the other ſide cleaveth rather to *Auguſtine*, ſaying, that he ſpake ſometime in the ſingular number, when ſuch things were done and ſpoken, as properly belonged to God, as in his adoration and praying him, *if I have now found grace in thy ſight, &c.* ſometime in the plurall number, as when he came to offices of humanity and hoſpitality, which are common to others alſo, as of waſhing, and reſting, and eating, &c. I do with *Calvin* ſubſcribe to *Chryſoſteme*, becauſe *Abraham* knew not at the firſt, that they were any other then men, and as for his proſtration before one of them, and calling him Lord, which by ſome is interpreted, as if he knew him to be God, thus appearing to ſet forth the myſtery of the Trinity, it is to be underſtood, that in thoſe parts it was uſuall thus to ſalute ſtrangers, and to ſpeak unto them by the name of Lord, as the woman of *Canaan* did unto Chriſt, being yet a ſtranger to her. But why did three together come, and not rather one? Hereby it hath been generally held by the Fathers, that the myſtery of the Trinity was ſet forth, the Son of God with two Angels attending him thus coming in the likeneſſe of a man as a *præludium* of the humane nature, which he would afterwards take of *Abram*. This laſt of the Son of God with his Angels is imbraced by *Calvin*, but that of the myſtery of the Trinity is utterly rejected by him. For my own part, I can ſee no reaſon, why this myſtery may not be thought to be intimated hereby, ſeeing otherwiſe two or more might as well have appeared. *Philo*, who knew not the Doctrine of the Trinity, is for three things in God intimated hereby, or three repreſentations in the mind of the Divine nature, one of the thing it ſelf, the other two of ſhadowes, as it were on each ſide thereof.

Gen.19.21. *Queſt.* *Auguſt.lib.16. de Civit.Dei, cap.19.*

Chryſoſt.hom.41

Ambroſ. Deinde converſus ad duos, quos miniſtros arbitrabatur, etiam ipſis deferre geſtit obſequium. Rupertus.

Calvin.

Matth.15. *Queſt.* A myſtery.

Philo.

The one is properly called Eſſence, the other two the next vertues or powers of the Deity, the firſt, whereby he governeth all things, the other whereby he giveth lavves to all, being rightly called for this Lord, and for that God. Or hereby are ſet forth three wayes of mans knowing God. 1 In himſelf, as he is infinitely Wiſe, Holy and Good. 2 In his effects of Mercy and Love. 3 In his effects of Juſtice and Severity. *Ferus* ſaith, now that *Iſaac*, a Type of Chriſt was to be borne, the myſterie of the Trinity was in this apparition manifeſted, to ſhew that at the time of Chriſts Incarnation it ſhould be made plain every where, the three perſons coming to the Virgin *Mary*, the Father and Spirit to impregnate, and the Son to be borne of her.

Verſe 6. *Make ready quickly three meaſures of fine meal, &c.*

The vvord meaſure is properly tranſlated *Satum*, being *Saach* in Hebrew, being a meaſure of dry things three times ſo great as an Homer, ſo that an Homer conteining ſomewhat more then a Gallon, a *Satum* is three gallons and three pintes, according to *Budæus*. Three *Sata* then are ten gallons and a pinte, that is, five pecks of our meaſure and ſomewhat more, a ſufficient liberall proviſion to entertain three men, and hereby is ſet forth, how free *Abram* was in his hoſpitality.

Budæus Hebr. menſur.

Verſe 7,8. Now cakes being made hereof, and a calfe provided and brought, with butter and milke, and ſet before them, *they did eat*, *Abram* ſtanding by. It may ſeem ſtrange, that Angels, who have no bodies to be nouriſhed with meat, ſhould eat, and therefore *Theodoret* diſputing upon this, ſaith, that they ate not indeed, but ſeemed only to eat, that it might not yet appear what they were, putting the meat with hands, which they ſeemed to have, into mouthes, which they ſeemed to have, and ſo conſuming it, as they pleaſed. And herein many follow *Theodoret*. But *Calvin* will have their eating to be a true eating, as their appearing and ſpeaking, and not a ſeeming onely. For they took bodies to them, when they appeared, and therefore although that which they ate, was not turned into nutriment to thoſe bodies, yet they had the organs of eating, and as their bodies, when they had done that with them, for which they took them, vaniſhed, and were turned into their prejacent matter, ſo alſo did their meat, after they had eaten it. They ate not out of infirmity as men, but out of power. Thus alſo Chriſt ate with his Diſciples after his Reſurrection, to approve that he had a true humane body, which could not have been by ſeeming to eat onely.

Theod. quæſt. 68. in Gen.

Calvin.

Quòd comederunt non fuit infirmitatis ſed poteſtatis.

If theſe Angels had ſeemed onely to eat, they had deluded *Abraham*, and as in this, why might it not have been ſuſpected, that they had deluded him alſo in that which they ſaid unto him? Whereas *Raphael* in the book of *Tobit* is objected, who ſaid, that he did but ſeem to eat, but he uſed indeed inviſible meat, the book is Apocryphal, and therefore we are not bound to beleeve all related therein.

Tob. 12.

Verſe 10. They having eaten inquire for *Sarai*, and then *he ſaid, I will certainly return unto thee according to the time of life, and lo*, Sarah *thy wife ſhall have a ſon, and* Sarah *heard it in the tent-door, &c.*

In the 9 Verſe they ask, *where is* Sarah *thy wife?* but here, *he ſaid, I will certainly return, &c.* The reaſon of this variation is, becauſe they were three, and yet did repreſent but one Lord, one therefore who ſeemed the chief, and indeed was the Sonne of God, although *Abraham* yet knew it not, when any thing was to be ſpoken arguing ſuperiority, ſpake alone, but otherwiſe any of the reſt, touching whom it is ſaid, although but one ſpake at once, *they*, and touching the chief, *he ſaid, I will certainly return unto thee, according to the time of life.* This according to *Jerome* is, as if he had ſaid, *if I live*, but it is abſurd, as *Calvin* noteth, to expound any thing ſpoken by the Lord, when he ſetteth forth his Almighty Power, as if he were uncertain of life, wherefore it is rather to be underſtood of the childe which *Sarah* ſhould bear, as if he had ſaid, ſo much time being fulfilled, as is commonly for the conceiving and bringing forth of a living childe, I will come by my power giving *Sarah* a ſonne, yet the Chaldee Paraphraſt hath it, I will come, whileſt thou

Hieron. Calvin.

Cald. Paraphraſt.

and

and *Sarah* yet live, and others, whileſt *Sarah* liveth, but ſo no certain time ſhould be ſet, whereas, *Chap.* 17.21. there a ſet time, and ſo a thing preciſely deſcribed by the time before, ſhould now be left more uncertain in reſpect of the time which is improbable. Now *Sarah* behinde the tent-door hearing this laughed, and is therefore challenged, but denyeth it. Whether did ſhe ſinne in laughing, when as *Abraham* having before laughed upon the ſame occaſion is not taxed, as having offended? *Anſw.* There was great difference betwixt her and *Abraham* in laughing, he laughed out of joy, as hath been ſhewed, but ſhe out of incredulity, as the Lord knew, to whom onely the heart is manifeſt, and therefore he taxeth her but not him. She conſidered how it was with her in the courſe of nature, and the old age of her husband, and ſo thought it impoſſible for her to have a childe, neither did ſhe think that it was God, but a man that ſpake thus. Wherefore doubting cannot be denyed to have been in her at the firſt, and becauſe ſhe was reproved, and denyed what ſhe had done, ſin. So *Auguſtine* and *Calvin*, *&c.* Yet ſome excuſe *Sarah*, as if her laughing were propheticall, ſhewing rather myſtically the joy to come, and the name *Iſaac*, then ſavouring of incredulity, ſo *Ambroſe*. The firſt is moſt probable, and whereas *Sarah* is praiſed for her faith, *Heb.*11.11. it is to be underſtood of her faith after that the Lord had confirmed her. Now for the old age of *Abraham* alleged as a reaſon againſt her having children by him, as well as her own age, and that it ceaſed to be with her according to the cuſtome of women, it is to be underſtood, that it was not impoſſible in nature for *Abraham* being thus old to have a childe: for he begat *Iſmael* of *Hagar* but 12 years before, and long after other children of *Ketura*, but that being thus old, and having lived ſo long with *Sarah*, by whom he could never yet have a childe, it was impoſſible in naturall reaſon, that now he ſhould beget one of her. And as for women in her caſe, they are certainly out of all hope in the courſe of nature.

Verſe 11, 12, 13, 14 15.

Aug. quaſt. 36. *in Gen.* *Calvin.* *Ambroſe.*

The men having ſaid thus, went from thence and looked towards Sodome, and *Abraham* brought them on the way. Then privately the Lord conſulted about the diſcloſing of what he intended to do to *Abraham*, becauſe he feared God, and would teach his, and ſhould be extraordinarily bleſſed, as being in ſingular favour with the Lord. *Abraham* ſtill ſeemeth to proſecute them with offices of humanity, as if he thought them yet to be men, but doubtleſſe he knew them by this time to be Angels, as *Calvin* ſaith, and therefore he attended them on the way out of duty, not of courteſie. When the Lord maketh a queſtion of hiding or not hiding from *Abraham* what he intended to do, he doth not ſo, becauſe he doubted, but ſpeaketh after the manner of men now that he appeared in the ſhape of a man. But what need was there, that *Abraham* ſhould be acquainted with the purpoſe of the Lord herein? *Anſw.* If the Lord ſhould not have revealed judgements to come to his ſervants the Prophets, they would not be thought by the world to come any otherwiſe then by chance, but now it appeareth, that they are of the Lord, and men are the more apt to be affected herewith. And therefore it is ſaid, that he doth nothing, but he firſt ſheweth it to his ſervants the Prophets. For the reaſons of revealing this to *Abraham*. 1 *Abraham* ſhall grow into a mighty Nation. 2 He will teach his, &c. One favour of God is the cauſe of another, and not any merit in man. The Lord had received *Abraham* into grace to make him a father of a great people, and to make all nations bleſſed in him, and becauſe he had done ſo, he would now open himſelf unto him, as to a friend. Again, what he ſhould reveal to *Abraham*, he knew that he would not hide it through negligence, but open it to his family, that they hearing how ſevere God is againſt ſinners, might flee ſinne, and do that which is juſt and righteous. They in whom God ſetteth up any light of knowledge, have it not for themſelves onely, but to ſhew it unto others, that they may be excited to good hereby. And therefore they are over-ſtupid and blockiſh, who ſpeak not of any thing divine to their families, but altogether of the world

Verſe 16, 17, 18

Calvin.

Queſt.

Amos 3.7.

Note.

Note.

It is no marvel, that moſt houſholders are ſo ſimple in heavenly things for this, ſeeing God communicateth himſelfe and his things only unto men, as he ſeeth, that they are ready to inſtruct others.

Verſe 21. *And the Lord ſaid, Becauſe the cry of* Sodom *and* Gomorrah *is great, &c. I will go downe now and ſee whether they have done altogether according to the cry of it, which is come unto me, &c.* Of the cry coming from ſinne, I have already ſpoken, *Gen.* 4. 10. and as to *Cains* ſinne, and to this of Sodom crying is aſcribed, ſo to oppreſſions of Widowes and Orphans, *Exod.* 22.23. and to the deteining of labourers wages, *Jam.* 5. 1. The horrible ſinnes of Sodom yielding a loud cry, which came up to Heaven, yet the Lord deferreth to take vengeance upon them, ſaying, that he would firſt go down, &c. And in this he doth after the manner of men, to teach Judges and Rulers to inform themſelves certainly, before they proceed to puniſh malefactours, as *Gregory* excellently teacheth. For having queſtioned, why God, who knoweth all things, doth as it were doubt before proof made? he anſwereth that he might give us an example of gravity, that we preſume not to believe the evils of men, before we prove them. But when he had proved, and found them intangled with moſt foule ſinnes, he did, as it were, omit patience, and not ſtaying revenge, till the day of the laſt judgement, he prevented them with the fire of judgement. Behold, how he believed the evill, as it were with difficulty, when he heard of it, and yet he ſmote without delay, when he found it to be ſo, herein giving us an example ſlowly to believe greater crimes, when we heare them, but ſooner to puniſh them, when we finde them true. It is ſtrange that the Sodomites having been chaſtiſed by Warre and captivity but 15 yeares before, ſhould now be grown ſo wicked. For they had not only one foule ſinne againſt nature, but others alſo, *Ezech.* 16. The fruitfulneſſe of their Countrey made them wanton, in their wantonneſſe they did not only abuſe Women but men, and herein they were impatient of reproof, and lived in idleneſſe. Now when the Lord ſaith, *I Will go down and ſee, whether they have done altogether according to the cry of it, and if not, that I may know*, the meaning is, as *Abraham* well underſtood, if they have, I will utterly deſtroy them, if theſe corruptions be generall, and if they be impudent and ſtiffe in ſinning ſo heinouſly, but if not, I know what I will do. In that the ſame Angels, that came to comfort *Abraham*, deſtroy Sodom, it is intimated that when the Lord ſhall come with his Angels at the laſt day, as he will deſtroy the wicked, then ſo he will come for the comfort of the righteous.

Gregor. Moral. in Iob lib. 16. Ut gravitatis nobis exemplum proponat, ne mala hominum ante præſumamus credere quàm probare, &c. Ecce malum quaſi cum difficultate credidit, cum audivit, & tamen ſine tarditate percuſſit, cum verum agnoſcendo reperit, ut nobis daret exemplum majora crimina & tarde credenda eſſe cum audiuntur, & citiùs punienda, cum vera eſſe agnoſcuntur.

Verſe 22. *And the men turned their faces from thence, and went towards Sodom, but* Abraham *ſtood yet before the Lord. Moſes* calleth them men ſtill for the humane bodies aſſumed by them, although *Abraham* knew them now to be heavenly creatures repreſenting the Lord. *They turned their faces*, is rendered by ſome, *they had turned*, but it may well be taken, as it is, for a valediction unto *Abraham* after thus much ſaid. But as when one man is ready to depart from another, he is often ſtayed ſtill a time, becauſe the other hath ſomewhat to ſay unto him, ſo here *Abraham* by ſtanding ſtill giveth them occaſion to ſtay. And then he draweth neare by interceding for Sodom: ſaying, *Wilt thou alſo deſtroy the juſt with the wicked, &c?* It pittieth him to think, that ſo great multitudes ſhould now utterly periſh together, and doubtleſſe he had *Lot* ſpecially in his minde. He had not long before fought for that people, and therefore he had ſome relation unto them, and although much wickedneſſe were there practiſed, he thought, that they could not generally ſo farre yet forget that deliverance, as all of them to corrupt their wayes. Wherefore he ſeeketh to move the Lord in moſt humble manner, not to ſpare the wicked, but to refreine for the righteous, that might happily be amongſt them, from a generall deſtruction of all. So he oppoſeth not the Lord in his purpoſe, but propoſeth what he thought would be moſt effectuall to move him to compaſſion. And he beginneth with 50, ſaying, *What if there be* 50 *righteous, wilt thou not ſpare the place for* 50, and this being granted, he proceedeth to 45, 40, 30, 20 and

Vatablus.

Verſe 23, 24, 25

and 10. Why did he not ſpeak of 10 at the firſt, but of 50, and why of no more then 50 at the firſt, and of no fewer then ten at the laſt? To this I finde none that anſwereth ſo particularly as *Tho. Anglicus*, who ſaith, that partly for reverence to God, and partly for the greatneſſe of the requeſt he durſt not ask a pardon for the ſake of ten, but of 50, wherein, when the Lord had yielded, he waxed bold to deſcend to fewer and fewer. Moreover, the Lord ſecretly moved his minde to ask rather this way then any other, becauſe he would have the forme of this his praying to ſerve for ſpirituall myſteries. For by the ſix different numbers mentioned by him all the degrees of the righteous, that ever have been, are ſet forth, by 50 the moſt perfect, who give themſelves wholly to contemplation, as *Mary*; by 40 ſuch as labour in doing good to others, as *Martha*; by 45 ſuch as partly lead an active, partly a contemplative life; and by the other three numbers ſuch as keep with their beſt care the 10 Commandements; ſome for the love of God ſet forth by 30; ſome for the love of the reward, ſet forth by 20; and ſome for the feare of puniſhments ſet forth by ten. So that according to this Author *Abraham* deſcended no lower, then to ten, to ſignifie, that if there be not a care to keep all the ten Commandements, a man cannot be numbered amongſt the righteous, neither can there be an higher degree of perfection, then that which is ſet forth by 50. But I reſt rather in his firſt reaſon, the holy man durſt not begin with ſo few at the firſt, nor urge the Lord any further, when he had come down to ten: and the Lord doubtleſſe put it into his minde here to ceaſe, becauſe his will was not to ſpare them, if there were fewer found then ten, and he would not grieve *Abraham* by denying any requeſt, which he made unto him. Here is matter of comfort and confidence for us in praying, to conſider, how ready the Lord is to yield to all the petitions of his ſervants, even wherein they ſcarce dare ask. If it be wondered that *Abraham* interceded not for *Lot* in particular, when he had deſcended to ten: it is to be underſtood, that he doubted not, but there were ten, and ſo the City ſhould yet ſtand ſafe, and if not, ſeeing the Lord had yielded to ſpare the place for 10 righteous perſons, he doubted not, but righteous *Lot* ſhould be reſpected, and preſerved from the common deſtruction.

Th. Anglicus.

Note.

And the Lord went away after he had done talking with Abraham, *&c.* It is moſt probable, that two of the men appearing to *Abraham* were gone before this towards Sodom, and that his communication was with one alone, the chief of the three, even the Sonne of God, who alſo now went away, that is, up into Heaven, and ſo the other two only came to Sodom, as *Chap.* 19. 1.

Verſe 33.

CHAP XIX.

IN this Chapter two of the Angels ſpoken of before came to Sodom, the third being away: for although, *verſe* 1. they are called Angels, yet *verſe* 10 they are called men alſo, as when they came to *Abraham*. When it is ſaid then that two Angels came to Sodom, it is to be underſtood, in the ſhape of men. If it be demanded why three came not, as well as three to *Abraham*? According to the Rabbins it is anſwered, one being ſent to tell of *Sarahs* bringing forth of a ſonne, went up to Heaven againe, when he had done this, but the other two being ſent, one to ſave *Lot*, and the other to deſtroy Sodom went on to Sodom for theſe ends. But this is only conjecturall, as hath been already ſhewed. The reaſon of *Calvin* is more probable, *Abraham* being in greateſt grace with God, the Son of God vouchſafed with two Angels attended to come and talk familiarly with him, as with a deare friend, but now he returning to Heaven againe, ſendeth only his Angels to Sodom. And two only, ſaith *Ferus*, come to that wicked place, to ſhevv that the wicked are unvvorthy to knovv the Trinity, and that Chriſt in his tvvo natures ſhall come to judgement in the evening of the World. When they came thither

Verſe 1.

Queſt. Rabbini.

Calvin.

Lot

Lot ſat in the gate, waiting doubtleſs for an opportunity to exerciſe hoſpitality, he ſeeing the Angels like men, and taking them to be men, with all reverence inviteth them to his houſe, as he thought fitting for men of quality, ſuch as they ſeemed to be. But whereas at *Abrahams* intreaty they preſently aſſented, here they deny *Lot*, ſaying, they will lodge *all night in the ſtreet*, untill that he preſſeth upon them, and ſo being overcome by his importunity, as it were, they yeeld to go with him. The reaſon hereof vvas, as *Calvin* hath it, to try the hearty kindneſſe of *Lot*, becauſe there are many, which offer kindneſſe, when they would not have it accepted of, *Prov.*23.7. but vvhen *Lot* was denied, and yet vvas inſtant, his love is approved to be hearty and vvithout all diſſimulation. To refuſe *Abrahams* offer for the triall of him there vvas not the like reaſon, becauſe they came not to his tent in judgement, but in mercy, but to Sodom in judgement, and therefore, as a man vvill not accept any kindneſſe offered, where he hath juſt occaſion of high diſpleaſure, and meaneth to be revenged, ſo theſe Angels were averſe from accepting any kindneſſe offered in this place. It is then, as if out of high diſpleaſure they had ſaid, Nay ye men of Sodom are a very inhumane people, vve have been hitherto in the ſtreet, and no man hath invited us to a lodging; whereby vve gather, that ye can be well content, that vve ſhould lie abroad all night, wherefore we will indeed even do ſo, thus almoſt *Muſculus*. But their refuſall made the grace of *Lot* to ſhine the more, vvho vvould take no deniall, and ſo entertained them moſt joyfully.

Verſe 2.
Verſe 3.
Calvin.
Muſculus.

Verſe 4. *But before they went to bed, all the people of the City compaſſed the houſe, both old and young from every quarter.*

Chryſoſt.
Ambroſ.

Some underſtand this, as hyperbolically ſpoken, by al not underſtanding every one, but a very great number, but *Chryſoſtome* and *Ambroſe* underſtand it of all without exception. For hereby Gods proceedings againſt them ſeem to be juſt, in that the corruption was general, not only the great, but little ones which were capable of vice, being all infected, wherefore all both great and little are deſtroyed without ſparing of any one. And for ſuch as yet wanted reaſon, it was juſt with God to cut them off alſo together with the reſt, becauſe they were the offſpring of this impure aſſembly, by birth the children of death, and habitually ſuch, as their forefathers. If it be doubted, how they could all compaſſe about one houſe, it is to be conceived, that ſome were neare, and ſome farther off in the ſtreets, as they could come for the preſſe. A moſt malicious conſpiracie, ſaith *Chryſoſtome*, and vehement ſtudy to do evill, an unſpeakable greatneſſe of perverſitie, and ſtiffe attempting of evill, worthy truly of no pardon. For neither did they think upon Gods eye ſeeing all things, nor reverenced juſt *Lot*, nor ſpared ſtrangers, but vvithout bluſhing they openly uttered theſe vvords of moſt filthy luſt, *Bring them out, that we may know them.*

Verſe 5.

Verſe 6,7,8. *Queſt*
Chryſoſt. Hom. 43.
Ambroſ.

Honeſt *Lot* ſeeing them thus madly bent towards a moſt unnaturall ſin, goeth out unto them, and offereth them his two daughters. But whether was this offer of his excuſeable or no? *Chryſoſtome*, and *Ambroſe*, and divers others excuſe it, yea and praiſe *Lot* therefore: becauſe he preferred the ſafety of ſtrangers, whom he had entertained before his own fleſh; and becauſe ſeeing a neceſſity of a more foul ſin about to be committed, he ſought to turn them from it by a leſſer. But *Auguſtine*, although he ſeemeth ſometimes to ſpeak doubtfully of it, yet ſometime he ſaith rightly, that this offer came from a perplexed and troubled minde, in which caſe even the beſt may ſpeak and do things that are not juſtifiable. For it is to be thought, ſaith he, that when he ſaw ſo horrible an evil hanging over the heads of his gueſts, which he would repell, but could not, that his minde was ſo troubled, that he would do, what not the cloudy tempeſt of humane fear, but the tranquill ſerenity of Gods Law, if it be conſulted withall, will cry ought not to be done, but will bid rather, that we ſo take heed of ſinning our ſelves, as that we ſin not at all through the fear of other mens ſins. For indeed if a leſſer evil may be yielded to for the avoiding

Auguſt. lib contra mendacium, c.9. Putandum quòd quum tam horrendum malum ſuis hoſpitibus impendere cerneret, quòd ipſa cuperet repellere, nec vaceret, ſic ejus animum potuiſſe turbari, ut

of

of a greater, a broadway will thus be made, yea all bounds of a way being pluckt up, there will be an infinite ſpace for all ſins to enter by and to reign, as the ſame Father ſpeaketh. That of the Apoſtle *Paul* is a ſure ground, *We muſt not do evill, that good may come of it:* The leaſt ſin muſt not be yeelded to for the avoiding of the greateſt, or for the procuring of any good. And therefore this of *Auguſtine* is followed by *Lyranus*, *Toſtatus*, *Ferus*, *Sotus*, and *Calvin* and many more. Whereas ſome excuſe *Lot*, in that they ſay, he might happily think, that they would by this offer be appeaſed, not accepting of it, or that his daughters, whoſe conſent muſt firſt be had, refuſing to yeeld, as he knew they would, their fury might thus for a time be delayed, or that their husbands, to whom they were eſpouſed being wealthy men and great in that City would not ſuffer it, hereby I confeſſe the fault is ſomewhat extenuated, but not quite taken away. The beſt then we ſee have their imperfections and failings, *and therefore let him that ſtandeth, take heed leſt he fall*, every one walking alwayes in humility and fear.

vellet facere, quod non humani timoris nebuloſa tempeſtas, ſed divini juris tranquilla ſerenitas, ſi conſulatur, a nobis faciendum non eſſe clamabit, &c. R. m 3.

Note.

The mad Sodomites are ſo far from being appeaſed by this offer, that they threaten *Lot*, and preſſe more upon him, and offer to break the door, but the Angels take *Lot*, in and ſhut the door, and ſmite them with blindeneſſe. Whileſt ſome are buſie in beating back *Lot*, and doing violence to him, who ſtood to defend the door, others ruſh upon the door to break that open, and to come in to the ſtrangers. The queſtion here is, with what blindneſſe the Sodomites were ſmitten? To this it is generally anſwered, that it was not with bodily blindenſſe, ſo that they could not ſee, for then they would rather have ſought each man for a guide to lead him home, then for the door of *Lots* houſe. The blindneſs, ſaith *Auguſtine*, wherwith they were ſmiten, is by the Greeks called ἀωπσία, an inability to ſee, that is, to ſee *Lots* door, when they could ſee other things well enough. *Chryſoſtome* ſaith, it was a blindneſs of minde joyned with weakneſſe of their limbes, ſo that they with great labour went up and down ſeeking the door. It was doubtleſſe ſuch a blindneſs, as wherewith the Aramites were afterwards ſmitten, that although they did ſee *Eliſha*, yet they knew him not to be the man whom they ſought, nor the way, nor City Dotham, to which they were led, to be that way, or that City. Their underſtandings were blinded with filthy luſt, and for a juſt reward thereof, they are blinded, not to be able to diſcerne the place, where they deſired to fulfill their luſts.

Verſe 9.
Verſe 10, 11

Queſt.

Auguſt. in Gen. quæſt. 43.
Chryſoſt.

2 Kings 6.
Note.

This being done, early in the morning *Lot* is admoniſhed to take with him all that belonged unto him out of the City, long before day, as is moſt probable, becauſe the City ſhould be deſtroyed. Then *Lot* went to his ſons in law, and told them hereof, but he ſeemed to them but as if he mocked. Theſe ſonnes in law of *Lot* I do not thinke with ſome, were onely contracted to his daughters, but marryed, and living in the houſe with him, wherefore the Angels having had communication with *Lot* alone in one room, and they being in another he now goeth out unto them to tell them hereof, but they ſet light by his admonition, as counting it ridiculous to fear any ſuch ſudden deſtruction to come upon the City. And after the ſame manner the wicked do in their hearts deride the threatnings of deſtruction at the day of judgement to come upon them for their ſins.

Verſe 12, 13
Verſe 14.

Note.

The morning coming on, the Angels urge *Lot* to depart without delay, and when he deferred, they lay hold upon him by the hand, and his Wife and Daughters, and ſet them without the City, and bid him to flee away, and not to look behinde him, or to tarry in all the Plaine, but to eſcape to the Mountaines. It is ſtrange, that *Lot* ſhould thus deferre to his own perill, *Calvin* thinketh, that he hoped that God would not utterly deſtroy all, but ſpare the innocent age, and that his delay ſprang from a ſtrife betwixt the Fleſh and the Spirit. *Muſculus*, that he ſtayed reaſoning with the Angels about this deſtruction. But *Vatablus*, that through feare of the judgement he ſtood aſtoniſhed, not being able to go this way or that for a time. And this

Verſe 15, 16
Verſe 17.

Calvin.

Muſculus.
Vatablus.

this ſeemeth to me the moſt probable, becauſe he certainly beleeved, and ſo would not willingly ſtand to argue, or think of the impunity of any. For upon a ſudden feare, a man is apt to be ſtricken ſo ſometimes, that he ſtandeth like a ſtone. But having recovered his ſpirits upon that extraordinary mercy ſhewed unto him in bringing him and his out of that place, he is bidden now to flee to the Mountain, and not to ſtand ſtill, or to look behinde him, for feare of being deſtroyed alſo. *Ferus* here compareth *Lot* with *Abraham*, and ſaith, that although he was a juſt man, yet he came ſhort of him, for he obeyed God, calling him immediately, and went to the place appointed, but *Lot* delayed and reluctated againſt going to the Mountains. What

Queſt. might be the reaſon, that the Lord would not allow him to look behinde him, but threateneth him, if he ſhould ſo do? There may be divers reaſons of this aſſigned, as firſt, that by looking back he might not ſhew any the leaſt affection more to that vile place, wherewith for the fertility of it, he had

Calvin. been formerly ſo much delighted; thus *Calvin.* And in this he was made exemplary to us, that we by repentance being turned from ſinne ſhould take heed of being in the leaſt meaſure intangled with our old ſinnes againe, we muſt with Saint *Paul* forget that which is behinde, and look to that which is

2 Pet. 2 20. Phil. 3 8. before. Secondly, hereby was ſet forth, what haſty ſpeed he ought to make in fleeing away, not ſo much, as once looking behinde him. Thirdly, the Lord would not have him curiouſly to pry into his judgements, but for reverence not once dare to look into them in the time of their execution. Fourthly, that he might not in the leaſt meaſure be moved with commiſeration to a place made, ſo deteſtable with horrible ſinnes, flaming with Gods ſevereſt judgements, and that he might not ſhew any worldly affection to his goods periſhing there. The Mountaine, to which he was bidden to flee,

Luther. was the Mountaine *Abarim* towards the Eaſt, not being ſo fruitfull, but more barren then the Plaine: for, as *Luther* ſaith, the Plaine was exceedingly fruitfull, but *Lot* muſt now be content with ſterility in ſafety, ſith plenty could not be injoyed without abundance of ſinne.

Verſe 18. *Lot* being appointed to flee to the Mountaine intreateth, that he might not
Verſe 19. be ſent thither, becauſe ſo he ſhould be in danger of death otherwiſe, but
Verſe 20. to a little City neare, which is granted unto him, and therefore he is bidden
Verſe 21. to haſten thither, the Lord averring that he could do nothing, till he came
Verſe 22. there, and becauſe he pleaded for this by the name of a little City, it obtained
Verſe 23. the name of *Zoar*, and ſo he entered it at the riſing of the Sun, and then the
Verſe 24. Lord rained upon Sodom and Gomorrah fire and Brimſtone, and deſtroyed
Verſe 25. thoſe Cities, and all the Plaine.

Lot being appointed to flee to the Mountaine, which was farther off, feared leſt he ſhould be deſtroyed in the way, before he could get over the Plaine, and therefore he entreateth for a nearer place. But herein he is taxed by *Auguſtine* and *Calvin*, as not reſting in the will of God, who had expreſly aſſigned him a place, ſo that he ought not to have deſired any other. Wherefore in

Auguſt. quæſt. 44. in Gen. *Calvin.* this alſo he ſhewed a weaknes of faith, as is commonly incident to the beſt; yet the Lord accepteth of his requeſt for the incouragement of his faithfull

Note. ſervants in their prayers, although there be imperfections in them, for which they may feare, that he will not heare them. The argument whereby he pleaded for it, was, becauſe it was little, that is, according to ſome, this was a little requeſt, but according to others, it is better referred to this City, which was but little. But how doth the Lord ſay, that he can do nothing, till that

Calvin. *Lot* was come thither? *Anſw.* The Angel, who ſpake thus, had a charge given him to ſave *Lot*, and to deſtroy the City of Sodom, &c. and therefore it is well ſaid, that he could not do it, till *Lot* was gone out of the compaſſe of ground to be deſtroyed. Or if it be referred to him repreſenting the Lords

Note. perſon; we may note rightly, that the ſafety of the faithfull is moſt certaine; God cannot deſtroy them, becauſe it is againſt his will, and grace, that any of them ſhould periſh. For the name thus obteined by this City of

Zoar

Zoar little, before it vvas called Bela, according to *Jerome*, ſignifying devouring, becauſe it vvas once devoured by an Earth-quake, or, as the Hebrevvs ſay, *Saliſſa*, for the ſame reaſon. Laſtly, for that vvhich is ſaid here, *The Lord rained from the Lord out of Heaven fire and Brimſtone.*

Gen. 4. Hieron. in trad. Hebr.

This is, as *Vatablus* ſaith, an Hebraiſme, as if it had been ſaid the Lord rained from himſelfe Fire and Brimſtone. The Fathers generally vvill have in theſe words a myſtery, as if it had been ſaid, the Lord the Sonne rained from the Lord the Father, &c. And if any man denyeth this myſticall interpretation, implying the bleſſed Trinity, to be rightly made, he is Anathematized by the Syrmian Councill. For although it be a propriety of ſpeech amongſt the Hebrews, yet withall a myſtery may lye hid therein. Wherefore I ſubſcribe rather to the Fathers, then to *Calvin*, vvho denyeth any ſuch myſtery here. For the matter rained, it vvas fire and Brimſtone ſent dovvne immediately by Gods Almighty Povver from Heaven, and not ingendered by naturall cauſes, and this ſending dovvne thereof is Metaphorically called a raining dovvn, it coming ſuddenly, as a ſuperabounding ſhovvre of raine. Fire vvas ſent dovvn to burne, and Brimſtone to burne vvith a ſtink, and ſo that it might not be quenched, a puniſhment ſuitable to their ſin, they burnt in luſt, and this had a filthy ſtink before the Lord, therefore they are deſtroyed by burning with an horrible ſmell. And hereby Brimſtone being of a ſaltiſh nature, the place was deſtroyed, to remaine throughout all ages, as a fearfull ſpectacle of deſtruction, ſeeing Salt laid thick upon the ground killeth all things, and ſuffereth no green thing to grow, and accordingly all thoſe parts abound with Salt to this day.

Vatablus.

Council Syrmian. Can. 16.

But Lots Wife looked behinde her and was made a Pillar of Salt. The Lord may ſeem in puniſhing *Lots* Wife thus ſeverely for ſo ſmall a fault, to have been rigorous, but if it be well conſidered, it was very great indeed, and not a ſmall fault, which ſhe did herein. For 1, She ſhewed great infidelity, ſhe would not believe the deſtruction of Sodom, unleſſe ſhe ſaw it with her eyes, then which nothing can be more heinous to the Lord. 2 She had ſome corrupt affection in her, which made her thus to look back, for which cauſe Chriſt biddeth us to remember *Lots* Wife, ſo *Calvin*, it vexed her doubtleſſe, that ſo great ſubſtance, and ſuch goodly things, as they had gotten, ſhould now be conſumed all together, and ſo ſhe caſt in all likelihood an angry look back upon the City, having ſome indignation at this fact of the Lord. 3 She ſtayed as is probable, behinde her Husband looking, till the raine of fire and brimſtone began, and then it was too late to eſcape, ſo *Muſculus*. Laſtly, ſhe was over-curious to pry into Gods Judgements, from which he will have us to ſtand aloofe for reverence. Now for that into which ſhe was turned, *viz.* a Pillar of Salt, we muſt not imagine, that her ſoule and body vvere both thus turned, but only her body, her ſoule departing to the Lord, that gave it, and happily, although ſhe vvas temporally puniſhed, her ſoule might be ſaved, as ſome think. But vvhy vvas ſhe made a Pillar of Salt, rather then any thing elſe? The Rabbins of the Jevvs, as *Lyranus* reporteth, tell a fooliſh reaſon, *viz.* becauſe vvhen *Lot* the night before deſired of her Salt for the ſeaſoning of his gueſts meat, ſhe out of the hatred of hoſpitality denyed it. But to come to ſomething ſerious, ſome by a Pillar of Salt do not underſtand one properly ſo called, but becauſe it ſhould indure alvvayes, for ſo a Covenant made to indure alvvayes, is called a Covenant of Salt, *Numb.* 18.19. 2 *Chron.* 13. 5. the reaſon of vvhich appellation *Lyranus* ſaith is, becauſe in ſacrifices Salt vvas alvvayes appointed to be uſed by an unalterable decree, and therefore a Covenant made to endure alvvayes inviolable vvas in alluding hereunto called a Covenant of Salt. And for this cauſe the Ancients uſed Salt in ratifying of Covenants. Moreover Salt is of that nature, that it preſerveth things long from corruption, and ſo may fitly be an embleme of perpetuall duration. Thus the *Targum Hieroſolymitanum*, the Wife of *Lot* looking behinde her, vvas made a Pillar of Salt, to endure to the reſurrection

Verſe 26.

Calvin. Luke 17.32.

Muſculus.

Queſt. Rabbini.

Lyranus. Levit. 2.

Targum Hieroſolym.

of the dead. Certainly the words are not onely figuratively, but prp erly to be underſtood, as abundance of Salt was an effect of that dreadfull fire in all thoſe parts, ſo ſhe being deſtroyed with other things in particular ſtood in the place where ſhe ſinned a fixed Pillar of Salt, for an ever induring Monument of infidelity and diſobedience, that all might be vvarned hereby, thus then ſhe did partake vvith Sodom in the judgement thereupon, becauſe her love was towards it: for all that land is Salt to this day. *Auguſtine* and *Rupertus* ſay, that ſhe was turned into a Pillar of Salt, becauſe, as Salt is unprofitable to it ſelfe, yet other things are made ſavoury hereby, ſo others may be made wiſe by beholding or conſidering this, not to look back when they have put their hand to the Plow, that is, when by repentance they have eſcaped the filthineſſe of the World, not to be again intangled. The place, where this vvonderfull Metamorphoſis vvas made, vvas betvveen Sodom and Zoar, in the Plain there: For *Brocardus* ſaith, that travelling in thoſe parts, he took great pains to ſee it, but it vvas ſo difficult to come unto it, and by the vvay vvere ſuch vvilde beaſts and men-killers called *Bedwini*, as he vvas certified by ſuch as dwelt neer to thoſe parts, that vvithout perill of death he could not.

Auguſt. lib. 16. de Civit. Dei, cap. 30.
Rupert. lib. 6. in Gen. c. 12.
Luke 9.
2 Pet. 2. 10.

Brocard. deſcriptione terræ ſanctæ parte, c. 7

Verſe 27. Verſe 28. Verſe 29.

These things being thus done, *Abraham* is ſaid early in the morning to have looked towards Sodom, and behold, a thicke ſmoak aſcended, as the ſmoak of a Furnace. *But God remembered* Abraham, *and ſent* Lot *out of the midſt of that overthrow.* *Abraham* in looking towards Sodom on a fire did not any thing forbidden him, as *Lots* wife, neither did he it out of infidelity, but becauſe he beleeved, and was ſolicitous for the ſafety of the place, and ſpecially for *Lot*. And it is not without a ſingular providence, that he is made an eye-witneſſe of this deſtruction, that he might tell it forth to others, and admoniſh them to take heed of ſin hereby, that none might afterwards ſay, that it was a thing naturall in that countrey, it having been alwayes ſo. Whereas God is ſaid, in delivering *Lot*, to have remembered *Abraham*, this is not to be underſtood, as if for the righteouſneſſe of *Abraham Lot* were preſerved: for Saint *Peter* aſcribeth it to *Lots* own righteouſneſſe, but it is thus ſpoken to ſhew, that God thought upon the petition of *Abraham*, not to deſtroy the righteous with the wicked, ſo *Muſculus*. But *Calvin* ſaith, that God had both reſpect to *Lots* juſtice and to that league of friendſhip, into which he had taken *Abraham*, ſaving *Lot* the rather for his ſake, that we might be comforted in reſpect of Gods hearing us for our ſelves, being aſſured, that he wil do ſo much more, then one praying for another being far remote. I reſt in the former, as a leader unto this, whereunto if this be added, it will be more full. Yet to ſpeak properly, God ſaveth no man for his own righteouſneſſe, but of mercy, onely it is thus ſpoken to incourage men to be righteous & godly, ſeeing unto ſuch, Gods mercy ſhall upon all occaſions be extended. Happily alſo this clauſe of Gods remembering *Abraham* is put in here, becauſe as he ſaw ſignes of the deſtruction of Sodom, ſo by ſome meanes he knew at that time of *Lots* deliverance.

2 Pet. 2. 7, 8.

Muſculus.
Calvin.

Verſe 30. *And* Lot *went up from Zoar, and dwelt in the Mountain, and his two daughters with him, becauſe he feared to dwell in Zoar.* *Jerome* ſaith, that forſomuch as Zoar before called Bela, according to the ſignification of the word (*devouring*) was in danger after of being devoured in an earthquake, to which it was much ſubject, he thought that the other four Cities, which ſeemed more ſafe, being deſtroyed, this was much leſſe likely to eſcape long, forſomuch as the people there vvere as wicked, wherefore he removed ſoon from thence again, to the Mountain, the place before appointed unto him. Thus unſtable and uncertain ſhall he alwayes be, that going from the Word of the Lord, chooſeth rather to follow the dictate of his own reaſon, although he may ſometime reſt ſecure upon a new promiſe, yet his own conſcience ſhall convince and condemne him, as having done fooliſhly, ſo that even when he needeth not, he ſhall be driven hereby to go from his own choice to that which before was ſo diſpleaſing unto him. Wherefore let us without projecting this or that, ſimply obey the Lord in that which we know to be his will in every thing, and refrain

Hieron. tradit. Hebr.

Note.

frain to follow the ſuggeſtions of carnall reaſon. In the Mountain *Lot* with his two daughters dwelleth in a Cave.

Then the firſt born ſaid to to the younger, Come, let us make our father drinke Wine, and we will lie with him, that we may preſerve ſeed of our father, for he is old, and there is not a man in the earth to come in unto us after the manner of all the earth, &c. Verſe 31. Verſe 32.

Some, ſaith *Vatablus*, hold, that *Lots* daughters thought there were no more left alive in the world, but their father and they two, but that they could not thinke ſo, is plain, becauſe they ſaw people living ſtill in Zoar, and they knew, that the burning was not generall, but of that tract of ground about Sodom and Gomorrah and thoſe Cities neer adjoyning onely, and they knew alſo, that they had a great uncle *Abraham*, with his great family living not far off: wherefore this was not the ground of their conſultation to lye with their father, but becauſe they thought, that this ſolitary place muſt be alwayes the place of their abode, and they muſt have no communion with any other people. He alſo ſaith, that it is moſt probable, that they had ſervants with them: becauſe otherwiſe how ſhould proviſion for their ſuſtenance have been brought thither, but they thought ſcorne of joyning themſelves to ſuch baſe perſons. But herein I cannot ſubſcribe, for vvhence ſhould they have ſuch ſervants, when as it is expreſly ſaid, that *Lot* onely and his wife and two daughters were by the Angels taken by the hand and brought miraculouſly out of Sodom. Wherefore their ſervants were left behinde and periſhed with that impure people, and for their proviſion carrying, it is more probable, that they brought enough with them for a certain time themſelves to ſuſtein them there. For it cannot be thought to have been long after their coming to this place, that they conſulted thus to act ſo horrible a ſin, becauſe what proviſion ſoever they could bring, would in a ſhort time be ſpent, and ſo they muſt have been deſtitute without taking ſome other courſe for a new ſupply, as *Vatablus* himſelfe alſo ſaith. The Rabbines of the Jewes are bold, according to their manner to feigne, that although they brought no wine thither, God did miraculouſly ſupply them herewith. But far be it from us to thinke, that he would miniſter the matter of drunkenneſſe and inceſt unto them by miracle.

Vatablus.

Rabbini.

They brought it doubleſſe with them from Zoar, for from Sodom, by reaſon of their haſty coming away, they could not. Now although *Vatablus* be againſt that opinion, that *Lots* daughters ſuppoſed all men to have been deſtroyed, yet it is to be known, that all Expoſitours generally of old have held, that they thought ſo. *Origen* ſaith, that they had heard of the deſtruction of the World by fire, which ſhould afterwards be, and therefore ſuppoſing this to be the time, they out of a vvomaniſh credulity thought that not onely Sodom, but all cities and tovvnes vvere novv deſtroyed vvith their inhabitants, and therefore, hovvſoevr they knew inceſt to be abominable, yet they thought they ſhould offend more, if in avoiding they ſhould ſuffer mankinde utterly to periſh, then in conſenting to ſeek the preſervation and increaſe thereof again. Thus alſo *Chryſoſtome*, vvho by this reaſon pronounceth them to be vvithout fault in thus ſeeking to have iſſue by their father. So likevviſe *Ambroſe*, and *Theodoret*, and *Irenæus*, and *Joſephus*, *lib.* 1. *Antiqu. &c.* It vvas indeed a fooliſh opinion in them, becauſe they ſavv Zoar to ſtand ſtill, and it is likely, that from the Mountain they might ſee other places: but for their innocency, I can by no means aſſent to theſe Ancients, but rather hold vvith *Auguſtine*, that they ſinned againſt nature in ſeeking to have their father lye vvith them, ſuch a conjunction being not onely forbidden by Gods Lavv, but by the lavv of nature, vvherewith no man can diſpenſe. They ſhould have committed the care of poſterity to their father, and not have attempted any thing for this end, before they had acquainted him therevvith, by vvhom they ſhould have been ruled. But they knovving in their conſcience, that their father vvould have abhorred from ſuch a foul fact, if they had conſulted vvith him, go cunningly to vvork, and by deceiving him effect it. A prodigious thing,

Origen.

Chryſoſt. Hom. 44.
Ambroſ lib. 1. de Abraham. cap. 6.
Theod. quæſt 60 in Gen.
Iren. lib. 4. c. 51.
Auguſt. contra Fauſt. lib 22. cap. 43.

Calvin.

ſaith *Calvin*, after ſo dreadfull a judgement upon whole Cities, for confuſed and foule copulations, that they ſhould yet immediately after dare to run into the like ſinne, wherefore although the meere deſire of poſterity for the preſervation of mankinde, and not brutiſh luſt carryed them on to lye thus with their Father, and hereby their fault is extenuated, yet they cannot poſſibly hereby be juſtified. It was not a ſingle but a double fault, which they committed. 1 In making *Lot* drunken. 2 In lying inceſtuouſly with him. For when the one ſaid to the other, *Come, and let us make our Father drink Wine*, her meaning was, to make him drunken with Wine, as the word alſo is rendered in the vulgar Latin tranſlation. But whileſt the Daughters ſinned in giving him Wine unto drunkenneſs, what is to be thought of him for drinking ſo liberally thereof? Some conjecture, that it was mingled with ſomething apt to make him drunken, although he took but a little, and ſo excuſe him, others that he was not deceived by any mixture, becauſe if ſo, where ſhould they have gotten it? for it is not likely, that they thought upon this, till they were come out of *Zoar*, and ſo had it not thence. But they ſay, that *Lot* drank more liberally the Wine offered him at this time by his Daughters, to recreate his ſorrowfull minde, after the loſſe of all his goods, and friends in Sodom, and his deare Wife, and whileſt he did thus was overtaken unawares, ſo *Chryſoſtom* and *Theodoret*, and *Tho. Aquinas*, who therefore excuſe *Lot*, as not ſinning herein.

Chryſoſt. hom. 44
Theod. in Gen. quæſt. 69.
Tom. Aquinas ſecunda ſecundæ, quæſt. 150.
Auguſt. lib. 22. contra Fauſtum cap. 43.

But *Auguſtine* contrariwiſe ſaith, that it did not become a juſt man to admit of ſuch a conſolation, and that he ſhould have refuſed to have taken cup after cup, being offered by his Daughters unto him: becauſe the eternall Law condemneth drunkenneſs, which admitteth not of the taking of meat and drink according to a naturall order, but for the preſervation of health, and therefore he ſaith, that he ſinned not only by inceſt, but before that by drunkenneſs. And *Origen*, although he excuſeth him for his inceſt, yet blameth him for his drunkenneſs, ſaying that he was no perfect juſt man, but a certaine kinde of middle man betwixt righteous and wicked, the beſt thing in him being his hoſpitality, for which and not for any other vertue he was preſerved from that burning. With *Auguſtine* agreeth *Calvin* and *Muſculus*, & generally all our new Writers, that *Lot* cannot rightly be excuſed either for his drunkenneſs or inceſt, not for the firſt, becauſe he ſhould have refuſed the exceſſive quantity of Wine offered him, nor for the ſecond, becauſe it followed upon the former, from his drunkenneſs it came, that he was deceived and committed inceſt, and ſuch as the Tree is, ſuch is the fruit, wherefore this ſpringing from the immoderate drinking of Wine, which was a vice in him, muſt needs be vicious alſo, yet for *Origens* debaſing of him, it is contrary to the teſtimony of Saint *Peter*, who ſpeaking of *Lot* ſaith, that God ſpared *juſt Lot*, and againe, *that righteous man in hearing and ſeeing vexed his righteous ſoule, &c.* wherefore he was a perfect good and juſt man, as fleſh and bloud permitteth, whileſt we carry it about with us, but ſubject to falling, as all are, when he was not upheld by grace, yet theſe his falls are ſomewhat extenuated, the firſt, becauſe he drank Wine the more liberally to cheare him, as his neceſſity then required, he being full of heavineſſe, and in a dark and uncomfortable place, and the ſecond, becauſe he did it ignorantly, being in a dead ſleep, the Devill happily making him to dream of lying with his Wife, when he got his Daughter with childe. For it is ſaid, that he knew not, when ſhe lay downe, or when ſhe roſe up. *Calvin* ſaith, that it was a judgement of God upon him for his intemperance in drinking Wine, that he lay like a dead body for a time, ſo that his Daughters then might do any thing with him, he not knowing thereof. *Lyranus* ſaith, that it is the opinion of the Hebrews, that *Lot* indeed was faſt aſleep, when his Daughter lay downe by him, and when ſhe roſe up, but that he was awake, when he did that foul act, but ſo oppreſſed with drunkenneſs in his braine, that he conſidered not with whom he lay, neither did he remember that he had now

2 Pet. 2. 7, 8.

Calvin.

Lyranus.

no

no Wife: for it ſeemeth impoſſible to them, that a man ſhould do ſuch an act, but waking, and therefore *Lyranus* followeth the ſame, and ſome others, but the ground hereof is very weak, ſeeing in the time of ſleep in dreames men do many things, not only to the ſending forth of ſeed, but alſo to riſing up and walking about. But why did the Lord ſuffer theſe things to be thus done to the diſgrace of ſo juſt a man? It is anſwered generally by all, that we might learne by this example, what a dangerous thing it is to be drunken, that we might the more carefully keep our ſelves from it all the dayes of our lives: for there is no ſin, how foule ſoever, but a man ſhall lye open unto it, if he admitteth of drunkenneſs. We ought to learne from hence, ſaith *Ambroſe*, to flee drunkenneſs, which maketh us that we cannot flee moſt groſſe ſinnes. For thoſe things, that being ſober we take heed of, we ignorantly commit being drunken. Drunkenneſſe inflameth luſt, overwhelmeth the minde, taketh the underſtanding, and wreſteth away the ſenſe. Wherefore drink thou ſo, as not to be taken, let the Patriarchs inſtruct thee, not only teaching, but erring, *Noah* and *Lot*, the example is iterated, that the Magiſtery of caution might be confirmed, wherefore the drunkards of theſe times do altogether pervert this example, by making it a ground of licenciouſneſſe, which is a caveat againſt drunkenneſſe to all, that would not from hence go on to moſt horrible offences. Some ſay that *Lot* was puniſhed with this double fall for his double infidelity, in refuſing to go to the Mountaine, 2 in going thither, when he had a promiſe of ſafety in *Zoar*. And there may be other reaſons rendered alſo, as that we may ſee how dangerous it is for a man to live with women alone to take heed hereof, and that we might ſee what the power and grace of God is, and how his providence worketh even in the vileſt actions to bring good out of them, ſeeing of this inceſt cometh *Moab*, and after *Ruth*, the Mother of a moſt Royall line, of which Chriſt afterwards came. Moreover, this was permitted, that every one conſidering, hovv ſubject he is to ſinne, might vvalk in humility and feare continually. Laſtly, he is ſuffered to fall by drunkenneſs, not only once, but the ſecond time, that vve might knovv, hovv dangerous it is to be once overcome by intemperance or any vice, for it vvill not ſo leave us, but having gotten the victory, faile us againe and againe.

Queſt.

Ambroſ. lib. 1. de Abrah. cap. 6. Quæ ſobrii cavemus per ebrietatem ignorantes committemus. Ita ſtimmat libidinem, ſubruit mentem, animum capit, et ſenſum extorquet. Inſtruant nos Patriarchæ non ſolum docentes, ſed errantes, ideo iteratur exemplum ebrietatis, ut confirmaetur Magiſterium cautionis.

CHAP. XX.

AND Abraham went from thence towards the South-countrey, and dwelt between Cadeſh and Shur, and ſojourned in Gerar.

Verſe 1.

This Gerar was a City of the Philiſtines, being the outermoſt of the land of Canaan, ſix miles from the place, where *Abraham* dwelt before, and towards Egypt. It ſtood between two Wilderneſſes, the one called Shur next to the Red-Sea, and the other extended to the Wilderneſſe of the Saracens, called Cadeſh, according to *Jerome*. Gerar had the name from Gur, ſignifying a ſtranger, happily becauſe it was a place, to which ſtrangers often reſorted in their travell, for which cauſe the Hebrewes ſay, that *Abraham* removed thither that he might have oftener occaſions to exerciſe his hoſpitality, which he could not do in the Plain of Mamre, where he dwelt before. But the conjecture of others ſeemeth more probable, that he removed thither, becauſe in his former place he was much annoied now with the ſtinck coming from the Cities newly burnt, and it irked him daily to behold ſuch a ſpectacle of miſery and deſolation, but becauſe the reaſon is not revealed, why he removed, we can ſay nothing certainly, onely this is moſt probable, becauſe he removed ſoone after the burning of Sodom, even in the ſame yeere.

Hieron. de locis Hebr.

Hebræi.

Muſculus.

All the reſt of this Chapter is ſpent in telling how *Abimelech* the King of this Gerar took *Sarah* unto him, becauſe *Abraham* had ſaid of her, ſhe is my ſiſter,

Verſ. 2, 3, 4, &c.

ſiſter, but God ſuffered him not to go in unto her, for he appeared to him in a dream, and charged him to reſtore her, &c. For the thing done here in generall, it is the ſame with that before commemorated, *Chap.* 12.11. and therefore the reader may have recourſe thither for the clearing of the queſtions, that generally ariſe here: onely I will add out of *Ferus*, that *Sarah* being now old and in Captivity, yet ſeemed amiable to theſe Heathen people, was a type of the true religion, the beauty whereof never fadeth, ſo that the Heathen, amongſt whom the Jewes lived ſometimes in miſery, yet were taken with the love of their manner of worſhipping God, and transferred it to their Idols. For other particular paſſages, as firſt, that God appeared to *Abimelech* in a dream threatening him, to vvhom he pleaded his innocency, whereas he did not ſo to *Pharaoh* upon the like occaſion, but preſently plagued him and all his houſe, the reaſon hereof might be, becauſe *Pharaoh* was a ſenſuall and cruell King, and one who had in all likelyhood offended often by giving himſelf over to inordinate luſts before, but *Abimelech* was juſt and righteous, as he here pleadeth, according to his name *Abimelech* my father the King, being not a Tyrant, but adminiſtring juſtice to all, and tendering the good of thoſe that lived under him, as a father the good of his children, as indeed all Kings ought to do. That he feared God and eſchewed evill, appeareth by the Lords anſvver to him.

Verſe 6. *I know that thou didſt this in the integrity of thy heart*, Wherefore even among the Heathen there were ſome, that applied their mindes to juſtice and righteouſneſſe out of the light of nature, as Saint *Paul* alſo teacheth, *Rom.* 2.15. *Ferus* ſaith, that ſome hold *Abimelech* not to have been juſt, but to have feigned it, ſome, that he vvas juſt onely in this matter, but he proveth him truly juſt, as *Job* & *Naaman*, who were alſo Gentiles. 1 Becauſe God ſpake unto him, and aſſented to his plea. 2 He readily obeyed God in reſtoring *Sarah*. Secondly, it is expreſly noted, that *Abimelech* had not come neer her, *v.* 4. and *I ſuffered thee not to touch her*, but of *Pharaoh* it is not ſaid ſo, the reaſon why this is here expreſſed, but there paſſed over in ſilence, although we doubt not but there ſhe was kept from being defiled alſo, was, becauſe ſhe was now going with *Iſaac*, that we might be aſſured, that he came of *Abraham*, and not of any other man. Thirdly, *Abimelech* is threatened with death even after his apology made for himſelf, being alſo approved by the Lord, which may ſeem ſtrange: but although he were a man of an innocent life, yet he was a man, and ſo ſubject to be tempted by beauty, and for this cauſe to prevent all temptations the Lord doth yet threaten him thus ſeverely. Fourthly, the Lord willeth him to reſtore *Abraham* his Wife, becauſe he was a Prophet, and he ſhould pray for him; and he ſhould live. How diverſly the word Prophet is taken, I have ſhewed upon 1 *Cor.* 14. Here *Abraham* is ſo called for the Revelations which he had from the Lord. The meaning is, that he was deare unto him, and ſuch an one as to whom he did uſe to reveale his ſecrets, as to his friend, and therefore if he did him any injury he might aſſuredly expect moſt ſevere puniſhments, whereas, if he did him right in reſpect of that wrong, which he had unwittingly offered unto him, through *Abrahams* interceding for him, the Lord would avert the death threatened from him, and he ſhould live, notwithſtanding that which he had hitherto ſaid in terrifying of him, which is not ſpoken, as though a man in miſery ſhall not be heard without the interceſſion of another, but to commend to all men in the time of miſery fleeing to the Prophets and Miniſters of God alſo that they may be healed. The Popiſh lay hold upon this to prove praying to Saints departed lawfull: but *Abraham* was not now dead, but living, and therefore howſoever the help of his prayers might be craved, it followeth not, that being dead they might be ſought alſo. For ſince his death the Prophet *Eſay* doth teach, that the prayers of holy men being dead, are no more to be ſought for, ſaith, *Abraham knoweth us not*, &c. If it ſhall ſeem, that *Abrahams* prayers were not neceſſary for *Abimelech*, if he reſtored *Sarah* to him againe immediately,

Muſculus.

James 5.16.

Eſay 63.16.

mediately, because he had not sinned, and that which he had done, was out of ignorance. I answer, hereby it appeareth, that sinne is not only of knowledge but of ignorance, and to sinne even of ignorance is dangerous and deadly. In saying that *Abraham* was a Prophet, and would pray for him, the goodnesse of Prophets and holy men is intimated, they are ready to requite good for evil, and not to stomack injuries offered unto them, as the wicked do, and to these *Ferus* addeth one more, he is a Prophet, and so knoweth that thou hast not touched her, which will make him the more ready to forgive thee this injury. Fifthly, *Abimelech* being thus warned, riseth early in the morning, and calleth his servants about him to tell them of the vision, then he calleth for *Abraham*, and expostulateth with him for his dissembling *Sarah* to be his Sister only, as the King conceived, and not his wife, acknowledging withall his owne great sinne, although he were ignorant of it. The good King delayeth not to do as God had warned him, but goeth about it betimes in the morning, and to the end that his servants might be the more moved to feare God, he first declareth the vision to them, who indeed were terrified hereby. And as touching *Abraham*, as he doth not excuse himself, so he chargeth him to have been the cause that he was towards so great a sinne: for thus he calleth Adultery, as it is indeed, *Heb.* 13.4. and therefore not so to be lenified, as it is amongst some: for hereby many miseries were brought upon *David*; *Paris* his adultery with *Helena* was the ruine of Troy, and the adultery of *Sixtus Tarquinius* King of the Romans with *Lucretia* was the overthrow of all regall power in that great Monarchy. The King also asketh *Abraham*, what he saw, that he so dissembled, as shewing to be willing to amend it. Sixtly, *Abraham* answereth, that he thought, that the feare of God was not in that place, and therefore he should be in danger of his life for her, if she were knowen to be his wife, and yet he justifieth, that she was his Sister, the Daughter of his Father, but not of his Mother, &c. About *Abrahams* saying, that *Sarah* was his sister, what the divers opinion are, see before, *Chap.* 11.29.

Note.

Verse 8,9,10.

Verse 11,12,13

Seventhly, *Abimelech* giveth to *Abraham* Oxen and Sheep and servants, and restoreth *Sarah* unto him, profferring him withall to dwell where he would in his Countrey. *And to* Sarah *he said; Behold, I have given thy brother a thousand pieces of silver: behold, he is a covering of the eyes to all that are with thee, and with all others: thus she was reproved.*

Verse 14,15,16

The ambiguity of the Hebrew words here used, hath given occasion to Expositours to differ much in Translating and giving the sense of them. For הוא first, is both of the Masculine & Neuter Gender, and so may, being referto *Abraham*, be translated, *He*, or to the gift of a thousand pieces of silver, *It*. Again, עינים eyes may be taken either for her eyes, or eyes in generall. Lastly, לכל־אשר־אתך, *to all with thee*, is either Feminine or Masculine, and so may be referred either to her maids, or to others also. If by הוא as is most probable, *Abraham* be understood, because he saith, *I have given to thy brother a thousand pieces of silver*, immediately before, the sense is, as *Calvin* hath it, he being thy husband, is a Covering or Veil unto thee, to keep thee from the beholding of any other man, to whom if thou wert not joned in marriage indeed, thou shouldest lie open to be taken by another, but now thou art under his shelter so defended that none may presume to take thee, wherefore thou didst ill to uncover thy self, as it were by dissembling him not to be thine husband, but saying that he was thy brother, and thus *Moses* noteth, that she was reproved by the Heathen King, which was a shame for her, the Mother of the Faithful, that she should do so, as to deserve to be schooled by such an one. Thus also *Vatablus*, who saith, that she was thus reproved, and taught to say no more that *Abraham* was her brother, whereby any other might afterwords be deceived. But what is meant by these words, *and to all that are with thee, and with all others?* To this *Cajetan* speaketh best of any, he is a covering to thine eyes, being known to be thine husband to keep all that are about thee

Calvin.

Vatablus.

Cajetan.

thee from deſiring to enjoy thy beauty, and all others, vvho are ſtrangers, that may happen at any time to ſee thee. And therefore *Sarah* is hereby implicitely admoniſhed to acknowledge him to be her husband, whereſoever ſhe ſhould come hereafter, and becauſe ſhe did not ſo at this time, ſhe was hereby reproved. Others referring נזף to the gift given, underſtand the words thus, this gift, which I have given to thy brother, ſhall be a defence to thee, to all about thee, that I have not abuſed thee and ſent thee away empty, but being compelled by the Lord have delivered thee again pure and undefiled to thy husband. Others thus, it ſhall be to buy ornaments to cover thy beauty, and thy maides with thee, that none may be any more intangled hereby. Other Expoſitions for brevities ſake I omit, as being further fetcht. But as by thoſe that follow the Hebrew theſe Expoſitions are made, ſo the Septuagint rendering it otherwiſe, are followed by ſome. *Theſe ſhall be for a price of thy face, and to all that are with thee, and ſpeak all things truly*; according to which *Chryſoſtome* going ſaith, For a recompence, becauſe unwittingly I took thee into mine houſe, which may redound to thy reproach, and was an injury to thy brother, I have given theſe thouſand pieces. Do thou therefore now ſpeak the truth, both touching my being deceived, and touching my not coming neere thee in all this time, that he being fully ſatisfied may pray for me: and much like to this ſaith the Chaldee Paraphraſt, *Behold, this is for thee a vail of honour, becauſe I ſent and took thee, and ſaw thee and all that are with thee, and thou haſt been found true in all which thou haſt ſaid.* But it is beſt to reſt in the firſt Expoſition. Now for the ſum of money given, a thouſand pieces of ſilver, it is is to be underſtood, that *Ceſeph*, a piece of ſilver, and a Shickle is all one, as appeareth by comparing with this place, *Gen.*23.16. 34,21. 2 *Sam.*18.11.12. and this is half an ounce, that is, two ſhillings ſix pence, ſo that a thouſand pieces were a hundred twenty five pound.

Hebræi.

Guili. Hamerus.

Chryſoſt. hom. 45. in Gen.

Chal. Paraphra.

Rupertus writing of the tvvice taking away of *Sarah* from *Abraham* ſaith, that hereby was prefigured the double captivity of the children of Iſrael, the one in Egypt, from whence they were brought out, the Egyptians being ſmitten with divers plagues, and being hereby conſtreined, forcing them to be gone in haſte, the other into Babylon, from whence they returned being by *Cyrus* much honoured and deſired to offer Sacrifice for him and his.

Rupert lib. 6. in Gen. c. 15.

Verſe 17.

So Abraham *prayed, and God healed* Abimelech, *and his wife, and his maid ſervants, and they bare children: for the Lord had faſt cloſed up all the wombes of the houſe of* Abimelech, *&c.*

We read not of any diſeaſe laid upon *Abimelech* before, and yet by theſe words it ſeemeth, that he was ſick, but now healed, and ſo Expoſitours generally thinke, and *Joſephus* expreſly ſaith, that he was ſmitten with ſo ſore a diſeaſe, that the Phyſicians deſpaired of his recovery. But *Aben-Ezra* contrariwiſe ſaith, that he had no diſeaſe laid upon him, but upon his women was laid that which is here mentioned, their wombes were cloſed up, and therefore being upon *Abrahams* prayer now opened again, he is ſaid to have been healed. And the cloſing up of the wombe, is generally expounded of thoſe that were great with childe, ſo that they could not now be delivered, although the full time were come, which put them to exceeding great torment. But it is plain, that ſome iudgement was laid upon *Abimelech*, and not upon his women onely, becauſe it is ſaid, *The Lord healed him, and his wife, &c.* Wherefore there was ſomething, whereof he alſo needed to be healed. And as touching the women then with childe, it is too reſtrained an expoſition to interpret this cloſing up of the wombe onely of them, becauſe it is ſaid, *God had cloſed all the wombes. Calvin* ſaith, that either this judgement was then perceived, by a way unknown to us, or becauſe it may be doubted, how in ſo ſhort a time, (*viz.* betwixt *Sarahs impregnation*, and *puerperium*) this could be perceived: touching all, he thinketh that this Hiſtory may be miſplaced, theſe things happening before the promiſe of a childe to *Sarah*. But if ſuch a miſplacing ſhould be yeelded to, there would follow much confuſion in the Hiſtory. I take it, that

Joſeph. Antiq. lib 1. Aven-Ezra.

Calvin.

it

it is much better to hold, that wombes were not onely shut up in respect of bringing forth, but also of copulation and conception, & *Abimelech* was stricken with an impotencie unto generation and coition, whereby he was kept from *Sarah* and all others, but now was healed hereof, and so all things here will excellently agree, and the reason will be plain, why *Abimelech* is said to have been healed, and of the shutting up of all wombes in his house. His maid-servants were such, as he took unto him, besides his wife, from amongst his servants to be his concubines.

CHAP. XXI.

Verse 1.
Verse 2.
Vers. 3,4,5,6,7

IN the beginning of this chapter is set forth the performance of Gods promise to *Sarah*, at his appointed time in giving her a son, who is called, as was before appointed, *Isaac*, at which she laugheth and greatly rejoyeth, according to the signification of the name, and *Abraham* circumciseth him at eight dayes old, and now saith *Ferus*, *Abraham* saw Christs day and rejoyced, for this promise of having a son by *Sarah* being performed, he was the more assured of the performance of that touching the Seed to come, in whom all the Nations of the earth should be blessed, and this made him most of all to laugh and rejoyce. And it is to be noted, that *Sarah* in her rejoycing saith, *Who would have said that* Sarah *should have given children suck?* For hence it may be gathered, that *Sarah* being thus old yet had milke and suckled her son, and by that which is said, *verse* 8. *The childe grew, and was weaned*, it appeareth, that she had milk in abundance to nourish him, till he was grovvn to that strength, that he might be taken from the dugge, and be fed with other meat, wherein Gods great power did yet more appear, in that he did not onely make the barren aged to bear, but also made her like unto a younger woman full of milke, for the nourishing of her childe. But why doth she speak of giving children suck, when as she had but one onely? The Jewes, saith *Calvin*, feign, that it was commonly reported, that *Sarahs* childe was supposititious and none of her own, wherefore other children were brought to suck of her for a triall: but to see that childe, which she had to suck of her was as great a proof, and therefore this is an idle fiction. It is a common phrase of speech to say of her who giveth suck to a childe, that she giveth children suck. From *Sarahs* giving suck to him whom she bare, it is commonly gathered, that it is a most naturall thing for all mothers, unlesse they be necessarily hindred, to give suck to their own children; so that if any to avoid the tediousnesse hereof, put them out to be nursed, they sin aginst nature. The breasts and milke given unto them for this purpose are abused contrary to the ordinance of God. *Phavorinus* the Philosopher calleth such mothers a certain imperfect & halfe kinde of mothers, casting their children away from them, so soon, as they had borne them. What a thing is this, saith he, with their blood to nourish them, which they saw not, and when they see them living, and men, and imploring the mothers office, to deny to nourish them with their milke?

Quest.
Calvin.
Note.

Mothers ought to give suck to their own.

Phavorinus, *Imperfectum quoddam, & dimidiatum matris genus. Quale enim est in utero aluisse quod non videbant sanguine suo, at non alere postea suo lacte quod vident jam viventem, hominem, & effigiem matris implorantem.*

Moreover, it availeth much, with whose milke a childe be nourished: for as the force and nature of the genitall seed availeth to forme the similtudes of the body and minde, so the milke doth avail to forme the wit and other vertues and properties. And that this is so, appeareth by other creatures, because a Lamb being nourished with Goats milk, and a Kid with Sheeps, the wooll of the one is made more harsh, and the haire of the other softer; and as trees, which bear fruit are nourished in more pleasant or soure grounds, so they bear fruits of a more pleasing or soure taste, and all the force lieth not in the seeds, of which they come. Lastly, they which put their children forth to be nourished, do cut off that band of the minde and love, whereby nature hath knit together parents and children, or at the least do diminish and wear it out. For when the childe is put out of the mothers sight, that vigour of motherly af-

fection is by little and little extinguiſhed, and the affection of the infant is taken up with her onely that nouriſheth it, and the ſenſe and affection to the mother that bare it becometh none, as it happeneth to children expoſed; and ſo the affection to the parents afterwards is for moſt part onely civill and opionative, and not naturall. It is a property required in a Widow to be taken into the ſervice of the Church, if ſhe hath nouriſhed up her own children.

1 Tim.5.10.

Verſe 8. *And the childe grew, and was weaned, and* Abraham *made a great feaſt the ſame day, that* Iſaac *was weaned.*

It may ſeem ſtrange, that *Moſes* ſhould inſert this into his Hiſtory, as not being materiall to be known, but he doth it for the mocking of *Iſhmael*, and his expoſing hereupon that happened at this time, being full of Divine myſteries. *Auguſtine* and *Ambroſe* and ſome others of the Ancients have held, that no reaſon could be yeelded of telling this, but a myſticall reaſon, *viz.* to ſet forth the great joy, which is, when any grow from being children, which have need of milk, as the Apoſtle ſaith, to that ſtrength, that they can eat ſtrong meat. And this is further explained by *Rupertus* to be, vvhen leaving the rudiments of the ceremoniall law, they rely onely upon the ſacrifice of Chriſts body and bloud, which he offered up for us: for when men come to this, there is cauſe of great joy & feaſting indeed. Of following any ſuch myſticall ſenſe I can ſee no reaſon here, only by way of alluſion it maybe thus applied, the plain meaning being, as was ſaid before, to bring in *Iſhmaels* mocking, &c. and to ſhew, how much *Abraham* made account of this bleſſing of the Lord, in that he called in his neighbours and friends to rejoyce with him for his ſon *Iſaac* now grown ſtrong, and fit to eat meat like a man; happily he feaſted, when he was borne or circumciſed: But this is paſſed over in ſilence, becauſe no ſuch thing happened then, as for which his feaſting ſhould be recorded, but now onely, thus *Calvin* alſo and our new Writers generally. And yet it may be, and I think rather, that he made no feaſt for him till now, according to the cuſtome of the countrey wherein he lived, which was, when the childe began to eat meat, to invite many to come and eat together for joy, for circumciſion was painfull, therefore not for feaſting. Two reaſons are rendered by *Ferus* of this feaſt. 1 The cuſtome of the place. 2 Myſtically, to ſhew, that when we are weaned from fleſhly and ſinfull wayes, the Lord will feaſt our ſoules with heavenly joyes. At what age *Iſaac* vvas weaned I finde nothing certain, for ſome ſay, at two yeers old, ſome at three, and ſome at five, and ſome at twelve, it is moſt probable at two or three, becauſe although the infancy was longer then now it is, as men lived longer, yet it is not likely, that it was above twice ſo long, and two or three yeeres was a ſufficient time.

Aug. quæſt.50. in Gen.
Ambroſ.lib.1.de Abrah.cap.7.
1 Cor.3.
Rupert. lib.6. in Gen.c.19.
Calvin.
Lyranus.

Verſe 9. *And* Sarah *ſaw the ſon of* Hagar *mocking.* 10 *Wherefore ſhe ſaid to* Abraham, *Caſt out this bond-woman and her ſon, &c.*

The word tranſlated *mocking*, is the ſame with that from which *Iſaac* is derived, משחק, wherefore it is thought, that he mocked at his name, and at the great joy, that was for this childe, thus proudly contemning the grace of of God in him, and turning it into deriſion, as if he thought him but a younger brother, and himſelf the better man, becauſe elder. Wherefore it was not a laughing after the manner of *Abraham* and *Sarah* for joy, but a Dog-like ſubſannation and girning at him. And this it was that moved *Sarah* to ſuch indignation, that ſhe could no longer indure him in the houſe, becauſe to a godly minde nothing is ſo intolerable, as to ſee the grace of God derided, thus *Vatablus*; and *Jerome* not much differing ſaith, that he making account of the right of the firſt-born for his elderſhip derided him as a younger brother, and unworthy for vvhom ſuch joy ſhould be made, being herein a type of the Jewes lifted up, and for their priviledges, inſulting over the Church of the Gentiles. *Chryſoſtome* expoundeth this mocking, as if it were nothing but a playing familiarly with him, as being his equall, whereby *Sarah* gathered, that if *Abraham* and ſhe ſhould dye, he would ſtand for as good a part in their

Vatablus.
Hieron. in Gal.4.
Chryſoſt. hom. 46.in Gen.

Eſtate,

estate, as her sonne *Isaac*. But it is not likely, that *Sarah* would have been so greatly moved at their familiarity, neither would Saint *Paul* have called this a persecution, as he doth. The Hebrewes, whom *Lyranus* followeth, say, that he both challenged the rights of the first-borne, and made Idols in sport, and used *Isaac* obscœnely, unto which divers significations of the word he draweth some otherr passages of the holy Scripture. But I rest in the former exposition. *Ishmael* is a type herein of profane men, who mock at the grace in the godly, through presumption bearing themselves, as if they doubted not of atteining to the rights of the first-borne, holding the gracious carriage and conversation of the godly to be but foolish precisenesse. But herein they bewray themselves to be children of the flesh, & of the bond-vvoman, that shall be cast out, for by the speech of *Sarah*, it may be gathered, that his laughing vvas about the inheritance, becausse she said, he shall not inherit with my son. *Origen* expounding this mocking of playing, wherein no fault could iustly be found: for what harme is there or offence in childrens playing one with another? draweth it to another Allegory, understanding by *Sarah*, Vertue, by *Isaac*, the Spirit, and by *Ishmael* the Flesh: for so likewise when the flesh fawneth upon the spirit and inticeth to sinne, Vertue is offended, as at a persecution raised up, seeing fleshly lusts do fight against the soule, and therefore biddeth, that they should be cast out, and not suffered to have any room in our hearts. But this is onely a streine of his wit, and groundlesse, becausse he excuseth *Ishmael* from fault, whereas he is said to persecute, *Gal.* 4. 26.

Gal. 4.
Lyranus.

Note.
Gal. 4. 28.

Origen. in Gen. 21.

And the saying was very grievous in Abrahams *sight, becausse of his sonne. And God said unto him, &c.*

Verse 11. 12.

Abrahams naturall affection was such towards his sonne *Ishmael*, as he had also at other times declared, that he could not but be grieved to do, as *Sarah* desired, thinking this motion to come meerly from her, yet when he understood it to be the will of the Lord, against his own love and affection he obeyeth. *Sarah* doubtlesse was moved by a secret divine instinct, to require this, although she then knew not so much, but did it out of an indignation taken at *Hagar* and her sonne: but the Lord maketh it soone to appeare, that this thing came from him, in willing *Abraham* to do, as *Sarah* had said. But for somuch as *Abraham* was a Prophet, why was not the mystery of this first revealed unto him? To this *Augustine* answering a little otherwise at the first afterwards, saith that both he and *Sarah* were ignorant of this mystery, but she spake herein prophetically, not knowing that she did so, out of a womanish minde, being moved by the pride of her hand-maid. All this is by the Apostle turned into an Allegory, *Gal.* 4. by the sonne of *Hagar* those that seek justification by the works of the Law being set forth, and by the son of *Sarah*, those that seek it only by faith in Christ, for these shall finally inherit in Heaven, and those shall be cast out.

Quest.
Aug. quæst. 51. *in Gen.*

And Abraham *rose up early in the morning, and took Bread and a bottle of water, and gave it to* Hagar, *(putting it upon her shoulder) and the childe, and sent her away, &c.*

Verse 14.

According to this reading it may seeme, that *Ishmael*, as well as the bread and bottle, was put upon *Hagars* shoulder, whereupon some have troubled themselves to resolve, how *Ishmael* being now 18 or 19 yeares old could be set upon *Hagars* shoulder. But both *Jerom* and *Augustine* have well cleared this, saying, that these words, *the Childe* have reference to the verb (*gave*) and not to this, *putting it upon her shoulder*. The vulgar Latine, to make it more plaine readeth the words thus, *Tollens panem & utrem aquæ imposuit scapulæ ejus, tradiditque puerum, & dimisit eam.* But it may justly be inquired, why *Abraham* being so wealthy would send *Hagar* and his sonne *Ishmael* away so meanly provided, this not being desired by *Sarah*, or appointed by the Lord, yea contrariwise, when a law was made afterwards of letting a servant go free, it is appointed, that he should not be sent avvay empty, but he must have something out of the flocks given unto him, of the floore and of the Winepresse? Some have thought, that they vvere not sent

August. Hieronym.

Quest.
Deut. 15. 13.
Cajetan.

avvay vvith ſo little, as the vvords do ſound, but that by bread and vvater all neceſſaries for the ſuſtentation of life are to be underſtood, meat, drink, apparell, ſervants to attend them, and beaſts to carry them. But this is a fond conceit, and contrary to all circumſtances of the Text, a bottle of vvater put upon her ſhoulder, and the failing of the vvater in a ſhort time, &c. Wherefore it is certaine, that he gave her novv no more, then is expreſly mentioned. For anſvver then, it is to be held, that *Abraham* beleeved in God, vvho had promiſed him to make *Iſhmael* a great Nation, and in this confidence, that God vvould provide for him, he regardeth not to ſend them avvay better provided vvith abundance of Victualls, or Gold, or Silver, or Servants, but vvith a fevv loves of bread, and a bottle of vvater. Thus *Theodoret.* Moreover, it is to be underſtood, that they were not ſent farre off, but into the Wilderneſſe of *Paran*, and *Beerſheba*, where *Iſhmael* dwelt alwayes after, and by his Father ſomething might after this be given unto him, and that they might not wander farre off, but that he might ſtill have them neer unto him, *Calvin* thinketh, that he ſent them out thus ſlenderly provided. So likewiſe *Toſtatus*, who ſaith, that when *Abraham* afterwards gave gifts to the ſonnes of his Concubines, this of *Hagar*, and thoſe of *Keturah* were meant. But what if we ſhall ſay, that God would have them thus expoſed, having only ſom proviſion for the preſent, for a figure, to ſhevv, hovv Reprobates ſhall be rejected, no part or portion of the Heavenly inheritance being beſtovved upon them, but all upon elect *Iſaac*. They being caſt out are ſuffered to come to extreame vvant, before they are ſupplyed, that they might be puniſhed for their ſinnes. 2 That they might be moved to call upon God, and the more ſenſibly affected vvith his benefits. 3 To ſhevv the miſeries of thoſe that by their ill demeanour are caſt out of the Church, or go therefrom through errour, they are preſently in danger of periſhing, ſo *Ferus*.

Tl eod. quæſt 71 in Gen.
Adeò d vinis de Iſhmaele promiſſis credidit, ut non datis eis ſervis, aut ancillis, auro vel argento, ſed paucis panibus & utre aquæ domo amandaverit, &c.
Calvin.
Toſtatus.
Gen. 25.

Verſe 15. *Hagar* being thus diſmiſſed, *wandered in the Wilderneſſe of* Beerſheba, *and the water was ſpent in the bottle, and ſhe caſt the Child under one of the ſhrubs, &c.* That vvhich is here ſaid in calling *Iſhmael* the childe, and of her caſting him under a ſhrub may ſeem not ſo vvell to agree vvith his age. Wherefore it is not to be underſtood, as if ſhe carryed him in her armes, and thence caſt him dovvn, but in her minde and eye, and ſollicitous care, from vvhence ſhe caſt him, as it were, leaving him to dye under a ſhrub, when ſhe went out of the ſight of him, thus alſo *Auguſtine* and *Jerome*. And as for his being called a childe, *Jerome* ſaith, it is a property of the Hebrew tongue to call all Sonnes and Daughters ſo in reſpect of their Parents, and in a barbarous language, even now all ſonnes are called Infants at what age ſoever. *Iſhmael*, ſaith *Vatablus*, was ſick with thirſt, of an Ague, whom therefore *Hagar* cheriſhed in her boſom, till ſhe thought his life was now ready to depart from him, and then ſhe laid him down and went from the ſight of him. See here, how God bringeth down the proud and ſcornfull, that all may take heed of arrogancy and liftingup themſelves, conſidering, what miſery attendeth thereupon.

Auguſt. quæſt. 54. in Gen.
Hieron. in tradit. Hebr.
Vatablus.

Note.
Calvin.

Verſe 16. *Hagar* being gone from her childe ſitteth down and weepeth.
Verſe 17. *And the Lord heard the voice of the childe, & the Angel of God called to* Hagar *from Heaven, &c.* What is this, that *Hagar* weepeth, and the Lord heareth, not her voice, but the voice of the childe? To this *Calvin* and *Muſculus* anſwere, that he was heard, becauſe he was *Abrahams* childe, God remembring in this extremity his promiſe to *Abraham* of bleſſing him: becauſe otherwiſe there was no reaſon, why one ſhould be heard rather then another, neither of them, as farre as we can conjecture, being moved with penitency, for which the Lord ſhould have compaſſion upon them. It is moſt probable, that as ſhe wept ſilently, ſo *Iſhmael* cryed aloud through anguiſh unto the Lord, and thus he, who promiſeth to heare them that call upon him in trouble, heard him in his miſery, and calleth to her being ſollicitous and penſive for him, that ſhe might ſupply him with that, the want whereof bred that his great ſickneſſe.

Calvin.
Muſculus.

See how full of pitty the Lord is, even to those that are justly plagued for their faults, if in their misery they cry to him, so also he pittied *Hagar* before being desolate in fleeing from *Sarah* her Mistresse for her just correcting of her. *Note.*

And God opened her eyes, and she saw a fountaine of water. Some think, that this water sprang then first out of the ground miraculously, but this is rejected, both by *Luther* and *Calvin*, because her eyes are said only to have been opened to see it, so that it was before, but she being full of sorrow, her eyes were held that she could not see it. But there might happily be a pit of water hidden so with bushes, that she could not see it, although she looked diligently for it, till the Lord shewed it unto her. *Ishmael* being herewith refreshed liveth and groweth up in the Wildernesse of *Paran*, and became an Archer, and by his Mother a Wife is taken for him out of Egypt. The wildernesse of *Beersheba*, saith one, was 12 miles from *Gerar*, but the wildernesse of *Paran* was from thence 80 miles, being in *Arabia petrea*, taking the name from *Paran* a City of Arabia derived from fertility. *Beersheba* is called so by anticipation, because it had this name upon the Covenant made between *Abraham* and *Abimelech* hereafter mentioned, *Beer* being a Well, which *Abraham* digged, and *Sheba* an oath, because they sware there either to other. Going from hence to the wildernesse of *Paran*, *Ishmael* falleth to a course of life, shooting at wilde beasts, and pillaging, wherein his posterity the Ishmaelites have followed him ever since living thereupon. Verse 19. *Luther. Calvin.* Verse 20, 21 *H. Bunting.*

I will not here omit the Allegory of *Rupertus*, who saith, that *Hagar* was a figure of the Jewish Synagogue cast out, for deriding the true *Isaac* Christ Jesus, from their Father *Abrahams* inheritance carrying upon the shoulder only the literall sense of the Law, wherewith she is over-burthened and made crooked: for this, as *Peter* saith, is such a burthen, as neither we nor our Fathers could beare. And thus she and *Ishmael* both vvander, till they are ready to dye for thirst, so this Synagogue vvith her children is in the vvay of destruction till there seemeth to be no hope of life, and then the veil being taken avvay from her eyes, she seeth Christ to be a fountaine of the vvater of life, and so bringeth him to her children by preaching and teaching him to be the true Messiah and Saviour. *Rupert. lib. 6. in Gen. c. 22.* Acts 15.

At that time Abimelech *and* Phicol *the chiefe Captaine of his Army spake to* Abraham, *saying, The Lord is with thee in all that thou doest. Sweare now therefore unto me by God, &c. Abraham* dvvelling in the land of *Abimelech*, and beginning novv to settle there by his leave, for *v.* 34. it is said, that he dvvelt, in the Philistines Countrey many dayes, the King thinketh it not amisse for the great worthinesse of the man in respect of his wisdom and great power & favour that he was in with the Lord, to make a league with him and his posterity for himself and his, supposing happily, that he might in time grow to that greatnes, that he or his might attempt to take the Kingdome away from him. And for this cause he cometh now and requireth him to swear by the Lord unto him, it being hereby intimated, that he was not an idolater, but one that had some knowledge of the true God. Now this is related by *Moses*, because it tendeth to shew hovv faithfull *Abraham* was still prosecuted with Gods blessing, so that hereby his amity came to be desirable even to Kings. *Abimelech* in requiring *Abraham* to swear, useth these words, *If thou shalt lie unto me.* for so the words translated, *if thou shalt deal falsly with me*, are in the Hebrew, the meaning being, if thou shalt not performe according to the oath, God be judge between us, and revenge the perjury, an eclipticke kinde of speech, saith *Vatablus*, to expresse thus much. Verse 22. Verse 23. *Vatablus.*

But Abraham *reproved* Abimelech, *for a well, which* Abimelechs *servants took from him*, touching which he excuseth himself, as ignorant thereof. *Then* Abraham *took Oxen and Sheepe, and gave them to* Abimelech, *and they made a league.* Verse 25. Verse 26. Verse 27.

Abraham being required to confirme a league with *Abimelech* by oath, taketh

taketh this opportunity, before he doth ſo, to reprove *Abimelech* for a wrong done to him by his ſervants, that all occaſion or offence being taken away, their friendſhip might ſtand the more firme. But how may *Abraham* be juſtified for blaming the King, who was without fault herein? *Anſwer*, *Abraham* knew not, till now, that it was done without his privity, and happily it was a thing but newly done, ſo as that he had no opportunity to tell the King of it till now: for it is not probable, but he having found the King ſo juſt and friendly unto him hitherto vvould have beene ſo bold as to tell the King therof, if there had been any opportunity before. For the Oxen and Sheepe here ſaid to begiven to *Abimelech* by *Abraham*, it was done according to the rites of that Countrey, ſaith *Muſculus*. *Calvin* ſaith, that *Abraham* gave him theſe, as a Tribute in acknowledgement of his Lordſhip over that Land. If it be demanded, whether *Abraham* did well in yeelding ſubjection thus in that land, vvhich the Lord had promiſed to him and to his ſeed? It is anſwered, that the time of injoying it was not to come till many yeares after, as the Lord had revealed to him, *Gen.* 15. and therefore in the mean ſeaſon he was content himſelf to live, as a ſojourner there, the Dominion of the Countrey being in others.

Queſt.

Muſculus. Calvin.

Queſt.

Verſe 28. *And* Abraham *ſet ſeven Lambes of the flock by themſelves.*

Here is another nevv ceremonie, not to confirme the league, vvhich vvas done before, but to confirme the well in queſtion to *Abraham* and his for ever. The King therefore, vvho vvas Lord of that land, taketh theſe Lambes, as a price of that plat of ground, vvhere the vvell vvas digged, that none of *Abimelechs* ſervants might challenge *Abraham* afterwards, ſaying, What had he to do to dig a well here? And ſo in memorie of the pact about this, the well vvas called Beerſheba, the well of ſeven, or vvell of ſwearing, becauſe they both ſware there. And haply, hence an oath came to be called in Hebrevv, firſt נשבע from שבע ſeven; But ſince the Hebrewes have turned it otherwiſe, ſaying, that an oath is thus called, becauſe the ſwearer deſireth to be deprived of ſeven moſt neceſſary things, if he ſweareth falſly; Bread, Water, Fire, Faith, an Houſe, a Woman, and a Grave. From this Beerſhebah, the city neere being the uttermoſt of Canaan South-ward took the name, whence it is ſaid in ſpeaking of the bounds from Dan to Beerſhebah.

Verſe 31.

Pane, aquâ, igne, pacto, tecto, muliere, ſepulchro.

Verſe 33. *And* Abraham *planted a grove in Beerſhebah, and called upon the Name of the Lord.*

The vvord אשל a grove is by ſome tranſlated a tree, or trees, by ſome a Paradiſe, by the Septuagint a field. But hereby is ſet forth, how that purpoſing now to dwell in this place he planted trees about his habitation, that it might be the more commodious for him, and in the place thus made ſhadowie and delightfull with trees, he uſed to vvalke to meditate and pray, uſing it as a Temple to ſerve the Lord in vvith ſacrificing and doing ſuch rites, as perteined to his vvorſhip. In the *Targum Hieroſolymitanum* it is ſaid, that having entertained ſtrangers he brought them out into this place, ſhevving them the trees, vvhich he had planted full of moſt excellent fruit, telling them, that the God of heaven ſent all that they had eaten and drunke, and requiring of them therefore nothing elſe, but that they would acknowledge and ſerve him, and amend their lives, ſo diſmiſſing them.

Targum Hieroſolymitanum.

Calvin.

For that, which is here ſaid of his calling *upon the Name of the Lord*, the meaning is, that here again as in other places before, he made a profeſſion of ſerving God, contrary to the manner of the people of thoſe parts, vvho vvorſhipped Idols. And this we may obſerve alwayes to have been done by his upon any nevv favour received at the hands of the Lord, vvhen he came firſt to any place to abide there, expreſſing thus his gratitude, and conſecrating the place for his habitation: for vvithout thus doing a man cannot expect Gods bleſſing, or ſhew himſelfe vvorthy to be his ſervant. He did never certainly intermit calling upon the Lord, and praiſing him, but novv ſpecially he is noted to have done ſo in a more ſolemne and publike manner for the quiet here

ſo

ſo graciouſly granted at length unto him, it being by his providence, that the King of that Countrey was moved to come unto him, and to make a league vvith him, and therefore he imputeth it not to his humanity, but to the eternall God in vvhom he truſted, and whom he had alvvayes found propitious unto him, and therefore he praiſeth him therefore, and profeſſeth to rely ſtill upon him, and not upon man, vvho is mortall and mutable. *Queſt.* But it may trouble the reader happily to conſider, that *Abraham* is the firſt author of vvorſhipping God in a grove, and yet this is ſo much condemned afterwards in his poſterity, *Hoſ.*4. and ſo ſtrictly forbidden, *Deut.*12,&c. To this I do not finde any thing ſaid amongſt my Expoſitours, but it may ſeem by that vvhich is ſpoken, *Deut.* 12. that the Gentiles had learned to ſerve their idols in ſuch places, vvhereby they vvere polluted, and therefore the Lord vvould reſtrain his pepole from henceforth from doing the like, and becauſe one place onely vvas afterwards appointed for publike vvorſhip, *Ferus* ſaith, that by this grove vvas figured out the planting of *Abrahams* faith amongſt the Gentiles, and the calling upon the Name of the Lord amongſt them, vvho for multitude vvere as a grove full of trees. *Pliny* ſaith, it vvas an ancient rite in groves and ſolitary places in ſilence to worſhip the Gods, and therefore divers trees were dedicated to them, *Jovi Æſculus, Apollini Laurus, Minervæ Olea, Veneri Myrtus, Herculi Populus,* and other kindes of Gods and Goddeſſes, *Sylvans* and *Faunes*, vve beleeve, ſaith he, do no leſſe impart their Deities to vvoods and groves, then to Heaven it ſelfe. Wherefore ſuch abominations having been here commited, it is no marvell, although they vvere ſo ſtrictly afterwards interdicted, and a Tabernacle or Temple vvere rather appointed. *Plin. lib.*12.*c.*1.

Philo yeeldeth divers reaſons of forbidding to worſhip in groves, but ſaith nothing of *Abrahams* practiſe here, as 1 Becauſe outward pleaſure doth not agree with the worſhip of God, but rather ſeverity. 2 Becauſe dung is brought to ſuch places to make the trees to fructifie. 3 Becauſe fruit-bearing trees are apt to draw the minde from the worſhip of God. 4 Becauſe malefactours ſeek to ſuch places, in the thickneſſe thereof to be hidden in their treachery, and to wait opportunities to do miſchief. But none of theſe reaſons ſerve to condemn it more now then in *Abrahams* time. *Philo, lib.*1. *de Monarch.*

Touching *Abrahams* dwelling in the Philiſtines Countrey many dayes, it is uncertain how many; *Lyranus* ſaith twenty five yeeres; the Chronologie of the Hebrewes twenty ſixe. But certainly he dwelt there much longer: for he was ſtill in this place, when he was called out to ſacrifice his ſon *Iſaac*, who was, as the Hebrews ſay, then thirty ſeven yeeres old, and after this he returned thither again, but onely he is finally indeed ſaid to have been in Hebron, when *Sarah* died, which was about the thirty ſeventh yeere, as appeareth by her age a hundred twenty ſeven yeeres, ſhe being ninety when *Iſaac* was borne. To conclude this Chapter, *Rupertus* draweth *Abrahams* planting of a grove to an excellent Allegory, ſaying, that hereby was figured out a thick grove, that ſhould be of the Gentiles, when the faith ſhould be tranſlated from the Jewes to them, making a Temple or ample Church of God: For thus the Prophet *Eſay* ſpeaking of them as dwelling in a Wilderneſſe ſaith, *I will make to grow in the Wilderneſſe, the Cedar, and the Thorne, the Myrtle, and the Olive, the Firre, the Elme, and the Boxe together.* *Abraham* therefore now dwelleth in the Philiſtines Countrey ſignifying falling, and ſuch were we in times paſt, but now fixed parts of the *Houſe of God, ſerving him in the faith of* Abraham.

Verſe 34.

Chap.22.

Chap.23.

*Rupert. lib.*6. *in Gen.c.*17.

Eſay 41.19.

CHAP.

CHAP. XXII.

Verſe 1.

AND it came to paſſe after theſe things, that God tempted Abraham, *ſaying*, Abraham, *and he ſaid, Behold here am I. After theſe things* in the Hebrew is, *after theſe words*, according to the Hebrew phraſe, words being put for things. How long after the birth of *Iſaac* is not ſet down. The Hebrews in their great Chronicle called *Seder Olam Rabba*, as was noted before, ſay, that *Iſaac* was now 37 yeares old: but that was the yeare of *Sarahs* death in *Hebron*, chap. 23. and therefore it is not probable, that ſo many yeares had now paſſed. *Aben-Ezra* ſaith, that it was in the 12 yeare, but *Iſaac* could not then have been able to do that, which is here related, *viz.* to carry the Wood for the ſacrifice up the hill. Wherefore *Joſephus* ſpeaketh more probably, who ſaith, that *Iſaac* was now 25. *God tempted Abraham.* How doth this agree with *Jam.* 1. 14. *God tempteth no man? Anſ.* The meaning of *James* there is only, that he tempteth no man to evill, as the Devill tempteth, or as a mans own luſt tempteth him to his deſtruction. Thus Saint *Ambroſe* ſaith, the Devill tempteth, that he may bring to ruine, but God tempteth, that he may bring to a Crown. And God tempteth thoſe, that are proved, and ſo he tempted *Abraham* after he had proved him, leſt if he had tempted him before proving, he ſhould have preſſed him. He proved him, when he bade him go out of his own Countrey, and when he promiſed him a ſonne by *Sarah* in their old age, &c. Now he being well proved is tempted by harder commands: for a man is proved by true things, but tempted by things compoſed and ſeeming, as here the ſacrificing of his ſonne is commanded him, which the Lord meant ſhould not be done, to try his affection, and whether he would prefer Gods precept before his ſonne, and whether by the contemplation of paternall piety he would decline in the force of his devotion. Thus *Ambroſe* making a difference between proving and tempting, but yet in all that he ſaith, he leaveth one queſtion unreſolved, *viz.* What need there was that the Lord ſhould thus tempt *Abraham* to know his piety towards God, when as this was well knowne unto him before? And therefore Saint *Auguſtine* ſpeaketh more fully to cleare this alſo, making proving and tempting all one, as indeed they are. It is true, that *Abraham* had approved himſelfe before to be a perfect obedient ſervant of the Lord, but to make his obedience the more illuſtrious to all poſterities, and his faith to ſhine the more, he propoundeth this difficult task unto him ſo much againſt naturall affection, and therefore ſuch as then which nothing more hard could have been given in charge to any mortall man. According to the Scripture phraſe, ſaith *Auguſtine*, God is ſaid to tempt, when he proveth, thus it is ſaid, *God tempteth you, that he may know, whether ye love him*, as if he had ſaid, that he might make you know, becauſe the ſtrength of our love towards God lyeth hid from us, untill that by a tryall taken of us by God, it be made known unto us. And in another plaee he ſaith, *Abraham* was tempted, that his obedience might be tryed to come to light, not to God, but to all poſterities. And in another place, he ſaith, God were ignorant of things, if not knowing the heart of man he ſhould ſeek to finde it out by trying of him. But no mans heart is ſo well known to himſelfe, as to God, and by trying him, he maketh him to know that, which before he knew not. As the Phyſician knoweth the ſick better then he knoweth himſelfe, and therefore he expecteth to heare of him, vvhat his ſtate is, ſo God knovveth every man as a Maſter his Scholler. God tempteth to teach the Devill to deceive, and therefore if God ſhould not tempt, the Maſter ſhould not teach. And *Rupertus* moſt excellently ſaith, God the tryer of the hearts would not have the treaſury of faith, and the feare of the Lord to lye hid, and therefore he thus tempteth him being greatly proved before, not that he might know, from whom no thought is hidden, but that we who were to be his children, might not be ignorant, what manner of Father

Seder Olam.

Aben Ezra.

Joſeph. Antiq. lib. 1.

Queſt.

Ambroſ lib. 1. de Abraham. cap. 8. Diabolus tentat ut ſubruat, Deus tentat ut coronet.

Auguſt. quæſt. 57. in Gen. Deut. 13. 3. Quoniam vires dilectionis ſuæ homini emlatent, niſi divino experimento eidem innotſcant, lib. 16. de civit. c. 32. Tentatur Abraham, *ut pia ejus obedientia probaretur ſæculis in notitiam proferenda non Deo. Auguſt. Serm. de Temp. 72. Deus tentat ut doceat, dæmon ut decipiat. Si Deus ceſſat tentare, magiſter ceſſat docere. Rupert. lib. 6. in Gen. c. 28.*

ther he was, who is propounded to our imitation. Hereby then it appeareth fully, how God is ſaid to tempt *Abraham*, and yet tempteth no man, that is, not to his deſtruction by intangling him with ſinne, but to his ſalvation by augmenting his grace. And yet he tempteth ſometimes ſo, as that the tempted fall into ſinne, as *Hezechiah*, when the Aſſyrian Ambaſſadours came unto him, but this is only by leaving them, and withdrawing his grace for a time, for their greater humiliation, as it is expreſly ſaid of that King: *The Lord left him to try him, that he might know all that was in his heart.* 2 Chron. 33. 31

But how did the Lord tempt *Abraham*? he ſaid, *Take now thy ſon, thine only ſonne, whom thou loveſt, and get thee into the Land of* Moriah, *and offer him there for a burnt-offering upon one of the Mountaines which I will ſhew thee. Iſhmael* by Gods direction was before this caſt out, and gone with his Mother *Hagar*, not being counted any more to *Abraham*, but to her, ſo that *Iſaac* only now remained, and him *Abraham* is commanded here to offer up in ſacrifice. And of him the Lord ſpeaketh by a gradation, *thy ſonne, thine only ſonne, whom thou loveſt*, to make the fact the more famous, when as there being ſo many things to move him againſt it, yet at Gods command he did it. For this conſideration, that he was his ſon, was of great force to move him, but much more, that he was not one of many, but his only ſonne, yea his ſonne *Iſaac*, in whom he expected ſo much comfort, as being long promiſed, before he had him, and at length miraculouſly in his old age beſtowed upon him, and the only hope of that innumerable poſterity promiſed, and the mean of bleſſing to all Nations. For what might he have now thought with himſelfe, but that now at once all his hopes, wherewith he had been fed ſo long a time ſhould be fruſtrated? And therefore how could he but call in queſtion, whether this charge were from God or no, and if it were, how could he beleeve thoſe gracious promiſes of ſo great a bleſſing in him? But he by faith ſhutteth up his eyes againſt all carnall reaſoning, & believeth, that God, who firſt raiſed him out of *Sarahs* dead womb, could raiſe him againe, being ſacrificed, from death to life. For ſo the Apoſtle ſaith alſo of him, *Heb.* 11. 19. Againe, he ſaith, *whom thou loveſt*, he was a ſonne upon whom his affection was greatly ſet, as there was good reaſon for the grace and tovvardlineſſe vvhich he ſavv to be in him. Moreover, he muſt kill and ſacrifice him vvith his ovvne hands, and not deliver him to ſome other to do it. and Laſtly, not in a place, to vvhich he might ſoon come, but farre remote, unto vvhich he muſt be travelling three dayes, in all vvhich time vve cannot but imagine, that his minde was much more exerciſed with divers conflicts. So that he was tempted indeed with a temptation ſo great, as that never any mortall man had or could have a greater propounded unto him. All this is excellently ſpoken of by *Philo* in his book *de Abrahamo*, who addeth alſo, that being now very aged, and his Wife *Sarah* alſo, he could have no further hope of more iſſue, whereupon he concludeth, which of all theſe things is common with others, which not moſt notable, and not ſufficiently to be expreſſed by any eloquence? So likewiſe *Origen Hom.* 8. *in Geneſin.* The Land of Moriah, to which *Abraham* is bidden to go, is in the vulgar Latin, the Land of viſion, the word *Moriah* being derived, according to *Jerome*, from ראה to ſee. This is diſliked by *Calvin*, who ſaith, that all skilfull in the Hebrew tongue do diſallow of it, and no better doth he approve of the deriving of it from מר ſignifying bitter, or Myrrh, approving rather the derivation from ירא to feare, or from ירה to teach. Becauſe of the ſignification of this word, ſome think that *Abraham* was directed to no certaine place, but to ſome place, where the Lord would appeare unto him. But I think rather, that it was a place then known by that name of *Moriah*, becauſe otherwiſe *Abraham* ſhould have been uncertaine, vvhither to have directed his courſe, unleſſe vve ſhall ſay, that as vvhen he firſt called him out of his ovvn Countrey, to go to a Land, vvhich he vvould ſhevv him, not naming it, intending to guide him by his providence, ſo novv he calleth him againe to a Land of viſion,

Verſe 2.

Philo, *Quid horum quæ diximus cum cæteris commune eſt? Quid non eximium, & quod non poſſit illâ æquari facundiâ?* *Origen.* *Hieronym.* *Calvin.*

vvhich should have this name upon occasion of that vvhich should happen there, and not to any particular knovvne place, so that the Lord calleth it thus by anticipation. Hovvsoever, it hath since been famous by the name of Mount *Moriah*, by reason of that, vvhich vvas done betvveen the Lord and *Abraham* there, *Abraham* in obedience going about to sacrifice his sonne, and God in mercy shevving himselfe opportunely unto him, vvhereupon the place vvas called by *Abraham Jehovah jireh, the Lord will be seen*; and from thence may vvell be dravvn *Moriah* according to *Jerome*, to vvhom I therefore rather subscribe then to any other. And *Rupertus* expostulateth vvith those, that seek for any other derivation of this name, seeing by this place it appeareth plainly, that *Abraham* called it thus for Gods looking upon him. Happily by a speciall instinct from God it vvas called *Moriah* before, because of that which should thus be afterwards done there, and *Abraham* in giving a new name, doth but further explaine the first. This place according to *Jerome*, was distant from *Gerar*, from whence he thinketh that *Abraham* now went, a Journey of three dayes. But it is plaine, that he went not from *Gerar*, but from *Beersheba*, both because he now dwelt there, *Gen.* 21. 33. and after this he returned thither, *v.* 19. Others, as *Jerome* saith, have held, that he now dvvelt in the plaine of Mamre, but erroneously, for from thence to Mount *Moriah* is not above one dayes journey, and it doth altogether disagree vvith the History. One saith, that from *Beersheba* to *Moriah* is but 40 miles, *Tostatus* saith but 20. But how then could *Abraham* be going thither so long a time? He saith, that he was by the Lord held thus long in so short a way, to afflict his minde the more by thinking upon that which he was to do there. If it be 40 miles, as I rather think he might well be travelling thither two dayes, and so he came thither the third. But why would the Lord have *Abraham* go thither rather then to any other place to offer up his sonne? *Answ.* This was the place by God appointed for his worship, as was manifested afterwards: for here was the floore of *Araunah*, vvhere *David* vvas bidden to set up an Altar in the time of pestilence, and here vvas the Temple of God built by *Solomon*, here also saith *Augustine*, according to *Jeromes* most certaine finding out, vvas Christ crucified. But forsomuch as he vvas crucified vvithout the City, and this Mountaine vvas vvithin, it seemeth, that it cannot be so, unlesse by the Mountaine *Moriah*, vve shall understand both it and the tract of ground about it at the foot thereof. The Hebrevvs say, that *Adam* vvas buried here, and *Cain* and *Abel* and *Noah* offered sacrifice here. But the places of their aboad were so farre distant, that there is no probability of this.

Hieron. in tradit. Hebr. in Gen.

H. Bunting, Patriarchs travels. *Tostatus.*

Quest. Mount *Moriah* why appointed for this sacrifice?

2 Chron. 3 1. *August. Serm.* 71. *de Tempore.*

Verse 3, 4, 5.

Abraham being commanded taketh his journey early the next morning with *Isaac* and two servants, and upon the third day he cometh to the Land of *Moriah*, and seeing the Mountaine where this fact was to be done, he stayeth his servants, telleth them, that he and the childe would go yonder, and worship and rerurne to them againe. And it is said, that he took wood with him for the burnt-offering, either as *Musculus* saith, because there was no Wood in those parts, or because he would not use other mens Wood, or else, because this was dry and odoriferous, and so most fit for the purpose. And this Wood thus prepared it is most likely, that his servants carryed, and he rode upon the Asse. But how could he say to his servants, that they would go yonder and worship and returne to them againe, when as *Isaac* was not to returne, but to dye there? To this *Augustine* answereth, that he believed, that *Isaac* being sacrificed should immediately be restored to life againe. *Ambrose* that he spake prophetically, not knowing, how it should be brought to passe. *Th. Anglus*, that he spake thus, this exception being alwayes understood, unlesse the Lord should otherwise dispose of any of them. And to this do I subscribe, because this is a condition alwayes to be understood, if the Lord will, and he doth not prevent us by death, we will do this or that. For although the Lord had brought *Abraham* thither to sacrifice his

Musculus.

Quest.

Aug. in Heb. 11. *Serm.* 1. *Ambros. lib.* 1. *de Abraham. cap.* 8. *Th. Anglus in Gen.* 22.

his sonne, and he was come ready to do his command, yet it might be, that the Lord would not permit this thing to be done, and *Isaac* should live still. So that it being uncertaine, vvhether the Lord would have it done or no, he might well according to the common manner of speech say thus. Of all the expositions made hereupon, I mislike most that of *Melchior Canus*, saying, that he made a lye, although a most light one, because he would not have his servants present to behold so unnaturall a fact, because happily they might also have sought to hinder him. For it ought to be far from us to censure so great a Patriarch in any thing, wherein he was not manifestly faulty.

Melchior Canus.

Verse 6.

And Abraham *took the wood of the burnt-offering, and laid it upon his sonne, and he took the fire in his hand, and a knife, &c.* It may be doubted here, how *Isaac* could carry so much Wood, as would suffice to burne a whole sacrifice to ashes; for there must not be any small quantity for a man to carry, but much more for this purpose. Againe, the Mount *Moriah* was high and steep, it being as some vvrite, 600 paces to the top thereof, and there a spacious Plaine. To this the answer of *Musculus* is most probable, that the Wood vvas light and faire, serving rather to kindle the fire, then to burne up the sacrifice, *Abraham* making account to get a supply of more, vvhen he should come there, or else he believed, that God vvould miraculously make that sufficient. Then *Isaac* by the vvay asked him, vvhere he vvould have a sacrifice? by vvhich his speaking to him, *my Father, &c.* he could not certainly, but be moved vvith nevv passions, so that he vvas still more and more exercised.

H. Bunting. Patriarchs travels. *Musculus.*

Verse 7.

Verse 9.

And when they came to the place, Abraham *built an Altar, and put the Wood in order, and bound his sonne* Isaac, *&c.* With vvhat he built this Altar, and vvhat tools he had to vvork withall is not expressed, but certainly he brought some toole with him, and made it of the Earth digged up. And for the binding of *Isaac*, that he might now kill him and sacrifice him, although nothing is said of his willing submitting of himselfe, or of any speech used by his Father unto him, yet it is most probable, that now he told him, that God had commanded him this service, perswading him to be willing, who forsomuch as he knew, that it was Gods command, submitted himselfe, because otherwise he was not so infirme, but he could have resisted his Father being so much stricken in yeares. And therefore *Josephus* in relating this saith, when *Abraham* had made all things ready, he spake thus unto him: (My sonne) I have brought thee up with all care, being desired long before, it being my great joy to see thee grovv up to mans estate, that I might leave thee mine heire. But forsomuch as now it seemeth good unto God, who gave thee unto me, to require thee againe, beare it patiently to be sacrificed unto him, who will have us thus honour him, who hath so greatly blessed us both in Peace and Warre. Thou wert borne to dye, and now thou shalt not dye in a common manner, but be made a sacrifice to the God of the whole World, he counting it unworthy, that thou shouldest dye by a sickness or any other way then this. And he shall place thy soule thus departing by himselfe, &c. Then *Isaac* said, that he was unworthy to live, if he would not chearfully obey the will of God and of his Father, when he was bound to do it, if his Fathers will only were, that it should be so. But if *Isaac* were willing, what needed this binding? *Ans.* Lest, when the stroak should be given out of a naturall reluctation against death, there should be a disturbance in doing this service. *Abraham* being now ready to kill his sonne, the Angel of the Lord called unto him, saying,

Joseph. Antiq. lib. 1. *Mille votis te expetitum (fili) postquã in hanc vitam veniſti, summã curã & sollicitudine educavi, nihil beatius existimans, quàm si te vvrum videre daretur, & heredem denique meæ ditionis relinquere, &c.*

Quest. *Calvin.*

Verse 11.

Verse 12.

Lay not thine hand upon the Lad, neither do thou any thing unto him, for now I know thou feareſt God, seeing thou hast not withheld thy sonne, thine only sonne from me. It may seem, because *Isaac* is called a Lad or childe, that he was not so old, as hath been said, and *Paulus Burgensis* doth hereupon hold, that he was not above 15 yeares old, as some of the Hebrevvs have taught. But of his age enough hath been said already, that he was 25 at the least, neither doth this calling of him *Puerum* a childe make against it, seeing men are often

P. Burgensis.

in the Hebrew phraſe called ſo, as 2 *Sam.* 1.15. *Exod.* 36. *Joſuah* is ſo called, and thus Chriſt after his Reſurrection calleth his Apoſtles, *John* 21. and he himſelf is ſo called, *Acts* 4. But why was *Abraham* withheld from doing this fact, being before commanded it? To this *Theodoret* anſwereth, that God gave him this precept, not that he ſhould do thus, but to declare that excellent faith, wherewith he was indued. And it was a ſhadow of the diſpenſation now made for us. God gave his moſt dearely beloved Son to the death for us, and *Iſaac* was a Type of his Divinity, the Ram of his Humanity, and the time of the third day agreeth alſo, wherefore *Paul* ſaith, that *Iſaac* was reſtored to *Abraham* in a figure, *Iſaac* was a Type of Chriſt herein many waies. 1 He was the onely moſt dearly beloved ſon of his father, as Chriſt is of God. 2 As *Iſaac*, ſo he ſubmitted himſelf to the will of his Father even to the death. 3 As *Iſaac*, ſo he bare the Wood of the Croſſe. 4 As *Iſaac* was but a dead man as it were, to the third day, ſo Chriſt ſuffered death and roſe not till the third day. 5 As he, although laid upon the Altar, eſcaped, and a Ram was ſacrificed, ſo Chriſt in his humane nature ſuffered, but in the Divine he lived ſtill. 6 As the Ram vvas vvith his head in a buſh, ſo Chriſts head was crovvned with thornes. Laſtly, as *Abraham* and his ſon *Iſaac* atteined to great fame thoroughout all poſterities hereby, ſo God the Father and Son have glory in all the world for this unſpeakable love. Neither vvas this the onely end of this fact, but hereby is taught, that we muſt yeeld abſolute obedience unto God in every thing, not entering into any ratiocination vvith our ſelves, vvhether it be fit or juſt, that we ſhould do ſo or no. None are ſo dear and neer unto us, but vve muſt depart vvith all for Gods ſake, and in thus doing we ſhall not loſe, but gain, if it be father, or mother, or wife, or goods, or life it ſelfe for we ſhall receive a hundred fold in this World, and in the World to come everlaſting life, as *Abraham* loſt not, but gained by his ready obedience in this matter.

Queſt. But how doth the Lord ſay, *Now I know, that thou feareſt God?* Did not he know this before? To this an anſwer may be gathered out of that which was ſaid before in the beginning of the Chapter, according to *Auguſtine*, *Gregory* and others, *now I know*, that is, now I have made known, and proved by experience. *Hilary* ſaith, that to know here is put for approve, as if he had ſaid, now I count thee worthy indeed to be reckoned amongſt thoſe that truly fear God, I approved thee indeed before, but now much more. For ſuch as do wickedly, becauſe God approveth them not, he is ſaid not to know them, but contrariwiſe he is ſaid to know the faithfull & obedient. Let the Reader follow whether of theſe expoſitions it pleaſeth him. And yet there is another given by ſome, that the Lord ſpake thus after the manner of men, putting, as it were, the perſon of a man upon him in ſpeaking to *Abraham* a man, as in divers other caſes having now again by a moſt hard thing tryed his obedience. But why did not the Lord ſuffer *Abraham* to proceed to the killing of his ſon indeed, that his obedience might have yet been more perfect, but ſtayed him, when he came to the fact? *Anſwer*, He foreſaw the proneneſſe of his poſterity to ſacrifice their own children to Idols, and therefore, although he commanded this for triall, yet he would not have it done, leſt they ſhould afterwards take example hereby, for otherwiſe God could, as eaſily after the fact done, have reſtored *Iſaac* to life again. One thing hitherto omitted in ſpeaking of the Type that was in this, I will add here, *viz.* that *Iſaac* was rather choſen then any other to be made a Type of Chriſt in his ſufferings, becauſe of him Chriſt was to come, and *Abraham* being honoured to be the father of the faithfull, it was moſt meet, that he vvith his ſonne ſhould be propounded, as examples of obedience to God to all the faithfull throughout all generations.

Verſe 13. *And when* Abraham *had lifted up his eyes, he beheld, and lo, a Ram behinde him caught in a buſh by the hornes, and* Abraham *took the Ram, &c.*

Rabbini. The Rabbines of the Jewes tell a tale here of this Ram, ſaying, that it was created at the beginning, and was preſerved for this purpoſe till this time, which

Theod. in Gen. queſt. 71.

Heb. 11. 19.

Note.

Queſt.

Hilar. in Pſ. 1.

Paul. Burgenſ. Cajetan. Calvin.

Queſt.

which was the beginning of the seventh moneth, answering to our September, at what time afterwards the feast of sounding with Trumpets made of Horns was ordained for a commemoration hereof. But to leave this, and to come to somewhat more solid. The Lord, who had appointed a Sacrifice there to be offered at that time by *Abraham*, did miraculously without doubt bring that Ram thither for the purpose, that *Isaac* being spared, it might not yet be a frustrate act, when all things were ready for a sacrifice. And *Abraham* well understanding this to be the intent of the Rams being held there, took that and offered it in the roome of his sonne *Isaac*, never making any question, whether it were the goods of any other man, as there was no reason that he should, seeing God, who is Lord of all things, offered it unto him. And thus that was made good, which he had said before to *Isaac* upon the way, *God will provide himself a Sacrifice.*

And thus was *Isaac* made a Sacrifice unto God, and yet lived, the Ram being killed, but he preserved alive, to intimate the end of our mortification, *viz.* that being dead unto our selves we should yet be living Sacrifices unto God through the Spirit bearing sway in us, as *Calvin* noteth. This Ram, saith *Ferus*, figured out Christ, who was sacrificed for our sinnes, he was behinde *Abraham*, and hung in a bush, to shew, that Christ was to come long after, and to be in the midst of the bushes of afflictions. *Isaac* also was a figure of him in carrying his wood, as he carried his Crosse, in his obedience to his Father, and in that by his father he was brought to be slain, as Christ was. Lastly, in that, as he dyed not, so did not Christ in his Divine nature. Touching the manner how the Ram was held, the Septuagints translation goeth thus, A Ram behinde him was held by the hornes in a bough of *Sabech*, which *Sabech*, according to *Jerom*, signifieth a thicket of thornes or briars. *Symmachus* hath it, *by a net*, for so also *Sabech* signifieth, if it be written with ס, but it is written with ס *Samech*, and so signifieth, as was said before. Some translate *Sabech*, *in erectione*, holding, that the Ram stood upright being held by the hornes, and so was a more apt figure of Christ hanging upright on the Crosse. *Theodoret* and *Gennadius* say, that *Sabech* was the name of some tree, wherein the Ram stucke by the hornes.

Calvin.

Septuagint. Aries tenebatur cornibus in virgulto. Sabech. *Hieronym. Theodoret.*

And Abraham *called the name of that place*, Jehovah Jireh, *as it is said to this day, in the Mount the Lord will be seene.* Verse 14.

This, as *Chrysostome* noteth, was so called by way of gratitude for so great a mercy, according to the words used before by *Abraham* to *Isaac*, *God will provide himself a Sacrifice*, and hereupon, saith *Jerome*, it grew to a proverbe amongst the Hebrewes being in any great strait, from which they desired to be relieved, *God will see*, and for a rememberance of this Ram given, they used to sound with Rams hornes. But it is, *God will be seen*, passively, some change being made of the word purposely, according to *Calvin*, to shew, that God will not onely see for the helpe and comfort of his in their distresses, but also afford such succour unto them, as that they shall see and perceive him to be present unto them for their relefe.

Chrysost. Hom. 48. in Gen.

Hieron. in tradit. Hebr.

Calvin.

And the Angel of the Lord called unto Abraham *out of Heaven the second time, saying, By my selfe have I sworne, saith the Lord, because thou hast done this, &c.* Verse 15, 16

Some make a question here, how he being an Angell that spake, could say thus, it perteining to God onely to say so? Answer, that either it was Christ Jesus called an Angell, or an Angell representing Gods person: But no more question can be made of this, then, how the Prophets can say, *Thus saith the Lord*, and then speak, as if the Lord himself should speak touching this or that matter, for none otherwise doth the Angell proceed, when he saith, *I have sworne by my selfe, saith the Lord, &c.* But this that the Lord sweareth, hath a necessary question, *viz.* How could it agree with the dignity of his Person to sweare, whose simple word is sufficient to any faithfull man, and if it were agreeable, how is it justifiable, not being necessary, sith *Abraham* beleeved without

Quest.

without an Oath, and what the meaning of this forme uſed is, *I have ſworn by my ſelfe?* Amongſt the Romans ſuch men, as were held to be of ſingular integrity, ſaith *Calvin*, as that they might be believed without an Oath, had not at any time an Oath impoſed upon them, and therefore it ſhould ſeem much leſſe to become the Lord: and an Oath is to confirm men in things that they cannot otherwiſe be certaine of, but doubtfull, and therefore unneſſary here. But it is anſwered; An oath indeed is unfit to be impoſed upon the Lord, yet if he will be pleaſed to take it, *ex abundanti*, when there may ſeem to be no need, his mercy and Fatherly care of the faithfull, that they might reſt moſt fully aſſured of his promiſes, doth the more appeare. For in ſwearing thus to *Abraham*, he had doubtleſſe a reſpect unto his poſterity, and to their confirmation. As for the forme of words, the like is uſed, *Eſa.* 45. 23. *And he ſweareth by his life,* *Jer.* 51. 14. *Amos.* 6. 8. *by his great name,* *Jer.* 44. 26. *by his holineſſe,* *Amos.* 4. 2. *by his right hand,* *Eſa.* 62. 8. *by the glory and magnificence of* Jacob, *Amos.* 8. 7. which are all one in effect with this. And it is, as if he had ſaid, I will give thee my Selfe, my Glory, my Power, &c. for a pledge of that, which I promiſe, I will as ſoon ceaſe to be God, to be holy, to be glorious, as not to performe what I promiſe. For in taking an Oath either ſomething moſt deare is ſworne by, as in theſe places by the Lord, or he, that is able to take revenge, if the Oath be not juſt. Now there being none greater, that might take revenge, the Lord layeth for a pledge his own glory, as moſt deare unto him, he ſweareth by himſelfe, but every man by God, who is able to be avenged upon the falſe ſwearer. The motive, whereby the Lord was moved to ſweare thus to *Abraham*, was, *becauſe thou haſt done this*, hence *Cajetan* noteth, that although Gods purpoſe from eternity was the firſt cauſe of this, yet that Chriſt ſhould come of *Abraham*, his merit was the ſecondary cauſe. But the Apoſtle was ignorant of any ſuch Doctrine, when as ſpeaking upon this, he ſaith, *God willing more abundantly to ſhew to the heires of his promiſe, the immutability of his mercy confirmed it by Oath.* So that it was not *Abrahams* merit, but his mercy, whereby he was now alſo moved, only he commemorateth this as a cauſe in way of approbation, as if he had ſaid, becauſe he had ſhewed himſelfe through his grace, a true faithfull ſervant unto him, therefore he would proceed, as in mercy he had before purpoſed and promiſed unto him, *Gen.* 12. So that of meer grace this being promiſed before, no intervening merit in *Abraham* could any way be the cauſe hereof: but he, to whom God maketh his promiſe cannot, but alwayes take this way of obedience, to come to enjoy the ſame, and to be comforted in reſpect thereof. He propoundeth rewards of grace to be beſtowed for incouragement, ſo *Calvin*, that we may not think our good works loſt labour, for we ſhall ſtill be more and more confirmed hereby touching Gods favour.

Calvin. Heb. 6. 17. Heb. 6. 13. *Cajetan.* Heb. 6. 17. *Muſculus.*

Verſe 17. *In bleſſing I will bleſſe thee, and in multiplying I will multiply thee, &c.* There is no new thing in all this promiſed to *Abraham*, but what was at divers times promiſed before, for 1 When he was yet in Chaldea 40 yeares before, he had a promiſe of being bleſſed. 2 That his ſeed ſhould be, as the duſt of the Earth, and that it ſhould be, as the Starres of Heaven in number. 3 That his ſeed ſhould poſſeſſe the gate of their enemies, that is, ſubdue them, and take their Cities in poſſeſſion, the gate which is commonly moſt munited, being put for the whole City, this was promiſed, when he bade *Abraham* look every way and ſaid; *To thee will I give it, and to thy ſeed for ever*, and when he numbereth the Nations to be ſubdued by them, the *Kenites, Kenizites, Cadmonites, &c.* 4 That in his ſeed all the Nations of the earth ſhould be bleſſed when he ſaid, *In thee ſhall all the Nations of the earth be bleſſed*, for that is the ſame in effect with this, as I have ſhewed there. But why then are theſe things ſpoken of againe, as a reward of *Abrahams* fact? *Anſ.* To ſtimulate him ſtill more on to chearfull and conſtant obedience. For by proceeding to obey God in every thiug, we ſhall ſtill be more confirmed and comforted in reſpect

Gen. 12. 2. Gen. 13. 16. Gen. 15. 5. Gen. 13. 14, 15, Gen. 15. 18. Gen. 12. 3. *Queſt.* *Calvin.* *Note.*

respect of his mercy towards us. It may also be said, that all the gracious promises made at sundry times are now put together, as a reward of his obedience in this matter, and he hath an Oath added for his more abundant assurance, so as he had not before. *Ambrose* seemeth to have held, that the promise of the Nations being blessed in his seed was now first made, and *Paulus Burgensis* seeketh by divers reasons to prove it. But these words, *in thee*, and *in thy seed* are all one, and therefore are promiscuously used, see *Gen.* 13. 15, 17. Christ Jesus was meant, when he at the first said, *in thee shall all Nations be blessed*, and here in saying in thy seed, but only the meaning of that is here more fully explained. And in this seed *Christ* especially is fulfilled that, of his seeds possessing the gate of their enemies, in that the Devill, and sinne, and the World are by him subdued, and his Dominion is set up amongst all faithfull people in all places, and as touching his seed, according to the flesh, they also, that is, *David* and *Joshuah*, and the good Judges prevailed against them every where, although the people of Israel were oft-times brought under for their sinnes, *Ferus* by the promise here made, understandeth that to *Abrahams* spirituall children, the faithfull, by the promise made before, that to his carnall children, and therefore this second being greater is made with an oath, that without, this after *Isaac* offered, figuring Christ, that without any reason rendering. 3 This is of things heavenly, that of earthly. After this *Abraham* returneth to *Beersheba*, and dwelt there, as he had done before. Then it was told him of *Nahor* his Brother, how that *Milcha* his Wife, of whom see *Chap.* 11. 29. had born him divers children, *Hus*, and *Buz*, and *Kemuel* the Father of *Aram*, *&c.* and *Bethuel*, and *Bethuel* begat *Rebecca*. This is inserted here to shew what comfort *Abraham* had, after the restitution of his own sonne againe, in respect of the numerous off-spring of his Brother, and specially, because *Rebeccah* might be a fit Wife for *Isaac*, as indeed she was, *Gen.* 24. whereas otherwise *Abraham* might have been sollicitous for him, as not liking the manners of the Daughters of that Countrey. *Jerome* thinketh, that of this *Hus* the Countrey of *Hus* had the name, of which *Job* was, but others hold rather, that he came of *Esau*. For him, that is called the Father of *Aram*, see before, *Gen.* 10. *ver.* 24. And his Concubine *Reumah* bare also *Tebah*, *&c* The difference between a Wife and a Concubine, say the Rabbins, is, that a Wife was taken by a Bill of dowry and solemne espousalls, but a Concubine without either. And Concubines, saith *Demost.* are only for the use of the bed.

Ambros. lib. 1. de Abrah. cap. 8.

Musculus.

Verse 19.
Verse 20, 21 &c.

CHAP. XXIII.

AND Sarah *was* 127 *yeares old, &c. and she dyed in* Chiriath-Arba, *the same is* Hebron *in the Land of* Canaan. *Sarah* being a most worthy Matron and Mother of the Church hath this grace singularly done to her, which is not to other women, her age, when she dyed is registred by *Moses*, as the age of the Patriarchs of the elect line.

Verse 1.

The Jewish Rabbins bold to invent any thing say, that the Devill appeared unto her in the likenesse of a man, soon after that related, *Chap.* 22. and told her, that *Abraham* would have sacrificed her sonne *Isaac*, whereupon she was so stricken, that she dyed. But *Isaac* was now 37 yeares old, so that her death happened not immediately, but 12 yeares after that offer to sacrifice him, according to the computation made before of *Isaacs* being but 25 then. And as ridiculous are they in glossing upon the number of yeares here set down in the Hebrew, it being, if it be turned word for word 100 yeares, 20 yeares, and 7 yeares, the word yeares being repeated to every number, because say they, she was as faire at 100 as at 20. and as chaste, when she had lived thus long, as at seven. The phrase is usuall amongst the Hebrews to set forth numbers thus, and therefore this is but a vaine speculation, as *Calvin* noteth.

Rabbini.

Calvin.

teth. The place, where ſhe died was *Kiriath-arba*, which is *Hebron*, that is the place, where *Abraham* had long dwelt, before he came into the Philiſtines Countrey, ſee *Gen.* 13.18. ſo that after his returne to *Beer-ſhebah*, from ſacrificing of his ſonne *Iſaac*, he removed againe to his former abode, although that be by *Moſes* paſſed over in ſilence.

The name of this place was not now Hebron, but it had this name afterwards, being at the firſt called Kiriath-arbah, as is here intimated, and further plainly expreſſed, *Joſ.* 14.15. Of the divers reaſons of this name I ſpake ſomwhat before, *Ch.* 13.18. but certainly they that derive the name from four were deceived, becauſe it is plainly ſaid in *Joſhua*, that *Arbah*, was a great man amongſt the Anakims, & again, *Joſh.* 15.13. it is called the city of *Arba*, the father of *Anak*, ſo that from that *Arba* doubtleſs it took this name. But how it came to be changed to Hebron is not ſo eaſie to determine. It is true that one *Hebron* is ſpoken of, 1 *Chron.* 2.43. as being the ſonne of *Mareſhah* the ſonne of *Ziph*, the ſonne of *Meſhah*, the ſon of *Jerameel*, who was *Calebs* brother, but how it ſhould, as I delivered before, according to ſome, have this name from him I cannot ſee, forſomuch as it is commonly called Hebron long before his time, he not being borne till the fourth generation after *Joſhuah*, and therefore for ought that I know this muſt be left uncertain. The greateſt probability is, that as *Arbe* firſt founded that City, from vvhence it firſt tooke the name, ſo ſome other of his race called *Hebron* inlarged it, and thenceforth it was called after his name, not being changed any more, as is uſuall with other Cities upon their re-edifying to have their names altered, as London *quaſi* Ludſtone, called ſo from King *Lud*, who built and beautified it, when as before it had been called new Troy. But Hebron, as *Engubinus* noteth, ſignifieth conjunction or ſociety, and ſo was a fit place for ſo conjoyned a couple to dwell in, and for all the Patriarches to be joyned together in their buriall. This Hebron is further ſaid to have been *in the land of Canaan*, for diſtinctions ſake, becauſe *Abraham* dwelt before in the Philiſtines Countrey. *And* Abraham *came to mourn for* Sarah. From whence came he? Some think, that he was gone forth upon a journey, but now returned home, hearing of her death, but no ſuch thing is intimated. It is more probable, that he came out of his tent into hers, where ſhe died, that being preſent in the ſame place, he might bewail his loſſe of her. For that *Sarah* her tent, appeareth, *Gen.* 24.67. & this agreed well with the wife of a man of *Abrahams* greatneſs, that although they lived not ſeparate in two tents for any want of mutuall love, yet by reaſon of their numerous family ſhe ſhould have her tent with her maides, to look unto and to govern them, and he with his men, as *Luther* reaſoneth. *Abraham* was a moſt wiſe and faithfull man, full of courage and manlike reſolution, yet he was a man, and ſo had the affections of a man in him, and for this cauſe could not but bewaile the loſſe of his dear and vertuous wife, as the Emperour *Antoninus Philoſophus* ſometime ſaid of himſelfe, vvhen he was blamed, as doing a thing unworthy an Emperour and a vviſe man, Oh ſuffer, ſaith he, me to be a man, ſith that neither Empire nor Philoſophy can take man out of man, or make a man to be from the affections of man. We muſt not bewaile our dead without meaſure, as if we were without hope: but not to be moved vvith any paſſion for the loſſe of them, argueth a Stoicall ſtocke, and not a man. The word ſignifying to weep, here is vvritten with a very little letter, from whence the Rabbines note, that *Abrahams* weeping for *Sarah* vvas moderate.

Joſ. 10 23, 12,10.

Luther.

Antoninus *Philoſophus. Sinite ut homo ſim, neque enim imperium aut Philoſophia hominem ex homine tollit, &c.*

Note.

And Abraham *ſtood up from his dead, and ſpake to the ſons of* Heth, *ſaying, I am a ſtranger, &c. Give me a poſſeſſion of a burying place, &c.*

Verſe 3.
Verſe 4.

The ſons of *Heth* vvere the Hittites, who inhabited this part of the land of Canaan, and therefore to them *Abraham* cometh, as to the ovvners of the ground for a burying place. For vvhen one is dead, after ſome lamentation made, the next thing to be looked after is the buriall. In the vulgar Latine it is, *Cùm ſurrexiſſet ab officio funeris*, altogether different from the Hebrevv, and hereupon the Popiſh gather, that he did ſome Satisfactory offices of

Faſting,

Fasting, Prayer, Almes and sacrifices for the dead. But to let this passe, as farre fetcht, he provideth novv for her funerall, a decent and vvorthy manner of burying the dead being alvvayes much respected amongst the faithfull, for the hope of the Resurrection, and that not onely amongst them, but even amongst the Heathen, howsoever they had no such hope, yet receiving this custome from their Ancestours, implying the resurrection, although they had none understanding thereof. And it is to be noted, that *Abraham* in providing to bury *Sarah*; buyeth a plat of ground for that purpose, not being willing that her bones should lye promiscuously amongst others, but in a place separate, where he might also be laid, and his generation, possession being thus taken, as it were, of that Land which by faith he believed should be taken for an inheritance by his seed afterwards, so *Calvin. Lyranus* and others, made a needlesse question here, how *Abrahams* buying of a place for burial is justifiable, seeing consecrated ground ought not to be bought and sold? For this place, as is most probable, was not a burying place, but made such by *Abraham*, and so he did but as any man, that in the want of a place for buriall should buy a plat of ground, and then dedicate it to this use and purpose. In seeking to have this plat of ground for his money, *Abraham* is very circumspect, that he might not be thought to incroach upon any of their possessions to their prejudice, he calleth himselfe therefore a sojourner and a stranger, and desireth not to possesse a place to live and settle upon, but to bury his dead, wherein there could be no such feare on their part. *Ferus* noteth here, that *Abraham* bought no ground for a possession, till after the death of *Sarah*, to shew, that possessions for this life are not so much to be sought, as after death in the place of those that dye in the Lord, but live for ever, and in this care about a Sepulchre he intimated his hope of the resurrection, and that the dead bodies of Gods Saints are not vile, but precious before him. *Calvin. Lyranus.*

Verse 5,6. The children of *Heth* being moved for a plat of ground, call him a Lord and *a Prince of God amongst them*, that is, an excellent Prince, not only for his wealth, but for his wisdome and integrity, and becaus they saw that he was in great favour with God, and so offer him the choice of all their Sepulchres.

Verse 7,8,9. Hereupon he boweth himselfe to them in way of reverence, and desireth them to intercede for him to *Ephron* the sonne of *Zohar*, who was one of them. For the Cave of *Machpelah*, which being interpreted, according to *Vatablus*, is the Cave of duplicity, becaus it was double, either one above another, or with a partition in the midst, which is more probable, the one being to lay the dead bodies of men, and the other of women. This is by *Gregory* turned into an Allegory, saying, that whosoever will live unto God, must likewise be buryed in a double Sepulchre, the one of Heaven, by contemplation, the other of assidious action: for as in a Sepulchre, hereby we are hidden and separated from the wickednesse of this World. *Histor. Scholastic. p.50. in Gen. Greg. Moral. l.6 c.11.*

Verse 10,11, 12,13. &c. *Ephron* hearing *Abrahams* request, offereth the place desired unto him freely, but he refuseth so to accept of it, and payeth him 400 shekels of silver, as he had named, therefore, and so had all the field and the Cave made sure unto him, and there he buried *Sarah*. Now a shekel was of three sorts, the common worth 1 s.d. the Kings shekel 22.d. ob. and the shekel of the Sanctuary 2.s. 6.d. and therefore if the first be here meant, the whole was 25.l. For difference of the relation made by *Steven*, *Act.7.* of this History, and how it is reconciled, see there.

CHAP. XXIV.

Verse 1. *Abraham* being now very aged, for he was neare 140 yeares old, he calleth the eldest servant of his house unto him, who ruled over all that he had, and he, as is most probable, was *Eleezar* of Damascus spoken of before, *Gen.* 15.2.

Verse 2. and saith unto him, *Put I pray thee thy hand under my thigh, and I will*

Verſe 3. *Queſt.*

cauſe thee to ſweare by the Lord, the God of Heaven and Earth, that thou ſhalt not take a Wife unto my ſonne of the Daughters of the Canaanites, &c. A great queſtion is moved here firſt, why *Abraham* would have his ſervant to put his hand under his thigh to ſweare? The common anſwer of all the ancient Fathers almoſt, and of moſt of our new Writers is, that he would have him to do thus, becauſe he firmly believed, that Chriſt ſhould come out of his thigh or loines, which are words promiſcuouſly uſed, to ſet forth a generation proceeding from any man, as is alſo to come out of his bowels. For the thigh, ſee *Gen.* 46. 26. 49. 10. *Exod.* 1.5 for although in the Tranſlation it be loines, yet in the originall it is *thigh*, for the loines *Gen.* 35. 11. and for the bowels, *Gen* 15.4. *Pſ.* 132. 11. Saint *Auguſtine* ſaith, that the ignorant are moved at it, wondring why *Abraham* ſhould cauſe his ſervant to put his hand upon his thigh to ſweare, but this was a kinde of Propheſying, that the Lord of Heaven and Earth was to come in the fleſh, which was to be propagated from this thigh. So likewiſe Saint *Ambroſe* ſaith, by *Abrahams* thigh we underſtand his generation, and his generation is Chriſt. And *Jerome* for all the reſt, rejecting the reaſon hereof yielded by the Jews, ſaith, We hold, that he thus ſware by the ſeed of *Abraham*, which is Chriſt. The Jewes reaſon rejected by *Jerome* is, that this ceremony was uſed for the reverence of circumciſion made about that place: but then it would ſtill have been uſed in ſwearing by others of *Abrahams* poſterity, as we cannot read that it was afterwards, but only, *Gen.* 47.29. *Joſephus* ſaith, that it was an ancient cuſtom for one to make another being under him to put his hand under his thigh, and ſo to call God to be a witneſſe of that, which they determined. And *Chryſoſtome* ſaith, hereby it appeareth to have been a cuſtom before this moſt anciently, becauſe *Abrahams* ſervant is called unto it, as to a thing common and uſuall. *Muſculus* approveth rather of this, then of any other, becauſe it is a cuſtom ſtill uſed by Maſters towards their ſervants to this day in ſome parts of the Eaſt Countrey. *Aven-Ezra* approveth of this ſpecially, as being a fit ceremony to ſet forth the authority of a Maſter over his ſervant, when he ſtoopeth and placeth himſelfe, as it were, under him being his ſuperiour, and therefore thinketh, that it was anciently uſed before *Abraham*. And the Maſters bidding of his ſervant to put his hand under his thigh, ſaith he, was as if he had ſaid, If thou beeſt under my power, and art ready to receive my commandements, ſhew it by ſtooping downe unto me, and putting thy hand in token of ſubjection under the thigh of me ſitting here, then the ſervant putting his hand under, as he was bidden, did hereby, as it were, anſwer thus, I confeſſe, that I ought to obey and ſerve thee, and am here ready to obey thy commandements. And this cuſtome he ſaith, ſome regions in India do ſtill uſe, and from India it was brought to Syria, where *Abraham* living uſed alſo, according to the manner of the place, the ſame. And this reaſon ſeemeth to me moſt probable: for as he followed the cuſtome of that place in making a Covenant with the Lord, *Gen.* 15. the Lord himſelfe directing him to do ſo, that is, to take beaſts and divide them, ſo I ſee no reaſon, but that there being ſuch a cuſtom in adjuring ſervants, he might alſo follow the ſame. Only whereas ſome have delivered, that this ceremony was firſt uſed by *Liber pater*, otherwiſe called *Dionyſius*, of whom the tale goeth, that he came out of *Jupiters* thigh, whereupon he firſt appointed the putting of the hand under the thigh in ſwearing in India, where he ruled the place, where he was brought up by the Nymphes, being alſo called in memory thereof Μηρὸς, that is, the thigh, to this beginning of this ceremony I cannot ſubſcribe, becauſe ſo *Abraham* ſhould by his practiſe have confirmed a ſuperſtition, and becauſe as that of his coming out of *Jupiters* thigh, is fabulous and ridiculous, ſo all the reſt may juſtly be held to be of the ſame ſort. If any man had rather yet ſtick to the myſtery in this ceremony, I will not contend, but whether *Abraham* intended any ſuch thing or no, it is altogether uncertaine.

Auguſt. in Gen. quæſt. 62.

Ambroſ lib. 1. de Abraham. cap. 9

Hieron in tradit. Hebr. in Gen.

Hebræi.

Ioſeph. Antiq. lib. 1.

Chryſoſt. Hom. 48. in Gen.

Muſculus.

Aven Ezra.

Queſt. 2. Secondly, no leſſe queſtion may be made about the lawfulneſſe of *Abraham*

hams adjuring his servant. For some have held, that to sweare hath never been lawfull, but for a time tolerated under the old Testament, as *Origen* and *Chrysostome*, which if it were so *Abraham* had done ill to make his servant to sweare. But the example of the Lord himselfe swearing to *Abraham*, *Gen.* 22. and the precepts to sweare, *Deut.* 10. 20. *Jer.* 4. 1. do sufficiently justifie this practise upon a weighty and urgent occasion, such as this was, although to sweare commonly be vile and abominable. There is an adjuring, when the party adjured is not made to sweare, but only he that adjureth him, seeketh by the obtestation and reverence of the Divine Majesty, or of some other holy thing, to induce him to do or speak something, or to keep him from doing or speaking. Thus King *Ahab* is said to have adjured *Michaiah* 2 *Chron.* 18. 15. and the high Priest *Caiaphas* adjured Christ. *Matth.* 26. 63. and *Saul* the people, 1 *Sam.* 14. and when a King, or Lord or Master, or any that have authority over others do thus adjure them, they are bound, as they respect him, by whose name they are adjured, that is the God of Heaven to do accordingly, as appeareth also, 1 *Sam.* 14. But it ought well to be considered by him that adjureth, that the matter whereabout, be great and weighty, and it is to be used only towards such as are under his command. Againe, there is an adjuring by making the party adjured to sweare, as *Abraham* did this his servant here, and *Ezra* the people to put away their Wives, and *Nehemiah* did the like, and after this manner the Priest adjured the woman suspected of Adultery, and upon many occasions an Oath is given by the Magistrate to the people.

Origen. Chrysost.

Ezra 10.

Nehem. 13. *Numb.* 5.

A third question may be, why *Abraham* abhorred so much from marrying his sonne with the Daughters of that Countrey? To this *Ambrose* answereth first, that he did so, because they came of cursed *Canaan*. 2 Because they were Idolatrous and wicked, and of this second also *Chrysostome* speaketh, saying, that he knew the wickednesse of the Canaanites, and so avoided matching with them. *Thomas Anglus* saith, that he would not have his sonne take a Daughter of Canaan, because he was a pilgrim and stranger in that Land, and would so continue without mingling with that people, till the Lord should give to his posterity that land, and secondly, because the people of Canaan were to be expelled thence, and therefore they, by whom they should be expelled, ought not to enter into any bands of marriage with them, as the Lord also afterwards provided by his Law, and *Abraham* here taught them that came of him by his own example. Amongst these reasons that seemeth to be of little force, which is taken from the Idolatry of the Canaanites, because *Nahor* the Father of *Rebecca*, who was sent for to be Wife unto *Isaac*, hath been thought to have been an Idolater also, because when *Terah* went from the Idolatrous Chaldeans with his Sonne *Abraham*, *Nahor* went not, but as liking well enough of their manners dwelt still amongst them, as *Chrysostome*, *Augustine* and *Rupertus* argue; and *Laban* the Brother of *Rebecca* is brought in afterwards, quarrelling for his gods which *Rachel* had stolne: Wherefore it was not for the Idolatry of the Canaanites, that he detested such a marriage, but partly for their other abominable sinnes, wherewith all places were not so greatly infected, although Idolatry had overspread all, so that unlesse amongst such, he could not have had a Wife for his sonne in any place. For it is probable, that the family of *Nahor* was more honest, and chaste, and hospitable. And partly, because they were the cursed posterity of Canaan, and partly because the Lord had made a distinction long ago betwixt them and *Abrahams* posterity, the one being to be expelled out of the Countrey, and the other to be planted in their stead, which being so, to effect matching in amity with such, had been to go against Gods revealed will, and therefore when *Esau* afterwards marryed a Woman of that Countrey, *Isaac* and *Rebecca* were greatly displeased at it, seeking by all meanes to prevent *Jacob* from so doing.

Quest. 3. *Ambros. lib.* 1. *de Abrah. cap.* 9. *Chrysost. hom.* 48. *in Gen.*

Tho. Anglus.

Gen. 31. 30.

But seeing the place, to which the servant is directed to go is *Abrahams* Countrey,

Quest. 4.

Countrey. It may be demanded how he fullfilled his Maſters will in going to Meſopotamia, when as he was borne in Ur of the Chaldees, and that was his Countrey? To this ſome anſwer that he was borne in Meſopotamia, but that is manifeſtly falſe. Others, as *Lyranus* and *Toſtatus*, that he dwelt long in Meſopotamia, and therefore it might as well for this cauſe be called his countrey, as the place of his nativity. Of his dwelling there ſee before upon *Chap.* 11.26. Yet ſome holding that *Abraham* ſtayed not there an whole yeare, ſay that the Chaldeans Countrey and Meſopotamia are generally taken for the Countrey beyond the River, but I ſubſcribe rather to *Lyranus*. But it may ſeem ſtrange, that the ſervant is thus charged, and that nothing is ſaid unto *Iſaac*, what, had the ſervant power over the ſonne being come to this age, for he was now about fourty? *Anſwer*, *Iſaac* was ſo obedient to his fathers will, as that *Moſes* needed not to ſet down any thing touching his fathers ſpeaking to him, howſoever it is not to be doubted, but that he was acquainted with the motion, and conſented thereunto. The ſervant is ſpoken to as a meſſenger to go about this matter for the ſonne, not that he had power and rule over him, but as a Prince hath his Ambaſſadour into Forreign parts upon the like occaon. *Rupertus* admireth for this the chaſte obedience of *Iſaac*, as he doth alſo the faith of *Abraham*, the faith of *Abraham*, in that he ſought not any comfort in his peregrination by contracting affinity vvith the people of that Countrey, but held him to the comfort vvhich he had in God onely, and the chaſte obedience of *Iſaac*, in that he was not led by his eyes with beauty, but ſubmitted himſelfe to take ſuch a wife, as his father had appointed for him. A notable paterne for young men and women in theſe dayes, to teach them in buſineſſes of this nature not to runne upon their own heads, but to obey their parents. But why is not *Iſaac* himſelf ſent, as *Jacob* vvas afterwards? *Anſw.* becauſe there vvas a neceſſity of *Jacobs* going, for the danger vvherein he ſtood by reaſon of *Eſaus* anger againſt him, but here vvas no ſuch reaſon, and therefore *Iſaac Abrahams* onely ſonne is kept at home vvith his father, who could not live ſo comfortably vvithout him, and the ſervant is ſent this long journey to fetch him a vvife, that he might not be expoſed to any perils of the vvay. And yet this vvas not done altogether vvithout a myſtery: As *Iſaac* taketh a vvife at the appointment of his father, whom he had never ſeen before out of a farre countrey, ſo Chriſt took, according to the vvill of his Father, the Gentiles for his Spouſe, being farre off from the place, vvhere he lived: And as a ſervant vvas here ſent for this purpoſe, ſo Chriſt vvent not himſelfe amongſt the Gentiles, but vvas onely amongſt the loſt ſheepe of the houſe of Iſrael, but he ſent his Apoſtles to ſpeake and to make the contract for him, the Jewes amongſt whom he dwelt, being refuſed, as here vvere refuſed the daughters of Canaan: And as *Abraham* ſaith, that they were his kindred, to whom he ſent, ſo the Apoſtle ſpeaking of all men, yea even of the Gentiles, ſaith, *We are Gods generation*, to this effect almoſt *Rupertus*.

Lyranus. Toſtatus. Pererius.

Queſt. 5.

Rupert. lib.6. in Gen.c.38.

Note.

Queſt.6.

The Myſtery.

Rupert. lib.6. in Gen.c.38.

Acts 17.28.

Verſe 6. Verſe 7. Verſe 8.

Abraham having ſworn his ſervant, he maketh a doubt, what to do, if the woman ſhould refuſe to come with him, and whether he ſhould then carry his ſonne *Iſaac* thither? Which *Abrahnm* by all means denyeth, incouraging his ſervant by telling him, that God ſhould ſend his Angel with him, and he ſhould prevaile, but if not, he ſhould be cleare from his oath. Which is not ſo to be underſtood, as though the ſervant had power to carry or not to carry *Iſaac* into *Meſopotamia*, but that he ſhould not in his maſters behalfe undertake any ſuch matter, he being fully aſſured, that *Iſaacs* dutifulneſſe to his father was ſuch, that as he determined, he would be ready to obey. But what made *Abraham* ſo averſe from the carrying of his ſonne into that Countrey? *Anſwer*, Becauſe God had brought him from thence to injoy his moſt gracious promiſes touching Canaan, and children, and all ſorts of bleſſings, of which *Iſaac* ſhould have been made uncapable, if he left the place, where he was planted. *Abraham* was very confident of ſucceſſe by commemorating

Queſt. Calvin.

Gods

Gods favours paſt, but howſoever, he will not yield, that *Iſaac* ſhould go from his place, giving us example herein to reſolve to obey God, although in ſo doing things ſucceed not according to our expectation and deſire. *Note.*

And the ſervant took ten Camels of his Maſters (for all the goods of his Maſter were in his hand) and he aroſe and went to Meſopotamia to the City of Nahor. Verſe 10.

In the vulgar Latine, inſtead of theſe words (*for all the goods of his maſter were in his hand*) are theſe, *ex omnibus bonis domini ſui portans ſecum*, carrying of all his maſters goods with him, whereupon ſome have laboured to reſolve, how he could be ſaid to carry all, yea even they that follow the Hebrew reading, becauſe they hold, that this mentioning of all his maſters goods being in his hand, is to be underſtood of their being in his hand, when he went this journey, and ſo imply as much, as his carrying them with him. The Hebrewes ſay, that he is ſaid to carry all, becauſe he carryed a writing, wherein they were all ſet down, as given to *Iſaac*. Others, that it is an *Hyperbole*, he carried all, that is very many. Others, that he carried ſome of all ſorts, Gold, Silver, Pearles, Precious Stones and Jewels, which were rare in Meſopotamia, as *Joſephus* ſaith. But theſe words, *for all his maſters goods were in his hand*, ſeeme ſo plainly to be a reaſon of his taking ſo many Camels, and their lading with precious things of his maſters, which is neceſſarily implyed, that we ſhall not need to labour to clear it any otherwiſe, but by ſaying, that theſe words are interpoſed, to ſhew that it was in his power to go forth thus royally furniſhed, becauſe all *Abrahams* goods, who was exceeding rich, were committed to his fidelity, and ſo he might at his pleaſure take with him, and diſpoſe at his pleaſure for his maſters ends, what he pleaſed. Thus alſo *Muſculus*. Meſopotamia is rendered by ſome, Aram-Naharaim, that is, Aram of the rivers, and by the Chaldee Paraphraſt, Aram upon Euphrates. But it is all one, that Aram being in Meſopotamia, and therein Haran the city, called the city of *Nahor*, ſee before, *Chap.* 11.42. It was about four hundred miles from Canaan thither. Touching the ten camels taken by the ſervant with other precious things, wherewith they were laden, and a competent train of men to go with them, as appeareth, *verſe* 32. &c. although it be here paſſed over in ſilence, he did thus, that the wealth of his maſter being in ſome part ſeen, the woman, for whom he went, might the rather be induced to come with him: for it was not probable, that ſhe would willingly go into a far countrey to live alſo poorly, but ſeeing hereby the wealth of *Abraham*, ſhe might well cheerfully addreſſe her ſelfe to the journey, thus *Calvin*. Touching theſe ten Camels, it is to be underſtood, that in thoſe parts they abounded with theſe kinde of beaſts, for *Job* is ſaid to have had ſix thouſand, and from the Hagerens being overcome it is ſaid, that the Hebrewes tooke fifty thouſand. It is a beaſt, that carrieth a great burthen, liveth with little, and will travell very farre in a day. *Julius Scaliger* ſaith, that ſome of them will carry ſeven huudred pound weight, and will endure without drinking 15 dayes together, and commonly four or five, being alſo content ſo long a time with the food eaten before, and they will travell as farre, as an Horſe in a day, but there are a leſſer ſort called Dromedaries, which will travell a hundred miles in a day. *Rupertus* draweth this going out of *Abrahams* ſervants thus inſtructed into a type of the Apoſtles going out to preach the Goſpell, the riches, that they carried with them, being a power to worke miracles, that the Gentiles ſought unto for the Lord to become his Spouſe, might not doubt of his greatneſſe and power, and ſo be induced to become his Spouſe, and as *Abrahams* ſervant went with ten Camels, ſo they inculcated but Ten Commandments, teaching, that other carnall inſtitutions, if they would cleave unto them, did rather hinder then further them towards Chriſt, and as he was bound by oath to go, ſo they to preach under a curſe, 1 *Cor.* 9.16. This Allegory is proſecuted much more largely by *Ferus* upon this place.

Rabbini.

Joſeph. Antiq. lib. 1.

Muſculus.

Chald. Paraphraſt.

Calvin.

Job 42.

1 Chron. 15.

Jul. Scaliger contra Cardan. Exercit. 229.

Rupert. lib. 6. *in Gen. c.* 40. *Servus ad Gentilitatem convertendam miſſus, i. Prædicator Evangelicus maximis à Deo inſtructus eſt muneribus, viz. de quibus dictum eſt, Aſcendens in altum captivam duxit captivit. & dona dedit hominibus, &c.*

The

Verſe 11.

The ſervant being come to the City maketh his Camels to kneele dovvn (for ſo this beaſt is wont to do to reſt it ſelfe) by a well of vvater without the City, expecting doubtleſſe, when ſome woman ſhould come to dravv water, that he might vvater them there. And this is noted to have been towards the Evening, when the women were wont to come forth to draw water. Here therefore he ſtayeth praying to the Lord for good ſpeed in his buſineſſe till they came out, and he deſireth, that when a Damſell ſhould come to draw water, that if ſhe courteouſly offered to give him ſome and his Camels, that ſhe might be the woman appointed for his maſters ſon, which praying ſo ſoon as he had finiſhed, *Rebecca* came forth and ſhewed this courteſie unto him, whereby he was confirmed, and praiſed God for it. But here a queſtion offereth it ſelfe, whether he did well in propounding this as a ſigne, ſeeing it may ſeem to be tempting of the Lord, upon whoſe will we ought in all things to depend, and not to appoint him, whereby he ſhall confirm us touching this or that? For when *Ahaz* was bidden to aske a ſigne, he ſaid he would not, neither would he tempt the Lord. This queſtion is moved, and amplified by *Auguſtine*, with that asking of a ſigne by *Gideon*, but not anſwered. *Chryſoſtome*, *Rupertus*, *Lyranus* and others juſtifie it, as being a thing to which he was moved by the Lord, or by his Angell that went with him, of whom *Abraham* ſpake before, which appeareth, as *Calvin* alſo noteth, by the ſucceſſe granted by the Lord. Moreover, he ſhewed himſelf to be both wiſe and religious herein, and full of faith, in that he would not truſt his own judgement in a matter of ſo great moment, but ſought unto God to be his directour, remembering and beleeving the words of his maſter, and in propounding this thing for a ſigne, he conſidered, that courteſy, affability and hoſpitality would beſt ſuit with his Maſters condition, and therefore he reſpecteth not beauty or any outward thing in his prayer, but theſe good qualities. A man may not deſire a ſigne lightly, but upon ſome great and weighty occaſion, but expect the Lords giving of what ſigne it pleaſeth him, to do otherwiſe were indeed to tempt him, and to uſurpe over him.

Verſ. 12, 13, 14. &c.

Queſt.

Eſay 7.

Aug. quæſt. 53. in Gen.
Chryſoſt.
Rupertus.
Lyranus.
Calvin.

Verſe 22.

When *Rebecca* had done giving him and his Camels water, he taketh out an *Ear-ring of half a ſhekel weight of gold, and two bracelets for her hands of ten ſhekels weight of gold, &c.*

The word tranſlated ear-ring here is an ornament of the forehead, or eares, which uſed to hang by the fillet, and half a ſhekel, the weight thereof in gold is ſeven ſhillings ſix pence, yet *Jerome* for halfe a ſhekel, readeth it, *two ſhekels*, but it is not two, but halfe a ſhekel, the ten ſhekels weight of gold, ſeven pound ten ſhillings, counting them by the common ſhekel, which is fifteen ſhillings, for the ſhekel of the Sanctuary is twice ſo much, and the Kings ſhekel twenty two ſhillings ſixe pence. This may ſeem to be a very great gift, and that *Abrahams* ſervant was over-prodigall of his maſters goods, upon ſo ſlender an occaſion to give ſo much away. But it is to be conceived, that the man reſolved in his minde, that this maid ſhould be his young maſters wife, when as he having prayed, God provided, that all things fell out, as he had deſired for his confirmation. And happily, although it be related after he firſt asked her whoſe daughter ſhe was, and had further communication with her, and then gave her theſe things, as pledges of the future contract, thus alſo *Calvin*, and when he repeateth again the ſame paſſages, *verſ.* 47. he placeth his queſtioning with her firſt, and then his giving of thoſe ornaments unto her. And this alſo may make for an Apology for the maid, who otherwiſe might happily be thought not to have been ſo modeſt in accepting theſe things ſo readily at the hands of a ſtranger. But it may be doubted, how the uſe of ſuch coſtly ornaments may be juſtified in a woman fearing God, ſeeing S. *Peter* in ſpeaking of the apparell of ſuch women, ſaith, *Let it not be with broided haire, and gold put about?* To this *Calvin* ſaith, that it cannot well be juſtified, as being without all corruption, becauſe the purity of a ſincere heart is very ſeldom to be found, where there is ſuch outward ſplendour, by reaſon of

Muſculus.
Hieron.
H. Bunting, Patriarchs travels.

Calvin.

Queſt.

1 Pet. 3. 3, 4, 5, &c.

of the ambition, to which women are carryed hereby. And therefore he concludeth, that other women must not go by this example, no more then they that are of highest quality, will go by her example to carry water, and to do other servile works, yet he doth not altogether condemne the use of costly ornaments in women of high quality, commendeth to all frugality herein. It was the custome, saith *Musculus*, of those times, for the richer sort of women to weare such pretious things, and therefore *Rebecca* was now furnished accordingly. I think, that it was no way blameable in her to use them, or against the rule of the Apostle: for he groundeth it upon the example of *Sarah* and *Rebecca*, *&c.* saying, *For thus women fearing God did of old aray themselves.* Wherefore he is not to be understood, as altogether forbidding the use of Gold for ornament in all women, but the vaine and conceited use thereof, and the use of it in women of meaner quality, as thinking themselves to be greatly graced hereby, although modesty, and humility, and other Christian vertues be cast off. See *Ps.* 45.

Calvin.

Musculus.

The man having bestowed his gifts upon *Rebecca*, asketh her, whose Daughter she was, and whether there were room for them in her Fathers house? she told him, that she was the Daughter of *Bethuel* the sonne of *Nahor*, and that there was not only roome, but also Litter and Provender, whereupon he praised God, and spake so as that *Rebecca* understood that he came from their kindred, and went in and told them of her Mothers house thereof, &c. Hereby the hospitality of *Bethuel* also appeareth, as of *Lot* and *Abraham* before, in that a Daughter did so readily offer lodging and entertainement to so many: for this plainly sheweth that it was usuall with her Father to entertaine travellers, so that, whatsoever corruption was in them otherwise, yet for charity and hospitality it seemeth that they were much to be commended. She goeth to her Mothers house, not that she had an house by her selfe, where her Father dwelt not, but because women that had great families, had roomes by themselves for them, their Daughters and Maid-servants, wherein they did the works belonging to women, and the men were seperated into other roomes by themselves.

Verse 23,24

Verse 25,26

Verse 27,28

Musculus.

Luther.

Laban her Brother hearing this goeth forth to the man, and most kindly welcometh him, bringing him in, and providing for his Camels, and the washing of their feet, and then for him, and the men with him to eat. But he before he would eat, told his arrand and all the things before-going from the beginning to the end, *v.* 29, *&c.* to *v.* 49. wherein because there is some difference in the servants relation from the foregoing History, I will a little consider of it, and reconcile it, first he saith, that *Abraham* bade him go to his Fathers house, *v.* 38. but *v.* 4. it is, to my Countrey and to my Kindred. Againe, *v.* 40 *The Lord, before whom I walk, will send his Angel with thee, and prosper thy journey*, but *v.* 7. it is, *The Lord God of Heaven, who took me from my Fathers, &c.* 3 *v.* 41. *Thou shalt be discharged of mine Oath when thou comest to my kindred, if they give thee not one*, but *v.* 8. *If the woman will not follow thee, then shalt thou be discharged, &c.* Lastly, *v.* 47. He saith, that he first asked her, whose Daughter she was, and then put the ornaments upon her, but *v.* 22, 23. he first gave her the ornaments, and then asked this question. But these differences for the former three, are very small and in words only, not in substance, for the last, howsoever he is said, *v.* 22. to have taken those ornaments out from the place, where they lay, before he asked her of her Father, yet it is not said, that he gave her them, so that when this was done remained to be further explained. Saint *Augustine* speaking of this difference, saith, that it justifieth the Evangelists writing diversly contrary to the opinion of foolish and unlearned men; for it is not necessary, that all things should agree in words, but in substance, because, if it had been necessary, the same *Moses* writing all this could easily have made all to agree in the very words. And againe he saith, It mattereth not, whether a man relate things in order or out of order, so that there be no contrarcity in the holy Scriptures. For it is not in a-

Verse 29,30, 31, &c.

August. quæst. 64. in Gen. Aug. consen Evang. lib. 2. c. 12 Quid interest quo quis loco aliquid ponat, sive quod ex or-

ny

dine inſerit, ſive quod omiſſum eſt recolit, ſive quod poſtea factum antè præoccupat, &c.

ny mans power to ſet down all things in order, but as he remembereth them, and it is given unto him.

Verſe 49. The ſervant having ended his relation requireth anſwere, whether they would now let *Rebecca* go with him, they conſent, and then he praiſeth God, and giveth her more Jewels, and gifts to her Brother and Mother, and ſhe being called, and giving her conſent, he carrieth her away with her Nurſe and Maids, being bleſſed by her Parents and Brother, *verſe* 49, *&c.* to *v.* 62.

Verſe 50, 51 In dealing with them about their conſent he is not very urgent, but ſaith, If they will not, that he will turne to the right hand or to the left, that is, depart without any long tarrying.

Verſe 52, &c. The Hebrews ſay, that he meant either to go to *Lots* or to *Iſhmaels* for a Wife for *Iſaac*, but this is a vaine conjecture, he meant, that he had done what was injoyned him, and ſo would returne without extorting a conſent from them by forcible perſwaſions, becauſe when love in theſe caſes cometh freely it is beſt, and moſt likely to hold. He giveth *Rebecca* more treaſure according to the cuſtome of thoſe times to the newly eſpouſed, that thus ſhe might have an experiment of his Maſters riches, the gifts ſaid to be given to her Mother and Brother, if the Hebrew words be properly tranſlated, were Apples and other ſweet fruits, yet ſome Hebrews will have them to ſignifie any precious things.

Rabbini.

Muſculus.

Verſe 62, 63 When they came neare to their journeys end, *Iſaac* is ſaid to have been coming from the well of Beer-lahai-roi, for he dwelt in the South Countrey, and had gone out that way towards the evening to pray. Of this we read before, *Chap.* 16. 14. *Luther* thinketh, that he dwelt not now together with his Father, but ſomewhat remote, their ſubſtance being too great for them to dwell together, and it is ſaid to be the South-Countrey, becauſe Meſopotamia lay from thence Northward. *Jerome* thinketh, that he dwelt at Gerar, or at Beer-ſheba, but it is plaine by *Ch.* 25. 11. that he dwelt by Beer-lahai-roi which was 16. miles from Hebron. The time of his going out is noted to have been towards the evening, which being coole was moſt fit to walk abroad in, in that hot Countrey. The word tranſlated *(to pray)* is שוח, which as *Vatablus* ſaith, ſignifieth to ſpeak with a low voice, as a man doth in prayer and meditation. There are divers other tranſlations of the word. 1 By the Chaldee Paraphraſt, to *meditate.* 2 By the Septuagint, *to exerciſe.* 3 By ſome Hebrews, *to walk amongſt the green Trees.* 4 *Symmachus*, *to talke.* 5 *Aquila*, *to confabulate*, as if he went to ſpeak with his workmen. 6 *Ambroſe*, *to eſtrange himſelf*, that is, from worldly affaires. Moſt yet agree about that of meditating and praying, howſoever there are ſome, that referre his meditating to a Philoſophicall ſtudy about naturall things, as *Lyranus* and *Toſtatus.* But I reſt in the firſt, and thus the word is often uſed, as *Pſ.* 70. and *Pſ.* 49, &c. And here we may note, both an example of piety to be imitated, and ſomething for incouragement herein, for that vvhileſt he vvas thus buſied, his much deſired help vvas by a ſingular providence at the inſtant brought unto him.

Iſuther.

Hieron.

Vatablus.

Note.

Verſe 64, 65 *Rebecca* eſpying *Iſaac* asked vvho he vvas, and being told alighted and put on a vaile. She alighted for honours ſake, becauſe it had been unfit, that ſhe ſitting upon an higher place ſhould receive him vvho vvas to be her head, upon a lovver; and a vaile ſhe put on to cover her, for modeſties ſake: For a vaile vvas ſuch a kinde of covering of ſilk or thin ſtuffe, as did cover the vvhole head and face, and much of the body, being by the Greeks called θέρισρον, of vvhich *Jerome* ſaith, that it vvas the covering of the vvomen of Arabia and Meſopotamia, vvhereby their bodies vvere defended from the heat of the Sunne, having the name from θερεῖν to heat. Of covering the face vve read upon foure occaſions, firſt for modeſty and ſhamefaſtneſſe here, and 1 *Cor.* 11. And it hath been of old much condemned for vvomen to come abroad uncovered. *Tertullian* ſpeaking againſt vvomen going out vvith open face, ſaith, The Ethenick Arabian vvomen ſhall condemne you, in that they cover their head and face, being content rather vvith one eye to injoy half the light, then to proſtitute the vvhole face. *Valerius Maximus lib. 6. cap. 3.* telleth

Hieron. in tradit. Hebr.

Tertull. de veland. virgin. Judicabunt vos Arabiæ fœminæ Ethnicæ, quæ non caput, ſed quoque ità totum tegunt, &c.

telleth of one *Caius Sulpitius Gallus*, that he tooke his wives going abroad with open face ſo heinouſly, that for this onely he put her away. 2 Another occaſion of covering the face hath beene for ſorrovv, ſo *David* covered his head, when he mourned for *Abſalom*. 3 For reverence towards the Divine Majeſty whom mortall eyes are unworthy to behold, ſo *Elijah* covered his face with his mantle, when the Lord appeared unto him. 4 In the caſe of being found guilty, covering of the face now being an act of one averſe, and diſdaining the party covered, as unvvorthy to look upon him; ſo the ſervants of *Ahaſhueroſh* covered *Hamans* face, and carried him forth, and hanged him.

2
1 Sam. 19.
3
1 Kings 19.
4
Heſter 7

Then the ſervant told *Iſaac*, what had paſſed; and he took *Rebecca* into his mother *Sarahs* tent, &c. Here I paſſe over the Allegory made by ſome of the Fathers upon *Rebecca* her going down from the Camel, as by *Gregory* ſaying, *Iſaac* comming towards *Rebecca* towards the evening of the day, vvhen ſhe ſat upon a Camell, ſetteth forth the coming of Jeſus towards the end of the World, who being in viſible in himſelf, by taking our nature upon him became viſible to the Church of the Gentiles before ſitting upon a Camel, that is, in the midſt of great uncleanneſſe and deformity, as the Camell is an unclean and deformed beaſt, upon vvhich *Rebecca* ſat, who thence eſpied *Iſaac*. And as ſhe ſeeing him alighted and covered her head, ſo the Gentiles ſeeing and hearing Jeſus to be their Saviour, come dovvn from their vices, wherein they had lived and carried themſelves proudly before, by forſaking them all, and cover themſelves with ſhame, being aſhamed of thoſe things, vvhich they formerly did. And *Rupertus* Allegorizeth othervviſe, but I paſſe theſe over, and come to *Iſaacs* bringing of *Rebecca* into his mothers tent, and then taking her to vvife. The order, ſaith *Calvin*, is here to be obſerved, he brought her not firſt to his ovvn tent, but to his mothers to ſtay there a time amongſt the vvomen, and then he married and lived vvith her and loved her, and it is not to be doubted, but that there was then a ſolemnization of their Marriage, although it be not ſpoken of. And thus men ought to deferre, and not preſently like bruit beaſts take them wives, and go in unto them. His father appointed him this wife, but he liked and loved alſo, and ſo tooke her, and was *comforted after his mothers death*, this is added to intimate his great affection to his mother, ſhe having been dead now three yeeres, he ſtill ſorrowed for her, and did not quite weare away that griefe, till now that for a moſt dear mother he had gotten him a moſt loving wife. In the ſervant of *Abraham*, the Miniſter of Gods word is ſet forth, ſaith *Ferus*, and in *Rebecca* the Church. For, 1 As he, ſo the Miniſter is ſent. 2 He prayeth, and having found praiſeth God. 3 He adorneth her eares and hands, ſignifying Faith and good works, &c. And as ſhe, ſo the Church is a Virgin. 2 Is kinde to Chriſts ſervants. 3 Followeth them. 4 Deſcendeth by humility. 5 Covereth her face.

Verſe 66, 67

Gregor. lib 35. Moral. in Job.

Rom. 6.

Calvin.

Note.

CHAP. XXV.

THen again, Abraham *tooke a wife, and her name was* Keturah, *and ſhe bare him* Zimran *and* Jokſhan, *&c.*

Verſe 1, 2.

It may ſeeme ſtrange, that *Abraham* being now a hundred and fourty yeeres old, ſhould marry another wife, and beget children, he being ſpoken of as dead for any act of generation at the age of a hundred, *Rom.* 4.19. For 1 If he were dead then, how could he be alive now to beget ſo many children? 2 Having lived a widower above three yeeres, ſince *Sarahs* death, what moved him being ſo aged to marry now again? 3 Seeing he was ſo carefull for his ſonne *Iſaac*, that he might have a wife of the daughters of his kindred, and not of the Canaanites, why had he not the like care of himſelf, ſeeing he would marry again, but a woman, as is moſt probable, or that Countrey,

Queſt.

trey, is taken by him? The Hebrews, whom *Lyranus* followeth, ſay, that this *Keturah* was *Hagar*, whom he had taken before, but put her away again at the inſtigation of *Sarah*, and to make this the more probable, they propound the ſignification of the name *Keturah*, as *Jerome* ſaith, being *copulata*, or *conjuncta*, neither doth he reject or approve this, but leaveth it. *Lyranus* ſaith, that *Keturah* ſignifieth *thurificata*, as intimating, that after her ejection ſhe kept her ſelfe pure, as if ſhe had been Conſecrated to God. *Tho. Anglus* likewiſe is very earneſt in maintaining, that ſhe was *Hagar*, alleadging *Jerome*, for this opinion, upon 1 *Chron.* where he ſaith, *Keturah* is *Hagar*, as appeareth, *Pſal.* 82. where it is ſaid, The tabernacles of the Edomites, Iſhmaelites, Moabites and Hagarens; by the Iſhmaelites, the poſterity of *Hagar* by *Iſhmael* being underſtood, and by the Hagarens the Madianites & other peoples coming of her under the name of *Keturah*. And again, 1 *Chron.* 5. the Itureans, Napheans and *Nodab* are ſaid to have holpen the *Hagarens*, whereas theſe three peoples came of *Iſhmael*, and therefore the Hagarens muſt be others coming of her alſo. But theſe are onely conjectures: For the Hagarens might be the name of ſome Iſhmaelites ſingularly, and other families coming of him might be called by other names. And generally, as *Lyranus* confeſſeth, the Fathers underſtand not *Hagar* by *Keturah*, but ſome other younger woman. Againſt that opinion of her being *Hagar* maketh firſt *Hagars* age, vvhich muſt needs be novv about 80 yeares, and therefore could not by ſo old a man have ſo many children vvithout a greater miracle, then that of *Iſaac*. 2 The vvords here uſed in Hebrevv, *Abraham added and took a Wife, &c.* 3 The vvords follovving, *v.* 6. *To the ſonnes of his Concubines he gave gifts*, ſo that he had more then one *Hagar*. Laſtly, the name *Keturah* being a proper name, whereas if it had been *Hagar*, ſhe ſhould have been ſo called. She was therefore doubtleſſe ſome other younger woman, and happily of that Countrey, and moſt probably not now firſt taken after *Sarahs* death, and *Iſaacs* marriage, but rather long before, although it be not related, till now in the concluſion of his Hiſtory, that nothing concerning him might be finally omitted, although hitherto let paſſe. For as ſhe is here called *Abrahams* Wife, ſo 1 *Chron.* 1. 32 ſhe is ſaid to be his Concubine, intimating his taking of her, whileſt *Sarah* was yet alive: for although ſuch are called ſometimes Wives, and ſometimes Concubines, yet one woman taken alone, when a man hath none other Wife, is never called but his Wife. And this *Calvin* holdeth to be moſt probable, and it may be thought that *Abraham* was moved hereunto, although it be not expreſſed that thus many Nations, beſides the Iſraelites and Iſhmaelites, might ſpring out of him, as by this meanes it ſhall by and by appeare that they did. Yet *Origen* and *Auguſtine* hold, that he married her according to the order here followed, becauſe when he was altogether without iſſue, he never took any other woman, till that by the importunity of *Sarah* he was drawn to take *Hagar*, and therefore they think, that now much leſſe, having iſſue, he would of his owne minde take another during the life of *Sarah*. But to this it may be ſaid, that God having given new vigour unto his body to beget *Iſaac*, when he was old, he might happily being more fit ſtill for generation, be moved of his own minde to take another wife, becauſe, as *Calvin* ſaith, when a man hath once begun to take the liberty of having a Concubine, he groweth the more bold to take another, but he condemneth it in him, as ill done, howſoever I cannot for my part in this ſubſcribe unto him, as I have partly touched before in ſpeaking of *Polygamy*, *Gen.* 4. Saint *Auguſtine* holding this to have been a new marriage after *Sarahs* death ſaith, that *Abraham* had not only ſtrength ſufficient given unto him for a little time to beget *Iſaac*, but that by divine inſtauration he reflouriſhed all the reſt of his life, whereby as *Calvin* ſaith, is added to the glory of the miracle, and therefore he imbraceth it, as touching the reflouriſhing of his bodily force. And for the excuſing of him as being herein carried by carnall luſt in ſo old an age, *Origen* ſaith, that it was done by an inſtinct from God for a myſtery, this

marriage

Lyranus.

Hieron. in tradit. Hebr. in Gen.

Tho. Anglus. Calvin.

Gen. 12.

Origen. Hom. 11. in Gen.

Auguſt. in Gen. quæſt. 70. Non exigui temporis tantum datum fuit illi robur, quod ad gignendum Iſaac ſufficeret, ſed divinâ inſtauratione in reliquum vitæ tempus reflоruit. Origen. Hom. 11. in Gen.

marriage setting forth the marrying of wisdome to the minde, which is not, till old age cometh on. But *Augustine* better, that, as his taking of *Hagar* and getting a childe of her was done in a figure, as likewise the begetting of *Isaac* of *Sarah*, *viz.* the wicked, which are children of the flesh being set forth by the one, and the faithfull, who are the children of promise by the other, as Saint *Paul* teacheth, *Gal.*4. so his taking of *Keturah*, and begetting children of her, may be figurative and mysticall also; Hereticks being set forth by these children, who are not permitted to inherit with the faithfull, but are sent away as well as the wicked, although they have all some common gifts given unto them, as wealth and prosperity, and wit and learning, and this World. These things being thus premised, I come now to the answering of the doubts put before. First he took this woman, as he did *Hagar*, before the death of *Sarah*, for which she is called his Concubine, 1 *Chron* 1.32. and not being so old, as is supposed. Secondly, although he were old, when he took her, for I suppose that it was some good space after the birth of *Isaac*, yet the naturall force by God miraculously renued and still continued in him, made him, as if he had bin younger. Thirdly, he was not so solicitous for him self in this matter for the choice, as for his son *Isaac*, because it was said, that in *Isaac* his seed should be called, and he was to be the seminary of the Church. Lastly, this was not done by so great a Patriarch carryed through the love of a woman, after the manner of other ordinary men, but by a singular providence in a mystery, as hath been said. Now for the children begotten of *Keturah*; *Zimran*, *Jocsan*, *Medan*, *Midian*, *Isbach*, and *Suah*, two of them only are spoken of as having issue, *Jocsan* and *Midian*; the off-spring of the other foure is omitted, as inhabiting peradventure parts more remote, & therefore unknown to the Hebrews. *Josephus* saith, that all of them possessed the Region of the *Troglodites*, and *Arabia Fœlix* unto the Red-Sea. And that it was reported, that *Epher* the sonne of *Midian*, whom he calleth *Ophres*, went with an Army, and took *Lybia*, & that from him *Africa* took the name. *Hieronymus* having said the same with *Josephus* addeth, that *Assurim* one of the sonnes of *Dedan* gave the name to the Syrians, according to some, and that divers of the children of *Keturah* here mentioned, went and possessed the Regions of India. Moreover, he saith, that *Midian* gave the name to the City *Madian* beyond Arabia towards the South in the desert of the Saracens, whence they were called Madianites. And of this *Madian* & *Ephah* the son of *Madian* he saith, that the whole Province, where these people dwelt, is called by a general name *Saba*, from whence the Q. of *Saba* came. Of *Madian* & *Epha*, *Esaiah* writeth, saying, *The Dromidaries of* Madian *and* Epha *all shall come from* Saba, *bringing Gold and Frankincense, &c.* Of the Madianites joining with the Moabites against Israel it is written, *Numb.* 22. 25, 31. And of *Dedan* the sonne of *Jocsan Ezechiel* writeth, saying, The sonnes of *Dedan* were thy Merchants. Of the rest we read nothing afterwards, and therefore we must leave them without saying any more of them, but only that *Sheba* the sonne of *Jocsan* may seeme to be he, that gave the name to *Saba*, where *Madian* and *Epha* also dwelt. For of three men of this name we do read. 1 The sonne of *Chus*. 2 Of *Jectan*, who came of *Heber*, and 3 This *Sheba*; and accordingly there were three *Sabaes*. 1 In *Arabia Fœlix*, and these came of the *Seba* here mentioned, as *Jerome* saith. 2 By the Persians. 3 In India according to *Dionysius*. It is to be noted, that none were more infest enemies to the Hebrewes, then some of these, as we shall divers times read of them in this kinde, and of the other Kinsmen of theirs, the Moabites, Edomites, and Ishmaelites, and even so the Church of God is most exercised with the enmity of Hereticks springing from the same fountaine with themselves.

Augustin lib. 16. de Civit. Dei, cap 34.

Verse 2.

Joseph. Antiq. lib. 1.

Hieron. in tradit. Hebr.

Lib. 17. in Esaiam.

Esay 60.

Ezech. 27.

Dionys. de Situ Orbis.

5. Now although *Abraham* had thus many children besides *Isaac*, yet *he gave all that he had to him, and to the rest he gave gifts.* According to the manner of leaving the inheritance to a sonne begotten of a Wife, so did *Abraham*, but for the chidren of his Concubines, he first gave them gifts, that is bestowed

Verse 5,6.

ſomething upon them to carry away with them, to help towards their maintenance, and ſo ſent them away, whileſt he yet lived, then all, which remained, came to *Iſaac*. A Concubine, as the Hebrews ſay, is an hand-maid taken to the bed of her Maſter, without any Writing being made, or Matrimoniall ceremonies, but a Wife hath both. If it be demanded, why *Abraham* ſent theſe his children away, reteining *Iſaac* only with him? It is anſwered, that this was done, becauſe *Iſaac* ought by Gods promiſe to inherit that Land, leſt, if they had ſtayed there ſtill, they ſhould have been ſome interruption unto him. And againe, he believed, that each of them would be multiplyed into a Nation, according to that of the Lord, *A Father of many Nations have I made thee*, and therefore it was neceſſary to ſend them into other parts, forſomuch as that Land could not be able to conteine them. Laſtly, he feared envy, that might grow in them againſt *Iſaac* poſſeſſing all that he had, they having but little beſtowed upon them. Wherefore he ſent them away, whileſt he lived, *Eaſtward, into the Eaſt-Countrey*, that is, not Eaſtward in the Land of Canaan, but quite out from all thoſe bounds, to Arabia, Armenia, Meſopotamia, and Perſia, which, as farre as the Perſian Gulph, are uſually called in the holy Scripture the Eaſt-Countrey. And from amongſt them againe, moſt probably from Arabia *Fœlix*, came the *Magi* to worſhip Chriſt, who are ſaid to have come out of the Eaſt.

Queſt.

Gen. 17.5.

Verſe 7,8. After theſe things thus done, *Abraham* dyed and was gathered to his people, being 175 yeares old, for which he is ſaid to have been of a good old age, and full of dayes. The words uſed to ſhew that he dyed, are, *He gave up the Ghoſt, and dyed*, whereupon *Aven-Ezra* noteth, that he dyed not any painefull death by any ſickneſſe, but his ſpirit gently departing from his body, the force of nature being in this long continuance of time quite ſpent in him, and therefore it is ſaid, he was *of a good old age, and full of dayes*; and thus the promiſe of the Lord made unto him, *Gen.* 15.15. was fulfilled. Touching the words added, *and was gathered to his people*, they are diverſly expounded by divers. Firſt by *Philo*, who will have thoſe things, whereof man was made, his Fathers or people, unto which he is againe gathered, when he dyeth, *viz.* Water, Fire, Earth and Aire, of vvhich the body is compoſed, and to vvhich it returneth, and the ſky, of vvhich the ſoule is a part, and unto vvhich it is elevated, being placed vvith the ſtarres, but this is rather *Platonicall* then *Theologicall*.

Aven-Ezra.

Philo.

Secondly Saint *Auguſtine* underſtandeth by his people, the company of Angels, unto vvhom the ſoules of juſt men are aggregated, vvhen they dye. For ſaith he, in ſpeaking of *Jacob*, concerning vvhom the like phraſe is uſed if it had been ſaid, *unto his Fathers*, there had been no doubt, vvho vvere meant, but in that he ſaith, *to his people*, conſidering that there vvere very fevv before *Jacob* of his people, and ſo it may be doubted, whether they could be called a people or no, I cannot think, that his Progenitours are meant, but the Angels of Heaven. And this is followed by the interlinear gloſſe, the Maſter of the Scholaſticall Hiſtory, and *Toſtatus*.

Aug. quæſt. 28 in Gen.

Gen. 49.

Thirdly, *Theodoret* expoundeth it, as an intimation of the immortality of the ſoule, and of the reſurrection, becauſe if men in death did altogether periſh, it would not have been ſaid, that they were gathered to their people. And *Rupertus* ſaith, that the phraſe is borrowed from the gathering in of Corne out of the field to be layd in the Barne, the meaning being, that even ſo the elect in death are gathered out of the open of this World into the ſecret of thoſe that are at reſt. So likevviſe *Lyranus*, but that he maketh the place of their reſting *Limbus Patrum*. And *Luther* followeth *Theodoret*, and divers others, holding that the mortality of the ſoule is here obſcurely intimated, becauſe otherwiſe in death there could be no gathering unto a people, but now that men dying are gathered unto their people, it muſt needs be yielded, that they periſh not, but paſſe from one people to another, that departed hence before them. And he is ſaid to be gathered unto his peoples in the plurall

Theod. quæſt. 109. in Gen.
Rupert. in Gen. cap. ult.

Lyranus.
Luther.
Muſculus.

plurall number, becauſe the peoples of divers Countreys, that have lived and dyed well, come together after death into one place of reſt. Fourthly, ſome other new Writers there are, that underſtand theſe words only, as an Hebraiſme to expreſſe death, to be gathered unto his people, to be gathered to his Fathers, and to go the way of all fleſh being one and the ſame thing, that is, to come to the ſame eſtate with others, that have dyed before. This laſt, howſoever it cannot be denyed to be true, yet as in many other Phraſes in the Hebrew tongue, under the literall a myſticall ſenſe lyeth hid, ſo it may be in this phraſe, forſomuch as men dying are ſaid to be gathered to the people, they periſh not, as do beaſts, but continue ſtill in their ſoules, and according as they have been of the ſort of the good, or of the bad people, that have gone before them, they are gathered unto them, the one ſort being together in one place, and the other in another. That by this phraſe is not meant a gathering into the company of the good Angels is plaine, becauſe the ſame is uſed alſo touching *Iſhmael*, *v.* 17. and by the ſame reaſon it appeareth, that a gathering into the ſecret of thoſe that be at reſt, is not alwayes meant, but only when he is a good man, touching whoſe death it is ſpoken. Otherwiſe he is gathered to the people of his own quality and condition.

Abraham being dead is buried by his ſonnes *Iſaac* and *Iſhmael*, where *Sarah* was buried before. *Iſhmael* is ſaid before to have been caſt out, but it ſeemeth, that he went not ſo farre, but he could heare of his Fathers death, and come to do a filiall duty towards him, of the coming of his other ſonnes by *Keturah* we read not, for they were ſent further off into the Eaſt-Countrey, and *Iſhmael* was more beloved of his Father then any of them, as is moſt probable by his expreſſions ſometimes. There had been great difference between *Iſaac* and *Iſhmael* in times paſt, but now their Father being dead, they agree in one about his buriall. Nothing ought to hinder us from doing this laſt duty towards our deceaſed Parents: for mens bodies are not any way to be put into the ground, as the carkaſes of beaſts, but as precious things to be laid up there with ſome ſolemnity, as being bodies that ſhall riſe againe. After the buriall of *Abraham*, it is ſhewed in brief how God bleſſed *Iſaac*, and that he dwelt by the Well of *Beer-lahai-roi*. Then of *Iſhmael* it is ſaid, that he had 12 ſonnes, *Nebaioth*, *Chedar*, *Abdeel*, *Mibſam*, *Miſmah*, *Dumah*, *Meſah*, *Hadar*, *Themah*, *Getur*, *Naphis*, *Chedma*, *who were Princes*, which is inſerted to ſhew the verifying of Gods promiſe to *Abraham* that he ſhould beget 12 Princes, *Chap.* 17. 10. And it is ſaid, that theſe were their names in their generations, the Tribes that came of them being called by their names, as the Tribes of Iſrael by the names of their Fathers, of *Nebaioth*, thus the Nabathen Countrey being a part of Arabia, had the name, becauſe they dwelt there, *viz.* from Euphrates to the Red-Sea. We read alſo of the Tents of Chedar, of the plaines of Dumah, of Thema alſo Southward, and Chedma Eaſtward, ſo *Muſculus*.

And Iſhmael *being* 137 *years old dyed. But his children dwelt from* Havilah *to* Sur *before Egypt, as a man entereth into Aſſyria, in the ſight of all his Brethren.* This *Havilah* cannot be in India, as ſome ſuppoſe, but in Arabia, ſee before, *Gen.* 2.11. becauſe the other bound of their dwelling is ſaid to be *Zur*, or the Red-Sea before Egypt. And *Iſhmael* is ſaid in his poſterity to have dwelt before all his Brethren, to ſhew the fulfilling of that promiſed touching him, *Chap.* 16.11. where the meaning of this phraſe may be ſeene. The word tranſlated *dwelt* is נפל, which ſignifieth, as *Calvin* ſaith, to reſt or to dwell, or to fall, as *Vatablus*, and the Chaldee Paraphraſt, who ſupplyeth it with this word Lot, as if it had been ſaid, his lot fell to him before all his Brethren, and ſome underſtand it, as if it had been ſaid, he fell or dyed before all his Brethren, that is, they ſurviving, but he at this age being cut off. But as *Calvin* well noteth, this is a forced Expoſition, and forſomuch as the word may be expounded, *dwelt*, we ſhall not need to ſupply it with, *Lot*, but expound it thus. The meaning is, that the Iſhmaelites dwelt neare

Verſe 9,10.

Note.

Verſe 11.
Verſe 12,13, 14,15,16.

Calvin.

Muſculus.

Verſe 17.
Verſe 18.

Chald. Paraphraſt.
Vatablus.
Calvin.

neare the Iſraelites, but were not mingled with them. And ſo *Moſes* ſoone endeth his relation touching *Iſhmael*, that he might henceforth dwell altogether upon the Hiſtory of *Iſaac*, of whom Gods Church came, for the cauſe whereof this Hiſtory was undertaken by him. It may be noted, that *Iſhmael* is the only wicked man, whoſe age is ſet forth in all the Bible, and of whom it is ſaid, as of *Abraham*, he was gathered to his people, whereupon ſome have thought that he repented before his death, but the phraſe of gathering to his people may as well be underſtood of the wicked like unto him, as it is of the faithfull, when it is applyed to *Abraham* and ſuch like.

Verſe 20, 21

Iſaac, he ſaith, *was 40 yeares old, when he married* Rebecca, *and ſhe being barren, he entreated the Lord for her, and ſhe conceived.* His age of 40 is not ſet down in vaine, but to ſhew his continency, in that he kept himſelfe chaſte hitherto, not being carryed by the luſts of youth, which are moſt violent. And this example is in ſome ſort to be followed by others, it is their duty to ſtrive againſt the fleſh, and not at the firſt aſſaults to yield unto it, for they do ſo either intangle themſelves by immature marriages with many diſtracting troubles, or elſe ruſh into fornications or adulteries to their utter overthrow. The barrenneſſe of *Rebecca* continued til the 20 yeare, as appeareth, *v.* 26. If it be demanded, why ſhe was ſo long without fruit, as *Sarah* alſo was farre longer, and other good women after them? It is anſwered by *Chryſoſtome*, that thus a way might be made to our believing, that it was poſſible with God to make a Virgin to conceive and to bring forth a Son: for this reaſon is uſed to the Virgin *Mary*, *Behold, thy couſin* Elizabeth *hath alſo conceived, for nothing ſhall be impoſſible with God.* And againe, that men might not love their Wives the leſſe being barren, nor they be the more diſcouraged hereby, becauſe barrenneſſe is a thing incident to the very beſt. *Theodoret* ſaith, that God would hereby ſhew, that the Iſraelitiſh ſtock was to be multiplied not by naturall ſucceſſion, but by his grace and favour, becauſe Chriſt was to come of them. And truly all theſe reaſons put together may ſerve fully to ſatisfie this doubt: for why ſhould we doubt of the conception of a Virgin, when as Wombs naturally barren and dead through age have conceived? And Iſrael being the Church of God, it doth excellently ſerve, to ſhew Gods grace to be the fountaine hereof, and of all election.

Luther.
Muſculus.

Queſt.
Chryſoſt. Hom. 49. in Gen.

Theod. quæſt. 74 in Gen.
Volens Deus genus Iſraeliticum componere, oſtendit illud non naturali ſucceſſione, ſed gratiâ & favore ſuo eſſe multiplicandum.

If it be further demanded when *Iſaac* began to pray, that his Wife might be fruitfull? Some ſay, when in continuance of time he found that ſhe was barren. But the anſwer of *Chryſoſtome* and others is more probable, that he began to pray thus ſoone, as he was married, perſevering herein 20 yeares together. For he knew well, that the fruit of the womb is of Gods ſpeciall bleſſing, and he hoped for an holy ſeed, wherefore being married, it is not to be doubted, but he ſought this preſently by prayer, and although the Lord did long deferre to grant his requeſt, yet he continued to pray till he had obteined, and ſo muſt every faithfull man do, and being never weary of praying, he ſhall at length prevaile in that which may be to Gods glory. *Iſaac*, ſaith *Calvin*, in being thus delayed was no leſſe exerciſed, then *Abraham* had been before. An innumerable off-ſpring was promiſed; but what conflicts muſt he needs have in his faith, and *Abraham* alſo, who was ſtill alive, to ſee, how ſlowly Gods promiſe took effect? yet he believed ſtill and prayed. The word tranſlated (for *Rebecca*) may alſo be rendered in her preſence, or being over againſt her, as if he had taken her to pray together with him, and ſo ſome, ſaith *Vatablus*, underſtand it, but it is more ſimple to read it, in reſpect of her, or for her. The Hebrews have a tradition, that he took her with him to Mount *Moria*, and there prayed. Laſtly, it may be demanded, why *Iſaac* prayed thus, when as he was ſure by reaſon of Gods promiſe, that he ſhould have iſſue, and how his Wives bearing fruit can be aſcribed unto his praying, as it is in this place? To this *Gregory* anſwereth ſaying, Things not predeſtinated cannot be obteined by prayer, but ſuch things, as holy men obteine by prayer, are ſo predeſtinated, that they ſhould be obteined by prayer. For

Queſt.
Chryſoſt.
Vatablus.

Note.

Calvin.
Vatablus.
Pirke R. Eliezer cap. 32.
Greg. lib. 1. Dialog. cap. 8.
Obtineri nequaquam poſſunt quæ prædeſtinata non fuerunt, ſed ea quæ ſancti viri orando efficiunt, ita prædeſtinata ſunt, ut precibus obtineantur, &c.

even

even the predeſtination of the eternall Kingdome is ſo by Almighty God diſpoſed, that the elect muſt come to it with labour, in that by prayer they come to obteine that which from eternity God hath decreed to give unto them, as appeareth in the example of *Iſaac* praying for his Wife. Wherefore *Iſaac* did herein but his duty, and his Wife conceiving, both Gods decree took effect, and he obteined that which he ſought by prayer.

Verſe 22. Verſe 23.

And the Children ſtrugled within her, and ſhe ſaid, If it be ſo, why am I thus? and ſhe went and inquired of the Lord. 23 *And the Lord ſaid unto her, Two Nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger then the other, and the elder ſhall ſerve the younger.* The word tranſlated, *ſtrugled witkin her*, is diverſly tranſlated, by *Ambroſe exultabant*, by *Auguſtine geſtiebant*, by *Jerome ludebant, vel calcitrabant*, by *Aquila conſtringebantur*, by *Symmachus*, they were carried after the manner of a ſhip upon the ſuperficies. The word is רצם ſignifying *confringere*, ſo that they did ſeem to fight and to teare one another. And this colluctation was not naturall, but ſtirred up extraordinarily by God, to portend ſomething to come, as *Rupertus* ſaith. Theſe children ſmote one againſt another, not out of a deſire to contend, or out of any skill to ſtrive, or affectation of victory, but being moved by the ſame inſtinct of God, whereby unreaſonable beaſts and inanimate Elements are wont to be moved for a preſage of things to come. VVherefore *Rebecca* was troubled greatly at this ſtrange accident, ſaying, *Why am I thus?* that is, if the Infants within me ſhall teare one another, why have I conceived? it had been better for me not to have conceived at all. It is the ſpeech of one much perplexed, and doubtfull, whether God cauſed it to be thus, as a ſigne of his anger, or otherwiſe. Wherefore *ſhe goeth to aſk of the Lord.* But whither went ſhe, ſeeing there was now no Prophet, or Prieſt to go unto? Some ſay, that ſhee went to *Melchiſedeck*, who was *Shem*, that dwelt at Jeruſalem, and lived till the 48 yeare of *Jacob*. But this is meerly conjecturall, and therefore not to be grounded upon. Others ſay, that ſhe went to *Abraham* being a Prophet, or to ſome other Prophet of thoſe times: but then it would have been ſo expreſſed, as when *Joſiah* ſent to *Huldah* the Propheteſſe to inquire of the Lord. Others, that ſhe went to the Prieſt; but ſay not to what Prieſt. Others, to the place of ſacrificing before ſome Altar, and that ſhe prayed there. Some, that ſhe went only in private, and prayed, and had anſwer, as *Diodorus Tarſenſis*, *Calvin*, and *Muſculus*. And ſome, that ſhe went no whither with the feet of her body, but with her minde, lifting it up to God, as *Origen*. I ſubſcribe to them that are for her going to ſome place, becauſe otherwiſe it would not have been ſaid, *that ſhe went to enquire*, but only that *ſhe enquired*. And for ſo much as there were Altars ſet up by *Abraham*, where he uſed to call upon the Lord, it is moſt probable, that ſhe went to one of them, hoping, that as God had ſometimes ſpoken unto him, ſo he would now to her to reſolve her in the midſt of her doubts. Touching the Lords anſwere to her, *Two Nations*, that is, the heads of two Nations are in thy wombe, and the one ſhall grow in time ſtronger then the other, that the younger then the elder; this is not ſpoken ſo much, as all obſerve, in reſpect of worldy preeminence, but of Gods grace, whereby the poſterity of the one ſhould be made Gods Church, and peculiarly beloved people, the other being rejected, as if it had not come of *Iſaac*, but of heathen Parents. Of the Apoſtles applying of this to prove election to be of grace, *Rom* 9,10. ſee what is ſaid in my expoſition thereupon. Certainly none other reaſon can be rendered, why the younger ſhould rather be choſen then the elder, but becauſe God would hereby magnifie his grace in electing any, ſeeing if any reſpect were had herein unto man, the eldeſt ſhould rather have been preferred. That which is thus Hiſtorically ſaid, touching theſe two children in the womb of *Rebecca*, is myſtically alſo expounded by the ancient Fathers. Firſt, by theſe two peoples, the people of the Gentiles, and of the Jewes being underſtood, of which the elder, that is, the Jewes ſerve the younger,

Rupert. lib. 7. in Gen. cap. 3. Colliděbantur, parvuli, non ſtudio contendendi, vel ſcientiâ certandi, vel affectatione vincendi, ſed eodem Dei nutu permoti, quo irrationalia pecora, & inanimata elementa præſagio futurorum moveri ſolent. Vatablus.

Queſt. Hebræi. Euſeb. Gennadius. Aben-Ezra.

Chryſoſt. Theod. quæſt. 75. in Gen. Diodorus Tarſenſis. Calvin. Muſculus. Origen.

younger, that is, the Gentiles. For we Gentiles according to the order of our calling, are younger, and the Jews elder, as *Rupertus* hath it, and as *Eſau* ſerved *Jacob*, when by *David* the Edomites were ſubdued and made tributary, ſo the Gentiles came to be ſuperiour to the Jews, when the Jews, as the naturall branches of the Olive-Tree were broken off, and they being branches of a wild Olive were graffed in. And this Saint *Auguſtine* ſaith, hath been ſo commonly received, that none almoſt of ours hath underſtood it otherwiſe, and he ſaith, that the Jews ſerve the Gentiles, becauſe they carry about the Books of the Law and Prophets, wherein Chriſt is ſet forth, and by looking into which (being the Books of Chriſts enemies) every one may be the more confirmed. Again, the ſame *Auguſtine* by theſe two peoples underſtandeth two ſorts of people in the Church of Chriſt, waſhed and borne againe in the ſame fountaine of regeneration Baptiſme, as thoſe two came of the ſame Mother *Rebecca*, that is, the Godly and the wicked, of which the wicked may be ſaid rightly to be the *Major*, tranſlated Elder, becauſe they are more by farre then the Godly, or the greater part at all times, as the word properly ſignifieth, and they ſtrive continually together, as theſe children did in the womb, but the elder, that is, the company of the wicked ſhall ſerve the younger, that is, the Godly, becauſe they ſhall in their perſecuting of them be made, as the fire and hammer ſerveth Gold, to purifie it, and the Mill wheat, to make fine meale thereof. *Origen* by *Rebecca* her conceiving of theſe two, underſtandeth every good Chriſtian, who conceiveth evill thoughts many more in his minde then good, and before them, yet by grace he ſubdueth them, and is carried, moſt by the good and ſo the ſpirit overcometh the fleſh, and vice giveth place to vertue in all ſuch.

Rupert. in Gen. lib 7. cap. 4.
2 Sam. 8.
Rom. 11.
Aug. de Civit. Dei. lib. 16. c. 25 Nemo ferè noſtrûm aliter intellexit quàm majorem populum Judæorum minori populo Chriſtiano ſerviturum.
Aug. Serm. 78. de Tempore.
Origen. hom. 12. in Gen.

Verſe 24. *And when her dayes to be delivered were fulfilled, behold, there were Twinnes in her Womb.*
Verſe 25. 25. *And the firſt came out red all over like an hairy Garment, and they called his name* Eſau,
Verſe 26. 26. *And after that came his Brother out, and his hand took hold on* Eſaus *heel, and his name was called* Jacob, *&c.*

The firſt of theſe Twinnes appeared monſtrous, becauſe it is contrary to nature for the childe of a woman to be borne with haire upon it, except the head only: but this childe was borne hairy like a beaſt, as we may ſee afterward in that *Jacob* to make his Father believe, that he was *Eſau*, covered his hands with skinnes of Kids. *Ariſtotle* ſaith, that very much haire upon the body of a man doth ſhew abundance of excrements, and therefore that ſuch are moſt libidinous, and moreover, of a very ſtrong body, and hot conſtitution, and one ſubtle, and fierce, and cruell. His outward phyſiognomy therefore ſhewed his quality, although it be not alwayes to be taken heed unto, as *Muſculus* noteth. Touching the reaſon of his name *Eſau*, it ſeemeth to come of עשה to make, becauſe he was made ſo at the firſt, as others grow to in time, *viz.* hairy, and therefore ſome ſay, that *Eſau* is *quaſi perfectus*, as it were perfect. But *Jerome*, who obſerveth, that he had three names *Eſau*, *Edom*, and *Seir*, ſaith, that *Eſau* ſignifieth either a making an heap of ſtones, red, or vaine, yet coming to ſcanne the reaſon of the name *Edom*, that he was ſo called, becauſe of the red pottage, which he ſo deſired, and of the name *Seir*, which ſignifieth hairy. He ſeemeth plainly to diſlike that of his being called *Eſau* from redneſſe; Yet *Origen* and *Rupertus* alſo are for this, that he was thus called, becauſe red. I reſt in the firſt, *Eſau*, was ſo called, as who was a perfect man at the firſt, having haire all over him when he was borne, as men have afterwards, yea and much more.

Ariſtot. lib. 3. hiſt. animal.
Muſculus.
Muſculus. Oleaſter. Cajetan. Hieron. interpret. ominum Hebraic.

The other of the Twinnes from his manner of comming forth, *viz.* holding *Eſau* by the heel, is called *Jacob*, that is, a ſupplanter, who is properly one that holdeth another by the heel, that he can go no further, or do no more, but metaphorically to ſupplant is to deceive, as *Eſau* afterwards applieth it. *Jacobs* coming forth in this manner ſhewed his after-ſtrife with *Eſau* about the birth-right, by holding him thus in the going out, his plucking of him back, that he might be in his place, being declared. Now *Iſaac*

Gen. 27.

is ſaid to have been 60 yeares old, when theſe children were borne, ſo that *Abraham* lived ſtill, and 15 yeares after this, wherefore all things are not ſet down in order, as they were done, ſeeing *Abrahams* death is ſet forth before this. Verſe 26.

And Eſau *was a cunning hunter, but* Jacob *a plaine man dwelling in Tents.* Verſe 27.
The vulgar Latine hath it, *Eſau* was a cunning hunter and an Husbandman, but erroneouſly, the Septuagint render it better, *a man of the field*, that was of a ſtirring ſpirit, and loved to range abroad in hunting, *Jacob* contrariwiſe had not that cunning in him, but was a ſimple plaine man, that kept at home, giving himſelf to look to Sheep and other cattel, and to domeſticall affaires, as his progenitours *Abraham* and *Iſaac* had done, preferring thus to lead a quiet life, yet *Gregory* and others of the Ancients follow the vulgar Latin, *Eſau was a cunning hunter and Husbandman*, and whereas *Jacob* is ſaid to have been a plaine man, they having reſpect to the word תם here uſed, which ſignifieth perfect, innocent or ſincere, ſay, that it is meant, that he was ſuch an one, as our Saviour Chriſt commandeth us all to be, *viz.* innocent as a Dove, and perfectly juſt. And ſuch doubtleſſe he was, for, as *Jerome* ſaith, Wit without goodneſſe is malice, and ſimplicity without reaſon is folly, wherefore he is to be thought to have been ſo a ſimple plaine man, as that he had wiſdome withall to take heed of other mens treacheries, and to work for his own good, when opportunity was offered, as appeareth by his getting of the birth-right from *Eſau*, and by his peeling of rods, and laying them before the Sheep and Goats to make them bring forth partie-coloured, whereby he was inriched. But becauſe in ſaying that he was a plaine man, *Moſes* oppoſeth him to *Eſau* a cunning hunter, he doth not meane hereby to ſet forth his wit, but his innocency, and that he had not that dexterity and art, which *Eſau* had to hunt and kill wilde beaſts, but like a ſimple man contented himſelf to go on in ſuch a courſe as every one might do, in keeping about home, and looking to ſheep, &c. And touching *Eſau* his being an Husbandman, there is nothing, whereby this may be gathered, but only an hunter, and ſo one, that for his following that courſe of life might well be called, *A man of the field.* We read but of one before, that was an hunter, and he alſo was wicked, *viz.* *Nimrod*, and the wicked are often ſet forth by the name of hunters, as *Pſ.* 91. *He will deliver thee from the ſnare of the hunter*, and *Pſ.* 124. *Our ſoule is eſcaped, as a ſparrow out of the hand of the hunters, &c.*; *Mich.* 7. yet it is not to be thought, that hunting in it ſelfe is evill, or that all hunters are wicked: for it is a kinde of art and exerciſe, that ſtrengtheneth the body, and maketh men fit for Warre, as *Xenophon* teacheth, neither would *Iſaac* doubtleſſe have incouraged *Eſau* herein, as he did, if it had been an evill courſe. And God ſeemeth to allow hereof, when he directeth to cover in the Earth the bloud of that which is killed in hunting, if the beaſt or fowle taken thus, were ſuch as he might eat of it. And more plainly when he ſaith, *Pſ.* 132. 15. *I will abundantly bleſſe her proviſion*; for the word here uſed in the Hebrew, is her *hunting*. Moreover, why were wilde beaſts, as wellas tame appointed to be food for man, and how ſhall man ſubdue thoſe that be hurtfull, but by hunting and killing of them? The only fault is, that ſuch as give themſelves to hunting, and all that live a ſtirring and turbulent life, being ſo much in action, lay aſide for the moſt part contemplation, and therefore their mindes, not being formed hereby, they are more rude and fierce, and more tainted with vice, then ſuch as lead a more quiet and retired life, as *Jacob* did. But what is meant in ſaying that he *dwelt in Tents?* The Chaldee Paraphraſt readeth it, *Erat vir integer, & miniſter domûs doctrinæ.* And accordingly the Hebrews ſay, that by Tents here are to be underſtood places of teaching, which he frequented there to learne Wiſdom and the feare of the Lord, ſuch as were the Schooles of *Melchiſedeck* and *Heber*. But as *Muſculus* obſerveth well, this is to go from the plaine meaning to uncertaine conjectures. For *Abrahams* and *Iſaacs* Tents are alſo ſpoken of before, and in like

Muſculus.

Hieron. in Matth. c. 10. Prudentia abſque bonitate malitia, ſimplicitas abſque ratione ſtultitia nominatur. Gen. 30.

Note.

Gen. 10. 9.

Xenophon. Venatoria exercitatio eſt quaſi bellorum progymnaſiſma. Levit. 17.

Chald. Paraphraſt. Lyranus.

Muſculus.

like manner nothing elſe is meant here, but that *Jacob* alſo kept in his Tents, which were pitched here and there, as was moſt fit to look to and to feed his Fathers cattel. *Gregory* ſaith, it is in one tranſlation, he dwelt at home, making an excellent Allegory hereof. By *Eſau* an hunter, their life is figured out, who being addicted to outward pleaſures follow the fleſh, but *Jacob* a ſimple plaine man, who dwelt in Tents, or at home, ſuch as will not be diffuſed into outward cares, but do ſimply keep within the habitation of their conſcience by meditation: for to dwell at home is to reſtreine a mans ſelfe within the ſecrets of the minde, and not to be diſſipated outwardly by deſires, leſt whileſt they gape after many things abroad, being eſtranged from cogitations they ſhould fall from themſelves. The divers diſpoſitions of theſe Twinnes do plainly evince, that Genethliacall Aſtrology is vaine: for if there were any power in Conſtellations in this reſpect, theſe two being borne under the ſame Conſtellation, muſt needs have been of like conditions. If it be ſaid, the Conſtellation might vary in that little diſtance of time that was betwixt the birth of the one and of the other: Saint *Auguſtine* anſwereth, that if in ſo ſhort a time there be ſo great a variation, no mortall man can ſo juſtly pitch upon the point of time, as to finde out any thing certainly hereby. And *Gregory*, that by this reaſon there ſhould be divers conditions of one and the ſame man, ſeeing none come forth wholly at the ſame inſtant, but by degrees, and therefore there ſhould be as many fates of ſome, as there are members of the body.

Greg. lib. 5. Moral. *Quid aliud per venationem Eſau, niſi eorum vita figuratur, qui in exterioribus voluptatibus ſuſi carnem ſequuntur. Jacob autem vir ſimplex in tabernaculis, vel domo habitavit, quia omnes, qui in cu as exteriores ſpargi refugiunt ſimplices in cogitatione ſua, atque in conſcientiæ ſuæ habitatione conſiſtunt. Domi enim habitare eſt ſe intra mentis ſecreta reſtringere, nec exterius per deſideria diſſipari, ne dum ad multa foràs inhiant, à ſemetipſis alienati cogitationibus v e ant.* Auguſt. lib. 5. de Civit. Dei, cap. 4 Gregor. hom. 10. ſuper Evang.

And Iſaac *loved* Eſau, *becauſe he ate of his Veniſon, but* Rebecca *loved* Jacob. It may ſeem ſtrange, that *Iſaac* ſhould love *Eſau* moſt, he being worſt, for he was to *Jacob* as *Cain* to *Abel*, nothing is ſpoken of him to commend him, but all of *Jacob*, he was ſincere and innocent, and followed the works of a moſt honeſt vocation, unto which *Iſaac* had alſo applyed himſelfe. *Rupertus* juſtifieth *Iſaac* herein, ſaying, that he loved not *Eſau* abſolutely, as *Jacob* was beloved of *Rebecca*, but for his Veniſons ſake. But it appeareth by that which followeth afterwards, that he loved him ſo, as that he would have conferred the bleſſing of the birth-right upon him, the Oracle of God being neglected. Wherefore he is greatly blamed by *Calvin*, as being carryed with an inordinate affectiou for his palates ſake, yet he ſaith, that this came to paſſe by Gods permiſſion, that it might appeare, how firme and conſtant the decree of election is, ſeeing no obſtacle can hinder it from taking effect, as is manifeſt by this example. He alſo maketh ſome doubt touching *Rebecca* her love to *Jacob*, whether it proceeded not from a ſtudy to be contrary to her Husband, although he rather inclineth to think that ſhe was moved hereunto by the Oracle. I cannot herein ſubſcribe to *Calvin*, for *Rebecca* certainly having ſo manifeſt cauſe to love *Jacob* both by the Oracle, and by his honeſt and good manners, he being alſo alwayes at hand to ſhew his duty towards her, could not but upon a right ground be exceedingly affected towards him. And happily *Iſaac* was not yet acquainted with the Oracle, and therefore *Eſau* being his firſt-borne, and alſo getting him meat daily that he loved, he was moſt affected to him, but loved *Jacob* alſo, as Chriſt loved all his Apoſtles, but *John* chiefly, as *Muſculus* noteth. His ill manners he could not but diſlike, yet if he knew nothing to the contrary, he being obſequious towards him, naturall affection could not but carry him before his death to bleſſe him, as his firſt-borne. Such an affection was in *David* towards *Abſolom*, and before in *Abraham* towards *Iſhmael*; grace doth not ſo extinguiſh nature in Parents, but that they are ſometime carryed hereby only contrary to reaſon, and yet in this God had a ſpeciall hand, as was ſaid before, to make his election to be known to be moſt firme, and ſuch as that it cannot be diſappointed.

Verſe 28.

Rupert. lib 7. in Gen. cap. 6. Calvin.

Muſculus.

And Jacob *ſod Pottage, and* Eſau *came from the field, and was faint, and he ſaid unto* Jacob, *Feed me, I pray thee, with that ſame red pottage, for I am faint, therefore his name was called* Edom. *And* Jacob *ſaid, Sel me this day thy birth-right, &c.*

Verſe 29.

This

This pottage is ſaid to be of lentiles, which the Jews ſay uſe to be eaten in mourning, and *Jacob* ate ſuch, as one that mourned for the birth-right, which was not his, but *Eſaus*, ſo highly did he eſteeme thereof. That we may the more orderly proceed in expounding this Hiſtory of *Jacobs* buying, and *Eſau* his ſelling of his birth-right, it is firſt to be inquired, what this birth-right was? *Vatablus* anſwereth according to the Hebrews, that it was a right of ſucceeding in the Fathers principality, dignity and honour, ſo that he which had this, his Bretheren were to riſe up and to miniſter unto him, as children to their Father; yet others, he ſaith, hold, that it was a right unto two parts of his Fathers goods, *viz.* Prieſthood and rule, and had alſo reference to the Kingdome of Heaven. And this indeed, that the right of the firſt-borne was not only unto dominion, as is further expreſſed, *Chap.* 27.29.& 37. but unto the Prieſthood, *Jerome* teacheth, ſaying, All the firſt borne of the ſtock of *Noah*, who are in order ſet down in the Scripture, unto *Aaron*, were Prieſts, according to the tradition of the Hebrews. And this is the common received opinion, and it ſeemeth to have been ſo by that which is ſaid, *Exod.* 19.32. *Let the Prieſts, who come neare to the Lord, be ſanctified:* This being ſpoken, before that any other Prieſts were ordained, wherefore they muſt needs be the firſt-borne in whoſe roome the Levites were afterwards ſubſtituted. *Ainſworth* ſummeth up together the excellency of the birth-right thus. The firſt-borne were conſecrated to God, *Exod.* 22.29. next in honour to their Parents, *Gen.* 49. 3. had a double portion of their Fathers goods, *Deut.* 21.17. ſucceeded them in the government of the family, 2 *Chron.* 21.3. and in the adminiſtration of the Prieſthood, *Numb.* 8.14,17. wherefore by this name, ſuch as are deare to God are ſet forth, *Exod.* 4.22. and higher then the reſt, *Pſal.* 89. 28. figured Chriſt, *Rom.* 8. 29. and the heires of Heaven, *Heb.* 12:23.

Queſt. 1.

Vatablus.

Hieron. Epiſt. ad Evagrium.

Numb. 3.13.

Secondly, ſeeing the birth-right was a right unto the Prieſthood, how *Jacob* could juſtly buy it, forſomuch as ſuch things may not be bought and ſold, *Act.* 8?

Queſt. 2.

To this it is commonly anſwered, as *Lyppomannus* hath it, that the birth-right being indeed a right to bleſſe and to offer ſacrifices in ſolemne meetings, as well as to rule over the reſt of the Brethren, and to have a double portion to them, could not lawfully be bought and ſold, but it belonging to *Jacob* by Gods appointment, as he had doubtleſſe learned of his mother, he might redeeme it, being for the preſent held by another, to whom it belonged not. Or it may be ſaid, that the right of dominion, and unto a double portion might be bought, and forſomuch as the Prieſthood was annexed hereunto, that might be bought withall. But I preferre the firſt, God offering him an opportunity to atteine to that to which he had appointed him, it was wiſely and rightly done of him to lay hold upon it.

Lippomanni Catena.

Thirdly, forſomuch as common humanity requireth, that one Brother or Neighbour ſhould help another with food in his need, and not to take advantage hereof againſt him to benefit himſelfe, how can *Jacob* be juſtified in doing contrariwiſe? Againe, if he might be juſtified for buying of *Eſau* his birth-right, yet ought he not to have given him a better price for it? To this it is commonly anſwered, that whatſoever is ſaid to have been done here, was done by divine diſpenſation, this right was by the Lord before appointed unto *Jacob*, and therefore nothing remained to be done on *Jacobs* part, but to draw *Eſau* to conſent to the transferring of it, who by birth had it, from himſelfe unto him, how little a price ſoever he gave therefore. The Lord, ſaith *Calvin* well, ordered it thus by his ſingular providence, that the divers diſpoſitions of theſe two might appeare, how ſenſually minded *Eſau* was, and how little he favoured the things of God, and how heavenly minded *Jacob* was, in that having made ready for himſelfe, he would rather abſteine from his neceſſary food for a time, then neglect this opportunity to benefit himſelfe in reſpect of things perteining to God and godlineſſe. And thus is it with all the elect and reprobate. For touching *Eſau* his guloſity, it cannot be

Queſt. 3.

Calvin.

thought, but that he could otherwise have satisfied his hunger, only being a man given to the belly, he would have no delay, whatsoever it cost him.

Quest. 4. Fourthly, because it may seem strange, that for this his name should be changed into *Edom*, as a name of disgrace, how great his fault was? To this it is answered, that his fault was very great and manifold. First, of intemperance, in that he was so earnestly set upon, having meat for his belly instantly. Sinne is committed about meats, as *Gregory* noteth, five wayes. 1 By anticipating the set time, so *Jonathan* sinned in eating Honey, 1 *Sam.* 14. 2 By desiring more delicate meat, then a man hath, so the Hebrews sinned in the Wildernesse by desiring flesh, *Num.* 3. 3 By desiring a more delicate preparing of it, as did the sons of *Ely*, 1 *Sam.* 2. 4 By excessive eating, as it is said of *Sodom*, fulnesse of bread was in her, *Ezech.* 16. 5 By being over-eager and desirous of meat without al delay, as here *Esau* was. The second sin of *Esau* was the carnality of his minde, whereby he set nought by spiritual & Heavenly privileges, being only intent to the filling of his belly; for although he had bin ready to dye for want of food, as *Calvin* reasoneth, he should rather have suffered a 1000 deaths, then to have consented to deprive himself and his posterity of perpetuall felicity. He thought, as *Musculus* hath it, that his Father was yet living, and it should be long before any benefit would by his birth-right redound unto him, and therefore, so that he might have something for the present, he regarded not that. His third sinne was his selling of a sacred thing, for which he is said to have been prophane. His fourth perjury, in the purpose of his heart, for he thought, that although he sware to *Jacob* in this regard, yet he should not have it, as appeareth by his taking it so heinously, when it was confirmed unto him, *Chap.* 27. that he would have slaine him therefore. His fifth sinne was impenitency, after this foule fact done. for it is said, Verse 34.

Greg. Moral. lib. 30.

Calvin.

Musculus.

Heb. 12.

Verse 34. *He arose when he had eaten, and went his way, and contemned his birth-right*; so sottish and sensuall was he, that it grieved him not to have done thus vilely, but as being hungry he set by his birth-right as a thing of nought, so he did also his belly, being filled. He was herein worse, then the Lacedemonian captive, who when the Army, of which he was, had yielded it selfe to the enemy for want of water, and they had now drunk at a River, said, O fellow-Souldiers, for how little a pleasure have we lost an inestimable good thing? *Chrysostome* noteth another sinne to have been ingratitude, that he esteemed not, neither cared to keep the gift given by God unto him, *Hom.* 50 *in Gen.* For the Phrases used here, in the originall it is, *Feed me with that red, that red*, either the lentiles of which it is said to have been made, *v.* 34. gave it this red colour, or something else, which *Esau* not knowing, calleth it only a red thing, expressing a greedy desire unto it, from whence and for his most foolish match he was called in disgrace *Edom*, and they that came of him Edomites for ever after.

Musculus.

(O Commilitones!) quantulâ voluptate inæstimabile bonum perdidimus

The Allegory. *Esau* doth aptly set forth, as the Apostle applyeth his example, prophane and worldly men, and *Jacob* the Godly. 1 The one sort is at continuall strife with the other, as these two were in their Mothers womb. 2 The wicked are rough and harsh in their manners, as *Esau*, but the Godly quiet, and gentle, as *Iacob* was smooth. 3 They prosper at the first, but in the end they meet with trouble, as *Esau* came forth first, but was afterwards hindered by *Iacobs* laying hold of his heel: contrariwise the Godly suffer many things at the first, but their end is comfortable. 4 They are in honour amongst men; and the godly are poore and contemptible, either because they have not that wealth or those gifts of nature, that they have: but before God the Godly are most honoured, and the wicked despised, as *Esau* amongst men was commonly taken for the first-borne, and so esteemed by *Isaac* and others, but in Gods decree *Jacob* was superiour, and so most esteemed by *Rebecca*, who was taught of God. 5 As *Esau* was an hunter and ranged daily abroad in the fields, so the wicked, as hath been already shewed, follow their pleasures, being alltogether

gether eſtranged from retired meditations, but the Godly dwell in them. 6 As *Eſau* was moſt earneſtly ſet upon meat for the belly, but regarded not his birth-right, ſo the wicked are marvellouſly intent to worldly things, but they make no reckoning of things Heavenly: but the Godly or the other ſide paſſe not for their ſufferings, in regard of worldly things, but do willingly permit the wicked to injoy them, ſo that they may have grace, and be in Gods favour. 7 As *Eſau* having thus deprived himſelfe of his birth-right was not grieved for it, ſo the want of grace never troubleth the wicked. 8 As he after this was made ſervant to his Brother, ſo the wicked are made to ſerve for the good of the Godly, as hath been already ſhewed, and they ſhall finally be brought under them for ever, when the Godly ſhall be ſet upon thornes, and made Judges over them. 9 As he wept afterwards, when he loſt the bleſſing, and with earneſt crying ſought it, but in vaine, ſo the wicked ſhall one day be affected with a ſenſe of the want of Gods grace, and crave for mercy, but all in vaine. 10 As *Eſau* after this hated *Jacob*, and ſought to kill him, ſo the wicked beare a malicious minde againſt the Godly, but God provideth for their preſervation, as *Jacob* was provided for. 11 As *Eſau* grieved his Father and Mother by his marriages, ſo the wicked by their inordinate living cauſe much grief and vexation to the Church. Laſtly, as in time *Iſau* was diſcovered to be unworthy of the birth-right, and *Jacob* more worthy, which may ſerve for an Apology for Gods decree; ſo the wicked are not made reprobates, but moſt deſervedly, and the Godly atteine to life alwayes by right means. Although election be free, and floweth only from Gods grace, yet by the divine providence it is ſo ordered, that none but wicked and prophane perſons are damned, and none but the Godly and Heavenly wiſe are ſaved.

CHAP. XXVI.

AFter all thoſe things before related, touching the children of *Iſaac* and *Rebecca*, and the death of his Father *Abraham*, here are briefly ſummed up together the other moſt notable accidents of his life, till his very old age, when his ſight failed him, as *Chap.* 27. There was a famine in the Land, where *Iſaac* dwelt, which was, as is moſt probable, by *Beer-lahai-roi* Southward, and in the way to *Egypt*; whereupon he had thought to have gone into Egypt a Countrey of great plenty, but the Lord appearing unto him, forbiddeth him ſo to do, commanding him to go and ſojourne, where he ſhould ſhevv him, and promiſing to give all thoſe Countreys to him and to his ſeed, and to bleſſe him, and to performe his Oath to *Abraham*, and that in his ſeed all the Nations of the Earth ſhould be bleſſed, becauſe *Abraham* his Father had obeyed his voice. And hereupon he vvent to *Gerar* to *Abimelech* King of the Philiſtines, vvhich vvas eight miles. For although his going to this place be ſpoken of before the Lords appearing unto him, yet it may eaſily be gathered, that he firſt appeared, becauſe if he had come to *Gerar* firſt, there had been no need to forbid him to go into Egypt; vvherefore, he having yet only meditated upon going ſome-vvhither, the Lord averteth his thoughts from Egypt, and ſhevveth him this place, vvhich vvas vvithin the limits of the promiſed Land, and let the vvord (*appeared*) be read in the Preterpluperfect tenſe, had appeared, as ſome read it, and it vvell may, and this expoſition vvill aptly agree. But vvhy vvould not the Lord have *Iſaac* to go into Egypt, as vvell as *Abraham* had upon a famine before done, *Gen.* 12. 10? *Anſ.* The Hebrevvs ſay, becauſe *Iſaac* vvas once conſecrated for a ſacrifice to the Lord, and therefore he ought not to go out of the promiſed Land. But this is a vveak reaſon, ſeeing the Land of Canaan vvas then as prophane a Land, as any other by reaſon of the levvd manners of the Inhabitants, and *Abraham* and every Godly perſon is alſo a ſacrifice to God. *Theodoret* examining the reaſon,

Verſe 1.
Verſe 2.
Verſe 3.
Verſe 4.
Verſe 5.

H. Bunting, Patriarchs travels.

Queſt.

Hebræi.

reaſon, why neither *Abraham* the Father, nor *Jacob* the ſonne of *Iſaac* being held from going into Egypt, yet he was forbidden, ſaith, that *Abraham* was permitted to go into Egypt, that the vertues in him might be ſeen in that Countrey, to provoke the people there to imitate him, but *Iſaac* was held from going, that it might by Gods providing for him in Canaan now ſuffering by famine appeare, that he could thus have provided for *Abraham* alſo, if it had pleaſed him: for when all others laboured with want, God bleſſed *Iſaac* ſo, that he reaped a manifold increaſe. And to this do I ſubſcribe, the Lord in dealing diverſly with theſe two his holy ſervants ſhewed, that he hath not one only, but divers wayes to ſupply the want of his in their neceſſities, as he can lead them forth to a place of plenty, when he pleaſeth, as he did *Abraham*, ſo he can even in a place of greateſt ſcarcity ſupply them with plenty, as he did *Jacob*, & the *Iſraelites* in the Wilderneſs, that we may never deſpaire of his help in the time of need. *Muſculus* ſaith, that God would thus exerciſe his faith. *Calvin*, that he was not ſo ſtrong in grace, as *Abraham*, as therefore the Lord would not expoſe him to the temptations of Egypt. But for the exerciſe of his faith can be no reaſon any more, then to *Abraham*, and who knoweth, whether *Iſaac* were weaker in grace then *Abraham* or no? It is beſt therefore to reſt in the former ſolution.

Theod. in Gen. quæſt. 76.

Note.

Muſculus. Calvin.

For any other paſſage here, as that *Iſaac* was afflicted thus in the Land of promiſe, that God promiſeth to bleſſe him, &c. and rendereth this as a reaſon, becauſe *Abraham* obeyed his voice, the like have been treated of before in ſpeaking of *Abraham*, *Chap.* 12. and *Chap.* 22. *Iſaac* being come to *Gerar*, as *Abraham* had done before, biddeth his Wife to ſay, that ſhe was his Siſter, touching which I will ſay nothing, becauſe the like was alſo ſpoken of before in the Hiſtory of *Abraham*, *Gen.* 20. After a while *Abimelech the King looked out at a window, and ſaw* Iſaac *ſporting with* Rebecca, *and he called him, and ſaid, Surely ſhe is thy Wife, how ſayeſt thou then, ſhe is my Siſter?* The ſame word, which was uſed before in ſpeaking of *Iſhmael* playing with *Iſaac*, is uſed here againe, ſome think, that under this word is honeſtly covered over the carnall copulation, wherein he eſpied them. It was certainly in ſome ſecret place, where he thought that he ſhould not be expoſed to the beholding of any man, which is intimated in that the King by chance looking out at a Window eſpied him: yet happily he ſaw him only imbracing and kiſſing her in a moſt familiar manner, as is uſuall betwixt none that are of a godly and grave converſation, as *Iſaac* was, except they be man and wife. Saint *Auguſtine* ſaith, that this ſporting of *Iſaac* with *Rebecca* was myſticall, becauſe as this being ſeen by *Abimelech* ſhe vvas perceived to be his Wife, vvhich vvas a thing that lay hid before, ſo by diligent looking into the holy Scriptures, the Church vvhich is a Congregation of faithfull men and vvomen, is found to be the ſpouſe of the ſonne of God, vvho being equal unto God, condeſcended to take upon him the forme of a ſervant, that he might dvvell in us. *Iſaac* being thus challenged, anſvvereth nothing, but that he feared his life for her ſake: Then the King blameth him, ſaying, *What is this that thou haſt done to us? one of the people might haply have lyen with thy Wife, and ſo thou ſhouldeſt have brought ſinne upon us. Then he charged all his people, ſaying, Whoſo toucheth this man or his wife, ſhall ſurely dye.*

Verſe 6,7.

Verſe 8,9.

Auguſt in Fauſtum lib. 22. cap. 46.

Verſe 10.

Verſe 11.

Iſaac vvould not, but acknovvledge his fault in lying, yet he excuſeth it by the feare of his life, vvherein he vvas: but this vvill not excuſe it: for evill is not to be done, that good may come of it, ſo that his vveakneſſe herein appeared. *Abraham* in the like caſe had his Wife taken from him tvvice, but *Iſaacs* Wife is not taken by any man. God maintained the chaſtity of *Sarah* one vvay, and of *Rebecca* another, vvorking miraculouſly for *Sarah*, that ſhe vvas not taken, and reſtreining men admirably, that *Rebeccah*, although moſt beautifull alſo, vvas not hitherto deſired by any. But vvhat meaneth the King to give ſo ſtreight a charge, threatning death to ſuch, as ſhould touch *Iſaac* or his Wife? To this *Calvin* anſvvereth, that God did partly by his

Quæſt.

providence

providence move him to this, for the greater security of his servant in a strange Land, and partly by the piety and goodnesse of *Isaac* procured him so great reverence and respect before the King, that he gave as strict a charge touching him, as touching himselfe, which was not a thing ordinary to other strangers. By touching is meant hurting him or his Wife.

And Isaac *sowed in that Land, and found in that yeare* 100 *fold increase, and the Lord blessed him, and he increased, &c. and he had possessions of flocks, and of Herds, &c.* Verse 12. Verse 13,14.

It may be doubted here first, what ground *Isaac* had to sowe in Gerar, he being but a stranger there? To this *Calvin* answereth, that he had not any which he bought, as some think, for this was contrary to the Lords direction, who bade him but to go and sojourne there, but that it was hired ground, which by the leave of the Inhabitants there he occupied for the time, for the supply of his family with necessaries. But how great was the increase which he had of his sowing: for it is said only in the Text, that he received an 100 fold in estimation, and not increase, and the Septuagint render it 100 fold of Barley, but there are two words *Soerim*, and *Searim* saith *Jerome*, so like the one to the other, as that there might easily be a mistake. *Searim* signifying estimations, and *Seorim* barley, the first of which is here used, and not the latter, so that it is 100 fold estimation, but how is this to be understood? *Answ.* It may be taken either for 100 fold more then the ground usually yielded, or more then others, or then he expected, but it is most commonly understood of 100 measures for one sown; which howsoever it may seem incredible, yet if we compare it with that which others have written, we shall finde that the usuall increase of some excellent grounds in some parts have been much more. That is a good soile, saith *Herodotus*, which *Euhesperites* till, in times of great plenty, yielding 100 fold, and that of the *Cynips* about 300. And *Pliny* saith, that Wheat in *Byzantium* a field of Africa yieldeth 150. To *Augustus* was sent a root with little lesse then 400 stalks, and to *Nero* one with 340. But those grounds were the richest in all the World, and this was in most plentifull yeares, but *Isaac* had this great increase in a Land not so fruitfull, and in a yeare of famine, when others laboured with want, for it is said to have been that yeare. And this is noted by *Chrysostome*, saying, that God made *Isaac* to abound in the midst of the want of others, that all might understand by how great a favour of God that just One was cherished, and so the Heathen might be compelled to acknowledge and admire his power and providence over his. *And God blessed him*, this is taken by all to be added as the cause of his increase, God blessed him, and the earth did not of its owne nature yield him so great plenty. And for his other substance he by the same blessing grew so great, that the Philistines amongst whom he lived, envied him, and for a despight unto him, *filled up with earth all his Wells of water, which were digged in* Abrahams *time*, & the King biddeth him to depart, saying, *for thou art mightier then we.* Envy doth usually attend upon the prosperity of others, and where there is envy, the eyes are blinded, as here the Philistines looked not at their owne commodity, but knowing, what would be discommodious to *Isaac*, who had abundance of Cattel, they fill up his Wells, whereby they might have had benefit also together with him. And the King biddeth him to depart, but what reason hereof was there saith *Chrysostome*? because he was greater, for this they should rather have held him still, seeing Gods favour was so much towards him, hoping to fare the better for using him kindly, and keeping him amongst them. But malice and envy blinded them so, that they looked only at his greatnesse, and that was to them matter enough of vexation, according to the saying, An envious man pineth away at the prosperity of another.

Isaac then departed, *and dwelt in the valley of Gerar*, eight miles from the City, *and he digged againe all the Wells, which were digged in the dayes of* Abraham, and called them by their old names. Such was *Isaacs* mildnesse, that he

Quest. Calvin.

Quest.

Hieron. in tradit. Hebr.

Herodot. l. 4. Plin. l. 18 c. 10.

Chrysost. hom. 52. in Gen.

Verse 15. Verse 16.

Chrysost. hom. 52 in Gen.

Invidus alterius rebus macrescit opimis.

Verse 17,18

he neither resisted being bidden to depart, nor sought to be revenged upon them that did him so great a despight as to dam up all his Wells, but he quietly cleanseth them againe, although it is not to be thought, that he wanted power, seeing *Abraham* his Father did sometime arme of his own servants at once 318 persons. That which is here said of his digging over the Wells which the Philistines had stopped up, must needs be understood, as done whilest he dwelt in Gerar, and not after his remove; for then he was out of those parts, where an abiding was no longer permitted unto him, and so could not digge thereabouts any more. Wherefore, it is to be thought, that *Isaacs* digging againe of these Wells is spoken of after his remove, not because it was done in this order, but because *Moses* would relate together, first the acts of the Philistines against him, and how they caused him to depart, wherein he yielded unto them; and then the acts of *Isaac* done partly before his remove, although he quietly set his men to work, to open those wells againe, which the Philistines had stopped up, yet they pursued him so with their envy, that he was driven from thence, and then having pitched in the valley of Gerar, a place where it is likely that none dwelt or kept Cattel before

Verse 19. he diggeth a new well. But the herd-men of Gerar follow him to this place, &
Verse 20. strive with his herd-men for this Well, wherefore he called it *Esek contention*,
Verse 21. & went further and digged another, for which they strove also, wherefore he
Verse 22. called that *Sitnah hatred*, & went yet further, & digged another, for which they strove not, wherefore he called it *Rehoboth, that is, roome*. *Isaacs* digging over of the wells, which *Abrahams* servants had digged before, is Allegorically applyed by *Origen* to Christs purging of the Law and the Prophets, from the corrupt glosses of the Scribes and Pharasees. *Moses* and the Prophets, the servants of God, had of old digged, as it were, these wells of water, as *Abrahams* servants did those about *Gerar*, but the Scribes and Pharisees had by their corrupt glosses marred them, as the Philistines those wells by casting earth into them, wherefore Christ cometh and diggeth them over, as it were, againe, by teaching the true meaning of the Law and Prophets. Then he diggeth a well of living water, that is, preacheth salvation by himselfe to all believers, but about this great contention ariseth first with the Jewes, and then with the Philosophers amongst the Gentiles. Lastly, he commeth to have *Rehoboth*, that is, roome enough, when the Gospell is imbraced amongst the Gentiles.

Origen. Hom. 13. in Gen.

Verse 23. *And he went from thence to* Beersheba, *where the Lord againe appeared unto*
Verse 24. *him, and there he built an Altar, and called upon the Lord, and pitched his Tent there,*
Verse 25. *and there his Servants digged a well.*

To *Beersheba* was foure miles, of which see before, *Chap.* 21.21. where *Abraham* is said to have dwelled, and to have made a Covenant with *Abimelech*. Why *Isaac* removed to this place, it is not said, but it is most probable, as *Calvin* hath it, that some new strife had happened at *Rehoboth*, which is passed over in silence, and therefore to be further off from the quarrelsome *Gerarites*, he goeth to his Fathers old habitation, and there that very night the Lord appeareth unto him to comfort him againe after all these troubles. And the first thing which he intendeth here, is to build an Altar, and then to digge a well, first, he seeketh the things of Gods Kingdome, and then of this World. But this place, as was shewed before, had the name from a well, what meant he then to digge a well here againe? It is answered, that the envy of the Philistines, as is most probable, was such, that in stopping up the wells of *Abraham* they came even to this place also: but then he should only have been said to digge the same over againe, wherefore I think rather, that the well digged by *Abraham* there was by some casuality decayed, and so the place being without water, he was forced to digge another. For that the Philistines came thus farre to stop up the wells that *Abraham* had made, is but a conjecture, it being said of them before, which they had stopped, that he digged them over againe, and when this well was digged at this time, *Isaacs*

Calvin.

Quest.

servants

ſervants came to him rejoycing, as if they had found a thing of which there was great want, ſaying, We have found water, *v.* 32. *Iſaac* having pitched his Tent here, *Abimelech* the King with others come unto him to make a league with him, as he had done before with *Abraham*, with whom he firſt expoſtulateth, but then feaſteth them, and they ſweare one to another, and ſo this place hath againe the ſame name confirmed unto it *Beer-ſhebah*. The conſcience of *Abimelech*, ſaith *Chryſoſtome*, telling him, that he had done ill, in putting *Iſaac* away, made him thus againe to come and to ſeek unto him. *Calvin* conjectureth, that he was brought by an inſtinct from God, who provided thus to grace his ſervant, after that he had appeared unto him. Whereas it is ſaid, *Abimelech came untohim,and* Ahuzzath *one of his friends*,ſome of the Hebrews, ſaith *Vatablus*, and the Chaldee Paraphraſt read it, a Troope of his friends, deriving אחוזת from אחז *apprehendit aut tenuit*, becauſe they which accompany a King keep continually about him, as if they held him but he preferreth the reading of it, as a proper name, *Ahuzzath* his friend. But *Jerome* is for the other, and *Lyranus* and *Rupertus*, but it is moſt likely, that it was one prime man ſo called, his other attendants being underſtood. When *Abimelech* cometh to him, he ſpeaketh of his doing nothing but good unto him: but this was to curry favour, and to draw him the rather to a league,he being not willing, that any unkindneſſe or injury offered him ſhould be remembred, and *Iſaac* was of that gentleneſſe and patience, that he would not urge him now therewith. Touching the name *Shebah* given to this well, in the vulgar Latin it is rendred *abundantia*, but, as *Jerome*, and all the learned acknowledge, the word ſignifieth alſo an Oath, yet he preferreth rather his Latin Tranſlation. But the Septuagint are for an Oath, and *Calvin*, holding that the ſame name was now renued againe to this place, in honour to *Abraham*, who firſt called it thus.

Verſe 27, 28 &c to V. 34. *Chryſoſt. Hom.* 52. *Calvin.*

Hieron. *Rupert.*

Hieronym.

It is worth the obſerving here, that the ſame things befell *Iſaac* the Sonne in his peregrination, that had befalne *Abraham* the Father: for both ſuffered by famine in Canaan, and both hereupon removed to another place, both were in feare in reſpect of their wives, and were both delivered, both digged wells in *Gerar*, and *Beer-ſhebah*, and had indignities offered to them by the Philiſtines, but at laſt the friendſhip of them both was ſought by thoſe that had maligned them. So what troubles ſoever the righteous ſuffer, their end ſhall be honourable and joyous, and if they that maligne them, be ever touched with true penitency, what malice ſoever they have borne towards them, they will count them moſt worthy and bleſſed of God. Againe, it is to be noted, that as for the generall it happened to them both alike, ſo in divers particulars their conditions differed. *Abraham* went into Egypt in the time of famine at the firſt, and not to *Gerar* till afterwards, but *Iſaac* was with-held from Egypt, and went immediately to *Gerar*, a part of the Countrey,where the famine was. 2 *Abraham* had his wife taken from him, but God wrought for him miraculouſly, and ſo ſhe was reſtored: but *Iſaac* kept his wife, and ſhe was otherwiſe diſcovered to be his wife, and ſo he injoyed her without danger. 3 *Abraham* hath gifts given to him, and ſo he groweth very rich, but *Iſaac* ſowed, and by the wonderfull increaſe, which he had, waxed very rich. 4 *Abimelech* came to *Abraham* only with *Phicol*, but to *Iſaac* with *Ahuzzath* alſo. It being here intimated, that God doth not bring his juſt all one way to the ſame bleſſed end, but through divers and different conditions in many reſpects,but ſtill the Father of the faithfull is exerciſed with more and ſtronger temptations then the Sonne, God moderating herein, as he giveth ſtrength of grace and ability to beare more or leſſe. More over, this Hiſtory of *Iſaac*, as *Rupertus* hath well obſerved, doth notably ſet forth the ſtate of Chriſt Jeſus in his Apoſtles and Miniſters. For firſt, as *Iſaac* through the neceſſity of a famine was forced to Gerar, and there was much honoured and increaſed, ſo the Jews rejecting the Goſpell, Chriſt is forced as it were to go in his Miniſters to the Gentiles, and there they are highly eſteemed, and

Note.

Rupert. in Gen. lib. 7. c. 8.

sowe the seed of the word to incredible increase. Secondly, as *Isaac* afterwards had much trouble and envy, so the faithfull Preachers of Christ had much trouble and envy at the hands of the Jews and Hereticks. Thirdly, as he yet at length was quiet, and had roome enough, and was sought unto by *Abimelech* for a league; so the time shall come, that the Jews shall be converted, and then all controversies shall be appeased, and there shall be a most firme league and amity amongst all. These things whoso desireth more largely to read of, may see them in every circumstance, wittily set forth and applied by the foresaid Author, but there is more wit in it then edification. For he maketh that the famine of the Apostles, that they could not feed upon the Jews by converting them, as is intimated, *Act.* 10. And that *Isaacs* denying of his wife, that they were forced through persecutions to flee to lurking holes, and not openly to Preach, and that *Abimelechs* looking out at a window, and finding that she was his wife, that those things which were done, and taught by them in secret, were in time taken notice of, the greatest being converted hereunto, &c. *Ferus* of the wells digged first by *Abraham*, and stopped by the Philistines, but digged againe by *Isaac*, saith, Hereby is set forth Gods opening of the well of his word by the Prophets, and the Pharisees corrupting it by their false glosses, but the purging of it againe by Christ, whereupon envy followed in the Pharisees, and Christ departed, and digged wells in other places by his Apostles amongst the Gentiles. And finally, all his enemies shall come in by faith, and he will make them a Feast in Heaven.

Verse 34,35

After these things concerning *Isaac*, it is said that *Esau* being 40 yeares old, took to wife Judith *the Daughter of* Beeri, *and* Bashemath *the Daughter of* Elon Hittites, *and they were a grief of minde to* Isaac *and* Rebecca. *Isaac* was then 100 yeares old, so that he was not without trouble to his very old age. And this is aptly premised here as a *præludium* of the rejection of *Esau*, seeing he by marrying with these, cut himselfe off from having his posterity counted the holy seed, which should afterwards inherit that Land. It is to be thought, as *Musculus* hath it, that these women were mens Daughters of note in that Countrey, by meanes of marrying with whom there might be a likelihood of more love and concord to grow betwixt that people and *Isaacs* family: but he being an holy man, and not looking at carnall things, but spirituall, took no content herein, but both he and *Rebecca* were grieved at it. Now that they were of that note and quality, he gathereth from the naming of their Fathers, and *Rupertus* holdeth the same from the signification of their names, *Judith* signifying praysing, and *Beeri*, my wells, *Bashemath* in names, and *Elon* an Oake or a Queach, saying, that hereby *Esau* did shew in himselfe a minde not regarding the dislike of his Grandfather *Abraham*, or of his Father or Mother, or Gods blessing promised to *Abrahams* seed, but that he thought rather to make himselfe great and famous by matching with the Daughters of that Countrey, then by Gods help and blessing. Touching the griefe, which is said to have been to *Isaac* and to *Rebeccah* hereat, in the Hebrew it is, they were bitter, and exacerbating their spirit. And how this was, is shewed in the *Targum Hierosolymitanum*, saying they were rebellious and inflate in mind, worshipping Idols, and would not receive the Doctrine of *Isaac* and *Rebecca*, and therefore the Septuagint read it accordingly, they were contending and altercating with *Isaac* and *Rebecca*. So that *Isaac* it seemeth, did not so much dislike these marriages at the first, but afterwards for their ill conditions appearing in time. His affection towards *Esau* did so work with him, that he connived at these things, and still bare so great an affection towards him, that he would have blessed him, as his first-borne, before his death, as is declared in the next Chapter. There was then most probably a fault in him, that he opposed not his sonne in these his proceedings, neither was grieved, as is generally conceived that he was, at his thus marrying, but these undutifull, quarrelsome and disobedient women, whom his sonne *Esau* had married, were a cause of much grief and disquiet both to him and *Rebecca*. See also

Musculus.

Rupert. lib. 7. in Gen. cap. 12. Ille horum judicium contempsit, nec Dei promissiones curavit, viz. affinitate hominum eam regionem inhabitantium honoratum se & inclytum fieri posse credens magis quàm ope & gratiâ Dei.

Targum Hierosolym.

also, how she is said by means of them to have been weary of her life, *Chap.* 27.46. In that *Esau* his marrying with women of a contrary Religion, was a fore-runner of his rejection, which was by God therefore justly brought upon him, and bred great disturbance to his Father and Mother, note that such marriages are by all Christian people by all means to be avoided for feare of the like dangers. That of the Apostle must ever run in our mindes, *Be not unequally yoaked with Infidels.* As the prophane, which set light by spirituall things, so any beleever, who marrieth with a woman an unbeleever, or an Idolater, hath *Esau* for his ring-leader, and therefore with him he may justly look to be rejected with his posterity from the dignity of the holy and elect seed of *Abraham* for evermore.

Note.

2 Cor.6.14.

Heb.12.16.

CHAP. XXVII.

AND when Isaac *was old, and his eyes were dim, so that he could not see, he called* Esau, *&c.*

Verse 1.

That, which is here set forth, did not certainly follow immediately after the things related in the former Chapter, but many yeares coming betweene. *Eusebius* saith, when *Isaac* blessed *Jacob*, he was 137 yeares old, and *Jacob* and *Esau* 75. wherein he speaketh some what neare the matter, for he misseth but one yeare, seeing when *Isaac* was 137, his sonnes were 74, as must needs be granted, because they were borne in the yeare 63 of his age. And that *Isaacs* sonnes were 74 at this time, may be proved by considering the History of *Jacob* and his children after this. For he was sent away after this into Mesopotamia to avoid the fury of *Esau*, and to take him a wife, where after seven yeares service, he took *Leah*, and then *Rachel* to wife, by whom he had *Joseph* in 7 yeares more, who is said to have been 30 yeares old, when he was advanced by *Pharaoh*, and so he must needs be 39, when his Father *Jacob* came into Egypt, he being then 130, which being so, *Jacob* must needs be 81 when he begat *Joseph*, and therefore 74 at his coming into Mesopotamia, betwixt which, and *Joseph* were seven yeares, at what time he was married to *Leah*, and divers yeares more, before that *Rachel* had *Joseph*, and yet not above seven, for after two sevens, *Jacob* served *Laban* for cattell 6 yeares, and abode, with him but 20 in all, now deduct 14 out of 98, and 84 remaine, wherefore this was certainly *Jacobs* age at his coming into Mesopotamia, and then betwixt his Fathers blessing of him and that passed 7 yeares. For now *Esau* his hatred conceived against him coming to light, permitted not any long stay nigh unto him. And thus it appeareth, that *Isaac* was now when he blessed his sonnes, 137 yeares old, and so that many yeares passed after *Esau* his marrying, before his blessing of them, *viz.* 37. And the circumstance of his being very aged, and dim-sighted then evinceth no lesse, seeing he lived to 180, that is, 43 yeares after this, so that in all likelihood not much more then halfe his time being expired at 100, he could not then have this symptom of old age, but many yeares after. And this I have thus laboured to cleare the rather, because in some there is so great a mistake, holding these things to have been done soone after one another, and that *Jacobs* great continency might the more appeare, staying so long without a wife, rather then he would marry in that Countrey; and lastly, that it might appear, how wicked men, as *Esau*, find not presently the effect of their prophanenes, but after many years, unto vvhich although God doth delay his Judgements, yet he vvil surely bring them upon such at the last: & on the other side, that godly men, such as *Abraham*, *Isaac* and *Jacob* vvere, shall have his gracious promises performed unto them, although it be very long before they seem to take effect. For since the promise of multiplying the holy seed of *Abraham* exceedingly, untill that there vvas any appearance of performance, passed 169 yeares, 25 before that *Abraham* could have *Isaac*, and he vvas then so old, and *Sarah* also, that

Euseb.lib.9. de præpar. Evang.

Gen.41.46. Gen.43. Gen.47.9.

Gen.31.41.

Chap 35.28.

Note.

in mans reason there vvas no hope of issue, then 60 before that *Isaac* could have *Jacob*, he having lived first vvith his vvife *Rebecca* 20 yeares almost vvithout a childe, then *Jacob* 84 before he took a vvife, but after this their unites are in a short time turned into multitudes.

Verse 2, 3. Verse 4. *Quest.*

Isaac now being very aged commandeth his eldest sonne *Esau* to get and prepare him Venison, that he might blesse him before he dyed. It may be demanded, why *Isaac* being an holy man disposed himselfe thus to crosse Gods Ordinance in giving *Esau* the blessing, which belonged to *Jacob*, whence it proceeded, that he thus singularly would blesse his first-borne before his death, when as none else of his Progenitours, that we read of, did the like to their-first borne, and seeing his minde was to blesse him, why did he require this Venison-feast to be thus prepared for him, before he would do it? *Calvin.* *Calvin* saith, that the blessing, which is here spoken of, was no common praying, but a lawfull authority given by God, to testifie the grace of election. Gen.17.7. For God had promised to the holy Fathers, that he would alwayes be their God, and the God of their seed; wherefore they, that there might be a certaine right to this blessing by succession to their posterity, gave them the possession thereof, thus delivering the grace received from God, as it were, from hand to hand. Thus *Abraham* in blessing his sonne *Isaac*, did make him the Heire of the spirituall life, by this solemn right, and in like manner *Isaac*, that the eternall Covenant of God might reside in his family, would now before he dyed, blesse his first-borne sonne. And this course of blessing was not rashly, or by private motion taken up by the Patriarchs, but they were of God ordeined to be publick vvitnesses. Heb.7.7. It was an usuall thing, as vve may observe from the Apostle, for the greater to blesse the lesser, and for one man out of charity to blesse another. Numb.6.24. But there vvas a blessing ordeined by God, vvhereby the Priests aftervvards blessed the people, and novv the Patriarchs their children, and therefore *Isaac* in blessing of his sonne susteined not the person of a private man, but vvas Gods Prophet and Interpreter. And this may serve in part for answver to the question, hovv it came into *Isaac's* minde, to propound to blesse his first-borne at this time? But vvhereas it is said, that *Abraham* also blessed *Isaac* in a like solemne manner; Chap.25. I cannot read any vvhere thereof, unlesse it be understood to have been done, vvhen he gave him all that he had. But I do think, that God novv first stirred up *Isaac* to this solemne kinde of blessing, that the povver of his election might appeare outvvardly, and mystically to teach us many other things, as aftervvards we shall see. From hence *Jacob* learned to do the like, before his death, not to one, but to all his children, and to the tvvo children of his sonne *Joseph*. Gen 49. And faithfull Parents do vvell in imitation hereof to blesse their children, and to teach them to come and crave their blessing to this day; although their blessing be but a praying for a blessing upon them, and not a Prophesying, as these of *Isaac* and *Jacob* vvere. Novv for *Isaacs* going about to crosse Gods Ordinance; herein, saith *Musculus*, *Musculus.* he vvas blindly carryed by the love of his first-borne to preferre him before the younger, and to strive against the Oracle of God: for it could not be hidden from him vvhat God had pronounced, before that they vvere borne: vvherefore the perverse love of this sonne vvas more blindnesse in him, then the blindnesse of his eyes, and so he cannot be excused herein. But happily he knevv not yet of the Oracle, and so vvhat he intended to do here, he intended according to the course of nature, that is, to give the principality to the first-borne. Whereas *Musculus* and others think, that he could not but know it, all circumstances seeme rather to evince, that he knew it not: for first, it was not revealed to him, but to *Rebecca*, then in all this time; although *Esau* was faulty, he remitted nothing of his love towards him, but loved him still most, as his first-borne, and out of this his great love, he would now blesse him, as his first-borne, and when he had erred herein, he was exceedingly perplexed, whereas if he had known the will of God, he would doubtlesse at last have cryed *peccavi*, or else

elſe before that he would not ſo palpably have ſet himſelfe againſt it. Moreover, if it had been Gods will that *Iſaac* ſhould have known it, he would have revealed it to him, as well as to her, but now he did not only not do ſo, but directed *Rebecca* to keep it ſecret to this day, as is moſt probable, becauſe otherwiſe it had been eaſieſt for her now to have told him of it, that he might not have proceeded in his purpoſe. Laſtly, we ought to be very wary of caſting ſuch an aſperſion upon ſo holy a man without plaine evidence. It is moſt probable therefore, that *Iſaac* ignorantly and not knowing any thing touching Gods will to the contrary, went about to have bleſſed *Eſau*, and the Lord for the great myſtery of the paſſages hereabout, did in his providence appoint it thus to be. Laſtly, for *Iſaac* his ſending *Eſau* to get him Veniſon, before that he would bleſſe him, ſome think, that the reaſon hereof was, becauſe he would have him do a filiall duty, and ſo orderly come to receive a paternall bleſſing, as Fathers commonly look for duty and obſervance from their children, and ſo proceed to the giving of them their bleſſing. Others hold, that the reaſon was only myſticall, *Iſaac* being by a ſingular providence moved to require this firſt at his hands, purpoſing then to bleſſe him; thus *Auguſtine*, but he ſheweth not what this myſtery is. *Gregory* ſaith, that hereby was figured out Gods deſire to feed upon the good works of the Jewes, but whileſt they delayed, hardening their hearts, and ſeeking works abroad, the Gentiles being inſtructed by the Mother of grace, preſent to the almighty Father the meat of their good works, and are bleſſed in their ſtead. *Rupertus* ſaith, that hereby were figured out ſuch Prelates of the Church, as for gaine preferre unworthy men to the Miniſteriall office, but contrariwiſe, as *Rebecca* the Church ſhould provide, that they may be prevented, and the worthy promoted. Others hold, that the receiving of carnall things, by ſuch as miniſter ſpirituall, is hereby figured out. But I preferre that of *Gregory*, being corrected as follows; becauſe things done in the old Teſtament were in many things a *preladſum* of things ſet forth under the new; and *Eſau* his labouring abroad in the fields doth aptly repreſent the Jewes labouring by the ſtrict obſerving of the vvorks of the Lavv to be juſtified, vvhereas *Jacob* in the meane ſeaſon ſtaying at home, as the Gentiles depending only upon the mercy of God in Chriſt, and not ſeeking out by their ovvn vvorks to be juſtified, vvas bleſſed, and *Eſau* miſſed of the bleſſing. This then may be the myſticall, the other the literal reaſon. Or elſe vve may ſay vvith *Ainſworth*, that *Iſaac* vvould firſt eat ſavoury meat, and drink vvine to cheare up his ſpirits, that he might be a more fit inſtrument of the Spirit of God herein. For anger, and ſorrovv, and other like paſſions diſtemper the minde, and by ſuch outvvard things it is mitigated and refreſhed, *Pro.* 31.6,7. For the Phraſe uſed here, *That my ſoule may bleſſe thee*, it is an Hebraiſme, it being meant, that I may bleſſe thee. *Rebeccah* repeating to *Jacob* the ſame thing, *v.* 7. hath theſe vvords, *That I may bleſſe thee before the Lord*, that is, that I may bleſſe thee vvith all happineſſe, the Lord ſeconding it and making it effectuall.

Lyranus.

Auguſt. in Gen. quæſt. 79.

Gregor. Hom. 6. in Ezech.

Rupert. in Gen.

The Myſtery.

Eſau being thus ſent avvay by his Father for Veniſon, *Rebecca* certifieth *Jacob* hereof, bidding him to go to the flock, and to fetch thence tvvo good Kids, vvhich ſhe vvould dreſſe and prepare, as *Iſaac* loved beſt, and herevvith he ſhould go and get his Fathers bleſſing inſtead of *Eſau*. All vvhich, after ſome objection, he doth, and ſo he is prepared to go in to his Father. The maine queſtion here is, vvhether *Rebecca* and *Jacob* ſinned not, the one in counſelling, and the other in diſſembling ſo greatly? for there were three diſſimulations at this time in *Jacob*. 1 In that he ſaid he was *Eſau*. 2 That he had done his Fathers command. 3 That he called his Kids fleſh Veniſon, as if it had been taken by hunting?

Verſe 6,7.
Verſe 8,9.
&c. to V. 15.

Queſt.

The ancient Fathers generally anſvvere, that there vvas no fault in all this, but by an inſtinct from God it vvas thus done for myſticall inſtruction to others. *Chryſoſtome* ſaith, that this vvas no diſſimulation, but a divine diſpenſation

Chryſoſt. hom. 6 in Colloſ.

ſation, and that deceit in this kinde is not to be called deceit: for as there is an evill, ſo there is a good deceit, vvhereby *Jeremiah* ſaith, *Thou haſt deceived me (Lord) and I was deceived.* And in another place he ſaith, I cannot call that deceit, vvhich is not vvith a fraudulent minde, deceit, but a certaine Oeconomy, and Wiſdome, & Art rather, vvhereby to eſcape out of the midſt and unbeaten ſtraits of things being deſperate, the vices of the minde being corrected and amended. He only is vvorthy of the name of a deceiver, vvho vvith a vvicked minde, and ſtudy to hurt, vveaveth the Web of diſſimulation and fraud, for otherwiſe it hath done good oft-times to deceive, the ſafety of many being by this art provided for. And laſtly, upon this place, Weigh not the diſſimulation uſed, but the end wherefore God would have his prediction touching *Jacob* fulfilled, and ſo diſpenſed all things accordingly. And that God had an hand herein is plaine, becauſe *Iſaac* was kept from knowing the deceit, which might eaſily have been diſcerned, and *Eſau* was kept from coming in, till that *Jacob*, all things being finiſhed, went out againe, and *Iſaac*, after that he knew the deceit, was not angry with *Iacob*, but confirmed unto him the bleſſing. *Caſſianus* the Scholler of *Chryſoſtome* likewiſe ſaith, We muſt uſe lying as *Hellebor*, which if it be taken in the danger of a deadly ſickneſſe, it is healthfull, but out of this great danger being taken it is preſent deſtruction. Who can reckon up all the Saints and Patriarchs, which for the ſafety of life, or ſome for the deſire of a bleſſing, ſome for mercy, ſome for the hiding of a myſtery, ſome for the zeale of God, and ſome for the examination of the truth, have taken to them, as I may ſo ſay, the patronage of lying. And againe, nothing is more to be reproved then lying, yet *Iacob* was not only not reproved for this, but bleſſed, becauſe he lied not out of a covetous deſire of the birth-right, but out of a ſanctifying faith, there being none other way to attaine unto it. *Origen* alſo, as he is alledged by *Ierome*, ſaith, that lying indeed is unſeemly and unprofitable for God, but ſometimes profitable for men. For ſometime there is a neceſſity of lying, as to *Heſter*, *Iudith*, and *Iacob*, whom we ought to imitate, uſing lying, as a medicine, for neceſſity, but then keeping within a meaſure. And hitherto the firſt way, whereby *Jacob* is juſtified, and according to theſe ancients, in the caſe of great neceſſity a man may diſſemble, and lie to ſave life, as the Midwives of Egypt, and *Rahab*, or in zeale towards God, as *Iacob* here, and *Iehu*, who, that he might deſtroy *Baals* Prieſts, diſſembled ſacrificing to *Baal*. For of this *Ierome* ſpeaking ſaith, that diſſimulation is profitable, and to be uſed ſometimes, appeareth by the example of *Iehu*, and of *David* feigning himſelfe mad, and of Chriſt himſelfe, who came in the ſimilitude of ſinfull fleſh. But *Auguſtine* contrariwiſe, and *Gregory*, and *Theodoret*, and many more acknowledge no lying to have been here, but that either all things ſaid and done were figurative and myſticall, *Iacob* being herein carried on, as it were, by a Propheticall ſpirit, or that all, which was ſaid, is very true in that ſenſe, wherein it was ſpoken.

Saint *Auguſtine* ſaith, if we look into the next cauſe of *Iacobs* diſſembling, he may ſeeme to have lied, but if this be referred to that, for which indeed it was done, by Goats skinnes, we may underſtand ſinnes, but by him, that covered himſelfe herewith, he was ſignified, who bare, not his own, but other mens ſinnes. Thus alſo *Hyppolitus* the Martyr; *Rebecca* knowing, vvhat ſhould aftervvards be don by Chriſt, bade *Iacob* go and fetch tvvo good Kids, to figure out Chriſts coming in the fleſh to redeem us from ſinne, for Kids were uſed in ſacrifice. And two muſt be taken, to ſignifie two ſorts of people redeemed, and they muſt be good and tender, to ſhew that they muſt be docible and gentle. She putteth upon him alſo the Garments of *Eſau*, ſetting forth hereby the faith and Scriptures, which were, as it were, the Jewes Garments put upon the Gentiles, and the skinnes, wherewith his neck and hands were covered, ſignified our ſinnes borne by Chriſt. *Ambroſe* underſtanding by the goodly raiment of *Eſau* his Robe, referreth it to the new Teſtament,

Jer.20.
Lib.1.de Sacerdotio.

Hom.53. in Gen.

Caſſian.lib. de mendacio coll. 17.c.17. Cap.25. Quis propemodum enumerare ſufficiat omnes Patriarchas & innumerabiles alios ſanctos pro vitæ tutamine, alios pro deſiderio benedictionis, alios pro miſericordia, alios pro occultatione myſterii, alios pro zelo Dei, alios pro veritatis examinatione patrocinium utilitâ dixerim aſſumpſiſſe mendacii.
Origen lib.6. Stromat.
Hieron. in Gal.2.
Aug. lib. contra Mend.c.10. Si cauſam proximam requiramus, mentitum putabimus. Si autem hoc factum ad illud, ad quod ſignificandum revera factum eſt referatur, per hœdinas pelles, peccata, per eum verò qui eis ſe operuit, ille ſignificatus eſt, qui non ſua ſed aliena peccata portavit.
Hyppolitus martyr.
Ambroſ.lib.2.de Jacob & vita beata,c.2.

Teſtament, which as a Propheticall and Sacerdotall Robe being taken from the elder Brother, the Jew, was put upon the Gentile, the younger Brother. *Gregory* by the covering with Goats Skinnes underſtandeth the confeſſion of ſinnes in the convert Gentiles, &c. as *Hyppolitus*. Againe, others there are, that juſtifie all things ſaid to be true, holding that there was no lie herein, as *Theodoret*, who ſaith, that *Jacob* lied not, when he ſaid, *I am thy firſt-borne*, becauſe he had before bought the right of the firſt-borne of *Eſau* for a meſſe of Pottage. *Thomas Anglicus* likewiſe upon this place ſaith, This was no lie, but a certaine deceit of a ſimple plaine man, conteining under it covertly a profound myſtery of truth. As Chriſt lied not, when he ſaid, *Math.* 11. of *John* the Baptiſt, *This is Elias*. For ſo *Jacob* ſaying, that he was *Eſau*, was to be underſtood, as ſpeaking not of the perſon, but of the prerogative of right, and the dignity of the Primogeniture given unto him by God, and conveyed unto him before by a ſacramentall buying. This then was thus done by Propheticall inſpiration, and divine authority, as alſo appeareth, becauſe *Iſaac* coming to underſtand, what was done, was not offended with *Jacob*, as abuſing him with lies, but as acknowledging all to have been ordered and guided by God, he confirmed the bleſsing given unto him. Moreover, *Iacob* was before ſpoken of as a plaine and ſimple man, and ſo free from deceit; and laſtly, after this, God to ſhew, how greatly he loved him, and approved of his doings, appeared unto him divers times, and comforted him, and for his greater grace took his title from him, as from *Abraham* and *Iſaac*, the God of *Abraham*, *Iſaac* and *Iacob*. Thus alſo Saint *Auguſtine* ſometime defendeth *Iacob*, ſaying, that his words were figurative, and the ſame in effect with thoſe of Chriſt, *The laſt ſhall be firſt, and the firſt laſt*, for ſo the laſt and the younger here had obteined the primacy of the elder. And this is followed by many, as *Beda*, *Iſidore*, *Rupertus*, *&c.* Laſtly, yet even ſome of them that defend *Jacob*, from the myſticall ſenſe of his words acknowledge that he ſinned venially both in his diſſimulation and ſpeeches; as *Lyranus*, who ſaith, that although the words of *Jacob* may be ſome way expounded, ſo as that they may be true, yet there was ſome lying herein: ſo alſo *Scotus*, and *Toſtatus*, and *Hyppomannus*, ſaying, that it was an officious lie, and that he ſinned venially. And *Cajetan* argueth diverſly to prove *Jacob* a liar. 1 Becauſe he ſaid, that he was his firſt-borne *Eſau*, and being asked, If he were that his ſonne *Eſau*, he anſwered. Yea; ſo that although he might ſpeak myſtically at the firſt, meaning the right of the Primogeniture, and not the perſon, yet now *Iſaac* deſiring to ſift the ſenſe of his words out, and therefore asking him of the perſon, he could not ſpeak truly. 2 Becauſe he ſaid he had done, as his Father commanded him, and bade him ariſe and eat of his ſonnes Veniſon. 3 Becauſe in all things he carried himſelfe ſo, as one that would purpoſely deceive his Father. *Calvin* condemneth greatly both *Rebecca* for preſcribing this deceit, and not leaving all to God, and *Iacob* for groſſe lying, and when he was once intangled, keeping no meaſure in lying and ſpeaking untruly, although he ſaith, that the faith of *Rebecca* wrought with her, and was the occaſion of her deviſing this fraud. And they ſay, We ſhall not need ſo anxiouſly to ſeek to excuſe *Jacob* from ſinning, becauſe he vvas a man, and ſo as a man had his infirmities, as all even the beſt have had. So that there are foure opinions touching *Iacobs* fraud. 1 That it vvas no lying, but myſticall ſpeaking. 2 That he diſſembled not, but figured out moſt notably things to come, vvhich are profitable for us to knovv. 3 That although he lied, yet he ſinned not, it being done for a neceſſary good not othervviſe to be atteined, and that by divine motion and diſpenſation. 4 That he diſſembled and lied, vvhich vvas a fault in him. For mine ovvne part, I do rather incline to the ancient Fathers, vvho excuſe *Iacob* and *Rebecca* in all this, rather then to thoſe, that accuſe him. To deceive *Iſaac* indeed by actions and vvords I grant, that they had a purpoſe, forſomuch yet as that it vvas for godlineſſe, and Gods hand vvent vvith them to proſper their project, neither vvas there any thing ſaid, but

Gregor. hom. 6. in Ezech.
Theod. in Gen. quæſt. 80.
Emerat privilegia primogenituræ ab Eſau, ideoque verè ſeiſſam appellabat primogenitum.
Tho. Anglicus in Gen. 27.
Auguſt. lib. contra Mendac. cap. 10.
Lyranus.
Cajetan. in Gen.
Calvin.

but in some sense true. I dare not say, but that he which giveth man wisdome, secretly wrought by his Spirit with *Rebecca* and *Iacob* in all this, and if so, we must take heed that we charge them not with any fault for so doing. Touching the speeches used by *Iacob*, not only Christ saith in like manner of *Iohn* the Baptist, that he was *Elias*, but also *Ezechiel* in speaking of the *Messiah* to come calleth him *David*, and with a purpose to deceive the Jews, the Lord calleth his body a Temple, saying, *Destroy this Temple, &c.* And whereas *Isaac* requiring to know, whether he were that his sonne *Esau*, it is true which he answereth, I am that *Esau*, preferred as thy first-borne by God, and so he whom thou oughtest to blesse. Touching the next words of *Iacob*, *I have done as thou commandedst me*, they are true in this sense, I who am in right thy first-borne have done, as thou commandedst thy first-borne, and for his calling his meat Venison, this he might well do, because in the manner of dressing it, and in the forme, in which it was represented to him, it was as Venison. So he that hath other flesh, but no true Venison, having prepared it, and baked it in the manner of Venison, is wont to say, Come and eat of my Venison, neither doth he offend in so saying. For any other meanes used to deceive, as the putting on of *Esau* his Apparell, and Goats skinnes, there could be no fault in this, seeing he did it, not to wrong any man, but to get that which properly belonged unto him. For although to dissemble after the manner of Hypocrites, or to hurt others any kinde of way in our dealings, being our Neighbours and Brethren, be a grosse sinne, yet for our owne safety in time of danger to dissemble, as *David* did before *Achish* King of *Gath*, or only for good, as wise Physicians deale with their patients, or by policy in time of Warre, as *Joshuah* was directed to dissemble a feare of the men of *Ai*, or when God willeth, as the Hebrews borrowed precious things of the Egyptians and so robbed them, is no sinne, because no direct lying, sith shews dissemblingly made may have a divers construction. But lying is in many places condemned, as *Ps.* 5.6. *Prov.* 12.22. *Joh.* 8.44. *Revel.* 14.5. *Revel.* 22. &c. and the order of nature, which is for the tongue to declare, what is in the heart, is perverted by lying, and God is truth, and by speaking the truth he hath glory, and of lies the Devill is the Father, *Joh.* 8. 44. Wherefore it is to be acknowledged, that the holy servants of God, who lied upon any occasion shewed herein their weaknesse, and who is there that liveth and sinneth not? that we may not by any of their examples be incouraged to lying in time of danger, but either be silent or speak the truth for the event, casting our care upon God, who careth for us. And above all we ought to flee pernicious lying, which is to the prejudice of our Neighbours life, goods, liberty or good name, or to feed his minde and eares with fables, which is idle speaking and a great abuse, or to abuse lawfull authority to escape danger in some, to the indangering of many more. As when Popish Priests and Jesuites are convented before Magistrates, & examined touching their profession for the common safety, in this case to deny it, or to equivocate is abominable lying, seeing their profession is either evill, and so what is said falsely for the patronizing thereof, is not for God, but for the Devill, or good, and so to deny or to hide it, is the fruit of cowardize, and of an heart false to God and to his Truth, in that they flee suffering therefore. For the things mystically set forth in this disguised coming of *Jacob* before *Isaac* for his blessing, I cannot see, how Christ should be figured out in *Jacob* thus covered, for he came not in the raiment of our sinnes to the Father to be blessed, but being a covering to us rather by faith we attaine to this blessing, God smelleth the sent of his righteousnesse upon us, and so blesseth us, and dignifieth us. Or in the faith of our elder Brother, the Jew, we the Gentiles come to be blessed, we seeking not justification by our own righteousnesse, but in the acknowledgement of our sinnes, and by faith in Jesus Christ, which may be called the Jews Garments, because first offered to them, and made, as it were, for them. This last way *Rupertus* applieth it excellently, saying

Ezech. 37.

1 Thess. 4.6.

Calvin.

ſaying, The Lord, the World waxing now old, offered his bleſſing firſt to his eldeſt ſonne, the Jew, ſeeking to call him home by faith and repentance, but he delaying to come, *Rebecca*, the Mother, that is, grace ſtirreth up the Gentile, the younger, to go and fetch *two good Kids, &c.* Not that any one man can at once eat ſo much, but hereby were ſet forth the two Teſtaments received by the Gentiles, for to confeſſe and hold theſe is the meat of God, and we do (as it were) bring him delicate meat to feed upon, when we do thus. *Rupert. lib. 7. in Gen. c. 15.*

Verſe 9.

Jacob being inſtructed by his Mother, yet feareth ſo to be curſed, and not bleſſed; but ſhe to add confidence unto him, in obeying her, ſaith, *Upon me be the curſe, my ſonne; obey thou my voice, and go.* Verſe 10,11 Verſe 12.

Here againe, both *Jacob* and *Rebecca* are blamed by ſome, as ſinning, the one, becauſe he doubted, and yet went about this deceit, and the other, becauſe ſhe through raſh zeal was ſupinely confident, not fearing the curſe. But others rather commend *Iacob* from hence, as being manifeſtly without deceit, and therefore not knowing that this motion came from God, ſhewing an averſneſſe herefrom. And touching *Rebecca*, her faith, that the Oracle of God ſhould certainly take effect in *Iacob*, made her thus confident: for ſhe was aſſured, that he could not be curſed, but bleſſed altogether. *Calvin.* *Auguſt. lib. 16. de Civit. c. 37.*

And Rebecca *took goodly raiment of her elder ſonne* Eſau, *which were with her in the houſe.* Verſe 15.

Muſculus noteth here, that ſome hold this raiment to have been deteined by *Rebecca* from *Eſau*, when he married contrary to her liking. The words tranſlated, *goodly rayment*, are deſiderable raiment. The Septuagint render it a goodly Robe, or Stole, it may ſeem to be ſuch as the Prieſts did afterwards uſe in their miniſtration, for they are ſo called, *Exod.* 28.2,3. and happily it was one received from Anceſtours, and therefore laid up carefully by *Rebecca* in ſome ſweet Cheſt, and therefore the ſweet ſmell hereof is ſpoken of, *verſe* 27. *Muſculus.* *Vatablus.*

Who art thou (my ſonne?) knowing that it was not his ſonne *Eſau* his voice, and not thinking, that *Jacob* would come now in his ſtead, he moveth this queſtion: for I cannot think with ſome, that although his ſight failed him, that his underſtanding failed him alſo, ſo as that he could not know *Jacob* by his voice, becauſe he doth by and by declare the contrary, ſaying, *The hands are* Eſau *his hands, but the voice is Iacobs voice.* Verſe 18. *Marlorat.*

The Lord thy God brought it to my hands. Verſe 20.

Here, ſaith *Luther*, he lied magnifically; and *Calvin*, he mingled prophanely a ſpeech touching Gods providence with his owne lies. But the Veniſon, which he preſented, was truely brought to his hands by Gods providence, *Rebecca* being ſtirred up by God to ſet him a work thus ſpeedily to get it. And in calling God *Iſaacs* God, he ſought to inſinuate the more into his favour, and to make him the more credulous. *Luther.* *Calvin.*

And Iſaac *knew him not, and bleſſed him.* Verſe 21.

Herein, *Calvin* ſaith rightly, *Iſaac* was uſed as an inſtrument only, bleſſing he knew not whom; and yet God, who uſed him, made it effectuall, although he doubted touching the perſon, and had no certaine faith, whether of his two ſonnes he was. Something like unto which is daily done by the Miniſter of the Word, he ſoweth the ſeed of grace and reconciliation with God, but is uncertaine to whom it ſhall be effectuall; yet through God, who ſetteth him a work, it is effectuall. The fiction therefore of the Papiſts is overthrowne, who ſay, that all the force of the Sacraments dependeth upon the intention of the Prieſt, as if for the want of his intention Gods bleſſing could be made fruſtrate. *Iſaacs* bleſſing of *Iacob* is here ſpoken of by way of anticipation, for he bleſſeth him not, till that having queſtioned againe whether he were *Eſau* or not, he received his Veniſon at his hands, and had beene refreſhed herewith, and with his Wine. For then he biddeth him to come neare, and kiſſeth him, and beginneth to ſpeak of the ſmell of his Garments, and ſo proceedeth to bleſſe him. He ſaith, *that the ſmell of his ſonne, was like* Verſe 24,25 Verſe 26,27

the smell of a field, which the Lord had blessed. Setting forth a wonderfull great delight, that he took in him, that his blessing following being uttered with life and spirit, might appeare to come from the very desire of his soule. For the smell of a field bearing corne after a raine is most pleasant to the Husbandman, and therefore most aptly he sheweth, how his spirits were revived now, when he spake thus. And to blesse thus with the soule, and not with the mouth only is effectuall. Some commend, and that not unjustly, the temperance of *Isaac*, in that he would not, though he loved this kinde of meat greatly, eat of it, when *Iacob* first brought it in, but stayeth in debating, who it was, that brought it him, and then proceeded to eat thereof. *Gregor. Hom. 6. in Ezech.* applying this to the Church, saith, Here the Grape smelleth in Preaching, the Olive in charity, the Rose in Martyrdom, the Lillie in Virginity, the Violet in humility, and the ripe eare in perfection of good works.

Musculus.

Verse 28. *God grant thee of the dew of Heaven, and of the fat of the earth, and abundance of Corne and Wine.* As he had compared him to a field, so he wisheth the blessings of a field unto him. Whereas he may seem in all this not to have had any sense of Heavenly things, but only of earthly, because he mentioneth none else, They are deceived, saith *Calvin*, that think so, for the Land of *Canaan*, and fruitfulnesse there unto *Abrahams* posterity were types of Heaven and the comforts therein. The Lord indeed did not then carry his servants directly to Heavenly things, by speaking so plainly of them, as now under the New Testament, but reserved this to the revealing of his owne sonne in the fulnesse of time, when he should come into the World, but before he carried them, as it were, a further way about, teaching them by types and figures of earthly things, and hereby, as by helps, raising them up to Heavenly. For the forme of blessing by way of wishing, *Iosephus* saith, that he prayed thus unto the Lord, saying (O Lord) thou hast promised to my Father the greatest good, &c. Let this thy favour now be perpetuall, &c. But this his wishing or praying is to be understood, as a propheſying, as if he had said, God shall give unto thee of the dew of Heaven, and the imprecations of holy men in Scripture are to be understood likewise. This blessing is fourfold. 1 of Riches, 2 Of Victory. 3 Of Principality in his family. 4 Of Honour and Glory; which are not to be understood, as spoken of only to the person of *Iacob*, but of his posterity, and if at any time they wanted any of these, it was either for their sinnes, or they were made good in blessings spirituall and Heavenly: so *Tho. Anglicus*. But why doth he speak of the Dew and not of Raine and Snow, and the heat of the Sunne? *Answ.* Because the dew in those parts without doing any hurt, did most conduce to fertility, raine by the sudden falling, and the Sun by the parching heat sometime doing hurt. For ordinarily it rained there but twice in the yeare, in *October*, the seed being committed to the ground, and in *April* or *May* to ripen the Corne, which were called the early and the latter raine, at other times, the dew still supplyed the office of raine, gently moistening the ground, and making it fruitfull. He blesseth him with Corne and Wine, as the chief fruits for the sustentation and comfort of this life, all other good fruits being also hereby understood. Some, besides these two read Oile also, but neither the Hebrew, Chaldee or Greek Copies have this. *Theodoret* applieth this Allegorically to Christ, whose divinity is, as the dew of Heaven, not being seen when it cometh down, but perceived afterwards, and his humanity, as the fat of the earth, and his divine mysteries the Corne and Wine. And to this it is alluded, *Ps.* 71. *He shall come downe as the dew into a fleece of woll, and as the raine upon the earth.*

Joseph lib. 1. antiquit.

Tho. Anglicus in Gen. 27. Quest.

Theodoret. qu. 81. in Gen.

Verse 29. *Let people serve thee, and Nations bow unto thee, be Lord over thy Brethren, and let thy mothers sonnes bow to thee, &c.* That is, saith the *Targum*, or Paraphrase of *Ierusalem*, the people that come of *Esau*, the divers Nations coming of *Ishmael*, the sonnes of *Keturah*, and the sonnes of *Laban*, thy Mothers Brother. And *he that curseth thee, shall be cursed*, as Balaam, *and he that blesseth thee*, blessed, as *Moses*. But by people and Nations seeme rather to be understood

Targum Hierosolymitan.

Musculus.

underſtood divers Nations ſubdued afterwards by the Iſraelites, & by Brethren and Mothers ſonnes *Eſau* his poſterity, ſo alſo *Muſculus*. Or myſtically the ſeed of *Jacob*, Chriſt Jeſus hath all ſubjected unto him, as *Rupertus* ſpeaketh, for before him bow all the ſonnes of his Mother, that is, the Citizens of Jeruſalem, which is above, and they are curſed, that curſe him, becauſe deſtitute of the Spirit, &c. And he and his faithfull people, ſaith *Auguſtine*, rule over the Jews, his Bretheren, and Princes are ſubjected unto him. He is bleſſed of *Iſaac*, that is, the Jew, ignorantly, of him is the dew of Heavenly inſtruction and the fatneſſe of the earth in the gathering of the people to him, and Corne and Wine in the Sacrament of his body and bloud.

Rupert. in Gen. lib. 7. c. 17.
Gal. 4.
Aug. de Civ't. Dei, lib. 16 c. 37
Chriſtus ex ore Judæorum benedicitur, cum legem & Prophetas cantant, licèt alius benedici putetur ab eis errantibus exteſtatus.

The bleſſing of *Jacob* being thus finiſhed, *Eſau* cometh with his Veniſon, ſaying, when his Father asked who he was, that he was *Eſau*, his firſt-borne, whereupon *Iſaac* feared with a very great feare, &c. *Calvin* ſaith, that now he remembred the divine Oracle touching *Jacob*, and recounting withall his own errour through a prepoſterous affection to his firſt-borne he was aſtoniſhed, but by faith he overcometh naturall affection, and confirmeth his bleſſing to *Jacob*. Saint *Auguſtine* will have that, which is ſaid to have been a very great feare here, to have been an extaſie, for ſo it is in the Septuagints Tranſlation, ἔξεση δὲ Ἰσαὰκ ἔκστασιν μεγάλην σφόδρα, and that hereby ſuch a change of the minde happened, and alienation thereof, as that now it was revealed to him, and he was admoniſhed touching the bleſſing of *Jacob*, becauſe otherwiſe he would have been greatly offended with him, as mocking him, whereas he contrariwiſe confirmed immediately unto him the bleſſing. And this is moſt probable, becauſe, as hath been already ſhewed, *Iſaac* knew it not before.

Verſe 30, 31
Verſe 32, 33
Calvin.

Auguſt. quæſt. 80. in Gen.

Then Eſau *cryed with a great cry and bitter, Bleſſe me alſo (my Father.)* *Eſau* hoped, ſaith *Vatablus*, that by his Fathers bleſſing he might have againe recovered the right of the Primogeniture before ſo lightly paſſed away, and this made him, ſeeing that he was diſappointed thereof, to break out into this bitter crying. In his example we may ſee, that prophane men think to obteine mercy at their owne wils, but for neglecting the grace offered, when at the laſt mercies ſhall be diſtributed, it ſhall appeare, how vaine theſe their hopes have been, whereupon they ſhall vex themſelves and cry out for mercy, but without all benefit.

Verſe 34.
Vatablus.

Note.
Heb. 12. 19.

Thy Brother came with deceit, and took away thy bleſſing.

By this ſpeech of *Iſaac* it ſhould ſeem in his judgement, that *Jacob* ſinned by the ſinne of deceit, and therefore is not excuſable, becauſe a true Iſraelite is without guile. But it may be anſwered, the word deceit is ſometime taken in a good ſenſe, for prudence to effect ſome good thing, as where Saint *Paul* ſaith, *ſeeing I was crafty, I took you with deceit*. And *Ulpianus* noteth, that the Ancients ſometimes uſed the word, *deceit*, for a good deceit, or for wittineſſe, eſpecially againſt an enemy or againſt a Thief: ſo likewiſe *Gellius*, Theſe words, *Tempeſtas, Valetudo, Facinus, Dolus, &c.* were of a doubtfull ſignification amongſt the Ancients, ſometime a bad, ſometime a good one. *Lyranus* ſaith, the Hebrews expounded ברמה, *with deceit, providenter*, becauſe it is of a doubtfull ſignification, ſometime ſignifying deceit, and ſometime prudence or a good warineſſe, and thus he ſaith, it is to be underſtood here, becauſe by this time God had revealed his will to *Iſaac* touching the bleſſing of *Jacob*, and therefore it is not likely that he would now lay any evill imputation upon him. His meaning then is, that *Jacob* by this his witty invention had gone beyond *Eſau* to obteine this great good of his bleſſing, neither did he wittingly conferre it upon him, thus illuding *Eſau*.

Verſe 35.

John 1. 48.

2 Cor. 12.

Ulpian.

Gellius lib. 12. cap. 9.
Lyranus.

Eſau hearing this, falleth a railing upon *Jacob*, carping at his name, but is without grace to ſee into his own prophaneneſſe, to repent thereof. And he asketh his Father, whether he had not reſerved one bleſſing for him? *Iſaac* anſwereth, *Behold, I have made him thy Lord, &c.* Which is not to be underſtood, as though any but God had power thus to ſet up and to pull downe,

Verſe 36.

Verſe 37.

but because *Isaac* stood now in Gods stead, and represented him, *Esau* yet is importunate, & saith, *Hast thou but one blessing? blesse me, even me also, my Father, &c.* Although *Isaac* had conferred the blessing of predominancy upon *Jacob* irrevocably, yet *Esau* thinketh, that he might blesse him otherwise, so that he might be as rich, and as honourable as *Jacob*, which was the only thing, as *Philo* saith, that he aimed at, and therefore he so much importuneth him for a blessing. If it be demanded here, why *Esau* ascribed so much to his Fathers blessing? I answer, it is a thing imprinted in nature, and confirmed by often experiments, that the Parents blessing or cursing are of great force, but much more of most holy Fathers, such as *Isaac* and *Abraham*, so greatly in grace with the Lord, as he could not but observe. But why then did not *Isaac* in like manner crave *Abrahams* blessing? *Answ.* The will of God was revealed touching *Isaac* from his very birth, and although the like may be said of *Jacob*, yet it was not so commonly known, as being only revealed to *Rebecca*, and *Ishmael* was cast out, so that there was no danger to *Isaac* in respect of him, and consequently no such reason to seek a further confirmation. But considering that *Jacob* blessed all his sonnes severally afterwards, and the two sonnes of *Joseph*, *Ephraim* and *Manasseh*, why did *Isaac* stand at blessing one after another, as if he could blesse but one only? *Answ.* The sonnes of *Jacob* were all the holy seed, but *Esau* was cut off from being such, and therefore *Isaac* knowing it is stounded, as it were, at his demand.

Verse 38.

Philo. Quest.

Quest.

Quest.

Verse 39. *Then* Isaac *answered, In the fat of the earth shall be thy habitation, &c.* Here *Isaac* seemeth to be moved by the crying and weeping of *Esau* to blesse him, which he had not otherwise done; whereas Saint *Paul* saith, *He found no place for repentance, although he sought the blessing with teares:* How do these agree together? *Answ.* The Apostle seemeth indeed to deny two things implyed here. 1 That *Esau* repented, for what did his weeping argue else but his repenting? 2 That he prevailed with his Father, for he saith, he was rejected, whereas he was not so rejected, but he obteined a blessing at the last; but the Apostle meaneth nothing else, but that he could not move *Isaac* to repent of that which he had done, to take the blessing away againe from *Jacob*, and to conferre it upon him. So that, although he obteined a blessing, yet it was not the blessing principally desired by him, but only a blessing, common to the wicked and to the Godly. And if *Esau* his repenting be spoken of his weeping was not any fruit of true repenting, but of envy against his Brother, whom he saw thus preferred before him, as *Theodoret* saith. It was not repentance for the sinne of selling his birth-right, but for the dammage of losing the inheritance, as the damned in hell repent, as saith *Thomas Aquinas*. But did not *Isaac* before seem to have given all the blessing that he could, to *Iacob*? How then doth he now blesse *Esau* also? *Answ.* He blesseth him, but as *Ishmael* was blessed, in temporall things, the great blessing resting still entire in *Iacob* only. But how is this blessing verified, when as by *Malachy* it is said, God gave a fruitfull Land unto *Jacob*, but made *Esau* to dwell in desert places, in Mount *Seir*? To this *Calvin* answereth, if Mount *Seir* be compared with Canaan, as then it was, it was but a barren place, yet simply considered, it was sufficiently fruitfull to susteine the Inhabitants, and it was watered with the dew of Heaven also,

Heb. 12. 16.

Quest.

Theodoret. Thom. Aquinas in Hebr. Non pœnitebat de peccato venditionis, sed de damno perditionis.

Quest.

Mal. 1. 3. Calvin.

Verse 40. *And thou shalt live by thy Sword, and serve thy Brother, and it shall come to passe, when thou shalt get the Mastery, thou shalt breake his yoak off thy neck.*

Joseph. lib. 4. de bello Jud.

This was verified in the Edomites, that came of *Esau*, as *Josephus* testifieth; for they were a turbulent Nation, delighting in innovations, and alwayes in Armes, going to Warre, as to a Feast, being also most bloudy and cruell. And they served the Israelites 700 yeares after this, in the time of King *David*, but brake this yoak in the dayes of King *Joram*, setting up a King of their own, yet afterwards they were subjected againe in the time of *Hircanus*, the sonne of *Simon*, of the family of the *Asmonei*, untill that *Herod* an Idumean got the Sovereignty contrariwise over the Israelites, through the favour

2 Sam. 8. 2 King 8. *Ioseph. Antiq. lib. 13.*

favour of the Roman Emperour, continuing ſo to reigne, till the deſtruction of Jeruſalem. This being ſubject to his Brother, *Ambroſe* expoundeth, as a bleſſing; ſaying, *Eſau* by his importunity obteined a bleſſing, but ſuch, as agreed with the former, he ſhould ſerve his Brother, the holy Patriarch herein, providing for the good of them both, as a man having two ſonnes, one fooliſh and diſſolute, the other wiſe and temperate, in turning over the fooliſh to be ruled by the wiſe Brother and not to the dominion of a ſtranger, is provident for his good. As *Eſau*, he is ſervile, that hath not the authority of a pure conſcience; for piety is over cruelty, and mildneſſe over harſh conditions. He is ſervile, that is broken with feare, or intangled with delight, or drawne with luſts, or exaſperated with indignation, or caſt downe with croſſes. For he that committeth ſinne is the ſervant of ſinne, *Joh.* 8.

Ambroſ. lib. 2. de Jacob & vita beata, cap 2. Servitem vis, qui vel metu frangitur, vel delectatione irretitur, vel trahitur cupiditate, vel indignatione exaſperatur vel mœrore deprimitur.

Theſe things being thus done, it is ſaid that *Eſau* hated *Iacob* for this bleſſing, meditating revenge by killing him at the time of his Fathers death. Hereby it is manifeſt, that his former teares were not the teares of repentance, but of envy and madneſſe. For mad he ſeemed to be indeed, to think of fruſtrating *Iſaacs* bleſſing upon *Iacob* by killing him, that the birth-right might thus againe returne to him, for thus he armed himſelfe againſt God. But why would he ſtay till his Fathers death? *Anſ.* Without doubt, for the great love and reverence, which he bare to his Father, who had alvvayes loved him ſo dearely, but for his Mother he paſſeth not, becauſe ſhe had alwayes ſhewed moſt love to *Iacob*. The Septuagint render it, *Let the d yes of my Fathers mourning draw nigh, that I may kill, &c.* A ſpeech of one thinking long for that time, that he might put in practiſe his bloudy intention. Some, ſaith *Ferus*, will have this to be the meaning, I vvill make my Father dayes of mourning, for I vvill kill *Iacob*, and this the Hebrevv vvill beare, vvhich is, *The dayes of my Fathers mourning will or ſhall approach.* And this made *Rebecca* to haſten Iacob avvay vvithout any deferring of time: *Rebecca* hearing of the purpoſe of *Eſau*, ſendeth her ſonne *Iacob* avvay to *Padan-Aram* a farre off, to avoid the danger; and to move *Iſaac* to be vvilling vvith it, ſhe complaineth of the Daughters of *Heth*, ſuch as *Eſau* had married, impugning the like in *Iacob*, that he might be ſent for a vvife to their ovvn kindred. Saint *Auguſtine* thinketh, that *Rebecca* came to knovv *Eſau* his purpoſe by divine Revelation, but it is ſaid, it vvas told unto her, vvhich is not vvont to be ſpoken of Gods Revelations, and therefore it is more probable, that *Eſau* ſpake of his purpoſe amongſt his friends, by vvhom it came to light. But vvhat meaneth ſhe by ſaying, *Why ſhould I be deprived of you both in one day?*

Auguſt. quæſt. 81. in Gen.

Verſe 45.

To this *Calvin* anſvvereth, It is not likely, that *Jacob* vvould alſo by fighting kill *Eſau*, but rather, that ſhe thought ſo heinous a murther could not go unrevenged by God, hovvſoever ſhe ſhould never abide *Eſau* after, but exterminate him from her, and ſo be as if ſhe had no childe at all. In that *Rebecca* doth not tell *Iſaac* to grieve him, of *Eſau* his purpoſe, but deviſeth another occaſion of ſending *Iacob* avvay, ſhe doth moſt vviſely, and in that ſhe ſendeth him not vvithout his conſent, moſt orderly. Neither doth ſhe herein any thing vitiouſly, for the Daughters of *Heth* vvere truly diſtaſtfull to her, only ſhe concealeth that vvhich vvas not needfull to be revealed, and vvhich being revealed might have bred much diſtraction in the family, *Iſaac* being oppreſſed with griefe, and *Eſau* the more incenſed, and therefore herein other Miſtreſſes of families ought to imitate her. Here we may ſee, how danger and trouble at the firſt followeth the bleſſing received, but great comfort and good came of it at the latter end, and the like is to be expected by all the faithfull.

Calvin.

Verſe 46.

CHAP.

CHAP. XXVIII.

Verse 1,2. Verse 3,4.

HEre *Isaac* being moved before by his wife *Rebecca*, sendeth his sonne *Iacob* away into *Padan-Aram* to take a wife there amongst his Mothers kindred, and in dismissing him blesseth him, praying God that he and his might have the blessing of *Abraham*, that is, the inheritance of the promised Land, thus excluding *Esau* and his posterity from being counted amongst the holy seed, that came of *Abraham*. And herein *Iacob* obeyeth, whereupon *Esau*, seeing that the Daughters of Canaan displeased his Parents, went to *Ishmael*, and took *Mahalath* his Daughter to wife. Here a question is moved by *Calvin*, whether *Isaacs* blessing of *Jacob* before were invalidous, that he now iterateth it againe? And he answereth, that this second blessing was for further confirmation, as the Lord did not once, but divers times make the same promises to *Abraham*, providing herein for his weakenesse, and not disparaging the former by the latter. And here *Jacob* is againe blessed by his Father *Isaac*, the rather, because when he blessed him before, he knew not who it was that he blessed, wherefore *Jacob* might otherwise have doubted, but now *Isaac* voluntarily doing it, he might be the more confirmed. And unto this we may adde that this was done upon the time of his departing into a farre Countrey, when piety requireth, that Parents should wish all good unto their Children, and one friend unto another, as before the Brethren of *Rebecca* at her departing had done unto her. The Rabbins say, that this second blessing was greater then the former, for that was of the dew of Heaven, and of the Corne of the Earth, but this had an eternall foundation, and there is no end of it, as it is written, *God Almighty blesse thee, and the blessing of* Abraham, *&c.*

Verse 5,6,7. Verse 8,9. *Quest.* *Calvin.*

Quest.

Another question also ariseth here, why *Isaac* would send *Jacob* into *Padan-Aram* for a wife, and not rather a servant to fetch one thence, as *Abraham* before had done, especially because *Abraham* then charged his servant not to carry his sonne *Isaac* down thither? But it is answered, that if a servant had been sent, and so much care had been shewed more about the marriage of *Jacob* then of *Esau*, it would have increased the envy of *Esau* against him, so *Calvin*. And for *Abrahams* charge touching *Isaac* before of not carrying him thither in case the woman would not follow him, it was not that *Isaac* might not at all go to *Padan-Aram*, but that he should not go out of the Land of Canaan to dwell there, so *Musculus*. And to this we may add, that the charge touching *Isaacs* not going thither was not without a mystery, as hath been shewed upon that place, *Gen.* 24.

Calvin.

Musculus.

Quest.

Moreover, it may be demanded, whether *Esau* in taking a Daughter of *Ishmael* sought now to please his Father, whom he had before offended by taking the Daughters of Canaan? I answer, by the Text it is plaine, that he did it to please him, for it is said, that he saw the Daughters of Canaan to be displeasing in the eyes of his Father, therefore he went and took, &c. But as *Calvin* well noteth, having done ill divers wayes, he sheweth a desire to please againe only in the matter of taking a wife no more of the Daughters of that Countrey, but he putteth them not away, but keepeth them still also, and in making choice of *Ishmaels* Daughter he little mended the matter, because he was cast out long before from having communion with the holy seed. It was then a way to please, of his own devising only; that which he ought chiefly to have done, being neglected, *viz.* to humble himselfe for his prophaneneſse in selling so vilely away his birth-right, professing such sorrow and submission therefore, as that he thought himselfe worthy to be subjected unto his Brother, craving only, though he might not be the chiefe, yet that he might be a member of the Church of God. And as for the matter of wiving, he should have craved pardon, and the advice of his Father.

Calvin.

Note.

The repentance of *Esau* is the repentance of many men, they will happily

reforme

reforme in ſome one thing, that they may have peace with God againe, but not in all, neither will they take counſell of God, but flee to ſome courſe of their owne deviſing, thinking thus to pacifie him, as diſſolute livers amongſt the Papiſts, to the life of Monks, Eremites, or Anchorites. But it may be ſaid, who hath required theſe things at your hands? Iſa. 1.

Laſtly, it may be queſtioned, whether *Iſhmael* were yet living, that *Eſau* could go to him? *Anſw.* It is not meant of the perſon of *Iſhmael*, but of the people coming of him called after his name, for *Iſhmael* was dead 14 years before this, as appeareth, becauſe *Iacob* and *Eſau*, as was ſhewed before, *Chap.* 27. 1. were now 77 yeares old, and *Iſaac* 137, before whom *Iſhmael* was 14 years, and dyed, *Anno* 137 of his age. *Queſt.*

Jacob *therefore went from* Beer-ſheba *to* Haran, *and came to a certaine place, and lay there all night, &c.* Verſe 10, 11.

A great queſtion is made here, what place this was? The Hebrews ſay, that it was Mount *Moriah* where *Abraham* was appointed before to offer up *Iſaac* in ſacrifice, this place called Bethel or Luz, being the ſame with Jeruſalem, and this is followed alſo by *Lyranus*, and the Scholaſticall Hiſtory, and many more, yea, Saint *Auguſtine* alſo ſeemeth to have been of the ſame opinion, for he ſaith, The words of *Iacob*, calling it the houſe of God, were a very Propheſie of the Tabernacles erecting there, and he promiſed Tithes to Gods houſe, that ſhould be erected there. And hereupon an old Verſe hath been uſed. *Queſt.*

Hebrai. *Lyranus. Scholaſt. hiſt. in Gen. c. 73.* *S. Auguſt. qu. 83. in Gen. & qu. 85.*

Solyma, Luza, Bethel, Jeruſ. Jebus, Elia,
Urbs ſacra Jeruſalem dicitur atq; Salem.

And this opinion hath been the rather received, becauſe, if it were ſo, the place where God would be worſhipped of old, was alwayes one only from the dayes of *Abraham*, and ſo forth, and not only after the erecting of the Temple by *Solomon* there. And by this ſo plauſible an opinion I confeſſe, that I alſo have been formerly led, but now conſidering, that Bethel is another place in the tribe of *Benjamin*, and not the ſame with Jeruſalem, as appeareth, *Joſ.* 18.22. being compared with *v.* 28. (For Bethel and Jeruſalem are ſaid to be two diſtinct Cities of *Benjamin* farre diſtant the one from the other, that is, 12 miles, according to *Jerom.*) I rather hold it for certaine, that Bethel where *Jacob* now lay, was not in the ſame place, where the Temple was afterwards built, but elſewhere. Moreover, if we recount the coming of *Abraham* from thoſe parts, to which *Jacob* was now going, we ſhall finde it not to have been this Bethel, where he lodged, in the tribe of *Benjamin*, but another Bethel in the Tribe of *Ephraim*, which was more remote from Jeruſalem, even 36 miles in the Countrey of Samaria, neare to the City Sichem. For *Abraham* came to Sichem, and upon a Mountaine neare it pitched his Tent betweene Bethel and Ai. Wherefore *Jacob* being to go the ſame journey, it is moſt likely, that he went by the ſame place, and not by Jeruſalem, which ſtood Weſtward from Beer-ſhebah, from whence *Iacob* went, whereas *Padan-Aram* was Eaſtward leaning to the North, and ſo this Bethel was in the way thitherward, as all that deſcribe the holy Land conſent. But *Borcardus*, who ſpent much time in the holy Land, and exactly deſcribed it, ſaith, that this Bethel, to which *Iacob* came, was in the tribe of *Benjamin*. Yet when the expeditions of the ſeverall Tribes are ſpoken of, the houſe of *Ioſeph* is ſaid to have gone up againſt Bethel, which was before called Luz, and to have taken it, that is *Ephraim* and *Manaſſeh*. And the Mountaine of Bethel was their lot at the firſt aſſigned unto them, as far as Luz. Wherefore there was a Bethel belonging to the children of *Ioſeph*, as well as that of the Tribe of *Benjamin*, howſoever ſome deny that there were any more Bethels but one, in *Benjamin*. And this appeareth more plainly in that *Jeroboam*, whom ten Tribes followed, ſet up two Calves, the one in Bethel, and the other in Dan, leſt if the people ſhould go to worſhip in the Kingdom of *Rehoboam*, they ſhould revolt unto him. For if this Bethel had

Hieron. in locis Hebr.

Gen. 12. 6.

Borcardus.

Judg. 1. 22

Joſ. 16. 1.

H. *Bunting* Patriarchs travails.

1 *King.* 12. 29.

had been that in the tribe of *Benjamin*, under the Dominion of *Rehoboam*, that project of his had been to no purpoſe. And hereunto we may adde the ſaying of the woman of Samaria to Chriſt, *Our Fathers worſhipped in this Mountaine*: For whom elſe could ſhe meane, but *Abraham*, who firſt built an Altar in this place, and *Jacob*, who worſhipped here at this time, and afterwards, calling it Bethel, although for *Jeroboams* Idolatry the name was changed from Bethel into Bethaven, the houſe of wickedneſſe? If it be demanded, why *Jacob* went not into the Town to lodge, but lay abroad in the field? It is anſwered by *Joſephus*, that the Inhabitants of the Town being Canaanites, and ſo enemies, he would not go amongſt them: but *Muſculus* miſliketh this, yielding rather onother reaſon, *viz.* becauſe he came late thither, as is noted in the text, the Sun being downe, and ſo in all likelihood the Gates being ſhut: but that of *Joſephus* ſeemeth to me the beſt, Men were hardy, and not ſo delicate in thoſe dayes to be curious about their lodging, but contented themſelves ſometimes in their travell upon the way to lie in the open aire. A man would think, that *Jacob* having a Father ſo wealthy ſhould not have been thus ſimply ſet forth alone without ſervants or Camels, only with a ſtaffe in his hand, as he afterwards ſpeaketh, eſpecially ſeeing *Abrahams* ſervant going the ſame journey for *Iſaac* before upon the like occaſion, had Camels, and ſervants, and treaſures with him. But to this *Chryſoſtome* ſpeaketh rightly, Although the holy Patriarchs were very wealthy, yet they laboured and fared hardly, and in travelling, and in the courſe of their lives, they often-times made no ſuch ſhew of greatneſſe, but did like the pooreſt. So *Rebecca* was found coming out with her Veſſel for water, and *Eſau* came hungry from the field, being glad of a meſſe of Pottage, &c. And here *Jacob* is ſent out thus ſolitarily. But, as others note, this was done by a ſpeciall divine providence, that in his example we might learne, of what great power and vertue Gods protection and bleſſing is, in that he was hereby protected from all dangers, and greatly increaſed from a ſtaffe to droves of Cattel in a few yeares. And ſome take this to have been done in a myſtery, *Iacobs* going out thus ſhewing Chriſts coming into this World, poor and void of all outward pomp, for a ſtaffe carrying his croſſe, who alſo, as both *Iſaac* had done before, and *Iacob* now, leaving the Daughters of Canaan, that is, the Jewes, ſought him a wife amongſt the Gentiles, that is, a Church. *And he took of the ſtones of that place, and laid them for his Pillows, and lay downe and ſlept.*

As he ſhevved hardineſſe in lying abroad, ſo he did alſo in that he vvas nothing carefull for a ſoft Pillovv, after his travell; but for a Pillovv uſed a ſtone, vvhich by *Gregory* is myſtically expounded of ſetting the minde upon the imitation of Chriſt. For he ſaith that Father, ſleepeth vvith *Iacob*, vvho in his minde is ſequeſtred from vvorldly troubles, and he layeth his head, vvhich is his principall part, upon a ſtone, vvho being ſequeſtred from vvorldly cares ſetteth his minde, vvhich is his principall part, upon the imitation of Chriſt the ſtone. He that only ſequeſtreth himſelfe from the vvorld, ſleepeth indeed, but not having his head laid upon a ſtone, as *Iacob*, and ſo not ſeeing the Angels of God aſcending and deſcending, vvhich is the favour not to all that are ſequeſtred from the World, but vvhich novv ſet their mindes upon the imitation of Chriſt; others, vvho come from the World to live in idleneſſe, being counted as laying their heads upon the earth, and not upon a ſtone: For to ſuch it oft-times falleth out, that the more ſecurely they ceaſe from earthly actions, the more largely they gather unto them a company of uncleane cogitations. Some others vvill have his reſting upon a ſtone, to ſet forth our reſting by faith upon Chriſt the corner-ſtone; vvhich if vve do, vve ſhall ſee the Heavens opened unto us, and the Angels coming to carry us up thither to our eternall comfort.

John 4.20. *Queſt. Joſeph.*

Chryſoſt. hom. 54. in Gen.

Theodoret. qu. 82. in Gen. Auguſt. Serm. 79. de tempore. Rupert. lib. 7. in Gen. c. 21. Greg. Moral. lib. 4. in Job. Jacob dormiens angelos vidit, qui caput in lapide poſuit, quia ille, qui ab exterioribus operibus ceſſat, internat penetrat, modò intentâ mente, quæ principale eſt hominis, imitatur: ſui redemptoris obſervat. Caput enim in lapide ponere eſt Chriſto mente inhærere. Qui enim à præſentis vitæ aſſiduæ remoti ſunt, ſed ad ſuperna nullo amore rapiuntur, dormire poſſunt, ſed videre angelos nequaquam poſſunt, quia caput in lapide terreno contemnunt, caput non in lapide per ſtudium, ſed in terra per otium poſuerunt, quibus plerunque contingit, ut quantò ſecuriùs ab externis actionibus ceſſant, tantò latiùs immundæ in ſe cogitationis ſtrepitum per otium congerant.

And

Verſe 12.

And he dreamed, and behold, a ladder ſet upon the earth, and the top of it reached to Heaven, &c.

Moſt opportunely doth the Lord comfort *Jacob* here by ſhewing him his provident care over him, now that he was come from his Fathers houſe alone and without all company, lay in the open aire expoſed to the danger of wilde beaſts and other enemies, being towards a kinde of exilement into a farre Countrey, where he muſt live amongſt ſtrangers and men unknown unto him. And it is not to be doubted, but that divers temptations might hereupon by the ſuggeſtion of the Devill ariſe in his minde, to afflict him the more, as *Luther* noteth. Wherefore now for the Lord thus to appeare unto him, and to give him ſuch comfort was moſt ſeaſonable. Dreaming was of old one of the wayes, whereby God revealed himſelfe unto his ſervants, and by this meanes God revealeth himſelfe at this time to *Jacob*, he that made him thus to dream, making him by his Spirit to underſtand and know, that this was no vulgar or common dreame, but a revelation from God. But why did the Lord ſhew him ſuch a ſight, and not only ſpeak unto him, as to others of his ſervants, in his dreame? To this an anſwer may be gathered out of *Theodoret*, who ſaith, that God ſhewed hereby his providence unto *Jacob*: for by this Ladder, and the Angels aſcending and deſcending by it, the Lord ſtanding at the top, he ſhewed him, that nothing is negligently and without care adminiſtred by the God of us all, but that he diſpenſeth all things by the miniſtery of his Angels, as the Apoſtle ſaith, *Heb.* 1. And certainly it was a moſt apt thing to repreſent the divine providence, Heaven and Earth touched by the ends of this Ladder ſhewing, how all things both here below and in Heaven, above are under this providence, the two ſides ſhewing the power and wiſdome of God, whereby all things are ſuſteined, ordered and moderated the ſtaves of this Ladder, the divers degrees of things in the World governed hereby, ſome being high, and ſome low, ſome Celeſtiall, ſome Aereall, and ſome Terreſtriall, the Angels aſcending and deſcending by it, the Miniſters of Gods providence, whereby he governeth all things in this World, both touching men and other creatures, touching men in things ſpirituall, their praying and being inclined to good, to move unto which he ſtirreth up by his Angels, and their ſafety from their ſpirituall enemies, againſt whom he uſeth them to defend them, and in things temporall, governing by them States and Kingdomes, and preſerving his from many dangers, which they deſcend to do, and then aſcend, as it were, to certifie the Lord, who yet needs not to have notice given him, for he is omniſcient, and to carry up the ſoules of his Saints departing, as of *Lazarus*. And Laſtly, by the Angels he oftentimes ſendeth from Heaven to reveale his will unto men. Touching other creatures, the Miniſters of his providence are commonly the divers inſtincts in their natures, whereby they are carried to this or that, and the ſecret influences of the ſtarres working upon them. And Gods ſtanding unmovably at the top of this Ladder ſheweth, that although he be in Heaven above, yet he beholdeth all things here below, and that without labour or moving from place to place, he ruleth in all the World. And thus farre forth touching this viſion, as it repreſenteth the divine providence. Now beſides this, many learned Expoſitours expound it of Chriſt myſtically ſet forth hereby, ſaying, He is the Ladder ſtanding upon the earth with the nether part, and with the upper touching Heaven, becauſe through him Heaven is joyned unto earth, both in the uniting of God and man together in his own perſon, and alſo becauſe through him all things both in Heaven and in Earth are reconciled unto God. For by ſinne we are ſeparated from God, but in him againe reconciled, and by him it is, that the Angels now aſcend and deſcend, as the Lord ſpeaketh of himſelfe. And whoſoever will at the laſt aſcend to Heaven, muſt come thither by him only, for *he is the way, the truth, and the life*. Moreover, by him all graces flow into our hearts, and the foot of this Ladder ſtandeth not in one part of the earth only, but is dilated into all places, ſo that

Luther.

Numb. 12. 6.

Queſt.

The myſtery of the Ladder.

Theodoret. qu. 82. in Gen.

John 1. 51.
John 10.
Tertul. lib 3. contra Marcion.
Calvin.
Muſculus.

whereſoever the faithfull are, hereby grace cometh down to them, and they aſcend up to God at their departing hence. Thus *Tertullian*, but only in the maine, touching Chriſt, and *Calvin* more fully and *Muſculus*. Saint *Auguſtine* hath ſomewhat a divers myſticall ſignification from this, The Lord ſtanding at the top of the Ladder, ſetteth forth Chriſt hanging upon the Croſſe, and forſomuch as this was before *Jacobs* taking of a wife, who in going afarre off for one was a figure of Chriſt, it ſignified that Chriſt ſhould take him a ſpouſe of the Gentiles, not before, but after his paſſion. The Angels aſcending ſet forth the Preachers of the Goſpell ſpeaking of deep and myſticall points; and deſcending, the Preachers ſpeaking of things eaſie to be underſtood for the reformation of manners. And ſome underſtanding Chriſt by the Ladder, make the ſteales thereof the degrees in his Genealogies; the ſides, the mercy and truth of God; the aſcending and deſcending, the two Evangeliſts, the one proceeding by aſcending, the other by deſcending. But we muſt take heed of ſuch curioſities. Of this Ladder yet we may make a morall alſo, as ſome have done, we are like unto it, when (as we ought) though we live here upon earth, our converſation is in Heaven, and we are as the Angels aſcending and deſcending, when we are alwayes either in holy contemplations or actions: for it is to be noted, that none ſtood ſtill upon this Ladder, but were ſtill either aſcending or deſcending, to ſhew, as *Bernard* hath it, that between profiting and falling away, there is no *medium* in this life, but as our body doth continually grow or decreaſe, ſo our ſoules are better or worſe daily. And as there were ſteales of this Ladder, yet it ſtanding moſt ſteep, it was hard for men to aſcend by it, ſo there be degrees of vertue, by which it is moſt hard to aſcend, yet hereby we muſt aſcend, if ever we will come to God at the top of the Ladder. The way to life is narrow, and we muſt ſtrive to enter in, the firſt degree, as *Baſil* hath it, bringing thither, is to depart from evill, as to take the firſt ſtep up a Ladder, is to go from the earth, ſo in divine matters the firſt profiting is a receding from evill. The ſecond ſteale or degree, is not to love the World, or the things of the World, 1 *Joh.* 2.15. The third, to account them all as droſſe and dung in compariſon of the knowledge of Chriſt, *Phil.* 3.8. The fourth, not to love kinsfolks and friends ſo, as for the love of them to be hindered from following Chriſt. The fifth, not to love our life it ſelfe. The ſixth, patiently to beare our croſſes, for in theſe two ſtandeth the denying of our ſelves. The ſeventh, to be humble and lowly. The eighth, to be loving even to our enemies, and thoſe that hate us, for in theſe two ſtandeth the following of Chriſt, when we have taken up our croſſes. The ninth and laſt, to have the heart lifted up to things above, for hereby the ſpirit is united unto God, becoming with him one ſpirit. By theſe degrees whoſoever aſcendeth, ſhall certainly enjoy God, who is at the top of this Ladder, and partake at length of all ſuch comforts as he hath to beſtow upon his Elect, world without end. *R. Maimony* ſaith, that the appearance of this Ladder to *Jacob*, was a parable, and was expounded unto him, the foure Monarchies of the World, Propheſied of by *Daniel* being ſet forth hereby.

Auguſt. Serm. 79. de Tempore.

Note.

Bern. Epiſt. 253. Videt ſcalam Jacob & in ſcala angelos, ubi nullus reſidens, nullus ne ſubſiſtens apparuit, ſed vel aſcendere vel deſcendere videbantur, ad intimandum, quòd inter profectum & defectum in hac vita nullum medium invenitur, &c. Matth. 7.14. *Baſil. in Pſal. 1. Vt primus ſcalam aſcenſus eſt receſſus à terra, ſic in divino negotio primus profectus eſt à malis receſſus.*

Verſe 13.

And the Lord ſtood above it, and ſaid, I am the Lord God of Abraham *thy Father, and of* Iſaac, *the land whereupon thou lyeſt, will I give to thee, and to thy ſeed, v.14. And thy ſeed ſhall be as the duſt of the earth, &c.*

Muſculus,

Some, ſaith *Muſculus*, for *above*, render it *beſides it*, but they overthrow the ſenſe, for by this ſite was ſet forth, how the Godhead dwelleth in Chriſt bodily. *Vatablus* therefore readeth it, *innixus erat ei*, and ſo the Septuagint: he leaned upon it, and ſtanding over and leaning upon this Ladder Chriſt, he made theſe gracious promiſes to *Iacob*, to ſhew, that all grace and favour with God is obteined only by and through Chriſt Jeſus. And here the Lord firſt declareth, who he was, *viz.* the God of *Abraham*, to intimate both *Abrahams* living ſtill, now that he was dead, and to give him occaſion, by calling to minde the promiſes formerly made to *Abraham*, to beleeve the

Vatablus.

conſtancy of God in his favour towards him the childe of *Abraham*, and his poſterity after him. There were three things, about which *Jacob* might now be troubled. 1 For his going away from his Countrey. 2 For his preſent ſolitary & deſolate eſtate. 3 For his going into a ſtrange Countrey, where he knew not how he ſhould be intreated. Againſt theſe three therefore here are three conſolations. 1 God promiſeth to bring him back againe to this Land, and to give it him and his. 2 That his poſterity ſhould be innumerable, and that in his ſeed all the Nations of the earth ſhould be bleſſed. 3 That he would be with him and keep him unto the end.

But how doth he ſay, that he would give that Land to him and to his ſeed? *Anſw.* It is to be underſtood, as *Calvin* hath it, that under that Land a Heavenly Countrey was ſet forth, which was given to *Iacob*, although the Land of Canaan, the figure hereof, was never actually poſſeſſed by *Iacob* himſelfe, but only by his ſeed afterwards, he being but a Sojournour there all the time of his mortall life. *Queſt.* *Calvin.*

And when Jacob *awaked from his ſleep, he ſaid, Truly God is in this place, and I knew it not.* Verſe 16.

How could *Iacob* ſpeak thus, ſeeing all the faithfull know, that God is every where? *Anſw.* He ſpeaketh not of his generall preſence, but of the ſpeciall manifeſtation of himſelfe in an extraordinary manner, as when he appeared to *Abraham* in former times, and to *Moſes* in the buſh. He meaneth not, that he had not ſought God by Prayer there, (for the faithfull call upon him in all places) as blaming himſelfe, that he had forgotten his duty, as *Calvin* noteth, but he meaneth, that Gods favour and grace was more towards him then he was aware of, ſo that he did not carry himſelfe worthy the ſame, thus humbling himſelfe before ſo glorious a preſence in that place, where now he ſaw was one of his holy houſes or habitations. *Queſt.* 1 Tim. 2. 4. *Calvin.*

And he was afraid, and ſaid, How terrible is this place! this is none other then the houſe of God, this is the Gate of Heaven. Verſe 17.

It may ſeem ſtrange, that *Iacob* being ſo greatly comforted, ſhould be thus afraid, and call the place, where, terrible. But we muſt know that it was both terrible and comfortable, the preſence of the higheſt Majeſty ſtriking terrour into his heart, as being conſcious to himſelfe of his owne infirmities, he finding now, that he was before the Holy of Holies, and in the midſt of Heavenly Angels, as a meane man coming before an earthly Majeſty cannot but feare and tremble, leſt any thing diſpleaſing ſhould be in him. To feare thus before God is to yield an holy reverence, and to be humble and lowly in heart, which the Lord ſtriketh purpoſely into men, as being moſt neceſſary that they may ſtand pleaſingly before him. That which is ſpoken here touching this place, is drawne by *Bernard* to all places dedicated to Gods worſhip, ſaying, If this place, were terrible, how much more terrible is our place, in which God is more certainly and evidently, where not only two or three, but many are gathered together in his name? A terrible place indeed, and worthy of all reverence, where faithfull men dwell, the holy Angels frequent, and to which the Lord vouchſafeth his preſence. For there truly is the Lord, where Angels and men are gathered together in his name, not that he is not every where, but here he is more ſignificantly, as we ſay, (*Our Father which art in Heaven*) becauſe he exhibiteth himſelfe there otherwiſe in a peculiar kinde of manner, not being divers from himſelfe, but diſtinguiſhing divers things. *Rupertus* alſo draweth it to the Church of God, ſaying, *Iacob* was not afraid for the Lord, but he calleth the place terrible, by the ſpirit of Propheſie, ſeeing into that which was figured out hereby, *viz.* the Church of God, and his terrible works, that ſhould afterwards be done therein, the ſumme of which is the opening of Heaven by Chriſt, and the joyning of earthly and heavenly things together. And *Luther* ſaith, This is an admirable ſpeech, the like unto which is not found againe in all the Bible, and it is, as if he had ſaid, this is the Kingdome of Heaven. And what

Bernard. Serm. 6 in anniverſ. die dedicationis Eccleſiæ. Quanto terribilior eſt hic locus noſter, quanto evidentius & certius Dominus eſt in hoc loco, ubi non modo duo aut tres, ſed multi in ejus nomine congregati perſeverant? Terribilis planè locus, & omni reverentiâ dignus, &c. Rupert. lib. 7. in Gen. c. 23. Luther.

is this Kingdome or Gods habitation, but that, by grace, whereby he is ſeen to dwell, and by the miniſtery of men and Angels, according to his word: and this is where the elect, who are capable of his grace abide together, for otherwiſe God cannot be ſaid to dwell any where. Thus alſo *Calvin*, who addeth, that the Sacraments are the gates of Heaven, becauſe they admit us into Gods preſence, wherefore it is moſt comfortable to be of the Church of God, for here he dwelleth, and here only is an entrance given into Heaven, all that are out of the Church being ſhut out. And in the very place it is neceſſary, that we be with all humility and reverence, as in the more ſpeciall preſence of a Majeſticall and dreadfull God, for which cauſe it is ſaid, *Take heed to thy feet when thou entereſt into the houſe of God, &c.*

Calvin.

Note.

Eccl.5.1.

Verſe 18. *And* Jacob *roſe early in the morning, and took the ſtone, which he laid for his Pillows, and ſet it up for a Pillar, and poured Oile upon the top of it.* It was ſaid before, that he took the ſtones of that place for Pillows in the plurall number, here a ſtone in the ſingular is made a Pillar, yet *Joſephus* ſaith, he made a Pillar of thoſe ſtones, happily the plurall was put before for the ſingular, as is uſuall in the Hebrew tongue, for it is moſt probable, that he took but one great long ſtone for a pillow to lay his head upon, and that ſuch an one as was fit to be ſet up upon one end. This he now ſetteth up, as a laſting Monument to thoſe that ſhould live afterwards, of Gods favour towards him, to expreſſe his great thankfulneſſe therefore. The word tranſlated Pillar is יצב מצבה to ſtand, ſome tranſlate it *in metam*, ſome *in ſtatuam*, and ſome, as the vulgar Latin, in *titulum*, the Septuagint, *ut ſtatuam*, for a Pillar. He ſet it up and made it firme, and therefore moſt aptly it may be tranſlated a Statue or ſtanding Monument. The ſame word is uſed, *Levit.*26.1. where it is forbidden to be erected to bow down unto it. But *Jacob* ſet it not up for ſuch a purpoſe, but for a Monument, as was ſaid before, and as the twelve ſtones taken out of Jordan were ſet up afterwards rough & unpoliſht, and ſo not after the manner of an Image, which might be turned to idolatry. For his pouring Oile upon it, that was a ceremony, ſaith *Calvin*, of conſecration, that it might be fit for this holy uſe, this Oile ſetting forth the Holy Ghoſt, without the ſanctification whereof nothing is holy, but prophane, that is done in Gods worſhip, and therefore as this Patriarch did thus now not out of Superſtition, but at Gods inward direction, ſo afterwards all things were conſecrated with anointing at the appointment of the Lord, that were to be uſed about his worſhip. Saint *Auguſtine* ſpeaking hereof ſaith, that *Jacob* did not thus ſuperſtitiouſly after the manner of Idolaters, but becauſe the name of Chriſt cometh from anointing, there was a great Sacrament doubtleſſe herein. And what this Sacrament was others tel, *viz.* Chriſt was repreſented by the ſtone and by the Oile the Spirit, becauſe he was anointed with the fulneſſe of the Spirit, it being poured out upon him, and from him we all receiving the ſame. Indeed Idolatrous people have anointed ſtones with Oile in like manner, as *Arnobius* writeth of himſelfe before his converſion, ſaying, If I had at any time come, where a poliſhed ſtone was anointed with Oile, as if ſome power had been therein, I preſently ſpake unto it, flattered with it, and deſired benefits of it, in the meane while underſtanding nothing: of this anointing of ſtones amongſt the Heathen, *Apuleius* alſo ſpeaketh, and *Siculus Flaccus*. But herein the Devill played Gods ape, his inſtruments imitating the faithfull, as in many other things. Hence ſome have approved anointings under the New Teſtament in devotion, as *Theodoret*, who ſaith, that ſome Godly women anointed the entries of Temples, and the Monuments of Martyrs, ſhewing hereby the piety of their mindes. And from that which was done by women they have proceeded in the Church of Rome ſince to conſecrate Oile, and therewith to anoint many things, placing great vertue therein, but this being a reviving of old ceremonies, although it were in ancient times devotion, when many things were taught by figures, yet now it is groſſe ſuperſtition. See my

Vatablus.
Muſculus.

Joſ.4.8.

Calvin.

Aug. de Civit. Dei, lib.16.c.38

John 1.16.

Arnob. lib.1. adver. Gentes.

Apuleius lib.1. Floridorum.

Theod. quæſt.83 in Gen.

Antidote againſt Popery for Popiſh anointing. If it be demanded, where *Jacob* had this Oile? It is moſt probable, that he brought it with him for his uſe upon the way, according to the manner of that Countrey.

Verſe 19.

And he called the name of that place Bethel, *but the name of that City was called* Luz *at the firſt.*

Calvin.

Calvin ſaith, that if it ſhall ſeem not to agree together, which is ſaid here, the place where *Jacob* lay, and the City, becauſe, if he lay abroad in the fields, he could not lie in the City; Anſwereth, that no City was yet built here, but afterwards, but the name Bethel being long obſcured, a City was built after this viſion by the Inhabitants of that Countrey, called Luz, which when the children of Iſrael came to inhabit, they called after this nomination Bethel: But this is only a conjecture, neither ſhall it be needfull thus to reſolve this doubt, for a City commonly hath fields belonging to it, which beare the ſame name, and ſo it is moſt probable, that the place where *Jacob* lay, being near unto Luz, did The Septuagint for Luz have *Ulammaus*, but corruptly, as *Jerome* noteth, *Ulam*, which ſignifieth *veruntamen*, *but*, being by them joyned to the proper name. *Jacob* calleth it Bethel, that is, the Houſe of God, for the viſion, and becauſe it was famous for this, in time the name of the City to which it belonged, was changed, being alſo called after this name. Some have taught, that Bethel and Luz were two Cities, the one neare to the other, but in time being joyned together, they had this one name only, the like unto which hath ſometime happened to other Cities alſo, but of this there is no probability in the holy Scriptures. It is true indeed, that one Bethel and Luz were two divers places, *viz.* that in the Tribe of *Benjamin*, ſpoken of before, and this in the Tribe of *Ephraim*, but theſe were ſo farre aſunder, that they never came to be one, but alwayes continued two diſtinct Cities. Of two Bethels, although in a divers manner, ſpeak two Rabbins, *Hay* and *Chimhi*, ſaying, that the Bethel before called Luz was in *Benjamin*, but this hath been confuted before.

Septuagint.
Hi. on.

Lyranus in Joſ 16.
Toſtat. ibid.

Hai, Chim'i.

Verſe 20.

And Jacob *vowed a vow, ſaying, If thou (O God) wilt be with me, and keep me, and give me bread to eat, and raiment to put on, &c.* Here *Jacob* further expreſſeth his piety, God having in the viſion promiſed to be with him, he now aſſumeth, if he would, that he might ſafely returne againe, then God ſhould be his God, that Pillar ſhould be his houſe, and he would pay the Tithes unto God. But what? doth *Jacob* ſpeak doubtingly after ſo plaine a promiſe, or if this ſhould not be performed, would he reject him from being his God? *Anſ.* He did not certainly doubt hereof, but forſomuch as God had vouchſafed him ſo great a favour, he hereby ſeeketh to binde himſelfe by vow to a walking in ſome ſort anſwerably to the ſame, uſing vowing, as a ſpurre and an help hereunto, neither diſtruſting, nor in a ſervile manner compacting to ſerve God for a reward, as *Calvin* ſpeaketh. Who alſo from hence commendeth vowing to us all, as Euchariſticall ſacrifices in way of gratitude brought for Gods benefits, ſo that we vow only things lawfull, and that we may be likely to have power to performe, and propounding for our end the glory of God, as *Jacob* vowed his vow in this place. Here then is no ground for Popiſh vowes of chaſtity and living Monaſtically, becauſe it is to go from a calling, which is a thing unlawfull, to live upon the ſweat of other mens browes, and, as wofull experience teacheth, to lay the very ground of impure living, and of all licentiouſneſſe.

Verſe 21,22

Queſt.

Calvin.

But it may be further demanded, why he voweth to give Tithe, and how he could give them to God, there being then no Prieſts to take them? *Anſ.* It may ſeem by this thing vowing, either that giving Tithes to God was Arbitrary and not his due, or elſe that he was defective in promiſing nothing *ex abundan i*, but only that which he muſt needs do: but that which hath been already ſaid, of his vowing that God ſhould be his God, may ſerve for a ſolution of this alſo. It was great piety in him to binde himſelfe by vow to do his duty, as in ſetting up there the worſhip of God, ſo in offering that up,

Queſt.

which

vvhich perteined unto it. He had learned from his Anceſtours doubtleſſe, ever ſince *Abraham* paid Tithes to *Melchiſedeck*, that to give Tithe to God vvas a duty, and therefore in promiſing an expreſſion of his thankfulneſſe he pitcheth upon this, vvherein *Abraham* vvho vvas ſo greatly accepted of, had gone before him. For that Tithes vvere alvvayes due to God from his faithfull ſervants, cannot be doubted, becauſe by a divine inſtinct holy men vvere moved thus to pay them, before the lavv enacted for the yearly paying of them in the dayes of *Moſes*. It is to be held then, that God invvardly by his Spirit firſt taught this payment, as a means of acknovvledging from vvhom all increaſe came and then coming to cauſe his vvill to be ſet forth by vvriting, he expreſly commanded the ſame to all his people. Wherefore in ſetting dovvne the lavv of Tithes-giving, he yieldeth this as a reaſon, *All the Tithe of the land is the Lords*. For giving of them to God, ſome think that it was by giving them to the poore, or partly to them, and by offering them in ſacrifice. But I doubt not but that *Jacobs* charity was ſuch, that he would give Almes to the poore, and as for his Tithe, herewith he meant to furniſh Gods Houſe which he promiſed to make that place, that there his publick worſhip might be thus maintained.

Levit. 27. 30. *Vatablus. Muſculus.*

CHAP. XXIX.

Verſe 1.

THen Jacob *went on his journey, and came into the land of the people of the Eaſt*
In the originall it is, *he lifted up his feet*; A moſt ſignificant ſpeech, ſaith *Calvin*, to ſet forth the ſtrength of his faith now that he had been confirmed by a divine dreame, it is meant that he went on chearfully, ſaith *Muſculus*.

Calvin. Muſculus.

Verſe 2.

And behold, there was a Well in the field, and by it three flocks of ſheep, &c.

As *Abrahams* ſervant had come before to a Well of water, when he ſought for a wife for *Iſaac*, and thither ſhe was by a ſingular providence brought out unto him; ſo by the like providence *Jacob* cometh to this Well, and *Rachel* who was afterwards his wife, is brought forth unto him; and *Moſes* alſo at a Well met with his *Zippora*, which ſaint *Auguſtine* draweth to an Allegory thus: Theſe three Patriarchs were types of Chriſt, and therefore they were thus ordered to ſhew, that Chriſt likewiſe meeteth with his Church and Spouſe at the water of Baptiſme, and as *Jacob* having watered *Rachels* ſheep then kiſſeth her, whereas he might have done ſo before, hereby is ſhewed, that Chriſt then beginneth to kiſſe and to love his Church, when ſhe hath been waſhed in the water of Baptiſme from her ſinnes. And that which is added of three flocks of ſheep being there, he likewiſe draweth to an Allegory thus: Theſe three flocks prefigured three ſorts of men and women living in the Church of Chriſt, and watered with his Baptiſme, who are in the Doctrine of the Lord otherwiſe diſtinguiſhed, when he ſaith, *Two ſhall be in the field together, of which one ſhall be taken, and the other ſhall be left, two women ſhall be grinding at one Mill, the one ſhall be taken, and the other left, two in one bed, the one ſhall be taken, and the other left.* The two in the field are Miniſters of the Goſpell, for they are called Gods Husbandmen, the two women at the Mill are ſecular people, who toile in the World, as it were in a Mill, the two in bed are ſuch as have ſequeſtred themſelves from the World to live quietly and free from trouble. Now amongſt all theſe, one is taken, and the other left, becauſe amongſt Miniſters, as ſome be faithfull and diligent, which ſhall be taken into the Kingdom of Heaven, ſo others are remiſſe and ſlothfull, which ſhall be left, amongſt ſecular men, and thoſe that are ſeparated from worldly incumbrances, ſome are good, and ſome bad, and ſo ſhall be diverſly dealt withall, according to their divers conditions. And by women grinding at a Mill, and not men are ſuch ſet forth, as toile in this VVorld, becauſe women of ſervile condition were wont to be imployed in the work; ſee *Exod* 11. *Eſa.* 47.

Auguſt. Serm. 80. de Tempore. Jacob ad puteum veniens prius gregem Rachelis adaquavit, deinde oſculatus eſt eam; ſimiliter niſi prius per aquam baptiſmi quis abluatur à peccatis, oſculum à Chriſto accipere, id eſt, pacem ejus habere non meretur. Auguſt. in Pſal 99. Matth. 24. Quæ ſunt in molendino pœnes ſignificant. Sed cur in molendino? quia mulieres in ſæculo circuitu rerum tempora tum volvuntur, & quaſi ad molam continentur.

And a great stone was upon the Wells mouth, &c. This stone, as *Musculus* thinketh, was laid here, to keep the water that no filth might be cast into it, and that none passing by might fall into it, and that an order might be observed in watering their flocks, he that came first not being able to remove it, and to prevent another. VVhereas *Jacob* cometh and removeth this stone, *Luther* saith, that the Hebrews hold, that he did this by the Spirit of God coming upon him, which he also thinketh probable from the Text, or that he did it with the help of the Shepherds. *R. Eliezer* saith, that like a mighty strong man he rolled away the stone, and the Shepherds about him saw it and wondered. But it is more likely, that the Shepherds were children and young Maids, and so too weak to do that many of them, which one man could do, and therefore they stayed, till more were come together, that joyning their strength they might remove this great stone. For not only *Jacob* did this, but *Moses* afterwards alone drove away the Shepherds from *Jethro* his Daughters, that kept his Sheep. For the friendly conference betwixt *Jacob* and the Shepherds, he asking them, Whence they were? and whether they knew *Laban*? and how he did? unto which they answered accordingly, &c. I shall not need to say any thing, but that others considering their kinde greeting of one another may be ashamed of their harsh and churlish Answers to strangers questioning with them, which is a thing too common. *Rachel*, the Daughter of *Laban* being come to the Well with her flock, *Jacob* removeth the stone, and so the flock being watered, he kisseth her: of this kissing *Calvin* speaking saith, Such was the integrity of the manners of that age, that *Jacob* might kisse his Kinswoman, because in a chaste and modest life there was much more liberty then now, that impurity and intemperance of lusts have made not only kisses to be suspected, but even looks to be feared. And *Musculus* saith, that men are such now adayes, that they cannot use those manners of the Ancients chastly. But it is to be understood, that there have been divers sorts of kissings used. 1 In salutation, amongst friends and acquaintance, wherein the Romans exceeded so much, saluting thus so many, as they met upon the way, or received them to house, as that it grew to great tediousnes & trouble; whereupon *Tiberius Cæsar* by a publick edict forbade it, as *Suetonius* remembreth. 2 Out of the motion of naturall affection and good will towards such as are very neare and deare, as *Isaac* kissed *Jacob* and *Jacob Rebecca*. 3 An holy kisse, which was not only of the lips, but also of the head, the cheeks, the eyes, the forehead, the hands and the feet, after Prayers ended in their publick meetings and before the Communion, when one said to the other, *Pax tecum*, as *Justine Martyr* sheweth. 4 In shew of love, but with a fraudulent heart, as *Judas* kissed Christ, and *Joab Abner*; see *Prov.* 27.6.5. Out of fleshly lust, which is an whorish kissing, and impure. Lastly, besides these, there was a kissing of Kinswomen, in use amongst the Romans, to smell whether they had drunk any Wine, which was unlawfull for them to do. Howsoever a man kisseth a woman where he meeteth her, whether in salutation, or out of naturall affection, if he be carried by fleshly concupisence herein, it is sinfull, otherwise (without doubt) allowable.

Musculus.

Verse 10.

Luther.

Exod. 2.

Verse 5,6.
Verse 7,8.

Verse 9,10.
Verse 11.

Calvin.

Musculus.

Kissings of divers sorts.

Justin. Martyr Oat. ad Antoninum.

Prov. 7.

And Jacob *told* Rachel, *that he was her Fathers Brother, and* Rebeccaes *sonne.*

Verse 12.

The Preterperfect tense, saith *Calvin*, is here put for the Preterpluperfect, he had told this, before he kissed her. Her Fathers brother, he saith, he was, because his Sisters sonne, as *Abraham* before said to *Lot*, his Nephew, *We are Brethren*: for Hebrews commonly called Kinsmen Brethren. Now *Laban* being told of him by his Daughter *Rachel* running in, came forth unto him, and imbraced and kissed him, and brought him into the house, *Jacob* telling him the cause of his coming. For this was necessary for him to do at the first, that *Laban* might not suspect him, as coming without the knowledge of his Parents. And it is to be noted, that a man coming thus alone into a strange place was presently believed: For he case is now much altered, there being not

Calvin.

Verse 13.

Note.

not one amongſt many that we can believe, who come to us in ſuch a manner, by reaſon of the great deceit which is uſed now adayes in the VVorld.

Verſe 14. Judg.9. 2 Sam.5. *Then* Laban *ſaid unto him, Thou art my fleſh and my bone, &c.*

Thus *Adam* ſaid of *Evah*, and *Abimelech* to the Shechemites, and the Iſraelites to *David*. It is a Phraſe peculiar to the Hebrews to expreſſe Kinsfolk; who amongſt the Latins are called *Conſanguinei*, of the ſame bloud.

Verſe 15,16 V.17,18,19. *Jacob* being thus entertained by *Laban*, when he had ſtayed with him one moneth, he agreed to ſerve him ſeven yeares for his younger Daughter *Rachel*, for he had two Daughters, *Leah*, who was tender-eyed, and *Rachel*, who vvas beautifull and vvell-favoured. The vvord tranſlated *tender-eyed*, in ſpeaking of *Leah* is רכות, v vhich properly ſignifieth vveak, and ſo is uſed by *Jacob* in ſpeaking to *Eſau*, vvhen he ſaid, the children vvere vveak. Novv becauſe weakneſſe may be referred to the ſight, and then one weak-eyed is ſaid to be purblinde, the vulgar Latin hath it, *lippis erat oculis*, or becauſe tender and delicate are ſometimes put the one for the other, the Chaldee Paraphraſt rendreth it, the eyes of *Leah* were elegant, as if it had been meant, that ſhe had a beautifull paire of eyes, but was not otherwiſe ſo comely, whereas *Rachel* was every way amiable. It is moſt likely, that ſhe had ſome blemiſh in her eyes, or elſe this tenderneſſe ſhould not have been oppoſed to *Rachels* beauty, which cauſed, that *Jacob* loved not the one but the other, to chooſe her to be his Wife. And when he had taken them both, it is ſaid, that he loved *Rachel* more then *Leah*, yea *Leah* ſaid, that the Lord ſaw that ſhe was hated. In that *Jacob* being allured by *Rachels* beauty, deſireth to have her to Wife, it may be doubted, whether he did well herein? and if ſo, why he propounded this way to obtaine her? *Calvin* anſwereth, that his affection to faire *Rachel* may be excuſed, as free from vice, becauſe oftentimes there is a power in nature that ſecretly carrieth the affection to one woman more then to another, cauſing a deſire rather to have her to Wife. But he ſaith, that intemperance muſt be taken heed of, affection not ruling over reaſon, but reaſon moderating in all things, yet he addeth, that peradventure there was a fault in *Jacob*, in that he deſired *Rachel* with the injury of *Leah*, and was drawn more by the beauty of the one then by the vertue of the other. But herein *Jacob* may eaſily be defended alſo, becauſe he was not bound in chooſing of a Wife to reſpect ſeniority, but what manner of woman he could moſt delight in, that he might not afterwards lie open to the temptations of others, and herein beauty, as a ſingular gift of nature, beareth great ſway. *Plato* called it *Principatum naturæ*. Carneades, *Regnum ſine cuſtodibus*: Socrates, *Tyrannidem non diuturnam*: Ariſtoteles, *potiorem omnibus Epiſtolis in commendando*; and being asked, why we willingly look upon the beautifull? he anſwered, This is a blinde mans queſtion. There are three things good in the body, Strength, Sanity, and Beauty, but of them all, the moſt forcible to draw affection is beauty. Yet *Jacob* was not drawn hereby, but to deſire matrimoniall ſociety, and not to ſatisfie carnall luſt. And for vertue, although a chief reſpect ought to be had unto it, yet meerly for this, when the outward forme pleaſeth not, there doth not alwayes follow ſuch a conjunction of affections, as is requiſite between man and wife.

Vatablus. Gen.33.13.

Verſe 33. *Queſt.* *Calvin.*

Now for the way propounded to obteine her, *viz.* by ſerving ſeven years, he was ſent thither by his Parents to take him a wife, in which caſe a dovvry of old vvas vvont to be given, but he coming thither his naked ſelfe, and vvanting other dovvries, offereth to give his ſeven yeares ſervice. *Cornelius Tacitus* vvriting of the old Germans, ſaith, that a man vvas tied to give a Dowry to his wife, and if he did not, there could not be any thing firme in the marriage. And *Strabo* writeth the like of the Cantabrians and Indians. And as in other Countreys, ſo in Meſopotamia and Paleſtine, and in all the Eaſt-parts, the cuſtome was for the man to give ſome money to the woman in way of dovvry, and in caſe that he vvanted money, he ſerved her Parents for a certaine time, vvhich vvas accounted her dovvry. And as the man

Cornel. Tacitus de German. moribus. Strabo lib.3.

gave

gave something, so in many places the woman brought some substance to the man, and thus they did, as it were, buy one another, the Husband being hereby tyed to the wife, as she was unto him. Thus saith *Brissonius* did both the Romans and Grecians, and *Iulius Cæsar* writing of the old Gaules saith, that how much the wife brought to the Husband, so much he was bound to give to her for a dowry. And *Strabo* saith, that amongst the Cretians, the Brother must give to the Sister the halfe of his Goods, which she might bring to her Husband as a dowry. Thus it was in many places, but here it seemeth that the Husband only gave to the wife, or for her, but not she unto him. And we often read of the man giving a dowry to the woman, but not of the womans giving to the man in the sacred History. For *Shechem* offered to give any dowry to *Dinah*, and *Saul* required of *David* a dowry for his Daughter of 200 fore-skinnes of the Philistines, and *Hoseah* the Prophet saith, that he bought him a wife with 15 pieces of silver, and an Homer and halfe of Barley. Wherein there is also a similitude betwixt the corporall and the spirituall marriage made by Christ with his Church: for he gave for a dowry his own most precious bloud. The Egyptians were so averse from the womans giving of any thing to the man, that if any man did take a dowry of his Wife, they adjudged him to be for ever a slave unto her. And *Brissonius* saith, that amongst the old Saxons, the dowry given by the man was 300 s. Touching *Jacob*, it is certaine, that although *Laban*, whose Daughters he had to Wife, was rich, yet he had nothing with them: for of this they complaine, saying, *We have no portion or inheritance in our Fathers house, hath he not sold us as strangers, and quite devoured our money also?* But in that they brought him nothing, we may gather, that the custome there was otherwise, or else they could not thus have complained.

Brissonius lib. de ritu nupt. cum. Iulius Cæs. Comment. lib. 6. Strabo lib. 10.

Gen 31. 1 Sam. 18. Hos. 3.

Gen 31. 14, 15

The Covenant being made betwixt *Laban* and *Jacob*, he serveth *Laban* seven yeares, & although the time was so long before he went in unto her, it is said,

Verse 20.

That it seemed but a few dayes, for the love which he had unto her.

But how could this be, seeing when we are kept from injoying the thing which we love, a short time seemeth very long? Saint *Augustine* answereth, that this is said in respect of the labour of all that time, he passed not for it, because he esteemed so highly the reward that was to be received, in comparison whereof he thought his hard and tedious service so long a time a small matter, as when a covetous man is promised 1000 l. to take most extraordinary paines for so many moneths or yeares, his love to the reward so worketh with him, that all the toile of that time seemeth nothing unto him. Thus also *Calvin*, and *Musculus*, who saith, If *Jacob* thought all his toile of seven yeares little for *Rachel*, how much more should we be likewise affected in thinking upon our reward in Heaven? And this sheweth that *Jacob* was not carried by inordinate lust, for then the time would have seemed much longer, but by reason and judgement, considering the great comfort, that he should afterwards have in his beloved *Rachel*: so *Thomas Anglicus*.

Quest. August. in Gen. quæst. 88.

Calvin. Musculus.

Note.

Tho. Anglicus in Gen.

Jacob having fulfilled his seven years service, demandeth his wife of *Laban*, who thereupon made a marriage-feast, and at night brought *Leah* to him instead of *Rachel*; But this being by *Jacob* perceived in the morning, he expostulated with *Laban* about it, who excused the matter by the custom of that Countrey, which was not to give the younger in marriage before the elder, and then he agreed for other seven years service to give him *Rachel* also. And thus it is said, *he went in to* Rachel *also, and loved her more then* Leah, *and served with him yet seven other yeares.* In that *Jacob* demandeth his wife of *Laban*, that he might go in unto her, we may gather both a betrothing to have been at the first, because a woman betrothed to a man is thenceforth called his wife, and great continency to have been in *Jacob*, in that all this time he refreined himself, living in the house together with her, to the shame of such as are carried inordinately by fleshly lusts, being impatient of any stay, especially when they once make account of such women to be their

Verse 21, 22
Verse 23, 24
Verse 25, 26
Verse 27, 28
Verse 29, 30

Luther.

Note.

Calvin.

Musculus. vvives, and also much modesty to have been in him, in that he offered not to take her, but expected to have her given him by her Father, to the shame of those, that steale and carry avvay mens Daughters utterly against their vvills. In the Hebrevv Text no marriage is said here to have been made, but only Laban *gathered together all the men of that place, and made a Feast.* But in the Septuagints translation, and the vulgar Latine it is, *he made a marriage*, and the vvord γάμος used in the Greek signifieth both a Marriage and a Feast, as *Julius Pollux* observeth. The marriage, in respect of the substance vvas made before, vvhen they vvere contracted, but that it might be the better knovvne and to avoid confusion, there hath anciently been a custom upon a set day to solemnize it vvith feasting and joy, the Father delivering his Daughter to her Husband openly. And thus it vvas done at this time. Of feasting at marriages see *Ioh.*2. *Matth.*22. *Luk.*14. *Iudg.*14. And *Ælianus* giveth an example of *Alexander*, keeping a great festivall time at his Marriage, he and his friends that married together being 90, for vvhom so many Chambers vvere prepared, the men keeping a Feast by themselves in a place vvherein vvere 100 silver tables and one of Gold for *Alexander*, their guests accompanying them, and this continued five dayes together, there being singers and actours of Comedies and Tragedies present to make the delight the greater. Whereas all the men of that place are said to have been gathered together to this Feast, it is most probable, that all *Labans* kinsfolks and friends only are meant, and in the vulgar Latin it is, *vocatis multis amicorum turbis.* The Feast being ended, at night *Laban* bringeth *Leah* to *Iacob* instead of *Rachel.* Here a question may be made, why this was done at night? As touching *Labans* doing thus, it may easily be resolved, he did it to hide the fraud, but it is to be known, that amongst the Romans and Grecians, the custome was at night by Torch-light to lead the Bride into the house of the Bride-groome, five children carrying either of them a Torch before her, she being also vailed, and the darke time of the night being chosen for this purpose for modesties sake, she going now to the place, where she should lose her Virginity, and therefore to marry was set forth by the word *nubere ab obnubendo*, from covering or hiding. It was a custom also, saith *Plutarch*, for the Bride not to go, but to be carried, to shew, that she went unwillingly, so precious was her Virginity unto her. If it be demanded, why *Laban* was so desirous to bestow *Leah* upon *Iacob* also? *Ferus* answererh, that his covetous desire carried him to this, that he might injoy *Iacobs* service seven yeares more, and also because he thought *Iacob* a good man, and therefore that he could not bestow his Daughters better, then by matching them unto him. *Rachel* was already espoused unto him, and he thought, if *Iacob* had once gone in unto *Leah*, he would not readily put her away againe. But whilest they were doing these things after the manner of men, he saith, that God by a singular providence, ordered them so for a mysticall signification, as by and by shall be shewed. It is to be demanded, how it could be, that *Iacob* should not know that it was *Leah*, till the morning? I answere, she being brought to him in the night covered with a vaile, and refreining from speech, as it is likely that she was directed by her Father to do, *Iacob* might easily take her for *Rachel*, till that by the light of the day coming on she was discovered.

Plutarch.

Quest.

Ferus.

Quest.

Musculus.

Hereby it seemeth, that there was not then used any publick solemne joyning of man and wife together, but the Fathers bringing of the Daughter at night, after a Feast to the mans Chamber, and delivering her unto him was all the marrying then used. That of *Iosephus*, saying that *Iacob* was drunken, and therefore could not distinguish betwixt her and her Sister, is to be abhorred, as a foule imputation, whereinto the holy History giveth no light. for being most sober he might easily be deceived, as hath been already shewed.

Marbrat.

*Joseph. lib.*1. *Antiqu.*

Quest. If it be demanded, how *Leah* durst consent with her Father to offer this abuse, prostituting her selfe thus, as an vvhore: for *Rachel* vvas his vvife, and not

not ſhe, and it was to be doubted, that *Iacob* diſcerning the fraud vvould take ſuch indignation at it, that he vvould reject her being diſliked before, but novv much more? I Anſvver, that the obedience of Daughters in thoſe dayes vvas ſuch to their Fathers, as that vvhat they vvilled in giving them to ſuch or ſuch men, vvas to them a lavv, and ſhe hoped, that *Iacob* diſcovering the fraud vvould pitty her, as being forced hereunto by her Fathers command, and therefore keep her for his vvife, and not leave her againe, vvho ſhould ſo become moſt ignominious all her life after, and unfit to make a vvife for any other man. *Muſculus* ſaith, that happily ſhe knevv not that *Iacob* took her to have been *Rachel*. But this is improbable, becauſe it could not but be commonly knovvn, that *Iacob* ſhould have *Rachel* to vvife, and not her. *Leah* therefore cannot be excuſed from ſinning herein, although ſhe knew not happily but that ſhe was bound to obey her Fathers will in thus doing. But *Laban* her Father ſinned much more, both by perfidious breaking of his covenant made with *Iacob*, who had faithfully ſerved him ſo long a time for *Rachel*, and by putting another upon him, whom he loved not, thus laying a continuall burthen, as it were, upon his ſhoulders. And hereunto we may adde a ſinne of lying, in that he falſely excuſed this his fact, ſaying it was the manner of that Countrey, not to give the younger in marriage before the elder, when as the true reaſon was his covetouſneſſe, he thought that *Iacob* having gotten *Rachel* would be gone, and ſo he ſhould loſe his ſervice, which was moſt profitable unto him. And laſtly, he was moſt injurious to *Leah*, being the author to her of whoredom, yea of inceſt, and ſo of becoming moſt ignominious for ever after. If *Laban* would not have done contrary to the cuſtome, he ſhould at the firſt have told *Iacob* ſo, when he required to have *Rachel* to wife.

Muſculus.

Luther.

Fullfill her week, and we will give thee this alſo for the ſervice, which thou ſhalt ſerve with me ſeven other yeares. Verſe 27.

Vatablus ſaith, that by her week is meant a week of yeares, wherein he ſhould ſerve for *Rachel*: but it is plainly meant of *Leah*, to whom now that by his going in unto her he had made her his wife, he vvould have him to keep her ſeven dayes, vvhich vvas the uſuall time of keeping marriage-Feaſts, as vve may ſee, *Judg.*14.12. and then for ſeven other yeares ſervice, vvhich he ſhould novv covenant to ſerve, he ſhould, theſe ſeven dayes being expired, have *Rachel* alſo. Thus *Jerome* and *Auguſtine*, rejecting the former expoſition, as repugnant to the Text, and *Ferus* alſo vvith many others. And the *Hieroſol. Targum*, and Chald. Paraphr. apply it to the ſeven dayes feaſting. And *Maimony* ſaith, that vvhoſo married a Maid in Iſrael, aftervvards did refreine from all vvork ſeven dayes, and feaſted and made merry all that time. And that the vveek here muſt be thus underſtood, appeareth by the birth of his children, and the Hiſtory of his life, *Gen.* 30.24.41.46.47.9. And having hereupon agreed, *Jacob* vvent in to *Rachel* alſo, and loved her more then *Leah*, and to each of them there vvas a Maid given by their Father, *Zilpah* to *Leah*, and *Bilhah* to *Rachel*, happily, that being gone vvith *Iacob* from their ovvn Countrey, vvhere all others vvere ſtrangers unto them, they might have the ſolace of their ſervice and company.

Vatablus.

Hieron. tradit. in Gen.
Auguſt. quæſt. 89. in Gen.

But how could *Jacob* marry two Siſters, and afterwards their Maids, as the Hiſtory ſheweth that he did? *Anſw. Calvin* cenſureth *Jacob*, as ſinning herein, and ſo doth *Luther*, and *Artopœus*, and others, who hold Polygamy to have been alwayes unlawfull, Yea ſaith *Calvin*, he doubled and trebled his ſinne by an inceſtuons marriage. But *Auguſtine*, and *Jerome*, and other Ancients defend him, ſaying, that he ſinned not, becauſe he did nothing herein againſt nature, the cuſtome of the times, or againſt precept. For that precept againſt taking a Wives Siſter was not given, till afterwards. The Patriarchs doubtleſſe in taking more vvives reſpected nothing but the multiplication of poſterity, and not the ſatisfying of carnall luſt, which only maketh ſuch an act unlawfull, where there is no law prohibiting it. But now, if any man

Queſt.
Calvin.
Luther.
P. Artopœus.

Auguſt. contra Fauſt. cap. 47.
Hieron. Epiſt. 83.

ſhould take two wives together, he ſhould ſtand guilty of a foule ſin, it being commanded to one man to have but one wife, 1 *Cor.*7.1. See *Gen.*4.20. Touching the Allegory, to which this Hiſtory is drawn by *Ferus*, and before him by *Rupertus*; *Iacob*, he ſaith, going into Meſopotamia to take a wife, figureth out Chriſt Jeſus coming into this World to take his Spouſe, his Church; the Well, to which *Iacob* cometh, figured out the Scripture; and the Shepherds about it, the Phariſees, who gave no drink to the ſheep, but Chriſt openeth the VVell and doth it, teaching them the right way of watering the Sheep, that is of teaching the people, as *Iacob* did the Shepherds. The two Daughters of *Laban* figure out two ſorts of people in the World, *Rachel* the Jews, and *Leah* the Gentiles: for the Nation of the Jews was faire for their peculiar election and priviledges, but the Gentiles deformed by Idolatries, and tender-eyed, becauſe they were ignorant and ſaw not as the Jewes did. And as *Rachel* came firſt to *Iacob*, ſo did the Jewes to Chriſt, as *Iacob* kiſſed *Rachel*, ſo did he them by taking fleſh, as *Iacob* wept, ſo he wept over Jeruſalem, and as *Iacob* had moſt affection to *Rachel*, ſo had he to the Jewes, and ſerved for them here, for he *came in the forme of a ſervant*. But when he had thought to have injoyed his *Rachel*, the Jewiſh Nation, a *Leah* of the Gentiles is by God, the Father of all brought unto him in her ſtead, yet, as *Iacob*, he was offended and grieved, that the Jewes were kept from him, as appeareth in his Apoſtle *Paul*, *Rom.* 9. but he rejecteth not the Gentiles, as he did not *Leah*, and the week of the Gentiles being fulfilled, he ſhall have for his Spouſe the Jewes alſo, *viz.* at the end of the World. *Gregory* upon this Hiſtory Allegorizeth thus, The Miniſter of the Word is as *Iacob*, for he applying himſelfe to the ſtudy of the Scriptures, which is as *Iacobs* coming to the Well of water, is much delighted with contemplation, as *Iacob* was with *Rachel*, and would dwell only in the imbracing hereof, but he muſt firſt be exerciſed in good works, which is as *Iacobs* going in to *Leah*, ſignifying labour, wherein indeed whileſt he is buſied, as *Martha*, who was troubled about many things, there is ſome impediment in the eyes of his contemplation, but he is more fruitfull by his aſſiduous labours in the Miniſtery, then ſuch as addict themſelves wholly to contemplation, for what knowledge ſoever they attaine unto, it is to themſelves, and they remaine barren, as touching children bringing forth unto God. And thoſe, that are ſtayed by the *Leah* of labour, ſhall injoy in time the benefit of faire contemplation alſo, vvhileſt they are teaching others themſelves increaſing in all good learning and knovvledge. Thus alſo *Auguſtine lib.* 22. *Contr. Fauſt. c.* 52. and *Ferus* maketh the ſame, moral hereof.

Rupert. lib.7. in Gen. c.29.
Ferus.
Phil.2.6.
Greg. Mor. al. lib.6.
Auguſt.

Verſe 31. *The Lord ſeeing, that* Leah *was hated, opened her womb, but* Rachel *was barren.*

Calvin. It is not likely, that *Iacob* hated *Leah*, but becauſe he loved her not ſo much as *Rachel*, as vvas ſaid before, and ſo neglected the one in compariſon of the other, this is counted before the Lord hating. The Lord ſeeing this, made her fruitfull, he vvas not moved by the externall forme, as man, but vvhere this is vvanting and man loveth leaſt, he may love moſt. He diſtributeth his gifts diverſly, not giving all to one, but the gift of beauty to *Rachel*, and of fruitfullneſſe to *Leah*, that one may not inſult over another, and hereby vve alſo ſee, that fruitfulneſſe is of God.

Muſculus.
Note.
Ferus.

Verſe 32. *And ſhe bare a Son, and called his name* Reuben, *&c.*

See here the gratitude of *Leah* unto God, and her piety, & how rightly ſhe was diſpoſed towards her Husband, in preferring his loving of her as a chief thing in her deſire, as all good Wives do. *Reuben* ſignifieth, ſee a ſonne, or according to ſome, the ſonne of ſeeing, ſhe imputed it to Gods ſeeing, how ſhe was deſpiſed.

Verſe 33.
Verſe 34.35

Her ſecond ſonne ſhe calleth *Simeon*, hearing: her third *Levi*, Conjunction, or Adheſion: her fourth *Judah*, praiſe, becauſe, as ſhe was thankfull for

for the firſt, ſo now much more, larger matter of praiſing God being miniſtred unto her.

CHAP. XXX.

WHen Rachel *ſaw, that ſhe bare* Jacob *no children, ſhe envied her Siſter, and ſaid to* Jacob, *Give me children, or elſe I dye.* Verſe 1.

The word tranſlated (*envied*) is by Saint *Auguſtine* rendred *Zelavit*, which ſome will not have to be underſtood of envy at her Siſters fruitfulneſſe, but of griefe and anger for her owne barrenneſſe, becauſe her want of children is ſet forth as the ground here of, and not her Siſters abounding with children. But it is more probable, that both being conſidered together wrought thus with her. She was, ſaith *Calvin*, proud of her beauty, and ſeeing another thing now in her Siſter, which might make her more amiable to her Husband, ſhe taking it indignly to become in any thing inferiour to her, grew thus envious and impatient. He alſo noteth theſe differences and chidings in *Jacobs* family to have been a puniſhment for his Polygamy, although he were not reformed hereby, but proceeded yet to take more Wives. And it cannot be denied indeed, but that a mans having more wives together is an occaſion of trouble and diſtraction in the family, as was alſo in *Abrahams*, when unto *Sarah* he had taken *Hagar*. But if *Jacob* ſinned in his marriages, and being thus caſtigated, proceeded to ſinne ſtill in the ſame kinde, I cannot ſee how he may be counted ſo juſt and holy a man, as he was.

Auguſt lib 22. cont. Fauſt. c. 54

Calvin.

The ſcope of this place, as *Ferus* ſheweth, was rather to ſet forth, what an earneſt deſire theſe women had to beare children to *Jacob*, and to multiply the ſeed ſo greatly favoured of God, and whereof Chriſt was to come, as it is not to be doubted but that *Jacob* had informed them, wherefore *Rachel* wanting children thought that ſhe was altogether forſaken of God, and was thus greatly moved. And ſo earneſt a deſire muſt be in every one of us to bring forth children unto God, which is when we convert any unto him. *Give me children, or elſe I die*, ſome Hebrews give this for the ſenſe of theſe words, ſeeing thou art moſt gracious with God, and he will not deny that, which thou prayeſt for, pray for me, that I may have children, or elſe I had rather die, then live. But *Iacobs* reproofe ſheweth plainly, that ſhe ſpake not in this, but in a contrary ſenſe, as being blinded through impatience not to ſee in whoſe power it is to give children.

Ferus.

Note.

Hebræi.

Jacob *was angry at this, and ſaid, Am I in Gods ſtead, who hath with-held from thee the fruit of the wombe? And ſhee gave him* Bilhah *her maid to wife, &c.* Verſe 2, 3, &c.

There be four things ſaith the Hieroſolymitan Paraphraſt, the keyes whereof God only keepeth, not committing them to any Miniſters of his will, the key of raine, *Deut.* 28.12. the key of food, *Pſ.* 104. 28. the key of the Sepulchre, *Ezech* 37. 12. and the key of the wombe, as in this Chapter, *v.* 22. There be ſometimes natural cauſes of barrenneſſe & ſometimes God puniſheth thus for ſinne, as he puniſhed *Michal*, and *Rachel* here for the contempt of her Siſter, and ſometimes he ſhutteth up the womb a long time, to manifeſt his power the more, as in *Sarah*, *Elizabeth* and *Hanna*. Touching other women here taken by *Jacob* by the motion of his wives, all that is done and ſaid hereabout, is utterly condemned (as ſinfull and erroneous) by thoſe that hould Polygamy to have been alwayes ſinfull, but *Auguſtine*, and *Rupertus*, and *Ferus*, and other Ancients excuſe both *Rachel* and *Leah* in their offering of their Maids to their Husband, and *Iacob* in taking of them, becauſe all this was done only to multiply the holy ſeed, and not for carnall concupiſcence, *Iacob* at the firſt propounding to himſelfe to take but one wife, but then he had another by fraud put upon him, and theſe Maids by the entreaty of his Wives, in all which there was a ſingular providence ordering things thus for a myſticall ſignification. *Auguſtine* and *Rupertus* ſay, that hereby was figured out, that as Chriſt ſhould have twelve wives, that ſhould beare him children, ſo he ſhould

Paraphraſt. Hieroſolymit.

God ſhutteth up the wombe.

Auguſt. lib. 22. cont. Fauſt. c. 54 55.

Rupert lib. 7. in Gen. c. 39.

Cant.4. ſhould have Concubines, according to that in the ſong of *Solomon*, 60 *Queens* and 80 *Concubines*. They that bring forth children to him, as wives, are

Gal.4. faithfull and Godly Preachers, who as *Paul*, travel in birth, till Chriſt be formed in their hearers, they that bring forth as Concubines, are ſuch as preach out of a ſiniſter end, by whoſe paines yet, if any may be won to Chriſt, the faithfull Preachers rejoyce, as Saint *Paul* did, *Phil.*1.18.

Ferus. But *Ferus* more particularly Allegorizeth upon every thing in this Hiſtory.
1. The divers wives, ſaith he, do ſet forth the divers Nations bearing children
2 to Chriſt; the great deſire of theſe wives to multiply children, the great deſire
3 in all Countreys where the Goſpel is Preached, that the faithfull have, that
Rom.9. many may be converted; and the great griefe of *Rachel* being barren, their
4 great grief, when the preaching of the Goſpel doth not thus prevaile. *Jacobs*
5 having children by free-women and by ſervants, Chriſts having children by the Miniſtery of the ſincere and of the mercenary-minded, which children yet inherit alike, and are ſet upon the knees of the free-women, as their own, their Mothers ſtill remaining in a ſervile eſtate, ſo the converted by any Miniſter are as well eſteemed of in the Church, as if by the beſt, and ſhall have an Heavenly inheritance, but the mercenary Miniſters converting them, remaine ſtill in ſervility. *Rachel* being faire ſetteth forth the ſpirituall beauty of
6 the Church of Chriſt; *Leahs* bleared eyes, her outward deformity by troubles
Pſal.45. and perſecutions, in which eſtate yet, as *Leah* ſhe is very fruitfull. And the
7 twelve ſonnes brought forth unto *Jacob*, figure out the 12 Apoſtles of Chriſt,
8 and their names intimate the vertues to be enſued by us all, for every one muſt be a *Reuben*, a ſonne of ſeeing; a *Simeon*, hearing and obeying God; a *Dan*, judging himſelfe; a *Levi*, addicted to the ſervice of God; a *Judah*, praiſing God, &c. For which cauſe their names are ſo punctually ſet downe, and alſo the Apoſtles names by the holy Evangeliſts. Of this Hiſtory and the like *R. Menahem* ſaith, Marvelous myſteries are in the Hiſtories of the holy Law, that none is able to tell the praiſe of the excellency thereof, yea even when Hiſtories are found in the Law, which may ſeem unneceſſary and unprofitable. Therefore when we read in the Law, we bleſſe God for the Hiſtories, by which he hath planted eternall life amongſt us. For when the veile of blindneſſe is removed from off a mans face, he ſhall finde in it a Mountaine of ſpices and frankincenſe.

Luther. For the Phraſe uſed by *Rachel* touching her Maid, *She ſhall beare upon my knees*, the meaning, as *Luther* noteth, is, ſhe ſhall beare children for me, as is explained in the next words, I will become a Mother by her, and take and nouriſh up her children, as mine owne.

Verſe 5. *And* Bilhah *conceived, and bare* Jacob *a ſonne, &c.*

Calvin. As *Rachel* hoped, ſo it fell out, which ſheweth, that in this motion of giving her Maid to Wife unto *Jacob*, there was a divine providence guiding her, but *Calvin* expoundeth this, as a common bleſſing to Whores, as well as to Wives, God thus ſuffering them yet to lie in their ſinne. But as *Leah*, ſo *Rachel* looketh up to God the giver of this iſſue, naming it accordingly, *Dan*:

Verſe 6. yet *Calvin* noteth here alſo, that ſhe ſinned, in making God, as it were, to be on her ſide, as if he did ſee, that injury had been done to her by her Siſter, which he had hereby judged. But it may be, that ſhe ſpake thus, becauſe ſhe ſaw, that in regard of her Siſters fruitfulneſſe, and her barrenneſſe, the caſe was now altered, ſhe being moſt dearly beloved before, was neglected, whereupon being puft up ſomevvhat happily before, ſhe had ſince humbled her ſelf, and prayed, as *Ferus* noteth.

Ferus. After this *Leah* ceaſing to beare followed the example of her Siſter, and
Verſe 9,10. gave her Maid *Zilpah* to wife to her Husband alſo, vvho bare him *Gad* and
Verſe 11,12 *Aſher*. The vvord גגד of vvhich גד cometh, ſignifieth felicity, according
Vatablus. to *Vatablus*, and *Calvin* noteth, that other Expoſitours conſent herein, yet
Calvin. ſome, he ſaith, think, that גד ſignifieth the Starre called *Jupiter*, or *Mercury*, or good fortune, of vvhich it is ſpoken, *Eſa* 65.11. *They offer a drink-offering*

unto

unto Gad. But it is not probable, that *Leah* was ſo ſuperſtitious, as to have any reference to the Idols of the Heathen, for ſhe had more knowledge doubtleſſe of the true God, and that he was the author of this bleſſing.

Verſe 14.

And Reuben *went in the time of Wheat-harveſt, and found Mandrakes, and brought them to* Leah *his Mother, &c.*

The word tranſlated Mandrakes here is דודאים, vvhich by ſome are thought not to have been Mandrakes, but a kinde of vvhite Lilies, becauſe this vvord being uſed in the book of Canticles, a ſvveet ſmell is aſcribed unto it, vvhich is not in Mandrakes. But Saint *Auguſtine* ſaith, that having upon a time the apples of Mandrakes brought unto him, vvhich vvere very rarely ſeen, he had a great deſire for this Hiſtories ſake, to learne the nature of them, and therefore he diligently vievved them, ſmelt them, and taſted them, and he found them faire to look upon, ſvveet in ſmell, but in taſte unſavoury. And he addeth moreover, that ſome have held a vertue to have been in them to make women fruitfull, which he did not believe, becauſe *Rachel* after that ſhe had theſe, conceived not, till after that her Siſter had brought forth two children more. And as Saint *Auguſtine*, ſo the Septuagint and *Ierome*, men moſt skilfull in the Hebrew tongue, have alwayes tranſlated the word, Mandrakes. The nature of Mandrakes indeed is cold, and ſo ſuch as may ſeeme in reaſon not deſirable by women to make them fruitfull, but, as *Auguſtine* ſaith, *Rachel* deſired them for their beauty and ſweet ſmell and rarity. *Galen, Avicen, Pliny*, and *Dioſcorides* write of Mandrakes, that they are cold, and procure ſleep; and *Avicen*, that they purge the womb of a woman, by reaſon whereof happily they may availe unto fertility, but that they have ever been uſed to make the barren fruitfull, none have written. And touching that conceit, that they reſemble a man in the root, *Mathiolus* ſaith, that if the root be well taken up, it hath ſome reſemblance of a man, whoſe armes are cut off, but the roots carried about reſembling man, and ſold as being good to make women fruitfull, are not the roots of Mandrakes, but made of the roots of the reeds of Briony, and of other plants. *Reuben*, who is ſaid to have found theſe, was very young, not being above five yeares old at this time, and therefore he did herein after the manner of children, who when they have found any goodly thing, are wont to bring it to their Mother. And hereby, ſaith *Muſculus*, it appeareth, that *Rachel* knew not any ſuch vertue to be herein, as is imagined, becauſe then ſhe would have bluſhed openly to deſire this fruit, The Septuagints Tranſlation hath it, the apples of Mandrakes. If any man ſhall wonder, why ſuch a childiſh ſtory as this, is inſerted here, *Calvin* reſolveth it, that this is done to ſhew the baſe originall of the Jewes, ſome of them coming into the World accidentally, ſome of bond-maids, and ſome of a woman by craft put in the roome of another, to beat downe their pride, in that they exalt themſelves ſo highly above all other peoples. *Reuben* **Leahs** ſonne bringing her Mandrakes, *Rachel* is very deſirous of them, and conſenteth that for them *Iacob* ſhould lie with her that night, which he doth, and ſo ſhe beareth him *Iſſacar*, which is expounded by *Ierome, eſt merces*, as being two words, יש *eſt*, and שכר *merces*. It ſeemeth hereby, as *Chryſoſtome* noteth, that *Iacob* ſtill clave to *Rachel*, as to his only choſen wife, wherefore *Leah* uſeth this means to get leave of her Siſter, that he might come in unto her at that time: but others think, that all his wives had their times appointed, when to come in to one, and when to another, and this being *Rachels* time, ſhe yieldeth it to *Leah* for her ſonnes Mandrakes. And becauſe when ſhe had conceived again, ſhe was ſo joyfull, imputing this to her, giving of her Maid to her Husband, that he might have children by her alſo. It appeareth that theſe women did not affect the company of *Iacob* for carnall concupiſcence, but for the increaſe of poſterity, thinking it to be the part of a Mother of a family to ſeek to build up her Husbands houſe by many children bearing.

Oleaſter. Cantic. 7.13. *Auguſt lib. 22. cont. Fauſt. c. 36*

Galen. Avicenna. Dioſcorides.

Mathiolus.

Muſculus.

Calvin.

Verſe 15, 16
Verſe 17, 18
Hieron. Chryſoſt. Auguſt. lib. 22. cont. Fauſt. c. 48

Verſe 20.

After this, *Leah* beareth a ſixth ſon, calling his name *Zebulun*, of זבלני,

Vatablus.

be

he will dwell with me, according to the Septuagint, *eliget me*, but the word ſignifieth (*habitabit*) which is ſpoken in reſpect of her neglect for *Rachels* ſake.

Verſe 22. *Then God remembred* Rachel, *&c.* Some make a queſtion, whether this be ſet downe in order or no, becauſe, if *Joſeph* were borne after all the other ſonnes of *Jacob*, of *Rachel* at this time, his age will not ſeem to agree, *Chap.* 41.46. where he is ſaid to be 30 yeares old, when he firſt ſtood before *Pharaoh*, and then he muſt needs be 39 at *Jacobs* coming into Egypt, at what time *Jacob* was 130, and therefore he muſt be borne *Anno* 91 of his age, if after all the reſt? But to this it may eaſily be aſſented, as I have already ſhewed, *Chap.* 27. 1. and then there is little reaſon to make queſtion of order kept in this place. The name *Joſeph*, by which *Rachel* calleth her ſonne, ſignifieth, *will adde*, becauſe ſhe had hope, that God would give her another ſon.

Verſe 25,26 Verſe 27,28 Verſe 29 &c to Verſe 36. After the birth of this childe, the ſeven yeares being expired, in which he was to ſerve againe for *Rachel*, *Jacob* requireth of *Laban* to be diſmiſſed, but he entreateth him to ſtay ſtill, offering him whatſoever wages he would require, and thus they agree upon the ſpotted of the Sheep and Goats, which were ſeparated three dayes journey from the uni-coloured, *Laban* and his ſons being with the party-coloured, and *Jacob* with the reſt. And this was done by *Laban* for more ſecurity, that there ſhould be no confuſion, or coming together of the party-coloured and others, leſt more ſuch ſhould by this meanes be bred to the increaſe of *Iacobs* part, whom he laboured by this means to keep downe, that he only might ſtill be more inriched.

Verſe 27. *Aug. de locut. in Geneſ.* For the particular paſſages here, *v.* 27. *If I have found favour in thine eyes, &c.* This ſpeech being Eclipticall is well ſupplyed with this word (*tarry*) *for I have learned by experience, &c.* Saint *Auguſtine* ſaith, in the Greek Tranſlation it is, (*auguratus eſſem*) as if he had ſaid, *O ſi auguratus eſſem*, i. e. *ad bonum augurium te in domo haberem*, O that I might have thee ſtill in my houſe for good luck. The Hebrew word is *Nihaſti*, and is of doubtfull ſignification, and therefore by the Septuagint is tranſlated, *auguratus ſum*, but by *Ierome*, *experimento didici*, *Aben Ezra* rendreth it *tentavi*. *Origen* rejecteth *auguratus ſum*, as prophane and heatheniſh, yet he followeth the Septuagints tranſlation, and ſo doth *Theodoret*, but they ſay, that this ſpeech and the like of fortune and luck came from *Laban*, and before from *Leah* his Daughter, who was brought up in ſuperſtition, but it was never heard to come from *Iacob*, neither is it to be uſed by Chriſtian people. See alſo *Auguſt. qu.* 61. *in Geneſ.* *Hieron.* *Origen.*

Verſe 30. *It was little, which thou hadſt before I came*; in Hebrew it is, *at my foot*, in the Greek tranſlation, at the entrance of my foot, a Phraſe of the Hebrews to ſet forth a mans coming to a place. *And now when ſhall I provide for mine owne houſe alſo?* that is, for my family.

Verſe 31. *I will againe returne, and feed thy flock.* *Ierome* Paraphraſing upon theſe words ſaith, Wilt thou have me ſerve thee ſeven yeares more, do this, that I ſhall require of thee, &c. but *Iacob* agreeth not to returne and ſeven yeares, but only to returne without any time ſetting, neither did he ſerve ſeven but ſix yeares more, and is not challenged by *Laban* for going away at ſix yeares end, as he ſhould doubtleſſe have been, had the terme of ſeven yeares been ſet.

Verſe 32. *I will paſſe through all thy flock to day, removing all the ſpeckled coloured, and ſpotted, &c.*

Hieronym. The ſenſe, ſaith *Ierome*, here is much confuſed in the Septuagints tranſlation, but it is, as if *Iacob* had ſaid, If thou wouldeſt have me tarry ſtill, do this that I require, ſeparate all the ſheep and Goats that be of divers colours, putting them into the hands of thy ſonnes, and deliver to me thoſe that are of one colour only, either white or black, and if any ſhall be bred of theſe of one colour party-coloured hereafter, it ſhall be mine, but if of one colour only, it ſhall be thine. This is a ſmall requeſt, the nature of cattell of one

one colour being to bring forth uni-coloured, wherefore *Laban* accepteth of it, and maketh this ſeparation, putting ſuch as were now party-coloured into the hands of his ſonnes afarre off from the other flocks: and ſo *Jacob* had nothing as yet to begin withall, and proviſion was made that he might not have any of thoſe, that were already party-coloured by their confuſed comming together; neither was there any great likelihood, that the uni-coloured would bring forth many ſuch. The Cattel of divers colours here ſpoken of are little and great ſpotted, for ſo *Nachod* & *Talu* the words here uſed ſignifie, & the yellow, red, or brown, for ſo the next word *Hom* ſignifieth. *Diodorus* noteth, that ſheep of one colour were moſt eſteemed in *Padan-Aram*, but the divers coloured in *Paleſtine*, and therefore would be beſt for *Jacob*. As for Camels and Aſſes, which he alſo is ſaid afterwards to have in abundance, he might exchange ſheep and goats for them, and ſo come to have flocks and herds, as he had of all ſorts.

Diodorus præceptor Chryſoſt.

And Jacob *took him rods of green poplar, cheſnut and hazel, and pieled white ſtrakes in them, &c.* Verſe 37.

Three queſtions here offer themſelves. 1 Of what force ſuch rods laid before the ſheep in ramming time were? 2 Whether this was not a wicked deceit in *Jacob* to rob *Laban*? 3 Why he took rods of divers ſorts, ſeeing rods all of one ſort had been as good for the purpoſe, forſomuch as the vertue lay not in the ſort, but in the diverſe colours, when they were partly pieled, and partly unpieled? All theſe queſtions are touched upon by St. *Auguſtine*, who ſaith to the firſt, that the like hath happened unto women, for they have brought forth according to the colour of that vvhich they have looked upon: *Hippocrates* inſtanceth in the example of one woman, vvho vvas ſuſpected for adultery, becauſe ſhe brought forth a fair childe, unlike both to her and to her husband; but he ſaith that he bade them ſee, whether there were not a fair picture in the chamber, which being ſearcht was found, and this vvas judged the cauſe of the childes beauty. *Rabanus* alſo addeth an example out of *Quintilian*, of a woman, that upon a like reaſon brought forth a Blackmore, and he ſaith, that the like is proved in the Mares in Spaine, this comming to paſſe by the imagination of the female in the time of conception, for her nature is ſuch, that vvhat ſhe ſeeth or imagineth that ſhe ſeeth in that time, the like unto it ſhe vvill bring forth.

Auguſt. quæſt. 39. in Gen.

Queſt. 1. Chryſoſt. hom. 57. ſaith, that this was not done according to the courſe of nature, but by miracle.

Raban. Maurus

To the ſecond, *Auguſtine* ſaith, that he cannot be cenſured for fraud in this, becauſe he did it by divine Revelation, and hereunto ſubſcribeth *Calvin, Tremelius, &c.* proving that God directed him thus to do, from *chap.* 31.9. *Ferus* bringeth divers reaſons to juſtifie it. 1 Becauſe it vvas done by divine inſtinct. 2 God gave his policy effect. 3 He took nothing by ſtealth or violence, but his induſtry drevv it unto him. 4 There vvas much ovving him from *Laban*, both for his vvives dovvries, and for their ſervice. But it vvill be ſaid, Doth God teach deceit to any man? *Anſw.* Deceit vvhich is evill and ſinfull he teacheth not, but being Lord of all *Labans* goods, and ſeeing *Iacob* greatly vvronged by him, and abridged of his due, he reſolveth that *Jacob* ſhall novv be paid out of *Labans* goods, vvhether he vvill or no, and then ſetteth him dovvn this vvay to attein hereunto, as it vvas at his liberty to take any vvay that it pleaſed him to take. He preſcribeth him not a courſe to get another mans goods, but his ovvn due, vvithout all ſtrife by this ſubtlety. And if he gave him out of *Labans* goods double or fourfold as much as vvas his due, it vvas juſt notvvithſtanding, as it is vvith a Judge to cauſe a thief or an extortioner to reſtore four-fold. Thus by Gods direction the Hebrevvs borrovved and carried avvay the Egyptians goods, and poſſeſſed them vvithout injuſtice, they being due unto them for their ſervice, and the land of Canaan vvas taken from the old inhabitants, and given unto them. Here is nothing yet to patronize deceit in any man tovvards thoſe that have done them vvrong, but in caſe that God particularly directeth, as he did *Jacob.*

Queſt. 2. Calvin. Tremelius. Ferus,

Rupert. lib. 7. cap. 38.

To this third *Auguſtine* ſaith, that *Jacob* did take divers kindes of rods, as a Prophet, and therefore ſome Prophetical ſignification hereof muſt be inquired into. But what this may ſignifie he ſheweth not. But *Gregory* ſheweth it, ſaying, To put pieled rods of divers ſorts before the ſheep ſignified, the laying of the lives and ſayings of divers holy Fathers before the eyes of the people, both according to the letter ſet forth by the parts unpieled, and according to the myſtery by thoſe, that were pieled, the laying of them in the watering Troughs ſignified Gods fixing of theſe unto Books, wherein theſe holy Fathers are written of, and the ſheeps ingendring before them and bringing forth party-coloured, the forming of our underſtandings and lives according to thoſe things, which we ſee there ſet down, both for matter of Theory, and ſeeing into things myſticall and of practice, and living, as we ſee theſe Fathers have done before. For the Phraſes uſed, inſtead of theſe words *green Poplar, Haſel and Cheſnut*, the Septuagint have *arborem ſtyracinam, nucinam, & platani*. *Tremelius* for the two laſt hath *coryli & platani*.

Gregor. Moral. lib. 21. Ante oculos conſiderationis noſtræ, quaſi virgæ variæ patrum ſententiæ proponuntur, in quibus dum intellectum literæ fugimus, quaſi corticem ſubtrahimus, dum ſequimur quaſi corticem referamur.

There are divers names of Trees in Hebrew not well knowne to the Hebrews themſelves, and hence ariſeth this diverſity. Theſe rods *Jacob* pieled in part making white ſtrakes to appeare in them, and laid them in the watering Troughs, to which when the cattel came to drink in the coole of the day, which he obſerved to be the time of the Rammes, and He-Goats, leaping up upon the Females, the ſhadow of the Males appearing in the water, together with the party-coloured rods repreſented ſuch a figure to the Ewes ſight, that it availed much to make them bring forth party-coloured, thus *Jerome*. And there may be ſome reaſons hereof yielded in nature, firſt, becauſe the ſoule is to the thing begotten, as a work-man repreſenting any thing artificially to his work, he *primus mover* and beginner of all actions of the *compoſitum*, ſo that as an Artiſan hath the forme, which he will draw firſt in his imagination, and then it is made accordingly, ſo in the act of generation by the power of the ſoule ſuch a thing is produced, as is in the imagination thereof, thus in effect *oſtatus*. Secondly, becauſe any living creature conſiſting of Soule and Body becometh ſuch, as by a ſtrong imagination is apprehended thereby, ſeeing it thus receiveth into it ſelfe the likeneſſe of the thing imagined, wherefore *Ariſtotle* ſaith, that the ſoule is after a ſort all things, becauſe it knoweth all things, and then it is moſt naturall, *generare ſibi ſimile*.

Hieron. in tradit. Hebraic.

Toſtatus.

Ariſtoteles.

Verſe 40. *And* Jacob *ſeparated the Lambs, and ſet the faces of the flocks towards the ring-ſtraked, &c.*

That is, as *Vatablus* hath it, he put aſide the white Lambs, and put the party-coloured thus brought forth in a flock by themſelves to be driven before the flocks, that having them in their eye, this bringing forth of party-coloured, might yet be more furthered, thus uſing further policy. But I think that in the firſt words there was a miſtaking in *Vatablus*, the Lambs ſeparated were not doubtleſſe white, but party-coloured, of which it was ſpoken, *v.* 39. put by themſelves in a flock before the face of the other flocks. And as being ſo meant *Tremelius* readeth it, rendering the reſt of the verſe ſo too, that it may be better underſtood. *Then* Jacob *did ſeparate the Lambs*, that is, thus brought forth, *and turned the faces of the flocks, that is, of the flocks of* Laban *towards theſe party coloured and browne.*

Vatablus.

Tremel.

Verſe 41. *And when the ſtronger conceived,* Jacob *laid the rods, &c. v.* 42. *but when the cattel were feeble, he put them not in.*

Verſe 42.

Theſe words are ſo rendered by the Septuagint, as if he put them not in, when they had brought forth, but this is juſtly rejected by *Jerome*. And although the word עטיף *Haatiph* will beare our Engliſh Expoſition, feeble, yet it alſo ſignifieth *ſerotinum, late*, and ſo it is taken by *Jerome* and all Expoſitours. *Jacob* obſerved the cattel in the ſpring, when they were moſt luſty and then he uſed his pieled rods, but when any went to Ram later, that is, about Autumne, knowing that they were feeble then, he put them not in, ſo he had the former breed, which was ſtrongeſt, and *Laban* the latter, for it is

Hieronym.

note,

noted, that as in Italy, ſo there theſe kinde of cattel brought forth twice a yeare, in the Spring and fall. *Aug. q. 95. in Gen.* He would not uſe means to have all, leſt *Laban* ſhould have him in ſuſpition for ſome fraud, but thus he increaſed abundantly, and his cattel were the beſt, and *Labans* the worſt.

Touching *Jacobs* Camels and Aſſes ſee before, *v.* 32. This Hiſtory of *Jacobs* providing for his houſe now at length is drawne by *Rupertus* to this Allegory: He did herein figure out the Shepherd Chriſt; for as *Jacob*, ſo he ſerved at the firſt taking nothing, but having inriched the World with his knowledge and grace, as *Jacob* did *Laban* with ſheep, he provided for his houſe, his Church, taking largely of Kings and Princes for the maintenance of his Miniſters, the building of Temples, and the relief of his poore Members.

Verſe 43. *Rupert. lib. 7 in Gen. c. 37. Juſtum fuit Deum aliquando prouidere domui ſuæ, de regum pauperum & principum prædis ac theſauris ſuas ditando Eccleſias, ut eſſet, unde haberet ſufficientiam in ſuſtentatione miniſtrorum, & pauperum, in reſtaurationes Eccleſiarum & Cœmeteriorum.*

CHAP. XXXI.

HEre *Labans* ſonnes murmur againſt *Jacob*, as being made great and glorious with their Fathers wealth, and *Iacob* obſerveth, that *Labans* countenance was altered towards him, which are commemorated, as impulſive cauſes of his departure thence to his own land of Canaan againe. *Calvin* layeth ſome blame upon *Iacob*, for being drawne with the hope of gaine to ſtay out of the Land of Promiſe all this while, noting, that it is good ſometime for Gods ſervants to be ill intreated, this being an occaſion unto them to take their hearts off from the World, and to lift them up to Heaven and Heavenly things. But for *Labans* and his ſonnes diſcontent, there was no cauſe, if they had conſidered the wealth gotten already by *Iacobs* meanes: but this is the manner of Worldly men, to hate the children of God, by whoſe meanes much good redoundeth unto them. And thus it is with the covetous, to their eye of envy any thing that another getteth, ſeemeth to be very much, but they overlooke all their owne abundance. *Iacob* being moved by the inhumanity of *Laban* and his ſonnes, God alſo ſtirreth him up now to depart into Canaan, promiſing to be with him; that is, to protect and to bleſſe him, if he ſhould fear any evill from *Laban* at his departing, and he calleth Canaan the land of his Fathers, becauſe promiſed for an inheritance unto them.

Verſe 1,2. *Calvin.* *Note.* *Note.* *Ferus.* *Luther.*

Iacob hereupon calleth for his wives into the field, where he kept his flock, becauſe he would not neglect it, and telleth them, what he obſerved touching their Fathers countenance, that it was not towards him, as heretofore. In the Hebrew it is, yeſterday and th'other day, a Synecdoche, whereby the next times are put for the whole time before going. *But the God of my Father, ſaith he, hath been with me.* This is by *Tremelius* underſtood of his appearing to him mentioned, *v.* 13. But *Vatablus* underſtandeth it of his continuall being with him to bleſſe him and increaſe him ſo greatly, and *Muſculus*, as ſpoken, that it might not be thought, that by fraud he had gotten any thing from *Laban*, but if part of his goods were tranſlated to him, it was done by God; ſo likewiſe *Chryſoſtome*, and to this do I ſubſcribe.

Verſe 3. *Luther.* Verſe 4. Verſe 5. *Tremel.* *Vatablus.* *Muſculus.*

Your Father hath deceived me, and changed my wages ten times, but God ſuffered him not to hurt me.

Verſe 7.

For *ten times*, the Septuagint have, *ten Lambs*, but the word מנים ſignifieth times, and not Lambs. But *Auguſtine* following that reading, ſaith, that ten lambs are all one with ten times, as ten Harveſts may be put for ten yeares, and reckoning theſe times, he ſaith, that as in Italy, ſo in thoſe parts ſmall cattel brought forth twice a yeare, ſo that in ſix years there were twelve times of bringing forth young, but becauſe happily one time of the firſt of theſe yeares was paſt, when *Jacob* bargained with *Laban*, and the ſecond time of the laſt yeare was not yet come, when *Jacob* departed, there were but ten times of bringing forth, every of which times *Laban* altered his bargaine, having allowed *Jacob* the party-coloured at the firſt, he would, the

Auguſt. quæſt. 95. in Gen.

next time, ſeeing them to multiply moſt, allow the uni-coloured, and keep the party-coloured to himſelfe, but *Jacob* then not laying his rods, and all bearing one-coloured, he then altered it againe, and ſo continually from time to time.

Calvin. *Muſculus.* Some hold, when he ſpeaketh of ten times, that he meaneth no certaine number of times, but many times, a certaine number being put for an uncertaine, but the words may well enough be properly taken, although we make no ſuch exact account of the times, as *Auguſtine* doth, for there being twelve times in ſix yeares, it is more probable, that *Laban* would ſometime ſuffer *Jacob* to enjoy his bargaine twice together, and then alter it every time, but onely once more, when he permitted him in like manner. Thus alſo *Jerome.*

Hieron. in tradit. Hebraicis.

Verſe 8. *If he ſaid, the ſpeckled ſhall be thy wages, then all the Cattel bare ſpeckled, but if ring-ſtraked, &c.*

For ſpeckled and ring-ſtraked, the Septuagint and the vulgar Latin render divers-coloured and white, but the ſecond word עקדים ſignifieth neither white nor ring-ſtraked, but *ligatos*, by which name happily the one-coloured were called, becauſe *Jacob* was tyed by Covenant before not to take any of them.

Verſe 10, 11 Verſe 12. Now to prove, that he robbed not *Laban* by any fraud of his Cattel, but that God gave him them, he telleth his wives moreover, that in a dreame the Angel of the Lord ſhewed him the party-coloured cattel ingendring together, which by the Lord was ſo directed to be, becauſe *Laban* had ſo greatly wronged *Jacob*, that he might thus come to enjoy of the goods of *Laban*, which were unjuſtly deteined from him.

Verſe 13. *Calvin.* *I am the God of* Bethel, *&c.* This is ſpoken, not becauſe God was the God of that place only, but to keep him to the worſhip of the true God alone in the midſt of the Idolatries, whereby men were ſwayed in all places, and to put him in minde, and to confirme him touching his providence over him, as there he had found by experience.

Verſe 14, 15 16. The wives of *Jacob* hearing him ſay thus, conſent to go with him, complaining of their Fathers covetouſneſſe, whereby he not only kept back all Portions of his goods from them, as if they had been no Daughters, but ſtrangers, but alſo the increaſe, that came of their Husbands labour he unjuſtly raked unto himſelfe, thus depriving them, as much as in him lay, of neceſſaries for themſelves and 12 children.

Verſe 17, 18 19, 20, 21. Then *Jacob* ſetteth his wives and children upon Camels, to go into Canaan, and carrieth away all his goods, *Laban* being then abſent about the ſhearing of his Sheep, and it is ſpecially noted, that *Rachel* ſtole away her Fathers Idols, and *Jacob* came to Mount Gilead, whither he directed his courſe, before that *Laban* had notice of his flight, and could overtake him.

Verſe 23. *Luther.* Although *Jacob* had been incouraged by God to this journey, yet he wiſely watcheth an opportunity to be gone, becauſe he would not tempt God, teaching us likewiſe the moſt carefully that we can, to provide for our owne ſafety in all dangers. And as he having a command from God obeyed without asking the conſent of *Laban*, ſo muſt we without conſulting with fleſh and bloud readily obey our Heavenly calling. *Labans* Sheep-ſhearing, as is moſt probable, was three dayes journey from thence, becauſe it was ſaid before, that he put three dayes journey betwixt his Sheep put into his ſonnes hands, and thoſe in *Jacobs*. For the Images or Idoles, as the Septuagint render it, ſtolne by *Rachel*, they are called *Teraphim*, which properly ſignifie Images of men, which were by the ſuperſtitious worſhipped and conſulted withall, and uſed to give anſwers, ſo, *Ezech.* 21. the King of Babylon is ſaid to have conſulted with the *Terakim*, and, *Zach.* 10. the *Teraphim* are ſaid to have ſpoken lies. *Toſtatus* ſaith, that *Teraphims* were Images made of mettall, according to the art of Aſtronomy in part, and in part of Necromancy, which at ſometimes did ſpeak and give anſwers by the Devill to ſuch as inquired of them. The Hebrews alſo ſay, that the head of a childe being the firſt-borne, hath uſed to be taken and dedicated

Note. *Ferus.* *Artopœus.* *Toſtatus.*

dedicated to the Devill, and being preſerved with Aromaticall things from corruption, and the tongue covered with Gold, and ſome Devills name given unto it, this was made one of the Teraphim, and was ſought unto, as an Oracle. But the word Teraphim doth not only ſignifie Images of men, which give anſwers, but any Image, as the Image made and put in the bed, when *David* did flee away for feare of *Saul*, is called Teraphim: and divers pictures in works, as where it is ſaid, the children of Iſrael ſhould be divers dayes without ſacrifice and Altar, without Ephod and Teraphim, that is, without Prieſts ſet forth by Ephod and Cherubims, and imbroidred pictures ſet forth by Teraphim, ſo *Jerome*, who hereupon reſolveth, that Teraphim do not only ſet forth ſhapes of men, wherein the Devill uſed to give anſwers, but alſo any kinde of Image or figuration. Here ſuch Images, as *Laban* worſhipped, are meant, for he calleth them his gods, *v.* 30. But why did *Rachel* ſteale them away? *Aben-Ezra* ſaith, that *Laban* might not conſult with them, to know which way *Jacob* went, which ſeemeth probable, becauſe he being in ſuch haſte, miſſed them, as if it had gone to conſult with them, but found them not. *Joſephus* ſaith, that ſhe did not ſteale theſe Images to worſhip them, for ſhe had been better taught by her Husband, but leſt if her Father ſhould happen to overtake them, they might have theſe to flee unto from his fury.

Rabbi Solomon, who is alſo herein followed by *Baſil*, *Nazianzen*, *Theodoret* and *Lyranus*, ſaith, that ſhe did ſteale them away, that her Father might not have them hereafter to worſhip them, and *Nazianzen* exhorteth, that we ſhould as *Rachel* take away Idols with us, not to worſhip, but to deſtroy them. *Chryſoſtome*, who is herein followed by *Rupertus*, *Calvin*, *Muſculus*, and moſt new Writers, ſaith, that ſhe was tainted with Idolatry, and therefore although ſhe neglected all things elſe, that were her Fathers, ſhe would not neglect the carrying away of theſe Idols, as being to her moſt precious. Laſtly, ſome think, that becauſe they were made of Silver and Gold, ſhe carried them away for their worth, that ſhe might at the leaſt have theſe for her portion. The ſecond of theſe opinions ſeemeth not to be true, becauſe when *Laban* came, ſhe did not flee to theſe Teraphim, but hid them: nor the third, becauſe then ſhe would not have feared to tell her Husband *Jacob* thereof: and the firſt is improbable, becauſe ſhe knew, that her Father, if he purſued them, would without conſulting follow on in the way to Canaan, and it is uncertaine, whether theſe were ſuch Teraphim, as gave anſwers. Touching the fourth, if ſhe meant to have worſhipped them, how could ſhe have uſed them ſo unreverently, as to ſit upon them? and yet it ſeemeth by that which followeth, of *Jacobs* purging his houſe from Idols, that although he worſhipped the true God only, yet ſome about him worſhipped Idols, and therefore moſt probably *Rachel* was one of theſe, coming of ſuch a Father, ſhe was ſtifly addicted to the like ſuperſtition. And it may be, that ſhe did ſteale them alſo for their worth. This is the firſt mention made of Idols, and it is ſtrange, that *Laban* coming of *Nahor* of the holy line ſhould be thus tainted: but from his Fathers he took the ſerving of God, and from the Inhabitants of that place Idolatry, thus joyning God and Idols together.

For the place to which *Jacob* came, where *Laban* overtook him, it was Mount Gilead, not called ſo before, but at this time, of their covenanting either with other as by and by we ſhall ſee, and therefore here it is thus called by anticipation of *Gilead*, *Jerome* ſaith, that it is a large mountaine at the back of Phœnicia and Arabia, and joyned to Mount Libanus, being extended by the deſert to that place, where *Sihon* the King of the Amorites dwelt beyond Jordan, which afterwards fell to the lot of *Reuben*, *Gad* and halfe *Manaſſe*. So that *Jacob* had both paſſed the River Euphrates, meant by the River ſpoken of, *v.* 21. and was come into the land of Canaan, in ſome part thereof, before that *Laban* overtook him. How great a journey this was one hath ſet downe, *viz.* 330. miles, and in this journey there are that ſay,

1 Sam. 19. 13, 16.

Hoſea 3.

Hieron. Epiſt 113 ad Fabiolam.

Queſt.

Aben-Ezra.

Joſeph. lib. 1. Antiqu.

Sigilla deorum ferebat, non ut deos coleret, quorum contemptum à marito didicerat, ſed ſi fortè fugientes pater aſſequeretur, haberet quò confugeret veniam impetraturus.

R Solomon. Baſil. in Prov. Nazianzen. de Paſchate. Chryſoſt hom. 57. in Gen. Rupertus.

Verſe 23.

Hieron.

H. *Bunting* Patriarchs travails.

Muſculus. ſay *Jacob* was 13 dayes, 3 before *Laban* knew of his going, 7 of his returne to his own houſe, after he knew it, that he might go out accompanied with ſome power, and 7 wherein *Laban* purſued him. And if the journey were ſo great, 13 dayes would not ſuffice unto it to paſſe on with ſuch a company of children and cattel, becauſe ſo they muſt have travelled 30 miles a day. Wherefore I think rather, that *Laban* being three dayes journey from home, when he was firſt told of it, returned not immediately, but firſt made an end of his ſheep-ſhearing, and then returned home, where finding that he was gone indeed, after that he had ſpent ſome time in gathering his friends together, he with them purſued after him, entring upon this journey happily not till twelve dayes after *Jacobs* flight, and ſo coming to him the nineteenth, and thus the journeys gone by him were twenty miles a day, and by *Laban* 54, who doubtleſſe with his friends rode upon Dromedaries moſt ſwift in travell.

Verſe 20. Whereas, *v.* 20. it is ſaid, that *Jacob* ſtole away unawares to *Laban*, in the

Vatablus. Hebrew it is, He ſtole away *Labans* heart, this being an Hebraiſme to ſet forth thus much.

Verſe 24. *Laban* being come to the place, where *Jacob* was, God chargeth him by
Verſe 25,26 night, not ſo much as to ſpeak any ill to *Jacob*, thus ſhewing his great
Verſe 27,28 providence over his ſervants. And *Laban* accordingly doth only expoſtulate
Verſe 29. with him, about his ſtealing away, pretending, that if he had been acquainted
Ravan. Taurus with his departure, he would have ſent him away with mirth and muſick,
Verſe 30. herein as the Devill transforming himſelfe into an Angel of light: But laſtly, he challengeth him for ſtealing away his gods. Not daring to offer any violence in deed or word, he feigneth a great deale of fatherly affection, but in one thing he layeth great blame upon *Jacob*, *viz.* for ſtealing away his Images, which he calleth his gods, not becauſe he thought any Deity to be in them, but becauſe they were made in honour of the gods, and when he would worſhip them, he turned to theſe images. The anſwer of *Iacob* is ſhort, that
Verſe 31. he thought happily *Laban* might take his Daughters from him, but for thoſe
Verſe 32. Images, he offereth them to be put to death with whomſoever they were found, and if there were any thing elſe of *Labans*, he willed him to take it. And in offering the ſtealer of the images to death, he ſaith, *Let them be put to death before our Brethren*: This is by *Jerome* expounded of *Iacobs* ſonnes, who

Hieron. tradit. Hebr. in Gen. in the Hebrew Phraſe, by which all kinſ-men are called Brethren, he ſaith, might be called ſo, and this is followed by moſt, but it ſeemeth rather, that

Toſtatus. the men brought thither by *Laban* are meant, according to *Toſtatus*, both becauſe they were moſt fit to be offered on *Iacobs* part to be Judges, and not his own children, and becauſe the eldeſt of his children was but of thirteen yeares at that time. In that *Iacob* ſo ſuddenly offereth him to be put to death, who had ſtolne the Images, not having firſt called his wives, children and

Calvin. Muſculus. ſervants to aske them thereabout, he is blamed as over-raſh by *Calvin*, but *Muſculus* rightly imputeth this to his zeale againſt Idolatry, he would not endure ſuch an one to live about him. If *Iacob* had ſimply denied either that he or any belonging to him had ſtolne them, he ſhould have ſinned, but not in offering the offender to puniſhment, he being ignorant of the committing of ſuch an offence. *R. Eliezer* ſaith, that forſomuch as the vvord of a juſt man is as the vvord of an Angel of God, vvhich muſt ſtand; *Rachel* vvas ſmitten vvith death before her time in child-bed.

Verſe 33,34 Then *Laban* ſearched in *Iacobs* tent, in *Leahs* tent, and the tents of the two
Verſe 35. Maids, and laſtly, in *Rachels* tent, where they were hidden in the Camels litter, *Rachel* ſitting upon them, and pretending to labour at that time of her flowers, for vvhich cauſe ſhe roſe not up. Here vvas a great thirſting after bloud

Ferus. in *Laban*, but by Gods providence, to vvhich it is to be imputed, that he found nothing vvith all his ſearching, leſt nevv troubles ſhould have come upon *Iacob*. For although *Rachel* uſed policy, yet it vvas of God, that *Laban* vvas infatuated hereby, not to ſearch any further.

All

All things working thus on *Jacobs* ſide, he is bold at length to challenge *Laban* for purſuing him without cauſe, as a Thief, ſeeing he could finde nothing of his there, and when he had done him faithfull ſervice 20 yeares, for deceiving him of his wages ten times. In ſpeaking of his fidelity he ſaith, that his Ewes & Goats had not caſt their young, which may ſeem to have been ſuch a thing, as he ſhould not have ſpoken of, becauſe not he, but God was the cauſe thereof. But becauſe God bleſſed *Labans* cattel thus for the favour, which he bare to *Jacob*, he might well ſpeak of it, as whereby *Laban* was obliged to him. The other part of his ſpeech ſheweth his wonderful diligence, care and fidelity, he being in this a worthy example for ſpirituall Shepherds to follow.

Verſe 36,37

Verſe 38,39 &c.

Muſculus.

Ferus.

Then he concludeth, that if the God of *Abraham* and the feare of *Iſaac* had not been for him, he had ſent him empty away. Here a queſtion ariſeth, why he varieth the word, and ſaith, the feare of *Iſaac*, and not, *the God of Iſaac*, as well as *the God of Abraham?* To this it is anſwered, that by the feare of *Iſaac* is meant none other but God, as he is alſo ſet forth by this title or feare, *Eſa.* 8. 13. And the reaſon, why he is called ſo with reference to *Iſaac*, was becauſe *Iſaac* was yet living, and was ſingularly affected with the feare of the Lord, as a thing moſt eminent in him, as faith had been moſt eminent in *Abraham*. Thus *Aben-Ezra*, and *Cajetan*. And it is to be noted, that God is ſaid to be this or that, either *effectivè*, as he is ſaid to be our light and joy, or *objectivè*, as he is ſaid to be our feare, hope or expectation. And *Jacob* doubtleſſe ſpake of God, as the feare of *Iſaac*, becauſe by his fearing, and reverencing God, and praying for him, he ſped the better. And as God was to *Iſaac*, ſo he ſhould be to us all, that in regard of him, we may feare to ſin and reverently ſerve and do worſhip before him.

Verſe 42. *Queſt.*

Aben-Ezra.
Cajetan.

Note.

Then *Laban* being convinced, that *Jacob* was faultleſſe, falleth from raging againſt him to Propoſitions of peace, *Theſe Daughters*, ſaith he, *are my Daughters, &c.* doing herein better, then many others, who being convicted by the ſtrongeſt arguments yet will not yield: But his fault was ſtill, that he would not confeſſe his injuries done to *Iacob* to repent thereof, wherein wicked men take after him, in that they cannot be brought to repentance. *Come let us make a league, &c.* *Iacob* being required by *Laban* to a league, yieldeth forthwith for the mutuall ſafety of them both and theirs after them. And this he might lawfully do, though *Laban* were an Idolater: for we ought to have peace with all men, as much as in us lieth, but not to make the nemies of Idolaters as our enemies, for ſo we might happily thruſt our ſelves into their deadly dangers, as *Iehoſhaphat* did in conſorting with *Ahab*.

Verſe 43. *Note.*

Verſe 44.

Then Jacob *took a ſtone and ſet it up, and ſaid to his Brethren, Gather ye ſtones, and they made an heap, and ate thereupon.* In all leagues-making in thoſe dayes they uſed externall ſignes, and here an heap of ſtones is made for a Monument of their peace, to put them and theirs after them perpetually in minde of it. In that ſtones are choſen, which are moſt durable, it appeareth, that *Iacobs* minde was, that the league entred upon ſhould continue alwayes: in whom we may ſee a paterne of meekneſſe, in that being ſo greatly wronged, yet now upon the ſudden he layeth away all anger, and is towards *Laban*, as if he had never done him any injury, and this is the true forgiving of treſpaſſes required at our hands. For their eating together upon that heap, it is ſet down out of order, for this was the laſt thing done after their ſwearing either to other, which is next ſet down, and therefore it is againe repeated, *v.* 54. with an addition, that *Iacob* ſacrificed a ſacrifice, and invited his Brethren to eat bread, he did not ſweare but with invocation upon Gods name.

Verſe 45,46

Note.

Calvin.

Verſe 54.

The heap of ſtones then being laid they ſweare either to other, and *Laban* calleth it *Jegar-Sahadutha*, that is in the Syrian tongue, the heap of teſtimony. *Iacob*, (*Galeed*) ſignifying the ſame in the Hebrew tongue, ſo that *Laban* by living amongſt the Syrians, had learned both the manners and language

Verſe 47.

language of the Syrians, for which he is called *Laban the Syrian*, *v.* 24. The
Verſe 48,49 &c. heap being called diverſly, according to the Syriack at the firſt by *Laban*, *Moſes* addeth, that he called alſo *Galeed* in Hebrew, and *Mizpah*, that is, a place to look from.

Verſe 53. The forme of the oath on *Labans* part was, *The God of* Abraham, *and the God of* Nahor *judge between us, the God* (*I ſay*) *of their father*, that is of *Terah*, of whoſe ſerving other gods, ſee *Joſ.* 24.3. Hereby it appeareth, that *Laban* worſhipped the true God, but withall the Idols which *Terah* and *Nahor* had ſerved before, whereby all the good of worſhipping God was overthrown: but *Jacob* is not tainted, he ſweareth onely by the true God.

Verſe 55. *The next morning* Laban *kiſſeth his ſonnes and daughters, and bleſſeth them, and departeth*: that is, his daughters and grandchildren, wiſhing them all good.

Note. See how God can change the moſt furious and fierce at his pleaſure, that if we have him on our ſide, we may not fear our greateſt enemies.

CHAP. XXXII.

Verſe 1. *Rupert. lib* 8. *in Gen. c.* 2. IN this Chapter *Jacob* being rid of *Laban* goeth on, and the Angels of God are ſaid to have met him. After his long abode in *Padan-Aram*, ſaith *Rupertus*, where he encountred with many troubles, and had even now overcome them all, Gods Angels are not ſaid to be ſent, but to have come unto him in way of meeting to congratulate, as it were his victory, as *Melchizedeck* met *Abraham* having conquered thoſe Kings that carried *Lot* away captive, and as they came out to meet *Saul* and *David* returning from the victory againſt the Philiſtines with timbrels and dances. He had laboured greatly in obeying his father *Iſaac*, and now returning to him triumpheth, ſo to every faithfull perſon, after obedience finiſhed to our heavenly Father, there ſhall be a return granted unto him, and the comfort of divine Revelations, and ſometime in the way of the viſion or heavenly ſpirits, as unto our Saviour, after his encounter ended againſt the Devill, the Angels came and miniſtred to him. Thus alſo *Ferus*, and although we ſee them not, the Angels of God pitch their tents about all that fear God, ſo that they ſhall not need to fear any dangers. The Hebrews think, becauſe the word *Mahanaim*, by which *Jacob* calleth them, *v.* 2. is of the duall number, that there were two tents of Angels, one before him, of Angels appointed to the land of Canaan to welcome him, as it were, into thoſe parts, and to ſecure him againſt the next encounter that was at hand with *Eſau*, and the other of Angels, who had hitherto guarded him in coming from *Padan-Aram*. They are not ſaid to have ſpoken any thing, but onely to have met him, this being a ſufficient argument of the divine protection over him. *Calvin* thinketh, that the tents of Angels were on both ſides of him, to ſhew, that he was every where guarded, being therefore called *Mahanaim*, and this is moſt probable, or he alloweth of that Expoſition, taking the plurall to be meant by the duall number, and ſo that they came round about him. And *Muſculus* noteth, that this was done, when he was in that way, wherein God would have him to go, to note, that Gods Angels are not about any but in the way of obedience, ſo likewiſe *Ferus*. For the forme wherein they appeared, the name given to the place doth declare, *viz.* after the manner of an army inſtructed with weapons, chariots and horſes, as they afterwards appeared to *Eliſhah*. And *Jacob* called the place *Mahanaim*, two tents, thus expreſſing his gratitude for this great favour to all poſterities. About this place there was afterwards a City called *Mahanaim* inhabited by Prieſts *Joſ.* 21.38. Of Angels we read, *Dan.* 10 20. that there are of them ten thouſand times ten thouſand, and *Heſiod* an Heathen Poet ſaith, there be thrice ten thouſand of immortal Angels of God here upon earth, the keepers of mortall men, and obſervers of their vvorks both juſt and unjuſt, they are clad vvith the air, and go abroad all over the earth.

Matth. 4. *Ferus.* Pſal. 34. *Hebræi.* *Calvin.* *Muſculus.* *Ferus.*

Then

earth. Then he ſent Meſſengers to his Brother *Eſau* into the Land of Seir, putting words into their mouthes to ſpeak unto him, full of humility, and tending to pacifie his wrath againſt him, if it might be. *Mahanahim* was afterwards a City of the Levites 44 miles off *Jeruſalem*.

Verſe 2, 3, 4.

A queſtion may be made here, how *Eſau* came to dwell in Mount Seir, and how *Jacob* knew thereof, and ſeeing he was not in that Land, to which he was going, why he ſent thus unto him? To the firſt it is anſwered, that by a ſingular providence of God *Eſau* departed from his Fathers houſe out of Canaan, that the inheritance of that Countrey might be left unto *Jacob*. He was hatefull to his Mother, becauſe of the Daughters of *Heth*, whom he had married, and pleaſed not his Father, and being growne now to great ſubſtance it is likely, that to live at home as a Son with his Father under him, did not agree with his proud minde, and therefore he voluntarily ſought him a new place, where he might have more liberty, but that he was carryed to ſo barren a place, God, who would herein expreſſe his hatred of his ill manners, had an hand, as is ſet forth, *Mal.* 1. 3. It is not to be thought then, that he was by his Father driven out, but went of his owne accord. For *Jacobs* knowing of it, he might have intelligence given him by ſome Meſſenger from his Mother, and to what greatneſſe and power his Brother was growne, that he might beware of him, bearing ſtill an hatred againſt him. *Seir* was 40 miles from *Jeruſalem*, and 80 from *Peniel*, to which place *Eſau* came to meet *Jacob*, and therefore becauſe he was to come neare him, even upon his borders, as *Ferus* ſpeaketh, and he could not paſſe unſeene with ſo great a troope, fearing his fury, he ſent, when he was thus farre off, to pacifie him The Land of *Seir* was ſo called from *Seir* the King thereof, but he being driven out by the ſonnes of *Eſau* into *Arabia Petrea*, it had the name of *Edm* from *Eſau*, ſo that it is here thus called by anticipation.

Queſt.
Calvin.

Hen. Bunting Patriarchs travels.

For his calling *Eſau* his Lord, and himſelf his ſervant, this may ſeem to be a voluntary departing in him with his right of dominion, through a preſent ſlaviſh feare, to obteine which when he bought his birth-right and laboured to get that bleſſing with the hazzard of his life, he paſſed not formerly for any danger. If he would have granted him this againe, he ſhould not have needed to take this long and dangerous journey, or to have lived hitherto, as it were an exile. But *Calvin* reſolveth this well, that herein he yielded only a temporall Lordſhip unto his Brother, being grown greater, then he in his outward eſtate, but he went not from the right of the ſecret bleſſing belonging unto him. He knew that the effect of Gods promiſe was yet ſuſpended, and therefore being content with the hope of a future inheritance, he is content for the preſent to prefer his brother in honour before himſelfe, and to profeſſe himſelfe his ſervant. *Muſculus* noteth hence, that it is lawfull, when neceſſity requireth it, by the inſinuation of humility to pacifie the mindes of the mighty, although they be reprobates.

Calvin.

Muſculus.
Note.

But what doth he meane to ſend his Brother word of his riches? This was not done, as *Ferus* noteth, in oſtentation, but that *Eſau* might not think, that he returned home gaping after his Fathers goods, that thus *Eſau* might be deprived of them, but he had enough of his own, it would ſuffice him, if he would but ſuffer *Jacob* to live, although he took all to himſelfe. And *Calvin* addeth further, that this might be of force to reſtreine *Eſau* from coming againſt him, it being a moſt ſhamefull thing to chaſe one away comming from afar inriched with Gods bleſſings, ſo as *Jacob* was. Here is little appearance yet of Gods favour more to *Jacob*, then to *Eſau*, but this is not to be meaſured by externall things, wherein the worſt do oft-times moſt abound.

Ferus.
Calvin.

Note.
Calvin.
Qui fiduciam imaginantur omni timore vacuam, nunquam guſtârunt, quid ſit vera fides.

In that *Jacob* being ſo wonderfully aſſured of Gods protection, yet feared *Eſau*, we may ſee, what the weakneſſe of the faith, even of the beſt is, that we may pray, Lord, increaſe our faith. They that imagine, ſaith *Calvin*, faith to be void of all feare, have never taſted yet what true faith is; for God

doth not promise to be present unto us in the time of danger, that we might then be without all feare, but that feare might not prevaile and overwhelme us with despaire. And hereby we are made to humble our selves, and the more earnestly to seek to the Lord for succour. *Ferus* saith that God permitted *Jacob* to feare thus, that we might not be proud; and alwayes acknowledge help in danger to be the gift of God.

Ferus.

Verse 6,7.
Verse 8,9,
Verse 10, 11
Verse 12, 13
Verse 14, 15
Verse 17, 18
Verse 19, 20.

Jacobs messengers returning bring word that *Esau* was comming with 400 men, which filled *Jacob* with feare, and straitened him, that he knew not what course to take for his owne safety, but in the end he divideth his company and flocks into two, prayeth to God, and sendeth a present unto *Esau*, directing his servants, that went with it, what to say. *Chrysostome* and *Calvin* say, that *Esau* went out thus accompanyed in good will to meet *Jacob*, although he feared the contrary: but this is improbable, because then he should have understood so much by his messengers, whereas they doubtlesse told him, that he came in an hostile manner, thus putting him in so great feare. Moreover, he bare a deadly hatred against him before, and it is altogether improbable, that he was now altered, it being not the manner of wicked men, when they have conceived an hatred, to lay it down againe in time, but rather to grow more and more infence, wherefore I rather hold with *Ferus*, that he came out thus appointed against his Brother and his company, that he might by no meanes escape his hands, and so we may note, as when *Laban* had ceased pursuing *Jaacob* behinde, here was a brother ready to come against him before, so the Church of God hath not only trouble by Enemies abroad, but also by false brethren at home. And God suffereth *Esau* in much pompe and pride to come forth thus, but turneth him so at length, that he is ridiculous in all his preparation, as he did *Pharaoh* and *Sanneherib*, &c. *Jacob* being full of fear divideth his company, that if he could not save all, yet he might save some, teaching us not desperately to neglect all, if we must needs lose somewhat. Then he prayeth, shewing, that faith wrought with him even in this extremity.

Chrysost.
Calvin.

Ferus.

Note.

Verse 10.

I am lesse, then the least of thy mercies. In the Hebrew it is, I am little before thy mercies, for the Hebrews have no comparative, and therefore they are wont to expresse this by a positive and a preposition. By mercies he understandeth benefits, and truth is added hereunto, that we might know, that by faith we come to be capable of them, as the word mercies set forth their free collation without any merit on mans part. See *Ps.* 25.10.26.3.36.6.

Calvin.

Verse 11.

Deliver me out of the hand of my Brother Esau, *for I feare him, &c.* A Question is here made, how this feare in *Jacob* could stand with faith? To this *Lyranus* answereth, that he feared, because of his living so long amongst Idolaters, where he could not be without some steine of the same. But *Augustine* better saith, that this feare was in him, through humane infirmity, but his prayer sheweth still the faith of his piety, and in this example we learne to provide us men against dangers, which we may feare, although we distrust not, but have faith in God to be delivered.

Lyranus.
August. quæst. 102. *in Gen.*
Satis hinc humana viri infirmitas & fides pietatis apparet.

For his gifts sent to *Esau*, they were very great, and gotten with hard labour, in which case men are more hardly drawn to part with their goods, yet *Jacob* doth willingly give all these away to be suffered quietly to injoy a place in the promised Land; whereby we may gather, that by faith he esteemed so of that inheritance promised, as that he regarded not worldly things in respect thereof.

Calvin.

Verse 21,22

Jaacob having thus ordered all things to pacify his brother *Esau* lodgeth there that night with his family, but before the whole night was spent, he sent away his Wives and Children also, passing over the brook *Jabbok* with them, but they being all gone he remained there alone, and a man wrestled with him, till the breaking of the day, &c. Some make a question, whether *Jacob* went away from *Mahanaim* that same night, that he sent away his present, or the night following? but to him that shall compare,

Verse 23,24

v. 13 with this *v.* 21. it will plainly appeare, that the night ſpoken of, *v.* 13 was another night and not the ſame with this, when he had prayed, and divided his companies, he ſtayed together with them all night, the next day he ſpendeth his time in ſetting forth a preſent for *Eſau*, and ſending his ſervants away with it, the night following he tarryeth not for the day-light, but paſſeth after himſelfe with his Wives and Children, and the reſt of his ſubſtance, making them to go before, even over the brook *Jacob*, of which *Jerom* ſaith, that it runneth betwixt *Philadelphia* and *Geraſa*, being 4 miles from the place, from which he removed, and running a little further it falleth into the River *Jordan*, mention is made of this Brook, *Numb.* 21. 24. *Deut.* 2. 37. The word אבק ſignifieth to wreſtle, and hence the name יבק ſeemeth to have come, and then it had not this name before this time, but now firſt obteined it, being ſo called by *Moſes* here, as alſo many other places, by anticipation: the word here uſed to ſet forth his wreſtling, is uſed no where elſe but in this place only, a ſpirituall wreſtling by prayer being hereby typified. Touching *Jacobs* tarrying alone after all his company, this was not as *Calvin* well noteth, to avoid the danger by flight, if he ſhould heare of the deſtruction of his by *Eſau*, but that he might be the more free to pray againe, and whileſt he vvas thus occupied, it is moſt probable, that the man here ſpoken of came and vvreſtled vvith him. But here a great queſtion offereth it ſelfe, vvho this man vvas, and hovv, and vvhy he vvreſtled vvith him, and laſtly, vvhy he touched *Jacob* on the hollovv of his thigh, ſo that he halted thereon? Touching the firſt, *Muſculus* ſaith, that ſome of the Hebrevvs hold him to have been *Eſau* his Angel hindring him from going over the ford to enter into the Land of Canaan; but this is abſurd, having all circumſtances of bleſſing him, and telling him, that he had prevailed with God, &c. againſt it, and ſo is that, which *Lyranus* ſaith, was the opinion of the Hebrewes, *viz.* that a Devill in the likeneſſe of *Eſau* wreſtled with *Jacob*, an Angel helping him againſt the Devill, and finally, leaſt he ſhould think, that by his owne ſtrength he prevailed, touching the hollow of his thigh, although *Procopius Gazæus* ſaith, that he had this from a certaine learned man. *Theodoret* ſaith, that he was the Son of God in the likeneſſe of a man, who both now and at ſundry other times appeared thus, as giving an hint herein of the nature of man, which he vvould aftervvards take upon him, ſo likevviſe *Juſtin Martyr cum Tryphone. Tertullian. lib.* 2 *contra Marcon. Hilar. lib.* 4 *de Trinit. Ambroſ. lib.* 1 *de Fide cap.* 5. *Chryſoſt. in Act.* 7. And *Theodoret* vvriting upon that appearing of the Lord to *Moſes* in a flame of fire in a buſh ſaith, that God the Father never appeared to any man, and an Angell he could not be, that appeared, becauſe he ſaith, *I am the God of Abraham, Iſaac and Jacob*, and *I am that I am*, and therefore he muſt needs be the Son of God, and upon this he ſaith, theſe vvords do agree, that he vvas not an Angel, *Thou haſt prevailed with God and therefore ſhalt prevaile with men*, and in that he craved his bleſſing, and vvhen this viſion vvas ended, he vvas comforted, ſaying, *I have ſeen God face to face, and my life is preſerved.* Yet there are others, vvho hold that he vvas an Angel, and that alvvayes vvhen the Lord is ſaid to have appeared under the Old Teſtament, it is to be underſtood of the Angels. *Dionyſius* ſaith, that all Revelations have been made of old by the holy Angels, whether it were matter of admonition to do any thing, or whether of reformation from ſacrilegious errour, and from a prophane life, or of inſtructions, or ſecret viſions of heavenly Sacraments, or of divine predictions, for which cauſe thoſe heavenly ſpirits had the name of Angels. And *Jerome* ſaith, Where an Angel is firſt ſaid to have been ſeen, and then to have ſpoken, as if he were the Lord, it is to be underſtood, that he, is truly one of thoſe Angels, which in great multitudes miniſter to the Lord, but in him the Mediatour ſpeaketh. And *Gregory* ſaith, The Angel, which appeared to *Moſes*, is ſometime called an Angel, becauſe by ſpeaking outwardly he ſerved, and ſometime the Lord, becauſe the

Hieron. tradit. Hebr.

Muſculus.

Queſt. 1.

Lyranus.

Procopius Gazæus. Theod. quæſt 91 *in Gen.*

Dionyſ. Areopagita lib. 4. *de Cœleſti Hierarch.*

Hieron. in Gal. 4.

Lord ſitting inwardly as preſident did miniſter unto him the efficacy of ſpeaking. Thus *David* alſo ſaith, O my people attend unto my Law; whereas neither the people were his people, nor the Law his Law, but Gods: for taking upon him the perſon of him, by whom he ſpake, he ſpake in the authority of that perſon, with whoſe inſpiration he was filled. And this is imbraced by all the Schoolmen. *Luther* and *Calvin* ſpeak of this apparition, as if it were God that appeared. But becauſe both in the buſh to *Moſes*, where God is ſaid to have appeared, and when the Law was given upon Mount *Sinai*, this being afterwards ſpoken of, it is ſaid to have been an Angel, *Act.* 7. 30. *Gal.* 3. 19. and this man, with whom *Jacob* wreſtled alſo, *Hoſ.* 12. 4. *He had power over the Angel, and prevailed.* I hold rather with them, that are for an Angel. I confeſſe, indeed, that the Sonne of God hath ſometime been called likewiſe an Angel, becauſe he was ſent by his Father, as *Mal.* 3. 2. but not without an addition, as, *the Angel of the Covenant*, ſo as he is not ſpoken of by *Hoſea*, with whom *Jacob* prevailed. God came then by his Angel here in the ſimilitude of a man, and becauſe God ſpake in him and by him, he taketh upon him, as if he were God himſelfe. Having thus found out, who this man was, let us in the next place inquire how he wreſtled with *Jacob*, and wherefore, and how it could be, that a mighty Angel could not prevaile againſt a weak man? Some have held, that this wreſtling was not bodily and externall, but ſpirituall, and that the Angels wreſtling with *Jacob* was not againſt him, but on his ſide, helping him againſt thoſe contrary principalities and powers, as they are called, *Eph.* 6. 12. and as every faithfull perſon hath a wreſtling, ſo *Origen* and *Jerome* likewiſe ſaith, they are ridiculous, who ſay, that *Jacob* wreſtled after the manner of other wreſtlers. For what great matter could it be, if his wreſtling were in that manner, whether he overcame or were overcome? but we are to hold, that he had ſuch a wreſtling as agreed to ſo great a Patriarch, as they have, that can ſay, *We wreſtle not againſt fleſh and bloud, &c.* as the Apoſtle ſpeaketh. Thus alſo *Thomas Anglicus* I do not think, that *Jacob* wreſtled, ſaith he, with an Angel appeariug as a man, as one man wreſtleth vvith another, but that he was held by *Jacob*, when he appeared unto him, vvith attractive hands and imbraces of prayers. And vvhen he made a ſhevv of departing, then he held him more firmly, and endeavoured himſelfe to draw him back againe, untill that he heard him for the preſervation of him and his, out of *Eſaus* hands, as appeareth by the vvords hereafter uſed: Let me go, ſaith he, I will not, ſaith *Jacob*, unleſſe thou bleſſe me.

And of this kinde of wreſtling *Rupertus* ſeemeth alſo to underſtand it, when he ſaith, that the wreſtling of *Jacob* continued, till the Incarnation of Chriſt, for many times was the Lord about to depart from his ſeed for their ſinnes, but firſt *Moſes* by prayer held him, when he had been provoked by the Golden Calves, and afterwards other faithfull perſons, ſo that he left not that Nation, till that he had ſent the bleſſed ſeed, in whom all the Nations of the earth are bleſſed, and ſo he gave him his bleſſing. Thus they. Yet moſt hold, that this wreſtling was corporeall, becauſe he touched his body on the hollow of his thigh. So *Ferus* alſo, and for this he urgeth the narration of the thing, ſaying, that the Lord hereby tryed *Jacobs* faith yet more by a greater temptation, then had hitherto befalne him. He ſendeth an Angel like a man to come ruſhing upon him, being alone, and in the darkneſſe of the night, whereby he might feare, that even God was now againſt him, and not *Eſau* with his company only; yet he truſteth in the promiſe of God by faith, and ſo is not overthrowne, but at length prevaileth, being hereby comforted againſt the feare of *Eſau*. And ſome, ſaith he, hold, that this was *Jacobs* Angel who ſtrove to go from him, becauſe having been ſo greatly confirmed before, he ſhewed now ſo little faith; but he by weeping and praying, as *Hoſea* ſpeaketh, held him ſtill. It ſeemeth to me, that his wreſtling was both corporeal, as with a man, and ſpirituall alſo, as vvith God, or one repreſenting God,

Gregor. Præfat. in Job. Angelus videlicet propterhoc, quod exteriùs loquendo ſerviebat, Dominus autem quia interiùs præſidens loquendi facultatem miniſtrabat. Cùm ergo loquens exteriùs ab interiore regitur, per obſequium angelus, per inſpirationem Dominus nominatur, &c.

Queſt. 2.

Origen. lib. 3. περὶ ἀρχῶν. *Hieron. in Eph.* 6.

Th. Anglicus in Gen. 32. *Angelus, ſive Deus in ſpecie hominis apparens precibus & attractivis manibus & amplexibus tenebatur à Jacob. Et fingens ſe velle abeo diſcedere, firmiùs & vehementiùs à Jacob tenebatur & retrahebatur, &c.*

Rupertus lib. 8. *in Gen.*

Ferus in Gen. 32.

Hoſea 12. 4.

God, by prayer; ſo that partly with his hands he wreſtled and ſtrove, that he might not be overthrowne to the ground, and knowing, that this was no ordinary man, he prayed and beſought him for his favour, and not to offer ſuch violence to him. And ſo I hold with *Ferus*, *Calvin* and others, that this aſſault made upon *Iacob* was for the triall of his faith, wherein it being proved in the end, that he was moſt ſtrong, he might go on with the leſſe feare of his brother *Eſau*. All this being but as if the Lord ſhould have ſaid, I have now ſhewed thee, of what power thou art with God by Faith, Prayer and perſeverance, go on therefore armed with theſe graces thus ſtill, and feare not, but much more, thou ſhalt go away unfoiled of men, with what power ſoever inſtructed they come againſt thee. But how is it ſaid, that he could not prevaile againſt *Iacob*? To this ſome anſwere, that he only made a ſhew, as though he could not prevaile, to make *Iacob* the more courageous. But this is againſt the ſacred ſtory. Others therefore better ſay, that the Angel appearing uſed his power, according to the preſcription of the divine will, which was that he ſhould aſſume a body in ſuch a meaſure of ſtrength as to be able only to wreſtle and aſſault *Iacob*, but not to overthrow him, or to get from him being once cloſed, or that God ſtrengthened *Iacob* extraordinarily beyond the power of the Angel to reſiſt him, or taking this man with *Calvin* to have been God, he aſſaulted not *Iacob* with any more power, then is in one man, ſupplying *Iacob* with more ſtrength to reſiſt, then he exerciſed againſt him, being againſt him as it were with his left hand, but with him with his right hand. Having thus reſolved two queſtions, let us come now to the third, why he touched the hollow of *Iacobs* thigh, hereby making him lame, and then required him to let him go, becauſe the morning was riſen, but *Iacob* refuſed ſo to do, untill that he had bleſſed him? The word tranſlated the hollow of his thigh is כף ירכו *Caph Iericho*, which word *Caph*, becauſe it hath divers ſignifications, is diverſly rendred by divers, by the Septuagint, *Latitudinem fœmoris*, by the Caldee Paraphraſt, *curvitatem*, by *Vatablus*, *volam*. *Rabbi Chimhi* ſaith, that the bone, into which the bone of the thigh goeth, is called *Caph*, becauſe it is crooked; others, becauſe hollow, and the bone of the thigh at the end being round goeth into it being knit by a ſinnew, which was now looſened, and ſo lameneſſe muſt needs enſue hereupon. Thus the Angel did for divers reaſons; 1 That *Iacob* might have a taſt, of that power, which was in him, and ſo aſcribe his victory, not to his owne ſtrength, but to God inabling him: for he that with his touch only reſolved one joint, could have in an inſtant likewiſe diſſolved his whole body, and have brought him to nothing, if God had not reſtreined him. 2 That ſome effect of that wreſtling remaining, it might not ſeeme to have been an imaginary, but a true wreſtling, to be made uſe of accordingly. 3 That herein there might be a figure for our learning. 1 That we muſt not look, when we wreſtle with temptation, to go away altogether unhurt, for our humiliation, even when we have prevailed, yet although by wreſtling we be hurt and made lame, we ſhall through him that helpeth us, prevaile. 2 Becauſe it was but one leg, upon which he was touched and handled, the other remaining ſound; hereby was figured out the fleſh and the Spirit in every one of Gods elect people, becauſe although in ſpirit and full purpoſe of the minde he be ſet to obey Gods will, yet in the fleſh, when temptation cometh, he ſheweth infirmity. 3 Becauſe the thigh is a Symbole of generation, hereby were figured out the children of *Iacob*, both which were elect by the ſound leg, and the reprobate by the lame, and conſequently in the Church of God whereſoever: yet for ſo much as this lameneſſe befell not *Iacob*, before he had begotten them, but after, it was not through any vice derived from him, that ſo many proved Reprobates, but his halting now, was only a figure of it. Some yield other reaſons, as that *Iacob* might be the more confirmed, ſeeing even when he was lame, yet he could hold the Angel, and that he was thus ſmitten after the manner of men, who when they ſtrive together, and

Toſtatus. *Teo. Anglicus.*

Cajetan.

Hebræi.

Calvin.

Queſt. 3. Verſe 25, 26

Theodoret.

Tho. Anglicus. *Calvin.* The Myſtery.

Muſculus.

Toſtatus.

Ferus.

and one would be gone from the other, as having the worſt of it, he will do him what hurt he can, that he may be willing to let him go. And figuratively by this was ſet forth, that concupiſcence being touched by the Spirit of God in a man preſently languiſheth, and that the carnall ſenſe of the Law held by the Jewes ſhould languiſh at the comming of Chriſt, and ſo their Religion ſhould be maimed, ſome coming to Chriſt, and ſome oppugning him. But the former reaſons may ſuffice, theſe being let paſſe as further fetcht.

Tho. Anglicus.

Gloſ. ordinaria Marlorat.

Muſculus.

Ferus.

Oleaſter.

Tho. Anglicus.

Touching the reaſon, why he would now be gone, becauſe the morning was riſen; One ſaith, that this was ſpoken in favour of *Jacob*, his buſineſſe being reſpected, that he might now follow after his company. Another, that the time of the viſion, it being a night-viſion, was now at an end. Another, that he would not be ſeen of other men, who were unworthy of this ſpectacle, which is thus further amplifyed by *Oleaſter*, the Angel like unto a great man ſaith thus, as intimating, that he would not commonly and familiarly be ſeen, but ſeldome and ſparingly. But of all reaſons that of *Tho. Anglicus* ſeemeth to be moſt apt, He ſpake thus, as one, that muſt not ſtay alwayes in a place, but go ſpeedily about other buſineſſe appointed him at that time by the Lord, and that reaſon of the Hebrews is moſt improbable, becauſe he would in the morning be in Heaven amongſt the other Angels ſinging praiſes unto God, that being a ſpeciall time for this purpoſe: for they praiſe God without ceaſing, and not at any ſet times. For *Iacobs* ſaying, that he would not let him go, except he firſt bleſſed him, by the reſolving of his joint with a touch, he perceived of what divine vertue he was, and therefore ſtood earneſtly by prayer for his bleſſing, before his departure; for that which is here ſpoken, *I will not let thee go, except thou bleſſe me firſt*, is by *Hoſea* ſet forth, as a moſt earneſt praying with teares. He knew then, ſaith *Calvin*, that this was God, in whoſe power it is to bleſſe, and thus *Moſes* held him, ſo that he is brought in ſaying unto him, Let me alone. By prayer then God is held, when it is made in faith, and we perſevere without wearineſſe.

Hebræi.
Job 38. 7.
Revel. 4.

Hoſea 12. 4.

Calvin.
Note.

Verſe 27.

The Angel having yielded the victory as it were to *Iacob*, by asking him that he might depart; now that he ſaw he would not let him go without bleſſing him to prepare hereunto, asketh him his name, and telleth him that his name ſhall no more be called *Iacob*, but *Iſrael*, becauſe he had, as a Prince, power with God, and with men, and had prevailed. The reaſon of the name *Iſrael* is here ſo plainly rendred, that a man would wonder, how any learned Writer could give any other Etymology; and this *Jerome* ſometime acknowledgeth, ſaying, What need have I to ſeek after the opinions of others, when as he hath given the Etymology of the name, who gave the name. *Iſrael* cometh of *Sarith* a Prince, and *El* God, as if he had ſaid a Prince with God, and not a ſupplanter, as before; for as I am a Prince, ſo thou that couldeſt wreſtle with me, ſhalt be called, and if thou couldeſt wreſtle with me and prevaile, how much more with men? And yet *Ierome* himſelfe in other places varieth here from, ſaying, *Iſrael* ſignifieth, *rectus*, and from hence he was ſo called, and others, *A man ſeeing God*, as *Philo. lib. de temulentia. Origen. Hom. 2 in Numer. Baſil. in Eſa. 1. Nazianzen. orat. 2 de theologia, Chryſoſt. Hom 58 in Gen. Auguſt. lib. 16 de Civit. c. 39.* and *Gregory*. But the word cometh of *Sar* or *Sarah*, as *Pagninus* hath it, with a prick in the left horne, ſignifying a Prince, and only before, and not of אדם a man, ראה ſeeing אל, God, as it muſt be derived, if hereby be ſignified a man ſeeing God, as *Ierome* alſo reaſoneth, and as for that expoſition rendring it by *Rectus*, that is ישר with a prick in the right horne: *thou haſt power as a Prince with God and with men, and haſt prevailed*, that is, as *Muſculus* ſaith ſome expound it, thou haſt power with God, and ſhalt have power with men and prevaile, theſe words and *ſhalt have power*, being underſtood. Others, ſaith *Vatablus*, becauſe thou haſt ſhewed thy ſelfe ſtrong in wreſtling with

Hieron. in tradit. Hebr.

Hieron. in Eſa. 44 & in Hoſ 12

Muſculus.

Vatablus.

with an Angel in likeneſſe of a man, and haſt prevailed, and therefore thou ſhalt go on prevailing: for that man or Angel came in the power of God to wreſtle with him, and therefore having power with him, he had power with God and man. The word tranſlated, *thou haſt power*, is שרית, *thou haſt had principality*, intimating, that God being with thee, thou ſhalt be as a Prince, whereſoever thou commeſt.

But it may be demanded, how was *Jacob* in his ſaying thus bleſſed, for here is nothing but a giving of him a new name? *Anſ.* The giving of him this name was a bleſſing of him, ſeeing God doth not give the bare name but the thing ſet forth hereby, making him invincible amongſt men by thus ſaying. *Queſt.* *Tho. Anglicus.*

Againe it may be demanded, why this name was given him againe. *Gen.* 35.10? *Anſ.* For his further confirmation, becauſe he was then in feare of the Inhabitants thereabouts, becauſe of the act done by his ſonnes at *Shechem*, ſo *Rupertus*. But others that here this name was foretold only, there impoſed, ſo *Jerome*, *Author Hiſtoriæ Scholaſticæ*, and *Lipomannus*, but it is plaine, that this name was given him here, becauſe he is called by it, before the next apparition both *Chap.* 33. and *Chap.* 34. *Queſt.* *Rupertus.*

Laſtly, it may be demanded, why he was called *Jacob* moſt commonly after this, ſeeing it is ſaid, *thou ſhalt no more be called* Jacob? *Anſ.* The meaning is not, that he ſhould alwayes after be conſtantly called by this name only, but he ſhould have the thing ſet forth by this name, *viz.* ſuch power, that none ſhould be able to do him hurt. Some ſay that the meaning is, he ſhould be called not only *Jacob*, but *Iſrael*, but it is not ſaid ſo, but the one is taken away, that the other may ſtand. And it is not unuſuall to ſay, that one ſhould be called by ſuch a name, as he is not ſo oft called by afterwards, for the thing in him ſet forth by the name. So our Lord Jeſus is named *Emanuel*, Counſeller, &c. but had not uſually theſe appellations, but Jeſus or Chriſt. *Queſt.*

Then Jacob *asked him his name: and he ſaid, Why doſt thou inquire after my name? and he bleſſed him there.* In the vulgar Latine it is, *Why doſt thou inquire after my name, which is wonderfull?* Verſe 29.

But this addition is neither in the Hebrew nor Greek Copies here, but *Judg.* 13. 18. from whence it is likely, that it was taken and put in this place. But why did *Jacob* aske him his name, conſidering that he knew him to be an Angel of God, and therefore required his bleſſing? To this *Calvin* anſwereth, that he did it out of a deſire of atteining a more cleare knowledge of him, of whom yet he had only ſome obſcure knowledge, and for his denying to tell his name, he ſaith, that it was becauſe God would not yet ſo clearly manifeſt himſelfe, but reſerved this knowledge, till the coming of Chriſt, when the light, that was before only as it were in the morning, brake out as the perfect day-light. *Toſtatus* ſaith, that he denyed to tell him his name, becauſe Angels have not names like men, whereby they know one another, but are knowne one to another by their ſubſtance, and when any of them is called by a name, it is in regard of his office and miniſtery, about which he is imployed. But this ſeemeth not to be the true reaſon, becauſe at other times Angels have told their names, nor that of *Calvin*, becauſe to *Moſes*, who was long before Chriſts time, God told his name: wherefore I hold rather, that he denyeth to tell him his name, giving him a kinde of check for asking, becauſe this was but a curious queſtion for him to make at this time. And therefore it is, as if he had ſaid, Let it ſuffice, that thou art bleſſed by me, which is the thing, that will do thee good indeed, but as for knowing my name, this not being materiall againſt thy incounter with *Eſau*, but rather a queſtion moved to ſatisfie thy curious minde, I would not have thee to inſiſt upon it. So likewiſe *Ferus*, who will have the rejection of this Quere like that of Jeſus to his Diſciples, when they asked, *Lord, wilt thou now reſtore the Kingdome to* Iſrael? *It is not for you to know the times and ſeaſons.* His bleſſing *Queſt.* *Calvin.* *Toſtatus.* *Ferus.* Acts 1.

of

of him here further mentioned is not expreſſed, in what words, but it is likely, that it was with Lordſhip over his Brother, increaſe of poſterity and riches in Cannan, as at other times.

Verſe 30. *And* Jacob *called the name of that place* Peniel, *for I have ſeene God face to face, and my life is preſerved.*

For the name given to the place, it is taken from the face of God, the ſight whereof becauſe it was granted to *Jacob*, he greatly gloried therein, and in way of gratitude ſetteth up a monument hereof to remaine to poſterity by naming that place ſo. But how could he ſay, that he ſaw God face to face, when as the Lord ſaith, *No man ſhall ſee my face, and live?* To this *Tho. Aquinas* anſwereth, that the ſeeing of God, or of his Angel, in ſome repreſentation outwardly made, is called a ſeeing of him face to face, although he ſaw not his eſſence, and this was a kinde of eminency of ſeeing God after the manner of Prophets. He may alſo be ſaid to have ſeen God face to face, who heareth him ſpeaking, as preſent, and not by a Miniſter, as abſent; for thus *Moſes* telleth the Iſraelites, who he ſaith, ſaw no ſimilitude, *Deut.4.* that God had ſpoken to them face to face. For the words added, *and my life is preſerved*, this is ſpoken, becauſe it was a common received opinion, that if any man did ſee God, he ſhould forthwith dye, which made *Gideon*, when he had ſeen an Angel, ſo afraid, and *Manoah*. For who can beare Gods preſence, before whom goeth a devouring fire, and the Mountaines are rent, and the whole earth trembleth?

Queſt. Exod.33.20. *Th.Aquin.part.* 1.*qu.*12.*artic.* 11.

Deut.4.12.

Judg.6. Judg.13. *Muſculus.*

Verſe 31. *And as* Jacob *paſſed from* Peniel, *the ſunne roſe upon him, and he halted, &c.*

This halting *Calvin* thinketh was without paine, and that it continued to his dying day: but ſome, that it ceaſed againe, before he met with *Eſau*. And *Calvin* attributeth it to ſuperſtition, that the Iſraelites ate not after this of the ſinew upon the hollow of the thigh: but *Ferus* to piety, as they that would by this obſervation continue the memory of the great favour ſhewed unto them in their Father *Jacob*, to whom this divine viſion and bleſſing and change of his name was vouchſafed, when his thigh was touched, and he was thereupon made lame. And to this do I rather ſubſcribe, it being the commendation of thoſe times, that upon any notable event, they would ſtill erect ſome Monument thereof, to ſhew their thankfulneſſe unto God, they having alſo great need of ſuch externall remembrances, the Church being then in the very infancy, and ſo ſuch as had need to be taught by ſignes; the care of the Jewes therefore about abſteining from this ſinew-eating in any beaſt was ſo great, that if any man ate thereof, he was beaten with 40 ſtripes. And to provide againſt it, they cut out the ſinew of every beaſt, which they killed, and the branches underneath, and the Muſcle wherein it was. *Talmud. Babyl.* and *Maimony*.

Calvin. *Pererius.*

Verſe 32. *Ferus.*

The Myſtery. For the myſtery of this place, ſomewhat hath been ſaid already out of *Calvin* and *Muſculus*, unto which another Allegory made by *Auguſtine* may be added. For he ſaith, that *Jacob* here figureth out the Jewes, the Angel Chriſt, with whom the Jewes wreſtled, and by his giving way unto them prevailed, when they crucified him; for if he had would, they could not have had that power over him. And as the Angel made one leg of *Iacob* lame the other remaining whole, ſo Chriſt laid a judgement upon the Jewiſh Nation in part, that it ſhrunk from him through infidelity, but part believed, and ſhrunk not. And as the ſame *Iacob* was bleſſed and lame, ſo the Jewes were bleſſed and craved Chriſts bleſſing in the part believing, but were curſed on the part unbelieving. And the Angels willing *Jacob* to let him go in the morning did ſet forth Chriſts riſing in the morning, when the women held his feet, but he forbad them, telling them, that he would go to his Father. And *Gregory* ſaith, that hereby was figured out a contemplative life, which whoſo leadeth, atteineth to heavenly knowledge, thus overcomming the angel, as it were: but then his thigh is touched and withereth, that is, his concupiſcence

Auguſt. lib. 16. *de Civit.c.*39.

*Gregor.Moral. lib.*4. *in Job. Omnis qui uno pede claudicat, illo ſolo pede nititur, quem ſa-*

concupiscence is dryed up and taken avvay, so that he standeth no more after that, but upon one foot, holding up the other, that is, being suspended from carnall things, he setteth his minde only upon heavenly. For this is the effect of his Allegory set forth in more words. Let the reader consider, and vvisely make use of these mysticall applications.

num habet, sic is, cui jam desiderium terrenum ære factum fuit, in solo pede amoris Dei se sustinet, quia sedem amoris sæculi, quem ponere in terra consueverat, jam à terra suspensum portat.

CHAP. XXXIII.

IN this Chapter *Jacob* is said to have seen *Esau* with his 400 men comming towards him, and then he divideth the women with their Children, placing the Maid-servants first, then *Leah*, and lastly *Rachel* with *Joseph*; that being thus divided, if some were destroyed, some yet might escape. But why is *Joseph* placed last, and most out of danger, and not *Judah*, of whom he afterwards saith, that *Shiloh* should come? *Ans.* Because he loved *Joseph* most, not knowing, as is most probable at that time, the prelage touching *Judah*, but having that afterwards revealed unto him.

Verse 1, 2. *Calvin.*

Quest.

Then *Jacob* placeth himself before them all, as a true Father and Husband, that if any violence should be offered, it might be offered first to his person, they being suffered to escape, and to reconcile the favour of *Esau* the more unto him, he boweth himselfe, as he went towards him seven times to the ground. Whereas *Calvin* will have this done to God, and not to *Esau*, it is most improbable. The salutations used to great men in those parts were farre more reverent and ceremonious, then are used elsewhere, as *Calvin* first noteth, and therefore *Jacob* doth here accordingly, bowing himselfe in the most lowly manner to the ground, as *Nathan* did once unto *David*, another kinde of reverent salutation is by bowing downe with the head to kisse the hand, of which *Pliny* writeth, and to which it is alluded, *Psalm.* 2. *Kisse the Son, lest he be angry*; and lastly, by bowing the knee in prayer, as *Psal.* 95. and so the servants of the Idol *Baal* are described, as bowing the knee to *Baal*, and kissing him, that is, either hand or foot, as proud Emperours and Popes of *Rome* would be saluted since. Wt read not of any such bowing on *Esau* his part to *Jacob*: and moreover, *Jacob* calleth him his Lord. Here there may seeme to have been none effect of the birth-right conferred upon *Iacob*, but contrariwise. The solution is, that the time was not yet come, and in the meane season necessity requiring it, for *Iacob* to give externall reverence to *Esau*, did not infringe his secret right to that, which was more spirituall and inward, then outward and temporall. *Esau* seeing *Iacob*, hasteneth unto him, and imbraceth him, and weepeth. See how God can turne the heart of any man at his pleasure, that of an enemy he shall suddenly become a friend.

Verse 3. *Musculus.*

1 Kings 1.

Plin. lib. 26. c. 2.

1 Kings 19.

Verse 4. *Note.*

After their meeting and imbracing thus, the women and children come on, and do reverence: Then *Esau* asking of the flockes and droves, which he met, *Jacob* saith, that it was a present sent to him, that he might finde favour in his eyes, aud he refusing, urgeth him to take it, saying, *I have seen thy face, as if I had seen the face of God, and thou wast pleased with me.* Whereas *Iacob* may seeme herein not to have spoken truly, and to have derogated from God, in comparing so wicked a man unto him, for it is probable, that if he had spoken his conscience, he must have said, that he would most gladly have shunned meeting with him. *Calvin* answereth, that being reconciled he could not but be most joyfull of this meeting, and that God having thus wrought upon *Esau* he was, as it were, an Image of his grace and goodnesse, and therefore such an expression might well be made, to shew how gratefull his presence was to *Iacob*, this being an Hebraisme to expresse exceeding great joy, for a thing most pleasing. The Chaldee Paraphrast hath it, as if I had seene the face of a Prince. Saint *Augustine*, as if one

Verse 5, 6, 7, Verse 8, 9,

Verse 10.

Calvin.

Auguſt.105.in Gen.

Verſe 11.

Verſe 12,13

Verſe 14.

Queſt.

Auguſt.qu.106. in Gen.

Calvin.

ſhould ſee the face of a God ſo called (for there are called gods many, and Lords many,) but not of the true God, becauſe in the Greek θεῦ is put without an Article, ὡς πρόσωπον θεῦ, and not τοῦ θεοῦ, as it never is, when the true God is ſpoken of. But I reſt in the former. *I have all things*, that is, I want nothing, but have great abundance. *Eſau* then offereth to take *Jacob* a long with him, but he excuſeth himſelfe for ſo doing, willing him to go before, and promiſing to come ſoftly after unto him to Mount *Seir*, wherein he may ſeem not to have ſpoken truly, for that he had no purpoſe to go thither. Saint *Auguſtine* ſaith, that he had a purpoſe to go then, but changed his purpoſe afterwards. But *Calvin* ſaith, that he diſſembled herein, which he ought not to have done. The truth is, he was unwilling to live neare *Eſau*, as being one of whoſe minde he was uncertaine, and therefore he thought it not ſafe to commit himſelfe and his unto him, although he found him loving and friendly for the preſent. For which cauſe he deſired to be left unto himſelfe, meaning haply to go afterwards and viſit him at Mount Seir, when he had ſettled his company once in *Canaan*, as one friend viſiteth another, and ſo to returne home againe And ſo it is likely, that he did, although *Moſes* who writeth not all things, hath not ſet it downe. His meaning could not be with all that he had to come to *Eſau*, for they were ſo great in ſubſtance, that they could not both dwell together. And thus I think it fit rather to juſtifie *Jacob*, then lightly to lay the imputation of lying upon him.

Verſe 15,16

Eſau then offering to leave ſome of his company with *Jacob*, he refuſeth, and ſo *Eſau* returneth to Seir; But *Jacob* went to Succoth, and built him an houſe, &c.

Verſe 17.

This place obteined now the name of Succoth, becauſe *Iacob* built and made Tents there for his Cattel; the word ſignifying Tents or Coverings. He had pitched his Tents elſwhere before, but ſtayed not ſo long, and therefore not any other but this place is ſingularly thus called, but there was a place in Egypt thus called alſo afterwards, *Numb* 33. 5. In naming this place thus, it is intimated, that he meant not to make any fixed aboad there. *Succoth* was but two miles from *Peniel*.

Verſe 18.

And Jacob *came to Salem the City of Shechem in the Land of Canaan, &c.* Here becauſe Jeruſalem is commonly held to be the City Salem, which was farre diſtant from Shechem, the word *Salem* is by many taken not for a proper name, but for an appellative, ſignifying ſafe: So the Chaldee Paraphraſt and the Hebrews ſay, that when *Iacob* had been a yeare and a halfe at Succoth, finding it inconvenient to dwell in, he removed to Sichem 8 miles off, and came ſafe thither, becauſe he was now healed againe of his lameneſſe. But *Ierome* contrariwiſe ſaith, that *Salem* is the name of a City, otherwiſe called *Shechem*, from *Shechem* the Lord thereof, of which name we may read alſo, *Ioh.*3.23. as being neare to Enon and Jordan, where *John* Baptized. And here he ſaith *Melchiſedeck* was King, and that it is an errour to hold, that Jeruſalem was the ſame with Salem: but for this ſee ſomewhat before, *Gen.* 28.10. *Toſtatus* ſubſcribeth to *Jerome*, and I ſee no reaſon, but we all ſhould, ſeeing it is not unuſuall for a place being called by one name more anciently, in time to obteine another. Into this City *Jacob* entreth not, but pitcheth nigh unto it, and buyeth a part of a field for 100 pieces of Silver, and buildeth an Altar there. This is the place ſpoken of, *John* 4.5. being called *Sichar*, where *Jacobs* well was. For 100 pieces of Silver, the Septuagint, *Pagnin*, and the vulgar Latine have it for 100 Lambs, and ſo the Chaldee Paraphraſt. The word is קשיטה, of doubtfull ſignification, being ſometime tranſlated Lambs or Sheep, and ſometime pieces of money, for ſo the Arabians call it, as ſaith *Muſculus*. But why did *Jacob* make this purchaſe, and not ſtay till that God gave him that whole Land, as he had promiſed, ſeeing *Abraham* and *Iſaac* would not buy any thing there? *Anſ.* Haply he could not quietly dwel there without a price, and being deſirous to continue in that place, and to build an Altar to the Lord, that he might the more freely do it, he purchaſed this

Cald.Paraphr. Hebræi.

Hieron. Epiſt. 126. ad Evagr. Toſtatus.

Verſe 19,20.

Muſculus.

Queſt.

Calvin.

this plot, as *Abram* had done before a place for buriall. He is said to have bought it of the sons of *Hamor*, the father of *Shechem*, who is so called, because *Shechem* was the eldest, and this belonged to his younger sonnes. The building of an altar here shewed his gratitude to God for his benefits, and it was in effect a setting up of the publick worship and service od God, as *Abraham* had done before, *Gen.*12.7. and *Isaac*, *Gen.*26.25. that his family might have a place to resort unto. *And he called it El Elohe Israel:* the mighty God of Israel, that is a memoriall of him and of his power, that looking upon it, he might be put in minde, that by his strength and power he had been delivered from all dangers. Something like to this we may read of, *Exod.* 17.15. and *Ezech.*48.35.

CHAP. XXXIV.

IN this chapter is set forth another great affliction, wherewith *Jacob* was exercised again, after that he had long lived about Salem, *viz.* the ravishing of his daughter, *Dinah* by *Shechem*, and the horrible murther committed thereupon by his sonnes, putting him into great danger of the peoples rising up against him, that dwelt in those parts round about. The time when these things were done, could not be, but after divers years of his dwelling there, because the eldest of his sonnes was but twelve years old at his coming into *Canaan*, whereas now they must needs be men grown, at the least some of them, and of man-like courage, or else they could never have been able to undergo such an enterprize. *Eusebius* out of *Alexander Polyhistor*, saith, that *Dinah* was now of the age of 10 years, and *Simeon* 21, and that *Jacob* had lived there at this time 10 years. But this cannot be true, because one of 10 years old is not marriageable, as she was: and it is contradictory in it selfe, because her father having lived 10 years in this place, and she being born long before his coming from Padan-Aram, must needs be much above 10. The Hebrews therefore reckon more rightly, who say that all the children of *Jacob* were born six years before his coming from Padan-Aram; and therefore that this *Dinah* was then 6, and this happening 10 years after, at this time she was 16. For this is consonant to the History of *Moses*, who telleth first of the birth of *Dinah*, and of *Joseph*, and then sheweth that *Jacob* served *Laban* still 6 years. So that she was 6 years old at the least, if not 7 at the time of his departing thence, and *Joseph* 6, after which if one year and a halfe be allowed for his staying at Succoth, and 10 at this Salem, she must needs be now above 17 or 18. And more she could not be, because *Joseph*, who was born not long after her, was but 17, *Gen.* 37.2. and then *Simeon* was not above 22 or 23. Having thus guessed at the age of *Dinah*, and at the time, after *Jacobs* coming to dwell at *Salem*, when this happened, *viz.* 8 years and a half, for as was shewed before, he dwelt a year and half at Succoth, which being put to this number make up 10, we will now consider the history particularly. Dinah *went out to see the daughters of the land.* This, as *Josephus* saith, was done upon a festivall day of the Shechemites, which they celebrated with great riot and concourse of people; for then *Dinah* out of her curiosity went into the City, to see the fashions of the women there. The Septuagint trannslate it, καταμαθεῖν, to learn of them in what manner they attired themselves. *Musculus* saith, that some have held, that she went forth oftner. But I had rather hear *Josephus*, then conjectures, and at a festivall time women were most curious in adorning themselves, and therefore it is most probable that she would go out to see them then. This was the ground of all the wickednesse ensuing, and therefore parents ought hereby to take warning to keep in their daughters, and not to suffer them idly to gad abroad, to see and to be seen.

Dinah coming thus into the City, is taken by *Shechem* and ravished, and

Euseb.de præparat. Evang. lib.9.cap.ult.

In Sedar Olam Rabba.

Verse 1.

Joseph.lib.1.de Antiqu.

Musculus.

Note.

Verse 2,3.

for the great love which he bare unto her, he ſpake kindely to her, as deſiring to have her for his wife. He dealeth prepoſterouſly, firſt offering ſo great an abuſe, and then ſeeking to win her love, which he ought to have done firſt, coming in the way of marriage. But inordinate luſt made him blinde, and ſo without reaſon like a brute beaſt to ruſh into this ſin, and when he ſaw her full of ſorrow for the injury offered, he ſought to draw her by ſpeaking things pleaſing unto her: in the Hebrew it is, he ſpake to her heart. *Gregory* draweth this to an excellent allegory thus; As *Dinah*, ſo the minde of man wandreth into the City of *Shechem*, when as neglecting his own ſtudies, he is carried to look after this or that vanity, then the Devil like *Shechem*, finding him corrupteth him, and if he with *Dinah*, conſidering what hath been done unto him to his ignominy and hazzard, be made to weep and to grieve therefore at any time, then the Devil to remove this grief again from his minde, uſeth flattering ſpeeches to him, ſaying, it is nothing which he hath done, others have done worſe, God is mercifull, and he may yet have time enough to repent: whereby he is ſuſpended from repentance, not being any longer ſad for his wickedneſſe, and ſo he cometh to be overwhelmed with pangs, who now joyeth in ſins.

Gregor. paſtor. Curæ part. 3. Dinah ut mulieres extraneæ regionis videat, egreditur, cùm mens ſua ſtudia negligens actiones alienas curans extra habitum, atque ordinem proprium vagatur.

Then *Shechem* ſpeaketh to his father, and his father to *Iacob*, who hearing of this raviſhment held his peace, as being greatly grieved for it, till his ſons were come, who were then in the field with their cattel. So that *Iacob* grieved invvardly, but uttered nothing outvvardly to *Hamor*, neither vvould treat about a marriage till his ſonnes return home: vvhen they vvere come, *Hamor* intreateth for his ſonne, making offer upon this condition of free trading in his countrey, and his ſonne *Shechem* added, that he vvould give vvhatſoever dovvry and gifts they ſhould deſire. But the ſonnes of *Iacob* very deceitfully propound a condition of circumciſing every male amongſt them, promiſing hereupon to be vvilling vvith the match. And this by the perſvvaſion of *Hamor*, the father, and *Shechem the* ſonne is forthvvith done. Touching *Shechems* offer of dovvry and gifts, the dovvry is that vvhich the man giveth to the vvoman, and is by the Lord appointed to be given, although he marrieth her not, vvhen he hath once deflovvered her, in vvay of recompence for her Virginity loſt: the gifts vvere ſuch as men uſed to give to the parents and brethren of the vvoman married, as vvhen *Iſaac* took *Rebecca*. Touching the circumciſion of the Shechemites, the Hebrevvs ſay, that *Iacobs* ſonnes propounded this out of zeal, deſiring their converſion from idolatry to the true God, neither would they have killed them, but that they treacherouſly intended to deprive them of their goods. But this is moſt falſe and frivolous, for the text ſaith, that they ſpake deceitfully to them, ſo that they intended this miſchief at the firſt. They were full of rage for the indignity offered to their ſiſter, and therefore machinated a revenge not onely upon *Shechem*, but upon all the men of his city. And accordingly the third day, when they were ſore, *Simeon* and *Levi*, taking their ſwords with them went into the city, and ſlew all the males of the city, &c. *Joſephus* relateth this ſtory otherwiſe, *viz.* that theſe two brethren of *Dinah* hearing of the deflowering of their ſiſter, conſulted to enter upon the city in the night of their feſtivall day, making no mention of their propounding circumciſion, and accordingly entred, and ſlew them being aſleep. But this is falſe, and it is to be thought, that *Joſephus* did purpoſely conceal that of their circumciſing, becauſe it tended ſo greatly to the diſcredit of their Anceſtours. But why did they come upon the third day? *Anſw.* Becauſe as the text ſaith, they were then ſore, that is, by experience it was obſerved, that the third day after cutting is the greateſt ſoreneſſe of any part of the body, they were hereby held as it were by fetters, that they could not ſtir to help themſelves. And this, as *Hypocrates* ſaith, is the caſe of all wounds, the third and fourth day breed the greateſt exacerbations, becauſe of the flux of ſharp humours to that part at this time. Whereas *Simeon* and *Levi* are ſaid to have entred the city; *Luther* thinketh that they en-

Verſe 4,5,6,
Verſe 7,8,9,
Verſe 10, 11
Verſe 12,13
Verſe 14,15

Verſe 16,17 &c to V.24.

Exo.22.16,17.

Gen.24.53.

Hebræi.

Verſe 25.

Joſeph.

Queſt.

Hypocrat.lib.de fracturis.

Luther.

entered not alone, but as Captains of thoſe, whom they led with them out of their fathers family, which was great. And *Muſculus* ſaith, that theſe two are ſpoken of, becauſe moſt earneſt and forward in taking revenge. *Chryſoſtome* ſaith, that they went alone, and might well do ſo, becauſe the Shechemites were wounded and unable themſelves. But I think rather, that they went firſt with ſome ſmall retinue of ſervants, and then the other ſons of *Iacob* came with the reſt to drive away the prey. Touching the fact of *Iacobs* ſonnes here in deſtroying an whole city for the fault of one man; a great queſtion is made, whether it were lawfull or not? For much is ſaid by ſome for the juſtification of it, as *Thomas Anglicus* ſheweth, as namely, that the Shechemites moſt probably were guilty, and conſenting to the ſin of *Shechem*, becauſe otherwiſe they would not doubtleſſe have raged ſo againſt them all: again, *Iacobs* ſonnes did not onely ſlay the men, but took their cattel and women for a prey, neither did *Iacob*, that we read, make them reſtore them again, which he would doubtleſſe have done, had it not been a juſt revenge. Moreover, *Iacob* ſpeaking afterwards of the Shechemites field, which he gave to *Ioſeph*, calleth it that which he took out of the hands of the Amorites with his ſword, and with his bow, as if with his allowance this invaſion had been made, and victory obteined.

Muſculus.

Tho. Anglicus.

Gen. 48. 22.

Laſtly, *Iudith* an holy woman in praying, when ſhe went to deceive *Olofernes*, ſaid, *O God of my father* Simeon, *who gaveſt him a ſword to take vengeance on ſtrangers*, and again, *thou gaveſt their Rulers to be ſlain, ſo that they dyed their bed in blood, being deceived, and gaveſt their ſubſtance for a prey to thy children, who were moved with thy zeal, &c.* whereby ſhe altogether juſtifieth them, and ſpeaketh of them, rather as worthy of all praiſe, and of no blame. And whereas *Iacobs* reproving of them for it, and afterwards diſ-inheriting them therefore, and appointing *Iudah* for his heire, may ſeem to argue the contrary; it is anſwered, that *Iacob* ſpake ſo, not as condemning the fact, but propheticall, becauſe of *Levi* ſhould come the Prieſts, and of *Simeon* the Scribes for the moſt part, who ſhould be the chief in putting to death our Lord and Saviour Chriſt. And this he ſaith he found in an Apochryphall book, called the teſtament of the 12 Patriarchs, wherein *Simeon* and *Levi* are praiſed for this fact, as moſt zealous againſt ſinne. And thus far the ſaid *Thomas Anglicus* ſpeaketh in relating the arguments of ſome, who juſtifie *Simeon* and *Levi*. Then he addeth that there is another opinion of *Ricardus*, that they were moved firſt by zeal againſt ſinne, but afterwards were carried by a furious kinde of force to exceed meaſure in taking revenge. They were juſtly diſpleaſed with that monſtrous wickedneſſe, neither could the circumciſion received pacifie them, as which they conceived was not done for God, but for *Dinah*. So that this fact vvas in ſome part juſt, and in part raſh and inordinate, and therefore vvorthy to be by *Iacob* reproved. It cannot then be excuſed as free from ſin, yet God that ſavv into the hearts of the Shechemites, that in their circumciſion, they intended not religion, but the ſatisfying of their concupiſcence and avarice, did juſtly move *Iacobs* ſonnes to take this revenge upon them, even after that propoſition of circumciſion diſſemblingly made, as the Hebrevvs in diſſimulation borrovved treaſure of the Egyptians, as if they vvould reſtore it again, but never meant it, and as *Iudith* made a ſhevv of marrying *Holofernes*, that ſhe might thus get an opportunity to kill him. Laſtly, he ſaith, that others hold the ſonnes of *Iacob* to have ſinned greatly herein. 1 By diſſimulation in a ſacrilegious manner, uſing the ſacred rite of circumciſion, to hide and colour it over. 2 By immoderate fury and rage, vvherevvith they vvere carried to kill not onely the guilty, but all the people, and that at ſuch a time, as vvhen they vvere already full of pain and ſmart, and ſo to be pitied. To the ſecond of theſe opinions yieldeth *Thomas Anglicus* and *Carthuſianus*, and *Author ſcholaſticæ hiſtoriæ*. But to the third ſubſcribeth *Calvin*, and generally all other Expoſitours inferring the free grace of God to the Jevviſh Nation, in that he took the ſtock of ſuch a bloody and ſacrilegious perſon, as *Levi* vvas, to

Gen. 49.

Carthuſian.
Author Schol. Hiſtor.
Calvin.

to be his Prieſts, that they might not be inſolent in regard of their parentage, and that *Moſes* who wrote this, regarded not himſelf and his own credit, for he came of *Levi*, but the ſetting forth of Gods mercy to his praiſe and glory. I cannot for my own part yield to them, that are for the juſtifying of this fact, ſo much as in part, and much leſſe to thoſe that ſtand to defend it; becauſe although they began in zeal, yet this was eft-ſoones turned into unjuſt rage, to ſlay promiſcuouſly the guilty and the innocent, and that by expoſing the holy inſtitution of circumciſion to the danger of contempt, by uſing it as a ſtale for their own bloody ends; & therefore *Iacob* ſharply reproved them for it, *v.*30. & forgetteth not to ſpeak of it, as a thing odious to him, when he was ready to depart out of this life. For the arguments uſed, there is moſt force in that of *Iacobs* ſpeech, in ſaying that he took this field from the Amorites with his ſword and his bow. But it is anſwered, that although the fact of his ſonnes were wicked and by him deteſted, yet there being none remaining to inherit this ground after this deſtruction made by his forces, although they went forth againſt his will, he might well ſpeake of it, as his own, being by the divine providence caſt upon him, as ſubdued by the force of his armes, and ſo diſpoſe of it accordingly. Touching the ſaying of *Iudith*, happily ſhe took this fact without the circumſtance of propounding the condition of circumciſion, as *Ioſephus* did, and ſo was induced to think better of it, then it was worthy, or ſhe looked onely at the judgement of God herein brought upon the Shechemites for ſo heinous an offence, perpetrated amongſt them; for although they were carried with rage, yet God wrought by them for the puniſhing of a moſt wicked Prince, in deſtroying both him and his people. For the guiltineſſe of the men of *Shechem*, it was a thing that they could not but be ignorant of, whether they favoured *Shechem* in that attempt or no, and as for reſtitution-making, there were none remaining to reſtore the prey unto again. Wherefore theſe reaſons being anſwerd, that onely muſt needs ſtand, which condemneth this fact as moſt horrible and wicked.

Gen.49.5,6.

Note.

1 They dealt inſolently, to go about this revenge, their father being unconſulted. 2 They dealt treacherouſly. 3 They abuſed the Sacrament of Circumciſion. 4 In taking revenge, they did altogether exceed meaſure. 5 They exerciſed cruelty towards men in paine and miſery, voluntarily brought to this for their friendſhips ſake. 6 They took in poſſeſſion their cattel and ſubſtance unjuſtly. 7 They took captive, and made ſlaves of their women and children. Yet a good uſe hereof may be made by us to deteſt whoredome, as producing ſo foule and fearfull effects; by the licentiouſneſſe of one, an whole city was brought to deſtruction. *Maimony* ſaith, that the men of *Shechem* were guilty of death, becauſe he committed a rape, and they ſaw and knew it, and did not judge him for it. So one *Achan* ſinned, & all the hoſt of Iſrael ſuffered for it, *Ioſh.*7. For all Nations are bound to puniſh malefactours, *Gen.*9.4.

Verſe 30.

When this was done, *Iacob* reproved his ſonnes *Simeon* and *Levi*, telling them, that they had troubled him, and made him to ſtinke, &c. his meaning is, that he was hereby brought to that paſſe, that the neighbouring people would no more indure him amongſt them, but caſt him out as a moſt ſtinking thing with deteſtation, forſomuch as he was permitted to dwell by the Shechemites, as a ſtranger, and now by his ſonnes they had been thus requited.

Calvin.

Calvin maketh a queſtion here, why he did not rather tell them of the offence, that it was againſt God, and of the ſcandall that would come upon his religion hereby, but onely of the bodily danger, into vvhich they vvere brought? and anſwereth, that they vvere ſtupified vvith fury, and therefore it vvas fitteſt to ſpeak of that, vvhereby they might be moſt moved, deferring the other till ſome more fit time: and happily *Moſes* delivereth not all, but one part of his ſpeech onely, vvhich vvas moſt apt to vvork upon them. Yet they made none other anſvver, but ſtoutly expoſtulate vvith their father, *Should he abuſe our ſiſter as an whore?* vvhereby they adde unto their ſinne obſtinacy and impenitency, in that they defend it vvith ſuch malipertneſſe. And this may

ſeem

seem to be noted in that the first letter of זונה an Whore, is written extraordinarily great.

CHAP. XXXV.

THen God commanded *Jacob* to go and dwell at Bethel, and there to set up an Altar, he therefore purgeth his house from Idols, and telleth his family of this his remove, and taketh the Idols and ear-rings, and hideth them under an Oake in Shechem. Bethel was 28 miles from Salem or Shechem. Verse 1,2, Verse 3,4.

Jacob was much troubled and feared greatly, without doubt, after that horrible destruction made by his sonnes, because of the neighbouring people, who, he might well think, would be revenged upon him therefore, when the report of it should come to their eares. To ease him then of this trouble the Lord directeth him what to do for his safety, *viz.* to go away from that place to Bethel. And here *Ferus* noteth well, that it was a fault in *Jacob*, that he had deferred going to *Bethel* thus long, when as he had before vowed, that he would make Bethel Gods house at his returne from Padan-Aram, and pay unto him the Tithe of all that he had. And so it is, as if he had said, These troubles are justly come upon thee (O *Jacob*) for thou art here out of thy place, thou oughtest by thy vow long ago to have gone to Bethel, wherefore if thou wouldest be out of danger, now go thither, and build an Altar there, and make it Gods house by sacrificing, praising of God, and praying there unto him. And going to Bethel at this time was the fittest meanes of comfort for him, that could be, because, when he fled from his Brother *Esau* before, God appeared there unto him and comforted him; so that the remembrance of the consolation past might well afford unto him new comfort for the present; and the building of an Altar commanded unto him at this time, being for praise and thanksgiving, was an intimation of coming thither in safety unto him, because by thus doing he should there praise God for his preservation. He might justly feare with all his company now to stirre any way, wherefore God thus assureth him, and so in greatest dangers he will be present to all that put their trust in him. Whereas it is said, *Make there an Altar to the God that appeared unto thee, when thou fleddest from thy Brother* Esau; *Hilary* noteth that the second person in the Trinity is hereby intimated, for God the Father speaketh of God the Sonne. And *Augustine* maketh a question, whether this mystery be here intimated, or it be a kinde of speech, whereby God is wont to speak thus of himselfe. There be some other places, wherein God speaketh in the third person of himselfe, as *Ierem.* 2.17. *Thou hast forsaken the Lord thy God, that led thee in the way, &c.* whereby it may seem, that his meaning here is nothing else, but as if he had said, Go, build an Altar to me at Bethel. Touching *Iacobs* bidding of his houshold to put away the strange gods from amongst them; *Josephus* in relating this History saith, that God appeared unto him, when he was at rest, and bad him search his houshold, and then go and offer the sacrifice, which he had vowed at Bethel, and so to be of a good courage, and not to feare any thing. And accordingly *Rupertus* making a question, how *Jacob* knew now more then at any other time of these Idols, saith that God in the same vision might reveale it unto him, telling him, that he could not look to prevaile against his enemies, whilest an execrable thing was in his house, as afterwards was declared to *Josuah* touching *Achan*. But whereas *Josephus* will have these Idols to have been only those stolne by *Rachel*, which *Iacob* knew not of till this time, it appeareth, that more of his Family had Idols, because he biddeth them in the plural number to put away the strange gods from amongst them. And it is most probable, that living in an Idolatrous Countrey, in such a numerous family, divers might be infected, and it

Calvin.

Ferus.

Luther.

Calvin.

Note.

Hilar. lib. 4. de Trinit.

August quæst. 110. in Gen.

Verse 2.

Joseph. lib. 1. Antiqu.

Rupertus.

Jos. 7.

it may alſo be conjectured, that they had taken of the Idols of the Shechemites amongſt other ſpoiles at the deſtruction thereof.

Note. Note, that *Jacob* going about building an Altar to the Lord, firſt removeth things contrary unto him, and ſo muſt we do in offering our ſervice unto him, that it may be acceptable. And it is to be noted, that he bad put away not only Idols, but ear-rings, that is, Jewels, wherewith the Idols were adorned, to ſhew that all appurtenances of Idolatry muſt be put away, *Deut.*7.26. *Deut.* 12.2,3. *Exod.* 32.3,4. *Hoſ.*2.13. *Judg.*8.24. ſo *Maimony* of *Idol.* 1.7. Moreover *Jacob* biddeth his houſhold to cleanſe themſelves, and to change their apparel, that by their outward purity and putting other apparel upon them, they might ſhew their inward purity and change of their hearts from Idolatry to the pure ſervice of God. A like thing unto this was afterwards commanded, when the Iſraelites had defiled themſelves with the golden Calves, for they were bidden to lay aſide their beſt apparel. We may learne hereby, that ſinne defileth, and that he which liveth in ſin, is as one cloathed in filthy ragges, which muſt be put off, that he may be accepted before the Lord. Theſe outward ſignes were uſed not for any matter therein, but for ſignifications. The Rabbins gather from hence, that Idols in particular defile foure wayes. 1 By themſelves 2 By their miniſteriall Inſtruments. 3 By their oblations. 4 By the Wine poured into them: and they defile men and Veſſels by touching, *Deut.* 7.26. *Eſa.* 30.22. *Pſ.* 108.28. *Deut.* 32.28. *Maimony in Aboth. Hattumoth. Ch.*6. When *Jacob* had bidden them to put away their ſtrange gods which were in their hands, that is, in their power, or poſſeſſion, whereby was intimated their vanity, it is ſaid, that they gave them unto him, partly out of obedienee to him, and partly for feare of the danger, wherein they then were. *And he hid them under an Oak,* The word tranſlated Oake is *Elah*, which by ſome is tranſlated an Oak, by ſome a *Terebinthus*, a turpentine tree, but the word *Alah*, of which it cometh, ſignifieth to execrate, & therefore haply no kinde of tree in particular is ſet forth by it, but generally an execrable tree, ſuch as were wont to be planted in Groves, where they ſacrificed to Idols. An Oake in Hebrew is *Alon.* But why did they being bidden to put away their Idols, give them to *Iacob* and their ear-rings alſo? *Anſ.* Becauſe to give them into his power, that would provide, that Idolatry might no more be committed by them, was in effect to put them away, and it is likely that their ear-rings were enſignes of Idolatry, which they uſed in honour of their Idols, as the Papiſts do Crucifixes and *Agnus Dei, &c.* *Rabanus* ſaith, that theſe ear-rings were the Phylacteries of thoſe gods. But the greateſt queſtion is, why he did not burne but hide them? *Anſ.* The Law indeed afterwards made, commanded the burning and utter deſtroying of Idols, and accordingly the golden Calves were beaten in pieces, and the brazen Serpent: but *Jacobs* hiding of them was as much as the deſtroying of them otherwiſe. For he digged into the ground and there buried them, as is moſt probable, that they might never come to light any more. *Toſtatus* thinketh, that he made a great Pit, and having beaten them in pieces buried them therein. But *Jacob*, not having time now to do that execution upon theſe abominations, which ought to have been done, it is rather likely without ſtanding about their utter defacing, he brake them ſo, as he could do, with moſt expedition, and ſo buried them in the ground, in a place moſt fit for ſuch vanities, neither making uſe of the coſtly metall about them himſelfe, nor ſuffering others to do it for their benefit otherwiſe, becauſe the hatred of Idolatry ſhould be ſuch, as *Luther* hath it, that the matter where of idols have been made, ought not to be converted by the Saints of God to any other uſe, but to be utterly deſtroyed in deteſtation of that wickedneſſe, to which it hath been formerly uſed, and thus the Lord commandeth, *Deut.* 7. 25,26. The Author of the Scholaſticall Hiſtory ſaith, that *Rachel* had before kept the idols ſtolne from her Father hidden under a Tree, and therefore he now likewiſe hideth them, that they might never come to light for idolatry againe,

but

*Exod.*3.5,6. *Note.* *Calvin.* *Queſt.* *Rabanus.* *Queſt.* Deut.7.5. *Toſtatus.* *Luther.* Deut.7.25,26. *Scholaſt.hiſtor.*

but *David* found them out, and uſed the Gold and Silver thereof for the building of the Temple: but theſe things are moſt improbable, and vaine fictions. *Calvin* ſaith, that *Jacob* ſhewed his weakneſſe in that he did only hide and not deſtroy them, to prevent the evill, that might come by them afterwards, and that God left him to do thus weakly for his former negligence, yet he ſaith, he ſhewed, how he did abominate them by his burying of them in the ground. But for ſo much as God taxeth him not, farre be it from me to taxe ſo great piety. *Calvin.*

And the terrour of the Lord was upon the Cities round about them, that is, ſaith *Chryſoſtome*, ſo that they being but few were formidable to the multitudes round about, who before were formidable to them. They feared alſo with the Shechemites, that they ſhould have been all deſtroyed of them, God working thus in their hearts. And ſuch a feare he promiſed to work afterwards before his people in the Canaanites, *Deut.* 2. 25. and *Rahab* confeſſeth it to have been in the men of Jericho, and round about in all that Land, and *Zarah*, the King of the Ethiopians feared likewiſe before *Aſa*, and the Syrians before the beſieged Samaritans. If we feare God then, we ſhall not need to feare men of what power and number ſoever they be. *Rupertus* maketh a moſt excellent Allegorical application of al this thus: As *Jacob* going to Bethel purged his houſe from Idols ſo that all will come into Gods houſe, and be of his Church, muſt firſt renounce their old errours, and hold the true faith of one God. 2. As he bad them *be cleane*, ſo they muſt be cleanſed by Baptiſme. 3. As he bad them change their Garments, ſo they muſt walk in newneſſe of life. 4. As he hid the ear-rings of the Idols under a Turpentine-Tree, ſo they muſt hide under the Tree of Chriſts croſſe, the ornaments of falſe Doctrine, neat in words, but void of the ſenſe of truth, being content with the ſimplicity of the croſſe: for as the Turpentine-Tree yields moſt precious Roſin, ſo the vertue, which cometh from the croſſe is excellent. And who ſo is thus inſtructed, although before he feared his enemies coming againſt him, as *Jacob* did *Eſau*, yet now they ſhall feare him going from them, as theſe Nations did *Jacob* going away to Bethel. Verſe 5. *Chryſoſt. hom. 59. in Gen.* Jſ. 2. 2 Chron. 14. 2 Kings 7. An Allegory. *Rupert. lib 8. in Gen. c. 12. Significant inaures falſæ doctrinæ phaleras, ſermone nitidas, ſed ſenſu veritatis vacuas, cujus nos fabuloſa dicacitas, cùm eſſemus gentes, ad ſimulachra muta, tanquam Syrenarum cantus pertrahebat.*

Then Jacob *came to* Luz, *called Bethel, and built an Altar unto God, &c* Of the two names of this place ſee before, *Gen.* 28. 19. Here *Deborah* the Nurſe of *Rebecca* dyed, and was buried under an Oake, and the place was called *Allon-Bacuth*, *the Oak of weeping*. Of this *Deborah* no mention is made before in all *Jacobs* Traveles, but *Gen.* 24. 59. the Nurſe of *Rebecca* is ſaid to have been ſent with her when *Abrahams* ſervant carryed her away to be *Iſaacs* Wife: wherefore a queſtion is made here, when or how ſhe came to be in *Jacobs* retinue? The Hebrews anſwer, that *Rebecca* ſent her into Padan-Aram to call *Jacob* home, for ſhe had promiſed ſo to do at his departure thither, *Gen.* 27. 45. But this is improbable, becauſe no mention is made thereof, and the time ſet to ſend for *Jacob* was not yet come, *viz.* when *Eſaus* wrath was pacified towards him. Others therefore think, that ſhe followed him into that Countrey; and others, that *Rebecca* being dead, ſhe went thither, chooſing rather to live amongſt the Daughters of that Countrey, then of Canaan. But it is rather to be conjectured, that ſhe having come with *Rebecca* into Canaan returned againe to Padan-Aram ſoon after, but now through the love of *Jacob* her Nurſe-childes ſonne, being a ſervant of the true God, ſhe left her Countrey to go with him and his retinue into the holy Land, reſolving to live and to dye there. And therefore ſo honourable a mention is made of her, and ſo great lamentation was made at her death, when as touching the death of *Rebecca*, there is no mention made at all. The age of *Deborah*, when ſhe dyed, muſt needs be very great, for admit that ſhe were but 40, as ſhe could not be leſſe, when *Rebecca* went into Canaan, *Iſaac* lived with *Rebecca* after that 20 yeares, before *Iacobs* birth, and at this time *Jacob* could not be leſſe then 105, as appeareth by that which was ſaid before, and therefore her age was 165 at the leaſt. *Rupertus* Verſe 6, 7, Verſe 8. *Queſt.*

Rupertus lib.8. in Gen.c,13.

obſerving this, that the death of *Rebecca* is not ſpoken of, but of her Nurſe in this manner, ſaith, that this certainly is myſticall, and Corn is to be ſought under the Chaffe. *Deborah* ſignifieth a *Bee* which carryeth ſweet Honey in the mouth, and a ſting behinde, and therefore may well figure out the Law; which in the face thereof carryeth grace, but only that it is veiled to the Jews, and behinde a killing Letter, but *Rebecca* figureth out grace. And as *Deborah*, ſo the Law dyeth, when the Goſpel cometh, and is buried in the carnal part thereof under the wood of Chriſts Croſſe, the Jewes being without Altar and ſacrifice, by this meanes making great lamentation to this day.

Verſe 9,10, Verſe 11,12 Verſe 13.

After this God appeared againe to *Jacob*, and bleſſed him, and confirmed his name *Iſrael* unto him, and he for a memoriall of his, *ſet up a Pillar of Stone, and poured a drink-offering thereon, and Oile, and called the place, where he ſpake unto him*, Bethel. As at other times of heavineſſe, or diſtreſſe God had appeared unto *Jacob*, and ſpecially in this place, ſo now againe, *Deborah* being dead, in whoſe virtues it ſeemeth, that *Jacob* and his family took much comfort, but now having loſt her, he was very heavy, the Lord appeared againe to comfort him. Touching his twice impoſing of the ſame name upon him, I have already ſpoken, *Chap.*32. That was done in another place, and not hitherto in this houſe of God, where God thinketh good to propound all conſolations to his ſervants, and therefore he repeateth the ſame bleſſing here the ſecond time, adding the promiſes againe made, *Chap.*28, and to *Abraham* before, *Ch.*17.6. and *Ch.*22.17. where the expoſition of the words may be ſought. *Then God aſcended*, that is, vaniſhed out of the ſight of *Jacob*, for otherwiſe he neither aſcendeth nor deſcendeth, becauſe he continually filleth all places with his preſence. Touching *Jacobs* erecting of a Pillar, and

Vatablus.

calling the name of the place Bethel, *Vatablus* readeth it, he had erected, and had called, as if a commemoration were only made of that which had been done before. But it is more likely, that having ſet up one Pillar before, he now ſet up another, and called another part of that place alſo Bethel,

Toſtatus.

where this was ſet up, or the firſt Pillar in his being abſent ſo long a time might be demoliſhed, wherefore he ſetteth up another, and poureth Wine and Oile upon it in the ſame place, calling it againe Bethel. Touching this ceremony ſee before, *Ch.*28. One, becauſe another, Pillar is here ſaid to be ſet up, and the place is called Bethel, ſaith, that this place, where God appeared now to *Iacob*, was *Jeruſalem*, becauſe the former Bethel is not named, but with this addition it was called in times paſt Luz, which is left out here. But this is a weak argument, againſt which this maketh, that *Iacob* is not ſaid before this to have removed to any other place.

Verſe 16.

And they journeyed from Bethel, and there was but a little way to come to Ephratha, &c. The word tranſlated *a little way*, in the Hebrew is כברת-הארץ, of

Muſculus.

uncertaine ſignification: for either it may be taken, as comming of כבר *Cribrare*, and ſo ſignifie a Tillage of ground, which may be ſo called, becauſe it falleth ſmall, as if it had gone through a ſieve, or of כ, as it were, and ברת to eate, from whence cometh *Berith*, *Cibus*, and then it may be properly rendered, as it were a feeding of ground, that is, ſo much ground as a man might go, before he eateth, or rather I think a paſture of ground, ſo

Septuagint.

much, as they uſed to keep an Herd or Flock upon, is meant. The *Septuagint* both put in a name, that is not in the Hebrew *he faſtened his Tent by the Tower Gader*, and tranſlate this word as a proper name, *when he came neare Caphratha, as he went to Ephratha* but of the Tower of Edar, which haply they meant, it is not ſpoken of til *v.*21. *Chryſoſtome*, when he came near to enter into Ephratha. The vulgar Latine, *He came in the Spring-time to the Land that leadeth to Ephratha*, of which

Chryſoſt.

Hieron.

Jerome rendreth this reaſon: the words properly ſignifie, *in an elect time of the earth, as he entred Ephratha*, and this is the ſpring-time, becauſe they that chooſe and gather flowers in the fields, as they go. *Eugubinus* ſaith, that כברת may be derived of כ *Circa*, and רבת,

Eugubinus.

viriditatem, cùm terra paſtum præbet, *Oleaſter* ſaith, that כבר is a *radix* of it ſelfe

ſelfe, and ſignifieth *multum*, and he taketh theſe words as a reaſon, why *Rachel* was not buried in the Towne, but out of it, becauſe there was much ground to paſſe, before they could come there. But *Borcardus* contrariwiſe ſaith, that *Rachels* Sepulcher was out of the City of Bethlehem, as a man goeth to Hebron, one bowe-ſhoot.

Oleaſter. Borcard. deſcript. terr. ſanctæ, pt. 1. c. 7.

And Rachel *travailed, and ſhe had hard labour.* *Ariſtotle* rendreth this as a reaſon, why women are ſo ſickly when they are with childe, and have ſuch hard labour, becauſe they are idle and ſit ſtill, whereby excrements are increaſed, of which they are very full, as appeareth by their monethly flowers, which ceaſing then, their bodies do yet more and more abound herewith. For beaſts, becauſe of their continuall motion, bring forth with more facility; and in thoſe Countreys, where women are uſed to more labour, they alſo bring forth with leſſe paine, and when the time cometh, by reaſon of their daily action, they can the better hold their ſpirit, which furthereth much the facility of bringing forth, and if any living an idle life bringeth forth with leſſe paine, it is becauſe there are fewer excrements in their body, which go all to the nouriſhment of the childe. *Rachel* having brought forth a Son, when ſhe was now ready to dye, called his name *Benoni*, but *Jacob*, *Benjamin*. *Benoni* ſignifieth the ſonne of my ſorrow, whereby it appeareth, that ſhe was ſo overcome with the ſenſe of her paine, that ſhe had no joy of bearing this ſonne; but *Iacob* to correct this as a fault, calleth him *Benjamin*, the ſon of a right hand, that is, moſt deare and eſteemed of, as the right hand is more eſteemed of then the left, and therewith we imbrace our friends. Names are oftentimes ominous, and therefore ſuch as may portend good, are preferred by all men, and evil names are avoided, and for this cauſe *Iacob* changed his Sonnes name, leſt hereby his griefe for the loſſe of his deare Wife ſhould daily be renewed. When the Mother dieth in bringing forth, the ſonne oftentimes, as the Romans were wont to obſerve, was moſt fortunate; ſo *Scipio African*: and *Ceſar*. *Rachels* dying is deſcribed thus, *v.* 18. *As her Soule was departing from her*, to ſhew, that death is nothing elſe but a departing of the ſoule from the body, ſo alſo *Ariſtotle lib. de morte*, and *Cicero de amicit.* The ſoules of men are divine, and when they go out of the bodies they returne to Heaven.

Verſe 17, 18

Muſculus.

Rachel *being dead was buried in the way to Ephratha, which is Bethlehem, and* Jacob *ſet up a Pillar upon her Grave, &c.*

Verſe 19, 20

Ephrath ſignifieth fruitfull, and Bethlehem the houſe of bread, and is 12 miles from Bethel; but when or upon what occaſion it came to have this name, is queſtioned. *Ierome* ſaith, it was called Bethlehem prophetically, for the true bread that came downe from Heaven, who was borne there, and 1000 paces from thence was the Tower of Eder, that is, of a flock, ſo called likewiſe prophetically, becauſe there the Shepherds ſhould be watching their flocks, when Chriſt his birth ſhould be revealed unto them. But when it was firſt called Ephrath, and when Bethlehem, he ſaith not; but *Lyranus* following *Rabbi Solomon* ſaith, that it had this name from *Ephrath*, *Calebs* wife, and afterwards, when *Ruth* had ſojourned in *Moab*, and returned home againe, there was ſo great plenty of corne here, that it was called Bethlehem, the houſe of bread. But this is only conjecturall and improbable, becauſe this *Caleb* was the ſonne of *Hezron*, who came into Egypt with *Iacob*, 250 yeares at the leaſt before the comming of the children of Iſrael into the Land of Canaan, and therefore he could not then be living: and *Moſes* calleth it Ephrath now, when as according to that reaſon, he lived not till this place obteined this name. The other reaſon of the change of the name into Bethlehem haply may be true, becauſe theſe words, *this is Bethlehem*, might by the wiſe men of the Synagogue be afterwards put in for explication. There was another Bethlehem in the Tribe of *Zabulon*, *Ioſ.* 19.15. vvhence ſprang *Abeſſan* a Judge in Iſrael, *Iudg.* 12.8.

Hieron. in tradit. Hebr. in Gen.

The Tower *Eder.*

Verſe 21. 1 Chron. 2.19. and Verſe 24. *Lyranus.*

For the Pillar ſet up, it vvas in remembrance of her, vvhom he ſo dearly

Borcardus. Vatablus. Luther.

loved, to enternize, if it might be, her memory. *Borcardus* ſaith, it was a *Pyramis* built upon 12 great ſtones, according to the number of his ſonnes. *Vatablus* and *Luther* expound it, as a monument of his hope touching another life.

Gen.49.30. *Muſculus.*

When he dyed afterwards, he would be buryed where *Abraham* and *Iſaac* were buried, but touching *Rachel* he provideth not ſo, the reaſon may be, becauſe by the place of his own buriall faith might be ſupported as touching Gods promiſes, but in burying *Rachel* any where even in the way, he

Gen.49.31.

ſhewed, that it is not materiall in what place dead bodies be buried: yet as *Rebecca*, ſo *Leah* was buried in that peculiar appointed place. In that *Rachels* death is ſpoken of, but not *Leahs*, *Rupertus* draweth it to an Allegory, *Rachel* ſetting forth the Jewes, who are dead, and *Leah* the Gentiles, who are a Church living unto God by faith to the end of the world. And as

Rupert. lib. 8. in Gen. c. 15.

Rachel dyed in bringing forth, ſo the Jewes dyed by infidelity in the very ſending forth of the Apoſtles from amongſt them: and as ſhe called her ſonne *Benoni*, but he *Benjamin*, ſo although the Jewes counted the Apoſtles the Authors of much ſorrow and trouble unto them, yet God will place them at his right hand in 12 Thrones to judge the 12 Tribes of Iſrael. *Rabanus* ſaith, her calling him *Benoni*, was Propheticall, becauſe *Saul* who by perſecuting cauſed ſo much griefe, came of this tribe, and Jeruſalem ſtanding in this tribe ſhed the blood of many Prophets, cauſing much griefe to their Mothers, but afterwards *Saul* was turned, and ſo ſhall the Jewes, and thus become children of the right hand: ſo *Ferus* alſo, who ſaith moreover, that *Rachels* dying where Chriſt was borne, figured out the overthrow of the Synagogue that ſhould be at that time.

Verſe 21.

And Iſrael journeyed, and pitched his Tent beyond the Tower of Edar. This is omitted by the Septuagint, as being put in by anticipation, *v.* 16. as was ſhewed before. It vvas the Tovver of a flock, as vvas before ſaid, becauſe flocks of ſheep were kept there, and for *Jacobs* remove thither, haply he vvas inforced by neceſſity, becauſe he could have no place for his flocks elſevvhere, other places being taken up by others before. For although God called him to Bethel, it vvas not to dvvell conſtantly there, but to ſacrifice,

Hiſron. in tract. Hebr. in Gen. Mich.4.8.

and to this place he came for the fruitfulneſſe of it. Here *Helena*, the Mother of *Conſtantine* built a Church, calling it *Sanctorum Angelorum Templum*, thus *Ierome* vvho ſaith, that the Hebrevves hold this Tovver to have been the place, vvhere the Temple vvas afterwards built by *Solomon*, ſo called *Turris gregis*, becauſe of the Congregation comming together thither, and therefore it is ſo called by *Micha*, *Thou ô Tower of the flock, the ſtrong hold of the Daughter of Sion*, but although the place of the Temple be called there ſo alſo, yet this, he ſaith, could not be that Tower of the flock, becauſe it vvas neare Bethlehem.

Verſe 22.

Then Reuben *went, and lay with* Bilhah *his Fathers wife, and* Jacob *heard thereof.*

Here another great croſſe happened to *Jacob*, ſo that he was no vvhere unexerciſed: the Septuagint adde, *it was evill in his eyes*, but *Moſes* leaveth this to be underſtood, and to be gathered afterwards from *Gen.*49. vvhere he is

Note.

diſinherited therefore: vvhat a great ſin this is, ſee 1 *Cor.* 5. In that *Moſes*

Ferus.

ſpareth not to ſet dovvne theſe groſſe ſinnes of the Patriarchs, vvhen as he came of them, vve may ſee, that he vvas guided by God in his vvriting. *R. Solomon*, vvhom ſome fellovv, feigneth here that *Reuben* did not lye vvith her, but caſt the bed of *Bilhah* out of *Leahs* Tent, vvhere *Jacob* had placed it, diſdeining, that this indignity ſhould be offered to his Mother. *Ferus* vvill have *Reuben* in this a type of the Phariſees defiling their Mother, the Jevviſh Synagogue by falſe and corrupt teaching.

Verſe 26.

Now the Sonnes of Iſrael were 12. this is inſerted here, becauſe immediately after he meant to ſet forth the genealogy of *Eſau*, adding in concluſion, *Theſe were the Sons of Jacob, which were borne unto him in Padan-Aram*: vvhence a queſtion ariſeth, hovv this could be

Chryſoſt. hom. 60. Cyril. Caten. in Gen.

ſaid, ſeeing *Benjamin* vvas borne in Canaan? *Chryſoſt.* and *Cyril* anſvver, that

that he was begotten in Padan-Aram, but this cannot be, becauſe *Jacob* had now been about 10 yeares out of Padan-Aram. *Auguſtine* ſaith, that the manner of the Scripture is to ſpeak of any thing, as belonging to all, when it not belongeth to all, but a very few. But the ſolution is very eaſie thus, Theſe were the ſonnes of *Jacob*, which were borne unto him in Padan-Aram, all but *Benjamin*: for the Reader could not be ignorant that the place of his birth ſo lately ſpoken of was Canaan, and therefore *Moſes* left theſe words to be underſtood. *Ferus* noteth, that this numbring of his ſonnes is made here partly for *Benjamin*, who had not yet been reckoned, and partly to ſhew, that *Jacob* had many ſonnes, from whom he doubtleſſe expected much joy, but they occaſioned much ſorrow unto him, his griefe being made hereby ſo much the greater, God thus mingling Gall with his Honey at all times. Some, that they are here numbred, that *Reuben* appearing to be the eldeſt, his fault might be the more aggravated.

Auguſt qu 117. *in Gen.*

Ferus.

Then Jacob *came to his Father* Iſaac *to Mamre the City of Arba, this is Hebron, &c.* When he went into Padan-Aram, he left *Iſaac* in Beerſhebah; of his remove from whence we read not, neither is any thing ſpoken of him, till now ſince *Jacobs* going away, which was 30 yeares, and *Rebecca* is not ſpoken of at all, becauſe, as *Joſephus* ſaith, ſhe was dead before this. It is likely, that *Iſaac* being neare the time of his death removed to this place, to lay his bones here with *Abraham* and *Sarah*. But why did not *Jacob* make more haſte to *Iſaac*, after his comming into this land? *Anſw.* his Mother being dead, and his Fathers affection not ſtanding ſo towards him, there being many hinderances alſo in the way, it may be ſuppoſed, that he made the leſſe haſte unto him. *Mamre* is ſaid to be from Bethlehem 20 miles. And although it be paſſed over in ſilence, haply he came in his owne perſon often to him before this, but now with all his company: of *Mamre* ſee before, *Gen.* 13.18.

Verſe 27. Gen.28.

Queſt.

And the dayes of Iſaac *were* 180 *yeares, &c.* *Jacob* then was 120, becauſe born *Anno* 60 of his fathers age. He had ſpent 77 of theſe yeers, before his going to Padan-Aram, 20 there, ſo that ſince his return again, before the death of *Iſaac* had paſſed 23 yeares. But it is not to be thought, that he came not to him till that he was dead or dying to bury him, for he is afterwards ſaid to have dwelt in Hebron, when *Joſeph* was ſold into Egypt, which was long before *Iſaacs* death. See *Chap.* 36. *Iſaacs* eyes were dim, before *Jacobs* going into Padan-Aram; wherefore he lived blinde 43 yeares, which was a great affliction. And in all this time the promiſe of inheriting Canaan is not performed to try their faith.

Verſe 28.

Gen.37.14.

Touching the addition here, *he was gathered to his people, being old and full of dayes*, ſee before, *Gen.* 25.8. and likewiſe of the duty of burying, for as here *Jacob* and *Eſau* are ſaid to have buried *Iſaac*, ſo *Isaac* and *Iſhmael* are ſaid to have buried *Abraham* there.

Verſe 29.

CHAP. XXXVI.

IN this Chapter is ſhewed firſt, what Wives *Eſau* took, and what ſons he had by them, and of what dignity and greatneſs they were, that the prophecie of *Iſaac*, *Gen.* 27. might appear to have been accompliſhed, and that it might be ſeen, how *Iſaac* was bleſſed in both his ſons. For it was for his ſake, as *Calvin* noteth, that *Moſes* vouchſafeth to make this honourable mention of *Eſau* this one time, forbearing to proſecute his hiſtory any more afterwards, becauſe he was but as other men of this world, great and flouriſhing for a time, and then there is an end of them, they ſtand not before the Lord, as *Jacob* and his do.

Calvin.

Eſau his wives were *Adah* the daughter of *Elon* the Hittite, *Aholibamah* the daughter of *Anah*, the daughter of *Zibean* the Hivite, and *Baſhemah* *Iſhmaels* daughter: whereas, *Chap.* 26.34. *Baſhemah* is ſaid to be the

Verſe 2,3.

the daugter of *Elon*, and *Mahalath* is ſaid to be the daughter of *Iſhmael*, *Chap.*28.9. And inſtead of *Aholibamah* there is *Judith*, the daughter of *Beeri* the Hittite. Some think, that this diverſity is by reaſon of the change of the names uſuall in all languages, or becauſe grand-children are called the children of the grand-father, or adopted, or children by marriage.

Luther. *Cajetan.*

That, which is ſpoke here, as alſo ſome other things, that follow, are ſpoken by way of capitulation: for *Eſau* had taken theſe wives long before the death of *Iſaac*, and went and dwelt in Mount Seir, as we may ſee, *Chap.*32. but *Moſes* purpoſing here to ſet downe the whole hiſtory of him together, capitulateth theſe things. He, as Saint *Auguſtine* obſerveth, moſt probably went to dwell in Seir, when he ſaw, that his wives diſpleaſed his father and mother, but hearing of his fathers laſt ſickneſſe, he came as *Iacob* did into Canaan to his father, and having buried him, goeth again to Seir, to ſettle his aboad there from thence forward, not meaning to come into Canaan any more, but to leave that land to *Iacob*, becauſe after their fathers death, his goods being divided between them, their ſubſtance was ſo great, that they could not dwell in one Countrey together, *v.*7. and this and not his firſt going into Seir is here meant.

*Auguſt.qu.*119. *in Gen.*

So likewiſe the ſelling of *Joſeph* into Egypt, the death of *Er* and *Onan*, and *Judahs* lying vvith *Thamar*; all that happened unto *Ch.*40. were before *Iſaacs* death, but only put off to be ſpoken of after, that *Iſaacs* death and *Eſau* his genealogie being ſet down, there might be none interruption in proſecuting the hiſtory of *Joſeph*. For *Joſeph*, who was born, when *Iacob* came out of Padan-Aram was but 17 when he was ſold into Egypt, but he was 23 when *Iſaac* died, as appeareth, becauſe *Anno* 23, after *Iacobs* return from Padan-Aram *Iſaac* died, as was ſhewed before, *Chap.*35. and *Judah* committed that ſin about that time that *Joſeph* was ſold, *Ch.*38. wherefore betwixt 17 and 23, there being ſix yeeres of *Joſephs* time ſpent in Egypt, ſomething related of his uſage there muſt needs come within the compaſſe of that time, *Chap.*39 And yet it is uncertain, whether he were impriſoned then, or not, becauſe the time of his lying in priſon is not ſet down, of which we ſhall ſee afterwards, but the time of his releaſe is expreſly ſet down, at 30 yeers of his age.

Luther.

Verſe 4. The ſons of *Eſau* by theſe his Wives vvere *Eliphaz* by *Adah*, *Rehuel* by *Baſhemah*, and by *Aholibamah* *Jehus*, *Jaalam* and *Chorah*, altogether five, which are ſaid to have been born to him in Canaan, as *Jacobs* to him in Padan-Aram, and *Jacobs* muſt inherit Canaan, and *Eſaus* muſt be excluded therefrom, the divine Providence working this, that his promiſe might ſtand.

Verſe 5,6,7, Verſe 8,9, Verſe 10,11 Verſe 12,13 Verſe 14,15 Verſe 16,17 Verſe 18,19

After this, mention is made of no more children that *Eſau* had, but of his childrens children, ſo that although he took him wives before *Jacob*, yet *Jacobs* number of children born to him in his old age were more then double ſo many as theſe of *Eſau*. Theſe his wives and children *Eſau* took with all his ſubſtance, and went into Seir to dwell there. After this *Moſes* reckoneth up the ſons of *Eliphaz*, and of *Rehuel*, and then numbring the Dukes, that came of them and of *Aholibamah*, he maketh up the ſum 14, all or moſt of which, it is likely with their trains came with *Eſau*, when he went forth to meet *Jacob*.

Eliphaz the eldeſt is thought by ſome to have been that *Eliphaz* ſpoken of in the book of *Job*. From *Teman* his ſonne it is thought that *Teman* had the name, which is ſpoken of, *Ier.*49.7.

Verſe 20,21 Verſe 22,24

Having reckoned up the Dukes, that came of *Eſau*, *Moſes* in the next place numbreth the Dukes, that came of *Seir* the *Horite*, who dwelt in that Countrey before, and were expelled by the children of *Eſau* afterwards, in numbering of whom there is nothing memorable, but that *Aholibamah* is here ſet forth to be the daughter of *Ana* a Duke, and *Timnah* the Concubine of *Eliphaz Eſaus* ſonne, the ſiſter of *Lotan* a Duke, *v.*22. for the greater glory of *Eſaus* family. And of *Ana* it is ſaid in ſpeciall, *This is that Ana, who found Mules in the deſert.* The vulgar Latine for Mules readeth hot Waters, whereas it is not חמים Waters, but ימם, which the moſt skilful in the Hebrew tranſlate Mules, a beaſt ingendred by the comming together of an horſe

Verſe 25.

and

and an Asse, yet some stand earnestly for Waters, the finding of which in a Desert (they say) was rare, and therefore might well be spoken of. But it is meant that *Ana* now first put the horse and the asse together to try, what kind of brood would come of them, and the beast so ingendred was called a Mule, being most strong of body, and it is the more probable, that this is the meaning, because he is said to have done it whilest he kept asses, but the Law forbiddeth this, *Levit.* 19. This word indeed is no where else found for Mules, but *Peradim* signifying parted or separated, but this last word might be used afterwards to set forth their separate condition from all other beasts. The Septuagint leaveth *Jemim* untranslated, and the Caldee rendreth it *Gibbaraia* Mighties, happily alluding to the strength of the Mule.

After the Dukes of the Horites thus reckoned up, *Moses* returneth again to *Esau* and his race, saying, that there were some Kings also in Edom, before there were Kings in Israel, as *Belah* the son of *Behor*, and *Jobab* the sonne of *Zerah*, *&c.* which *Jobab* is commonly held to be *Job*. So saith *Aristeus*, who wrote the history of the Jews, and *Philo* saith, that he was a King in Idumea, and married the daughter of *Jacob*, *Dinah*. *Athanasius* saith, that *Job* came of *Esau*, being the fifth from *Abraham*, so likewise *Chrysostome*; for *Abraham*, saith he, begat *Esau*, *Esau Rahuel*, *Rahuel Zarah*, *Zarah Job*; and *Augustine*, *Theodoret*, *Gregory*, *Irenæus*, *Apollinarius*, *&c.* And for confirmation of this, the Septuagint adde at the end of the book of *Job*, He was of his father *Zarah*, of the sons of *Esau*, and he was the fift from *Abraham*, and reigned over *Edom*. His friends that came to him, were of the sons of *Esau*, *Eliphaz* King of the Temanites, and *Bildad* the tyrant of the Saucheans, and *Sophar* King of the Mineans, and his name was also *Iobab*. Yet *Ierome* saith, that he came of *Nahor* and *Rabbi Solomon*, that he was a Canaanite, dying a little before the overthrow of that people, who were preserved till then for his vertues. And *Lyranus* saith, that the name here is *Iobab*, but there איוב, which argueth, that they are two divers men, so likewise *Vatablus*. But haply for brevities sake, he might be called *Job*, although at the first *Jobab*. If any more shall be needful to be spoken of this, it more properly belongeth to the book of *Job*, and therefore I refer it thither.

Verse 31.

Verse 32,33

Euseb lib 9 de præpar. Evang. cap ult. Athan. Synops. lib. 17. Chrysost hom 2, de patientia Job

Hieron. in R. Solomon. Lyranus.

Vatablus.

Moses having reckoned up seven Kings of Edom, returneth again to the Dukes, *v.*40. who, as *Musculus* saith, are thought by some to have succeeded those Kings; Duke *Timnah*, Duke *Halvah*, Duke *Jetheth*, *&c.*

Verse 40,41

CHAP. XXXVII.

IN this Chapter beginneth the history of *Joseph*, before which in way of Preface *Moses* saith, *These are the generations of* Jacob, but then without speaking of his generations, till *Chap.*46. he relateth immediately the things concerning *Joseph* only. Whereupon a question is moved, what is meant by saying, *These are the generations of* Jacob? Some will have these words to be a preparative to the generations reckoned up long after: some say that after them *Joseph* only is spoken of, because he was most like unto his father in conditions, the grace that was in *Jacob* seeming to rest upon him, so that he alone was the son of *Jacob* according to the spirit, coming of barren *Rachel*, as *Jacob* was of *Isaac* by *Rebecca* such another woman, and *Isaac* of *Abraham* by *Sarah*. But then generation should have been spoken of in the singular number, and not generations in the plural, and it is unusuall to say, *These are the generations*, meaning some to be reckoned up long after; wherefore others considering the word used here is תולדות, of ילד *parere*, to bring forth, have rather expounded it of events, these are the accidents, or the things, which those times brought forth unto *Jacob* for his further exercise, and thus it is used also before, *Chap.* 6.9.

Verse 2.

Cajetan. Rupert lib.8. in Gen. cap.18. Licet duodecem fuerint Jacob filii, in uno tamen Joseph suam Jacob generationem .i. paternæ similitudinis transfudit pulchritudinem, &c.

6.9. and how the day doth *parere* or bring forth, it is ſpoken, *Prov.* 27.1. Thus *Vatablus* ſaith ſome expound it, thus alſo *Pagninus*, and this I take to be the beſt. But *Ferus* followeth, that of *Rupertus*; ſaying that *Ioſeph* was herein a type of Chriſt, who alone amongſt many Brethren was like unto, and the very image of God the Father. *Ioſeph being 17 years old, &c.* In the vulgar Latine it is, being 16 yeares old, againſt the current both of Hebrew, Chaldee, and Greek. Whereas this may ſeem to be againſt that which is related, *Chap.* 35.28. ſaying that *Iſaac* was 180 yeares old, and then dyed, at what time *Jacob* muſt needs be 120. becauſe he was borne, *Iſaac* being 60, and yet at his comming into Egypt he was but 130. *Chap.* 47.9. at what time, yea nine yeares before *Joſeph* is ſaid to have been 30, *chap.* 41.46. ſo that according to this; 22 yeares paſſed betwixt *Joſephs* being ſould into Egypt, and *Jacobs* going downe thither, from 17 to 30. 13 and 7 yeares of plenty, and two yeares of the famine, but if after *Iſaacs* death, there could be but 10 yeares. This ſeeming contradiction is eaſily reconciled by ſaying, that the figure *Hyſteron proteron* was uſed in telling of *Iſaacs* death before. See *Ch.* 36. 2,3. how long *Iſaac* lived after this ſelling of *Joſeph* into Egypt. But why is the age of *Joſeph* ſet downe? *Chryſoſtome* ſaith, for the commendation of *Joſeph*, in whom virtue appeared already, not able to indure the vices of his Brethren, and it aggravateth their ſin the more, in that they were not moved by his young and tender age with compaſſion towards him; ſo likewiſe *Rupertus*. And by this we may gather, how long he was in bondage and miſery, even 13 yeares, and from the beginning of this time the Hiſtory of *Jacob* broken off, *Chap.* 35.28, is here againe continued, theſe are the things, that fell out, whileſt *Jacob* dwelt in Hebron. *And* Joſeph *was with the Sons of* Zilpah *and* Bilhah *his Fathers Wives*, that is, his Mother being dead, and he being envyed of the Sonnes of *Leah*, becauſe he was moſt beloved, they being of greater ſpirits, becauſe they came of a free woman, he vviſely to decline their envy conſorted himſelfe with the Sonnes of the Maid-ſervants, thus ſhevving all humility, and herein, ſaith *Ferus*, he was alſo a figure of Chriſt, who came amongſt ſinners, as his Brethren, humbling himſelfe to be made like unto them. *And* Joſeph *brought unto his Father their evill report.*

Vatablus. *Pagninus.* *Ferus.* *Chryſoſt. hom. 61. in Gen.* *Rupertus.* *Ferus.* Phil.2.6.

In rendring this there is a manifeſt errour in the Septuagints Tranſlation, wherein it is, *They brought againſt* Joſeph *an evil report unto their Father*, and hereby *Chryſoſtome*, *Theodoret*, *Iſidore*, and other Greek expoſitours following it have been made to erre alſo: for the Hebrew Copy hath it, as we render it. But vvhat evill report vvas this, vvhich he brought unto his Father? the vvord tranſlated, *their evill report*, is דבתם, their detraction, or oblocution, that is, their daily ſpeaking ill of and againſt him, vvhereby he vvas ſo vvearied, that he could not any longer beare it, they did ſo load him vvith contumelies. The Interlinearie gloſſe, the contumelies offered by the Sonnes of *Leah* to the Sonnes of the Maid-ſervants, adding alſo, that he accuſed them of Buggery, and *Reuben* of inceſt. *Rupertus* alſo ſaith, that he accuſed them of Buggery, and ſo likewiſe *Toſtatus*. And there is a difference alſo about thoſe that were accuſed, ſome ſaying, that they were the Sonnes of the Maid-ſervants, and ſome, as the interlinarie gloſſe, the Sonnes of *Leah*, as hath been already ſaid. He was with the Sonnes of the Maid-ſervants, as preferring to live with them, and therefore it is not ſo probable, that he accuſed them, but the Sonnes, from whom he kept more aloofe. And ſeeing *Moſes* hath not ſet down any vice in particular, of which he accuſed them, it is not ſafe to pitch upon any, but generally, that they lived ſcandalouſly, whereby they came into infamy, and did expreſſe much envy againſt him. And this ſeemeth to be further ſet forth, *v.* 3. where it is ſaid, that *Jacob* loved *Joſeph*, &c. Expoſitours here generally commend *Joſeph*, whereas he may ſeeme to be worthy of taxation for accuſing his Brethren, becauſe, when he could not expect that by admoniſhing them of their vices he could reforme them, but ſhould rather have been derided for his labour,

Calvin. *Muſculus.* *Vatablus.* *Gloſ. interlin.* *Cajetan.* *Marlorat.*

labour, he told his Father of them, that he might take order for their reformation, and ſo they underſtand hereby great virtue, that could not endure vice to be implyed in *Joſeph* in theſe his young yeares. It is a fault indeed to complaine of others with a deſire of hurting, not of correcting them: but this certainly was not in virtuous *Joſeph*.

Auguſt. Dolus amando corripe, non odiando caede, ſed ſtudio corrigendi.

Verſe 3.

Now Jacob *loved* Joſeph *more then all his children, becauſe he was the Son of his old age and made him a Coat of divers colours.*

There was ſo little a time betwixt the birth of the reſt of *Jacobs* children, and *Joſeph*, (for they were all borne in 7 yeares) that this may not ſeem to be the reaſon of his ſingular love towards him, becauſe alſo *Benjamin* was borne long after, when he was more ſtricken in yeares. Wherefore *Rupertus* by the Son of his old age underſtandeth a Son excelling in thoſe virtues, that are in the ancient, and *Ferus* followeth him. And both *Philo*, and *Joſephus*, although they ſpeak not of this, as a reaſon of *Jacobs* great love towards him, becauſe he begat him in his old age, yet they alledge this as a reaſon, for the excellency of his body and the virtue of his minde, *Philo* adding alſo, that he came after the reſt. The Chaldee Paraphraſt hath it, becauſe he was a wiſe Son, *Puer cùm eſſet, præ ſe ferens ſenectutem*. But it is commonly ſeen, that a childe borne to a man in his old age is moſt beloved, becauſe it is a comfort to him to ſee, that there is life ſtill in his decaying nature. *Iacob* was 91 when *Ioſeph* was borne, and although he were old, when the reſt were borne alſo, yet he being after them drew his affection moſt unto him, and as for *Benjamine*, he was yet an infant, and therefore haply not meant, when *Joſeph* is ſpoken of, as moſt beloved of all his Sonnes that were grown up. It is not to be doubted but that there was ſingular virtue in *Joſeph*, but becauſe *Iacob* would not have it knowne, that he loved him moſt for that, but becauſe he had him in his old Age, therefore *Moſes* omitting that, ſpeaketh of this only. For the Coat which he made him of divers colours, the vulgar Latine hath it, *Tunicam polymitam*, made of many and ſundry ſorts of threds; the Septuagint, ποικιλον; *Aquila, talarem*; *Symmachus, manicatam*, as *Jerome* ſaith. The Hebrewes will have it ſilke. It was doubtleſſe a more pretious Garment then he made for the reſt: by the diverſity of the workes therein, the divers graces ſhining in *Ioſeph* being expreſſed, as *Rupertus* ſaith: of Garments of divers coulours ſee more, 2 *Sam.* 13.18.

Philo de Joſeph. Joſeph. lib. 1. Antiqu.

Chald. Paraphraſt.

Hieron. in tradit. Hebr. Rupertus.

And when his Brethren ſaw, that his Father loved him more then all his Brethren, they hated him, &c.

Verſe 4.

It is hence obſerved, that when Parents ſhew more love to one childe then to another, it procureth unto him the hatred of the reſt, and therefore the exhortation of *Ambroſe* is, Let a like grace joyne thoſe children, whom a like nature hath joyned. And yet he denyeth not a liberty to Parents to love moſt, where they ſee moſt merit, that children may ſtrive to go one before another in dutifulneſſe. But they muſt be wiſe to conceale their love, for feare of hurting the beloved through envy more then benefiting him.

Ambroſ. Jungat liberos æqualis gratia, quos junxit æqualis natura.

And Joſeph *dreamed a dream, and he told his Brethren, &c.*

Verſe 5.

Ioſeph, as *Philo* and *Joſephus* ſay, not thinking that his Brethren did beare him any hatred, like a ſimple youth told unto them, as to his friends, his dreames preſaging his future advancement, for which they hated him yet more. Dreames and viſions were the two wayes, whereby God revealed things to come unto his ſervants. It is not to be doubted, but that *Ioſeph*, as all other men, had many dreames, but thoſe that were Prophetical, God did make a greater impreſſion of them in the mind, whereby they were known to be ſuch. And at this time, when *Ioſeph* ſuffered by the envy of his Brethren, God comforted him ſeaſonably by theſe dreames. But a queſtion may be made here, whether there vvas not in him ſome pride, vvhereby he vvas ſtirred upto tell them? To this *Bernard* anſvvereth, that he doth not think, that he declared them out of vanity, but out of ſimplicity, and if there vvere any pride in telling them, it vvas expiated by thoſe things, vvhich he

Calvin.

Queſt.

Bernard. Tract. de Grad. humil. Quæ tamen si qua fuit, per ea quæ passus est potuit expiari. Tho. Anglicus in Gen.

afterwards suffered. *Tho. Anglicus* answereth, that God, who sent him these dreames inforced him to declare them, that his future exaltation might be known to be foreseen and fore-ordained of God. He revealed not unto him, what he should suffer, but how he should be advanced, because he was now afflicted and needed all comfort, and when the time of his sufferings should come, his faith should be the more exercised, seeing contrary things and such as threatened destruction to happen to him at the first instead of this expected advancement. Touching the dreame, it was not of things concerning that course of life, which he then led, for he kept sheep, but concerning

Verse 7.

Husbandry, he and his Brethren were binding sheaves, and their sheaves came and did reverence to his sheafe, whereby was shewed, that he should be taken from that course of life, and not at home, but elsewhere come to this

Calvin.

preferment: thus *Calvin.* And more particularly the matter whereabout he should be busied, *viz.* the gathering of corne against the famine in Egypt, seemeth to be pointed at.

Verse 9.

And Joseph *dreamed another dreame, and he told it to his Father and his Brethren, saying, Behold, the Sunne, Moone, and* 11 *Stars did bow downe unto me.*

This dreame was added for further confirmation of the same thing, a similitude in Heaven being represented, as there upon earth, that it might be knowne to come from God, only his principality over his Parents also is

Verse 10, 11

hereby signified, as *Jacob* expounded it, *v.* 10. reproving him therefore; yet it is said, that he considered the matter. Here two questions offer themselves. 1 How it can be said, that *Josephs* Father and Mother worshipped him, when as his Mother was dead before this, and his Father is not any where said to have worshipped him, when he came down to him into Egypt, although his Brethren did? 2 Why *Jacob* reproved *Joseph* for telling this dreame, but yet pondered it? If he thought it to come from God, why did he reprove him, and if not, why did he ponder it? Touching the first, some labour, but in vaine, to prove that *Rachel* was yet living, for it is contrary to the course

Quest.

August. qu. 126. in Gen. Rupert. lib. 8. in Gen. c. 22.

of the History. *Augustine* and *Rupertus* think, that no full satisfying resolution can be given, but by flying to a mystery, whereby *Joseph* is made a figure of Christ, whom the Sun worshippeth, when the old Church now triumphing in Heaven, and the Moone, when the Church militant, and the Stars, when every of the Saints departed doth worship him. But these are curiosities; and no better is that of some Hebrewes, saying, that the Sun and Moone worshipped *Ioseph*, when they reverenced *Ioshua* comming of him to stand still at his bidding. For it is to be understood of the person of *Joseph*. Whereas *Rachel* may seem to have been alive at that time, because *Iacob* saith, Shall I and thy Mother worship thee? *Lyranus* saith, that this was spoken by him in way of derision, as if he had sad, This is a vaine dreame, for thy Mother is dead, and therefore cannot possibly come to worship thee, and who will beleave, that I thy Father shall ever do this? which he spake so, that his Brethren might the lesse envy him for it, as being of things incredible. But in the dreame there must be a verity in respect of all particulars, how then was this? The same *Lyranus* and *Tostatus* also answere, *Iacob* worshipped him, when he sent by his sonnes, putting such humble termes in their mouthes towards him, calling himselfe his servant, and touching his mother, one saith, *Leah* was meant; another, *Bilhah* the wife of his Father, and therefore one, that might well be called his Mother. I think it was *Bilhah Rachels* maid, who was now, as his Mother, she being dead, in that she cherished him up with her Sonnes, for *Leah* dyed about the time when *Iacob* went down into Egypt. If it be said, we read nothing of *Bilhahs* bowing unto him: It may easily be answered, all things that were done, are not set down, and so the wives speeches, and humiliation towards *Ioseph* being afarre off might be by *Moses* omitted in the History following. They were certainly sensible of their childrens and their own danger by famine, and therefore it is likely, as their Father, that they were moved with Reverence towards *Ioseph*, so great

Lyranus.

Tostatus.

a man

a man now in Egypt. Touching *Jacobs* worſhipping of *Joſeph*, *Chryſoſt. Hom.* 66. ſaith, that it was fulfilled *Chap.* 47. *v.* 31. when he worſhipped upon the end of his ſtaffe; ſo likewiſe *Theodoret. Qu.* 108. and *Procopius*, but *Muſculus*, when he humbled himſelfe unto him, ſaying, If I have found grace in thine eyes, *Chap.* 47. 29. Touching the other queſtion, *Jacob* did not ſeriouſly reprove *Joſeph*, but before his Brethren, that their envy might be the leſſe againſt him, and theſe dreames of his might not ſtick in their mindes, as portending any future advancement, but be neglected by them, as vaine and frivilous, yet by himſelfe alone he thought upon them, expecting the event thereof, yet, as *Calvin* ſaith, *Jacobs* act herein is not juſtifiable, for he ought rather to have dehorted his ſonnes from kicking againſt the pricks, by ſtomacking Gods decree touching their Brothers advancement, and to have perſwaded them to be willing with that which God would bring to paſſe. *Ferus* rendreth another reaſon of *Jacobs* reproving him, *viz.* leſt he ſhould by his dreames be puft up with pride.

Quæſt. Calvin.

And his brethren went to feed their fathers flock in Shechem. *Philo* telling this hiſtory ſaith, that *Jacob* feared, leſt if his ſonnes were ſtill together at home, for envy againſt *Joſeph* they would raiſe ſome ſedition, wherefore he ſendeth them far off, thinking that in time this grudge might by their diſcontinuance from *Joſeph* be taken away. This *Shechem* is by ſome, as *Muſculus* ſaith, thought to be the *Shechem* ſpoken of before, where the people were deſtroyed, but he thinketh it rather to be ſome other place named here only for the fertility of graſſe, not far from *Hebron*. I ſee no reaſon, but that with *Ferus* we may underſtand that *Shechem*, becauſe that although they had removed from that place, being full of feare, yet *Jacob* having ground which he had bought there, the danger being now paſt, it is moſt likely that he would adventure to make uſe of it again for the feeding of his cattel, being ſo greatly confirmed by God ſince his coming from thence, as he had been when *Jacobs* ſons had been there a certain time. He ſendeth *Joſeph* unto them to ſee how they did and the cattel, and to bring him word, who goeth, and not finding them there, but learning gy one that they were gone to *Dothan*, he followed them thither. *Shechem*, to which he was ſent, as one ſaith, was 60 miles from Hebron, from thence to the Tower of Edar 20, from Edar to Bethel 12, from Bethel to Shechem 28, who therefore reckoneth this journey of *Joſeph* 60 miles, not doubting, but that it was the ſame Shechem with that before-mentioned *Dothan*, as the ſame Authour ſaith, was from hence four miles. Here was a City into which *Eliſha* led the *Aramites*. The man, that is ſaid to have found *Joſeph*, and to have directed him to *Dothan*, is by the Hebrews held to have been an Angel, and likewiſe by *Ferus*: but as *Muſculus* well ſaith, there is no need to hold that he was any other then a man, who by Gods providence came at that time to direct this wandring youth. Whereas *Ferus* argueth from his knowledge of his brethen, which he being a ſtranger could not have had of them if he had been a man, it is a weak argument; for *Jacob* having now lived long in that Countrey, and being a great man and of note, both he and his ſonnes might be known to many, even ſtrangers dwelling a far off, eſpecially where they had formerly dwelt, as about Shechem. Here ſee an example of the obedience of a childe to his father, going ſo far off alone to ſee his unkinde brethren at the command of his father, and doing his beſt diligence to finde them out in another place, when they were not in that.

Verſe 12. *Philo.* *Muſculus.* *Ferus.* Verſe 13, 14 Verſe 15, 16 Verſe 17. *Hen. Bunting* Patriarchs travels. 2 Kings 6. *Ferus. Muſculus.* *Note.*

When *Joſephs* brethren ſaw him, they conſpired together to kill him, but *Reuben* counſelled rather to caſt him into a pit, that he might preſerve him alive. *Behold*, ſay they, *this dreamer cometh*: in the Hebrew, this maſter or author of dreams: by which ſaying is implyed, that they would not have his dreams by any means to come of God, but from the pride and vanity of his owne minde: for if they had conceived them to have been of God, they durſt not have impugned them, leſt they ſhould have been found fighters againſt God, as *Calvin* ſpeaketh. And thus they conſpired, whileſt he was yet a far off, ſo

Verſe 18, 19 Verſe 20, 21 *Vatablus.* *Calvin.*

that it came from grounded malice in them, and it is moſt probable, that they had talked before together about ſuch an heinous fact, or elſe each one would have feared to have bewrayed his minde unto his brother. *Ambroſe* excuſeth this their conſpiracie, ſaying, They did not thus ſtir up one another againſt Joſeph to kill him, but in a figure, repreſenting the wicked Jews, who ſhould afterwards ſtir up one another againſt Chriſt, ſaying, *Come, this is the heire, let us kill him, and the inheritance ſhall be ours*, as it is in the Parable. But it coming from the height of malice in them could not but be abominable, although figurative, and therefore we may ſee, how candid *Moſes* was in not ſparing to relate this of his progenitors, and how gracious the Lord was in chooſing theſe men for the ſeminary of his Church, notwithſtanding their horrible vices, and how miſerable the ſtate of the Church then was, being but in one family, and that ſo foulely corrupt, that if the ſtories of the Heathen be peruſed, the like villainous plot is hardly to be found amongſt them, that ſo many brethren ſhould conſent together to murther one, and that a brother of their own.

Ambroſ. de Joſepho.

Calvin.

Verſe 21,22

Reuben hearing this, diſſwadeth from it, ſaying, *Let us not kill him, but caſt him into a pit, and let not our hands be upon him, that he might deliver him to his father.* *Reuben* was the ſonne of *Leah*, whoſe ſonnes did moſt envy him, and yet God moved his heart to ſtand for *Joſephs* deliverance, and *Judah* who came of the ſame mother, was the next that ſought to ſave him alive, but not one of the ſonnes of the two maid-ſervants, with whom he lived, that ſpake for him. A thing worth the noting, by a divine Providence, when God will, the greateſt enemies to a man are made his greateſt friends. God knoweth, ſaith *Muſculus*, how to take from amongſt our enemies thoſe, that may ſtand againſt the fury of our enemies. *Reuben* had been moſt vicious, for he went up to his fathers bed, either therefore he is now converted, or ſeeketh to take this opportunity of doing ſomething to pleaſe his father ſo again, that he might be reſtored to his favour. The thing whereby he moveth them, is by propounding the heinouſneſſe of the ſin of fratricide, as *Joſephus* declareth in more words; but it is ſtrange to ſee, how they were beſotted, in that they could be perſwaded, that they ſhould not be guilty of his blould, if they did not directly murther him, although they caſt him into a pit to be ſtarved there to death, which indeed was rather a greater cruelty. When *Joſeph* was come to his brethren, they take him according to *Reubens* counſel, and caſt him into a pit, which was ſo deep, that he could not get out any more, but void of water, and the report goeth, that there be many ſuch in thoſe parts: but they firſt ſtrip him out of his party-coloured coat, as being one thing, at which they were ſo greatly offended, becauſe *Iacob* made it him, as an argument of his ſingular love towards him. With what words they ſpake unto him is not ſet forth, nor how he entreated for himſelf, but that he entreated, ſee *Chap.*42.21. The pit is ſaid in the vulgar Latine to be an old pit, and *R. Solomon* ſaith, it was full of Serpents; but this is improbable, becauſe *Reuben* counſelled to put him in there for his ſafety. His coat being put off, it is not likely that he was naked, but left with ſome under-garment upon him, this being a looſe one, which he ware uppermoſt, according to the manner of thoſe Countreys.

Note.

Muſculus.

Calvin.

Verſe 23.

Muſculus.

R. Solomon.

Verſe 25.

And they ſate down to eat bread. This doth further aggravate their ſin, that having committed ſo heinous a wickedneſſe they were not touched with any remorſe, but went preſently to their repaſt. *Behold, a company of Iſhmaelites came from Gilead, &c.* the word tranſlated company is ארחת ſignifying a way, the continent being put for the content, the Chaldee Paraphraſt readeth it, a company of Arabians, and both *Philo* and *Joſephus* relating this hiſtory, call them Arabians. *V.*36. and before that *v.*28. they are ſaid to have been Midianites, to whom *Ioſeph* was ſold, and that ſold him again in Egypt. Hereupon a queſtion ariſeth, how they conſult about ſelling him to the Iſhmaelites, but ſell him to the Midianites, and how the Midianites are ſaid to have ſold him again to *Potiphar* in this chapter, but *Chap.*39.1. the Iſhmaelites? Saint Au-

Philo. Joſephus.

Queſt.

Augustine saith, that although the Midianites came of Midian the sonne of *Ketura*, and the Ishmaelites of *Hagars* sonne *Ishmael*, yet, *Gen.* 25. *Abraham* sent them away into the East, giving them gifts, and so inhabiting together: although they bare divers names, they were but one Nation, sometimes called Ishmaelites, and sometimes Midianites. And therefore *Moses* speaketh of them accordingly, sometime by one name, sometime by another, they being some Ishmaelites, and some Midianites, that travelled here together. Their dwelling was not in Gilead, for that was part of the land of Canaan; but in Arabia, from Havila to Shur, more Eastward then Canaan. But it is most probable, that they went to Gilead for these wares, which they carried now into Egypt, which are said to grow abundantly there. The wares carried by them upon Camels are said to be *Spicery, Balm and Myrrhe. Tostatus* saith, that some Hebrews read it Wax, Treacle, & Chesnuts, which he rejecteth. The first word is by *Jerom* translated *Pigmenta*, or *Unguenta*: the second word in the vulgar Latin is Rosin, of the Hebrew word *Serar*, to binde, because it healeth and bindeth gaping wounds together, the third is *Stacte*, which being beaten into powder and burnt, yieldeth a most sweet smell, and *Dioscorides* describeth it to be the fat of new Myrrhe.

August qu. 124. *in Gen.*

Tostatus.

When they saw this company coming, *Judah* exhorteth them saying, *What profit is it, if we slay him and conceal his bloud? Come, and let us sell him to these Ishmaelites, and let not our hand be upon him, &c.* *Joseph* being put into the pit to be starved to death, this beginneth now to work upon the conscience of *Judah*, wherefore he speaketh thus, meaning, that if they did so slay him, and conceal it, yet they should not by this means go scot-free from so horrible a sin, God would finde it out, although it were concealed from man; he therefore taketh this opportunity to perswade them to sell him rather to the Ishmaelites.

Verse 26.
Verse 27.

Hereupon *Joseph* is drawn out, & sold unto them for 20 pieces of silver, that is, as the Chaldee Paraphrast rendreth it, for 20 shekels, the Septuagint render it *pro* 20 *aureis*, but they are much more *Josephus* saith *pro* 20 *minis*, *Ambrose*, and *Augustine* make mention of some copies, wherein it is 25, or 30 pieces of silver, which was doubtlesse made so, because *Joseph* was a figure of Christ sold for 30 pieces of silver. The true reading is, as we have it, 20 *pieces of silver*, that is, shekels, and a shekel is 15^{d}, the shekel of the Sanctuary twice so much of our money: then 20 shekels are one pound five shilling. And 20 shekels are set down, *Levit.* 27. 5. of one under 20 yeers of age, but every servant killed is valued at 30 shekels, *Exod.* 21. 32. Whereas, *Amos* 2. 6. Israel is threatened for selling the just One for silver, and the poore for a pair of shoes: *R. Eliezer* saith, It is in alluding to this selling of *Joseph*, with the 20 shekels taken for whom, they bought each of them two pair of shoes.

Verse 28.

Joseph.
Ambros.
August.

Then *Reuben* returned to the pit, not knowing, what his brethren had done, that he might draw out *Joseph* when they were away, but not finding him, he rendeth his garments, and complaineth, requiring, as *Josephus* and *Philo* say, of them, what was become of him; and when they had told him, that he was sold into Egypt, he spake against it, as a most heinous fact, but by and by, lest their fury should be stirred up against him also, he held his peace.

Verse 29, 30.

And they took Josephs *coat, and killed a Kid, and dipped it in the bloud, &c.* According to their first device, when they conspired together to kill *Joseph*, and to say, that an evil beast had devoured him, so they now use means to make their father believe, and the coat thus dipped in bloud being brought unto him, he apprehendeth it accordingly. Whereas they are said to have killed a Kid, *Josephus* saith they killed a Goat, so likewise *Pagninus*, and the word *Sanghir* here used doth indeed signifie a Goat, and *Ghedi* a Kid, but *Sanghir* is sometime put for a Goat, sometime for a Kid, and all other Expositors, and *Jerome* and the Septuagint turn it a Kid, *v.* 34.

Verse 31.

Verse 33.

Then *Jacob* mourned for his son, and put on sackcloth, and when his sonnes and daughters came to comfort him, he would not be comforted, but said,

Verse 34.
Verse 35.

I will

Rupertus. *I will go down to the grave to my son mourning.* *Rupertus* conjectureth, that *Jacob* thought that his sons through envy had killed *Joseph*, whatsoever he said, but would not bewray his thoughts, and that this made him so full of heavinesse: for if he had discovered his thoughts, he could not tell how to prove it, or how to deal with them for it. But, because he never afterwards did charge them with it, to move them to repentance therefore, as he would have done if he had thought them guilty, this opinion is not probable. *Jacob* rent his clothes, and put on sackcloth, to shew, how his heart was rent with that heavy accident, and in way of humbling himself, as the manner vvas of the people of those parts. For *grave*, to vvhich *Lyranus.* *Jacob* saith, he should go down mourning, *Lyranus* hath it *hell*, expounding it of the *Limbus Patrum*, imagined to be in the upper part of hell, and this is followed by all the Papals generally. But what the word *Sheol* here used signifieth, and the divers opinions of Writers, see *Acts* 2.27. whereunto I will *Aben Ezra.* adde, that because the Caldee hath it *Gehenna*, *Aben Ezra* reproveth it, saying, that it is plain by the use of the word *Sheol* in divers places of Scripture, that it *Eugubinus.* *Cajetan.* signifieth the grave. And *Cajetan*, and *Eugubinus* themselves are for this exposition, as most aptly agreeing to the thing spoken of, *viz.* his sorrowing, till that he was dead and buried, so likewise *Ferus.*

Verse 36. *And the Midianites sold him to* Potiphar *an officer of* Pharaoh, *and Captain of the guard.* For Officer *Calvin* readeth it *Satrapæ*, a Prince, and *Vatablus* and the Caldee Paraphrast, the vulgar Latine an Eunuch, for the word סריס, as *Vatablus.* *Vatablus* hath it, signifieth both a Prince and an Eunuch, because Eunuches were in places of principality about divers heathen Kings. Hereupon a question is made by some, how *Potiphar* could be an Eunuch, and yet had a wife? but this question is at an end by that which hath been already said. The words translated, (*Captain of the Guard*) are שר-הטבחים, of טבח *mactare* to *Muscul.* kill, as *Muscul.* hath it, whereupon some have expounded it Master of the Butchers, or of the Cooks; but this rendring it, Prince of the Souldiers, or one over the guard is rather to be preferred, as being a greater dignity, and so the house, that *Joseph* came into by a singular providence, was an house more likely for him to be advanced in, then in another ordinary house. *Lyranus* is for this translation, because the office of a souldier is to kill their enemies, so likewise *Jerome* and *Augustine*, but *Philo* and *Josephus* and *Ambrose* are for the other.

The Allegory. Now as in this history the literal sense is first to be respected, so it is to be understood, that *Joseph* in all this was a figure of our Saviour Christ. As he came of barren *Rachel*, so Christ came of a barren Virgin. As he was singularly beloved of his father, because he was born to him in his old age, so was Christ of our heavenly Father, as one that was born in the old and last age of the world. As he had a coat of divers colours, so Christ was indued with divers excellent graces, and divers people saith, *Isidore*, were gathered to him. As he was envied of his brethren, so was Christ of the Jews. As he was appointed to keep sheep, and lived with the sons of *Bilhah* and *Zilpah*, the meanest of *Jacobs* sons, so Christ was the true Shepherd, but his conversation was amongst the poorest and meanest. As he could not endure the ill manners of his brethren, but accused them to his father, so Christ cannot endure the wicked, and vvill *Matth.25.* accuse them and judge and condemne them at the last day. And as *Joseph* had dreams portending his exaltation, for which his brethren hated him the more, so Christ speaking of his equality with the Father, of his glory to come, was the more hated of the Jews. As *Joseph* vvas sent afar off to his brethren, so Christ; and he spared for no pains to finde them, but they conspired to kil him, & sel him for 30 pieces of silver, as *Joseph* was sold for 20. As *Reuben* took *Josephs* part, so did *Nicodemus* amongst the Pharisees Christs. As they pluckt off *Josephs* *John 9.* *John 10.* coat, so the Jevvs sought to take the coat of divers graces from Christ, saying; *that he was a sinner, had a devill and was mad.* As *Joseph* vvas diversly ill handled, sometime being cast into a pit, out of vvhich he came again, and sometime sold

ſold for a ſlave, ſo Chriſt vvas ſometime taken to be caſt dovvn off an high hill, ſometime attempted to be ſtoned, but he eſcaped, but laſtly, he vvas ſold. As vvhen they had put *Ioſeph* into the pit, they ſate dovvn to eat bread; ſo when Chriſt was by the Jews crucified, they ate the Paſſeover. As by the counſel of *Judah*, *Joſeph* was ſold, ſo by *Judas* Chriſt: as he was lifted up out of the pit, ſo was Chriſt from the pit of death. Thus *Ferus*, *Iſidore*, *Rabanus*, *&c.*

CHAP. XXXVIII.

AT that time Judah *went down from his Brethren to a certain Adullamite whoſe name was* Hirah, *and he ſaw there the daughter of a certain* Canaanite, *whoſe name was* Shuah, *and he took her, &c.* Verſe 1,2.

The *Hebrews*, ſaith *Ferus*, declare this to be the cauſe of *Judah* his going from his brethren to this Adullamite, *viz.* becauſe they ſeeing their father ſo heavy for the loſſe of *Joſeph*, and that he would not be comforted, quarrelled with him for the counſel, which he had given them to ſell away *Joſeph*, whereas he being their elder, if he had then adviſed them to let him go free, they would, their anger by that time being pacified, have hearkened to his voice. Forſomuch as then he could have no quiet living amongſt them, he went thus away from them, and married, and had children, but they died, whereupon he noteth, how God in juſtice dealt with him, as he had dealt by others, he had counſelled to ſell *Joſeph* into another place to ſtrangers, now he liveth therefore amongſt ſtrangers; and he by that means made his father ſorrowful, as if his ſonne had been dead indeed, wherefore his ſonnes are taken away by the Lord, and his Wife after them to his great ſorrow. *Ferus.* *Note.*

But ſome *Hebrews*, as *Vatablus* hath it, ſay, that theſe things fell out before the ſelling of *Joſeph*, but this is improbable, forſomuch as the hiſtory of *Joſeph* being by *Moſes* begun, he would not doubtleſſe have interrupted the courſe thereof, but to bring in theſe things in their proper place. Moreover, if this were granted, and *Iudah* had married at 16 yeers old, and had three ſonnes at 19, how could any of them be grown up, and die, and he beget a childe of their widow, and that childe grow up and beget another by the time of their going into Egypt, which cannot be above 27 or 28 from the 16 yeare of *Judah* his age? He that will count it, ſhall finde that *Pharez* could not then poſſibly be above foure or five yeers old. *Odulla*, as *Jerome* ſaith, was a little Village, being afterwards of the Tribe of *Judah* eight miles from Jeruſalem towards the South-weſt, from Hebron above 20 miles. The great doubt here is, how it can be ſaid, that *Iudah* now married a wife and begat three children, whereof two married and died, and that he lay with his daughter in law many yeers after, and had by her *Pharez* and *Zarah* at one birth, and *Pharez* had two ſonnes *Hezron* and *Hamul*, when *Jacob* went with his family down into Egypt? For betwixt this and the going into Egypt were but 22 yeers, ſeeing *Joſeph* was now 17, and then 39. For admit, that *Judah* married a Wife this very yeer, and had his firſt ſonne within the yeer, yet we muſt ſuppoſe him to be 18 or 19 when he married, then *Thamar* his daughter in law had another of his ſonnes, and he being dead, remained a widow a long time before that *Judah* lay with her, ſo that here is more then this whole time runne out when *Pharez* and *Zarah* were born, how then could *Pharez* have ſonnes alſo in this ſpace of time? Saint *Auguſtine* both moveth and anſwereth it in effect in ſpeaking upon *Gen.*46.15. of the 33 children of *Leah*, which ſhe and hers are ſaid to have had in Meſopotamia of Syria, when he ſaith, that the children are counted in their parents, becauſe they were borne there: for *Leah* had but ſix ſonnes and one daughter there, the children which were born unto them *Vatablus.* *Hieron.* Gen.46.12. *Auguſt. qu.*151. *in Gen.*

them coming afterwards in Canaan, and in like manner it may be ſaid, that the ſonnes of *Pharez* are ſpoken of, as going down with *Iacob* into Egypt, when they yet were not, but in *Pharez* their father. Yet upon this Chapter *Auguſtine* laboureth to clear this doubt, by ſaying, that theſe things are ſpoken by way of capitulation, being done before the ſelling of *Joſeph*, although related after, and in ſifting this reſolution, he findeth it not firme, becauſe when *Joſeph* was 17, *Judah* was but 21, and therefore could not be married long before. The beſt light therefore, which he giveth for the clearing of this doubt is in his laſt Queſtion, where ſpeaking of the ſonnes of *Machir*, the ſonne of *Manaſſeh Joſephs* ſonne, who were brought up upon *Joſephs* knees, he ſaith, that theſe could not have been counted amongſt the number of ſouls belonging unto *Jacob* at his coming down into Egypt, as they are by the Septuagint, numbring 75, but that all, which were born to the end of *Ioſephs* life, who was the cauſe of their coming into Egypt, come into the account. But I rather think, that when it is ſaid, All the ſouls that came with *Iacob* into Egypt were 66, it is meant which came with him, or came of him before his death, which was not till 17 yeers after, and in that time *Pharez* if he married young, might have children. And it is to be ſuppoſed, that now the Lord beginning to fulfil his promiſe of increaſing *Abrahams* poſterity extraordinarily, they married very young, and fructified beyond the ordinary courſe, as before *Iſaac* and *Iacob* had ſtayed long, before they married or had any children. Or it may be ſaid, that the two grand-children of *Iudah* by *Pharez* are mentioned amongſt thoſe, that went down into Egypt, although they were not yet, but in their father for the dignity of this line, in reſpect of Chriſt coming thereof, ſeeing no grand-children elſe of any of *Iacobs* ſons are ſpoken of, but only of *Aſher*, *Chap.*46.17. which he might then well actually have.

*Quæſt.*128.

*Quæſt.*173.

Gen.50.22.

Verſe 2.

See 1 Chron. 2. 3. and Verſe 12 *Calvin.*

The woman married by *Iudah* was the daugnter of a Canaanite called *Shuah*, for this was her fathers, not her name, as appeareth by the word שוע, the Chaldee Paraphraſt rendreth it, the daughter of a Merchant, for ſo the word Canaanite is alſo ſometimes taken, but *Calvin* will rather have it *of a Canaanite*, holding that *Iudah* is here branded for marrying with the inhabitants of that Countrey, which he ought not to have done, and therefore God ſendeth his curſe upon that marriage, ſo as that the children that came thereby were none of them of the holy Line of Chriſt. But if ſo, would not God as well have curſed his going in to *Thamar*, in an inceſtuous manner? Wherefore I think rather that theſe things are ſet down, that the full hiſtory of *Iudah* his proceedings, before he came to beget *Pharez* one of the progenitours of Chriſt of *Thamar*, might be underſtood, that ſeeing his and her foul vices we might admire the grace of God towards ſinners, and not be ſwallowed up of deſpaire for any of our ſins: whereas it may ſeem to be a diſparagement to Chriſt to come of ſuch parentage, it is not, but as filthy places, upon which the ſun ſhineth, do not pollute the ſun, but are purified by the ſun-beams, ſo Chriſt contracted no defilement from them, but they were ſanctified and made glorious by him, the filthineſſe of their ſins being done away.

Verſe 3,4.

Vatablus.

Iudah being married hath three ſonnes; *Er*, ſignifying vigilancy; *Onan*, fortitude or grief; and *Selah*, peace: and touching the third, it is ſaid, that *he was in Chezib when ſhe bare him*, the vulgar Latine, and *ſhe* ceaſed *bearing*, but falſly, for Chezib is a City in Paleſtina, but being Engliſhed, it ſignifieth a lie, whereupon it is likely, that the vulgar Latine goeth, as if ſhe made no doubt, but to have had more children after this, but had none, wherein ſhe was in a lie.

Verſe 6,7, Verſe 8,9, Verſe 10.

Auguſt. contra Fauſt. lib. 22. *cap.*84.

Hebræorum traditio.

Er being grown up, *Iudah* took him a wife, but he was wicked, and the Lord ſlue him, and likewiſe *Onan*. Here becauſe it is not particularly ſet down, what the ſin of *Er* was, there are divers conjectures. S. *Auguſtine* ſaith, that it was cruelty, and that theſe two figured out two ſorts of wicked men, the one of ſuch as hurt others, the other of ſuch as will not benefit others. But the Hebrews ſay, that the ſin of *Er* and *Onan* was all one in ſubſtance: For *Tamar* being a faire woman, and he being greatly enamoured with her beauty, know-

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ing that by bearing of children it would the ſooner break; he to prevent her impregnation, ſpilt his ſeed, intending in his marriage not the increaſe of poſterity, as he ſhould have done, but only the ſatisfying of his carnall luſt, and this is followed by moſt. This was ſuch a wickedneſſe in him, as that of the Sodomites, *Gen.*19. He is ſaid to have been wicked before the Lord, that is, notoriouſly wicked, not regarding, who knew how ill he did whether God or man. See for this phraſe before, *Gen.*10.9. and by this phraſe it ſhould ſeem, that his ſin was not ſecret betwixt him and his wife alone, but open to the world, which maketh rather for the opinion of *Auguſtine*, then for that of the *Hebrews*, and if it had bin the ſame ſin with that of *Onan*, it would doubtleſſe in like manner have been expreſſed. For this his wickedneſſe God ſlue him, that is, by ſome open judgement, ſo that all men might take notice, that it was Gods hand, wherewith he was ſmitten. It may be noted, that רע ſignifieth wicked, and ער by which word *Er* is ſet forth by altering the order of the letters is רע wicked, ſo that the Anagram of his name was moſt true. I cannot with *Ainſworth* ſay that God ſlue him, becauſe he would have no wicked man of the line of Chriſt, for what elſe was *Jechoniah* and *Judah* himſelf for his inceſt, but this was done for the terrour of ſuch as are impudent in their wickedneſſe.

Touching *Onan*, his father *Judah* would have him to take his brothers wife, being thus left, to raiſe up ſeed unto his brother. A queſtion here offereth it ſelf, ſeeing this law was not made till afterwards in the dayes of *Moſes*, *Deut.* 25. how *Judah* was ſtirred up to appoint his ſon *Onan* thus to marry? To this it is generally anſwered, that although this law were not now written, yet as divers other laws, about clean and unclean creatures, and of altars and ſacrifices, &c. were obſerved, God ſpecially guiding his ſervants of old, ſo to do by inſpiration, and thus the ſon had them from the father, generation after generation, ſo doubtleſſe this law had been by the like guidance obſerved amongſt the *Hebrews* from the beginning, and that line of which they come; the writing of theſe laws afterwards being but for durability, leſt in continuance or time, as this Nation increaſed, and they were diſperſed, theſe laws ſhould amongſt ſome of them be obliterated and forgotten. Yet *Philo* ſaith, that even amongſt the Canaanites the like lavv vvas followved. If it may ſeem to be repugnant to another lavv, vvhereby the brother is forbidden to marry the brothers vvife. This is eaſily anſwered, it is an exception to that generall law, ſuch a thing is not to be done, but in caſe that the brother dieth without iſſue, in which caſe for a good greater then the evil comming by a marriage with one ſo neer a-kin, that law was diſpenſed withall, and the iſſue firſt comming by a mans marrying with his brothers wife thus, was counted to the dead brother, and called by his name. This law of raiſing up ſeed of the relict to the eldeſt brother laſted no longer then the firſt-born amongſt many brethren, Chriſt Jeſus to come was figured out, ſo that he being come, it vvere inceſt now in any caſe for a man to take his brothers wife.

Verſe 8. *Queſt.*

Philo.

Levit 18.

For the ſin of *Onan*, it was moſt deteſtable. 1 Becauſe it was unnatural to ſpill the ſeed given him for generation. 2 Becauſe he did great wrong thus unto *Tamar*, hindering her, that ſhe could not be the mother of children. 3 He did, as much as in him, marre the ſeminary of the generation of man, that he ſhould have no further increaſed. 4 He was envious in the higheſt degree againſt his dead brother, rather then he would raiſe up ſeed unto him, he preferred to go himſelf ſeedleſſe. Laſtly it was alſo aggravated, in that *Er* being made an example for his wickedneſſe before him, he would not yet take warning thereby, wherefore he was moſt juſtly by ſome remarkable judgement ſoon taken away alſo.

Onan. ſin.

Tamar becoming thus a Widow the ſecond time, *Judah* biddeth her to ſtay in her fathers houſe, till his other ſonne *Shelah* vvas grovvn up, being afraid to match her yet unto him, leſt he ſhould be ſlain alſo. He thought the cauſe of his ſons death, ſaith *Calvin*, not to be in their vvickedneſſe, but in the wo-

Verſe 11.

Calvin.

man, and therefore he thus defrauded her, ſo blinde are parents to ſee into the faults of their children. It was certainly an unjuſt thing in him thus to delude her. But it ſeemeth, that having another ſon, ſhe being matched once into his family, & having no childe, it was not lawful for her to mary again elſewhere, but was tied to that family, ſo that his ſpeech herein to her was but according to courſe, yet in that he meant not to do as he ſaid, he offered injury unto her.

Verſe 12. *Hen. Bunting* Patriarchs travels.

After this the wife of *Judah* dieth, and his mourning time for her being over, he goeth with his friend *Hirah*, who was ſpoken of before, *v.*1. to *Timnath* to his ſheep-ſhearing: this, as one ſaith, was ſix miles from Odulla. *Tamar* hearing of this, and finding that he went about to deceive her in the matter of *Shelah* diſguiſed her ſelf, and ſate in his way in an open place, in Hebrew בפתח עינים *in apertione oculorum.* Some, as *Calvin* ſaith, underſtand hereby a place, where two wayes met, others a place where a fountain ran into two rivers, becauſe עינים ſignifieth, as eyes, ſo *fontes:* ſome tranſlate it, as a proper name, *in oſtio Henaim*, the plain meaning is in ſome publick place, where mens eyes might look upon her, as they paſſed by, ſhe feigning her ſelf to be a common woman, and being attired accordingly The word put for harlot here is *Kadeſhah*, ſignifying holy, but it ſetteth forth one moſt unholy and commonly fornicating, as *Kadeſh* a Sodomite, *Deut.*23.17,18. 1 *King.*14.24. becauſe ſuch uncleanneſſe was committed in the conſecrated places of the Heathen, as we may gather, 2 *King.* 23.7. *Hoſea* 4.14. This trap being ſet thus for *Judah*, he is taken, and goeth in unto her, being veiled, for even Whores in thoſe days were taken with a kinde of baſhfulneſs for their ſhamefull ſin. He agreeth to lie with her for a kid, and ſhe demanding it, giveth her for a pledge, till he ſhould ſend it, his *Bracelets, Signet and Staffe: Calvin* readeth for Bracelets *Pallium, Vatablus, Cidaris tua*, and ſo *Luther* likewiſe expounding it of ſome linnen, *turbanto*, like that of the Turkes, which he ware about his head and neck, being an enſigne of dignity in that Countrey, as the ſignet alſo was. The Hebrew word is פתילך, which cometh of פתל *luctare cum implicatione membrorum*, ſo that it ſignifieth properly a folded cloth, wherewith any thing is covered, as *Numbers* 19.15. wherefore I approve rather of that of *Vatablus*, then of the vulgar Latine *Armilla*, followed in our tranſlation Bracelet, of which no ſuch reaſon can be rendered, neither did men but women weare theſe. They were enſigns of his dignity, but he refuſeth not to part with them to have his luſt ſatisfied into the hands of an whore; whereby we may ſee how violently, and without all reſpect men are carried to this wickedneſſe, if they ſuffer fleſhly luſt to ſway with them. Theſe pledges being obteined, he lyeth with her, and ſhe was with childe; But when he was gone, *Tamar* departed thence, and put on her Widowes raiment again. *Judah* then ſendeth the Kid by the hand of the Adullamite, but the whore could no where be found. Three moneths after *Judah* heareth that *Tamar* was with childe, whereupon he would have her burnt. A queſtion here ariſeth, why *Judah* would have ſo ſevere a puniſhment inflicted? It is anſwered, that ſtoning to death for an Adultereſſe was appointed afterwards by the Law of God, and before that moſt anciently, as the fathers had other lawes by inſpiration, ſo they had this of putting Adultereſſes to death, and as *Muſculus* ſaith, the cuſtome was in thoſe parts to burn them, *Levit.*21.9. If a Prieſts daughter had played the harlot in her fathers houſe, ſhe was to be burnt, hereupon ſome think that *Tamar* was *Melchizedecks* daughter, and therefore this great puniſhment was appointed her, but this is a fond conceit. We may ſee by this and by other lawes amongſt Heathen men, how hatefull Adultery was, ſo that it was moſt ſeverely puniſhed. Amongſt the Arabians it was puniſhed with death, as *Strabo* ſaith. Amongſt the Egyptians, the noſe of the woman was cut off, and the man was beaten with a thouſand ſtripes, according to *Diodorus Siculus. Zaleucus* the Lawgiver of the Locrians would have it puniſhed with putting out both the eyes, and when his ſon was taken

Verſe 14.

Calvin.

Verſe 15.

Verſe 18. *Calvin. Vatablus. Luther.*

Note.

Verſe 19,20 Verſe 21,22 Verſe 24.

Queſt.

Muſculus.

Levit.21.9.

Adultery. *Strabo.*

Diodor. Siculus.

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in the offence, he that the law might not be broken, and yet his ſonne might not be made ſtarke blinde, cauſed one of his eyes to be put out, and one of his own. Amongſt the Germans ſhe was ſtript, her hair was cut, and ſhe vvas beaten through the ſtreet by her husband vvith a club. Amongſt the Perſians a King called *Cabades*, vvould have adultery go unpuniſhed, but this vvas ſo heinouſly taken by his Subjects, that they put him from his Kingdome, vvherefore it is a foul ſhame that in Chriſtian Common-vvealths this ſin is little or nothing at all puniſhed. But it may ſeem, that *Tamar* vvas no Adultereſſe, becauſe ſhe vvas ſingle. To this ſome anſvver, that ſhe vvas contracted to *Shelah*, and for one contracted playing the vvhore, and for one married, there vvas the ſame puniſhment appointed: for *Shelahs* brethren being dead vvithout iſſue, ſhe vvas his vvife in right, and therefore lying vvith another man, an Adultereſſe. And this ſeemeth to be the truth, although oppoſed by ſome, affirming that ſhe vvas yet free from *Shelah*, and the rather, becauſe he had novv taken another vvife, but this is onely a groundleſſe conjecture. But it may be demanded vvhat authority *Judah* being a private man had to command her to be thus puniſhed? To this ſome anſvver, that he appointed not the puniſhment, as having power of himſelf, but required the Judges according to the law thus to proceed againſt her. Some ſay, that he for his wiſdome was made a Judge amongſt the Canaanites, but this is improbable, and ſome, that in every family he that was the chief, had power of life and death in that family, but this is as improbable, and tending to the overthrow of a Common-wealth. Wherefore I ſubſcribe to the firſt. But although he would have her to be burnt, how can it be defended that he would have this done, ſhe being now with childe before ſhe was delivered? This was more then Heatheniſh cruelty, for to ſay nothing of the divine Law, the father ſhall not die for the childe, nor the childe for the father, the Romans appointed if any woman condemned to die were with childe, ſhe ſhould firſt be delivered, and then executed, and not before; ſo ſaith *Clemens Alexandrinus*, and *Ælianus* ſaith, amongſt the Athenians, a woman being condemned for Witch-craft, becauſe ſhe was with childe ſhe was preſerved till the time of her delivery. And *Plutarch* relateth the ſame touching the Egyptians. And in the civill law not onely the executing of a woman with childe, but the judging of her during that time is forbidden. And the ſin of *Judah* is aggravated the more in that having before wronged her, he was yet thus ſevere towards her; and that he being guilty of the foul ſin of fornication, durſt notwithſtanding without all conſcience of his own, as the Phariſees dealt by the adulterous woman, give ſentence thus againſt her.

Tamar hearing the ſentence of *Judah* againſt her, ſheweth his pledges, by which he was put to confuſion, ſaying, She is more juſt then I. Hereupon a queſtion ariſeth, whether ſhe may by any means be juſtified in this matter? *Chryſoſtome*, and after him *Theodoret* & *Ambroſe* hold, that *Thamar* vvas herein without fault, both becauſe ſhe was not moved with a deſire to ſatisfie luſt, but to have iſſue by that ſeed, unto which ſuch gracious promiſes were made, and this ſhe ſaw, that now ſhe could not have by any other meanes, *Er* and *Onan* being dead, and *Shelah* denyed unto her, and alſo becauſe herein ſhe ſerved the divine diſpenſation to bear two children, myſtically ſetting forth two peoples, and two kindes of life, *viz.* the Judaicall and the Spirituall, and to bear one, of whom Chriſt afterwards came, neither was *Judah* faulty herein, ſo *Chryſoſtome*. And *Theodoret* ſaith, that hereby it appeareth ſhe did thus not out of luſt, but for iſſue, becauſe after this ſhe companied no more, either with *Judah*, or with any other. *Ambroſe* ſaith, It was a ſhamefull thing then not to have children, and puniſhable by law, for the grace of Widow-hood and of Virginity flouriſhed not before Chriſts coming, and hereby he the rather juſtifieth her, becauſe ſhe ſought not to have iſſue by *Judah*, to the wronging of another woman, but his Wife being now dead. Contrariwiſe, *Auguſtine* ſaith, ſhe ſhould rather have alwayes been without children, then to become

Note.

Calvin.
Lyranus.
Tho. Anglicus.

Toſtatus.
Deut. 22.23.
Paul. Burgenſ.

Queſt.
Calvin.
Tho. Anglicus.
Toſtatus.
P. Burgenſis.
Pererius.

Queſt.

Anſw.

Ezech. 18.
Deut. 24.
Clemens Alex. Strom. lib. 2.
Ælianus lib. 5. variæ hiſtor.
Plutarch. lib. de ſera numinis vindict.

John 8.

Verſe 25, 26

Queſt.
Chryſoſt. hom. 62. in Gen.
Theod. quæſt. 94. in Gen.
Ambroſ. lib. 3. in Luc.

Vides ubique mulieris vitam probam, quòd non alienum præripuit thorum, ſed ſe ornatam Judæ obtulit, poſtquam defunctam ejus cognovit uxorem, &c.

Auguſt.lib.22. contra Fauſt. cap.26. Meliùs ſine filiis remaneret, quàm ſine jure matrimonii mater fieret. Neq; enim cùm Judah cum juſtiorem quàm ſe pronuntiavit, quaſi juſtam laudavit, ſed & minùs culpabilem ſibi præpoſuit, &c. quòd ſi laudata ab illo fuit, quid mirum ſi mulier peccatrix ab homine peccatore laudatur? Cap.83.

Luther.

Chryſoſt. hom. 1. in Matth. & hom.3.

a mother without the right of Matrimony. Whereas *Iudah* praiſeth her, as more juſt then himſelf, he praiſeth her not, as juſt, but preferreth her, as leſſe faulty, who becauſe ſhe kept not the ordinate ſociety in the procreation of children, is worthily found culpable. And if ſhe be praiſed of him, what marvell is it, if a ſinfull woman be praiſed by a ſinfull man? And whereas *Judah* may ſeem not to have been faulty, becauſe, notwithſtanding this fact, as the Manichees objected, he was numbred amongſt the 12 Patriarchs, he anſwereth, ſo was *Iudas*, although he betrayed Chriſt, amongſt the 12 Apoſtles. And vvhereas it is further ſaid, *Iudah* was ſingularly bleſſed of his father after this, it not being recounted againſt him, but *Judas* hanged himſelf, he anſvvereth, hereby it appeareth, that what is ſaid belongeth not to *Judah*, but to Chriſt, that vvas to come of his tribe, vvherefore his fault is laid open, that vvhen he is praiſed, becauſe he is not found to be ſuch another, vvho is meant may be ſought out. And laſtly, vvhereas a great good came of this inceſtuous meeting, for Chriſt deſcended of *Pharez*, he ſaith, that it is not hereby juſtifiable, becauſe no ſuch thing was intended by them, as the fact of *Iudas* in betraying Chriſt is not juſtifiable, becauſe great good came hereof, but vvicked and damnable. And as *Auguſtine*, ſo *Ierome*, *Calvin*, *Luther*, *Muſculus*, and all others condemn both *Judah* and *Tamar* for this. *Luther* ſaith, that *Tamar* committed the foul ſin of inceſt, and *Judah* all manner of ſin in this one ſacrilege, homicide, ſimulation, perfidy, and the offering of all kinde of injury. Yea and *Chryſoſtome* himſelf in one place ſaith, that *Tamar* and *Bathſhaba* vvere vvomen celebrated for ſin, and that the coming together of *Judah* and *Tamar* vvas filthy adultery. And indeed, hovvſoever the Lord vvrought ſecretly hereby; yet it can be counted no better, as *Joſephs* brethrens ſelling him into Egypt, vvas no better then man-ſtealing, and horrible unnaturalneſſe; and the Jevvs crucifying of Chriſt, no better then a moſt crying ſin of ſhedding innocent blood. For if it ſhould hereby be thought juſtifiable, becauſe there vvas ſome other thing myſtically intended by the Lord herein; by the like reaſon, murther, robbery, adultery, or any vvrong might ſometimes be juſtified alſo. The certain rule is, evill may not be done, that good may come of it: vvhereas *Judah* is aftervvards praiſed by *Jacob* and not blamed for this, haply he had before that time repented of it, and therefore as in other faithfull ſervants of God, having repented them, their faith is praiſed, and their ſin paſſed over in ſilence, ſo it vvas in *Judah*, or ſuch praiſe is given by vvay of prophecy, as *Auguſtine* noted before, Chriſt coming of the tribe of *Iudah* being meant.

Rom 3.

Verſe 27,28

And it came to paſſe, that in the time of her travaile, behold, twins were in her wombe, &c. Tamar was herein like unto *Rebecca* going with *Jacob* and *Eſau*, and when the time of her delivery came, one put out his hand firſt, about which the Midwife tieth a Scarlet-threed, and then he pulling it in again, the other came forth, being therefore called *Pharez*, becauſe, as it is ſaid, he brake forth, and then came out his brother, who was called *Zarah*. The word generally tranſlated a Scarlet-threed here, is by one denied to be rightly tranſlated ſo, affirming, that it ſhould rather be with a double-threed Another, that whereas a Scarlet-threed is commonly taken for a red threed, ſaith, it is rather to be taken for a black one, becauſe *Coccus* tranſlated Scarlet, is properly the name of a black ſilk ſo died, that the colour cannot be waſhed off again, and unto this he applyeth that, *Eſay* 1.18. *If your ſins were as ſcarlet, I will make white as wool.* But both שני ſignifieth Scarlet, as well as double, and therefore this being the common expoſition it is better to follow it, and a Scarlet-threed, as one noteth, was now uſed to ſet forth the dignity of the primogeniture. And *Pliny* writing of the *Coccus*, ſaith, It is a red grain of *Galatia* of greateſt eſtimation: again, he ſaith, that the colour of the *Coccus* is like to that of the Roſe, then which nothing is more grateful to behold. For the name *Pharez*, ſignifying *diviſion*, the Phariſees afterwards took their name from the ſame root, becauſe they counted themſelves holier then others, and vvere

Verſe 29,30

Oleaſter.

Toſtatus.

Muſculus.

Plin.lib.9.c.41. Lib.21.c.8.

were divided from them. For the words uſed by the Midwife: *How haſt thou broken forth! this breach be upon thee.* In *Hebrew* מה פרצת, ſo that the name *Pharez* came from the word uſed by her. The meaning is, Why haſt thou broken that *Membrana*, or *Secundina*, wherein thou waſt held in thy mothers wombe? *A breach upon thee*, Theſe words, ſaith *Vatablus*, are taken by ſome, as a curſe. The Chaldee Paraphraſt, How great fortitude haſt thou, that thou ſhouldeſt prevail! Some *Hebrews*, vvhy haſt thou ſtrengthened thy ſtrength! It was a ſpeech of admiration, his brother being betwixt him and the coming forth, how he ſhould get the precedency thus. For the name *Zarah*, that ſignifieth *oriens*, becauſe he ſeemed to have come out before the other.

Calvin.
Vatablus.
Chald. Paraphraſt.

Touching the myſtery of this place, all ancient Writers agree, that theſe things were figurative, yea *Chryſoſtome* himſelf, who is very little in allegorizing, yet will needs have an allegory here. For upon this place he ſaith, We muſt not inconſiderately paſſe over the things delivered in the holy Scriptures, nor ſuperficially ſalute them, but pierce into the profundity of them, that when we know the riches that lie hid there, we may glorifie God, who doth ſo wiſely diſpenſe all things. For if God had not meant ſome more myſtical thing by that which is done here, it could not have been, that *Zarah* ſhould have pulled back his hand, and have given way to his brother to come out firſt. But when he commeth to ſet down the myſtery, he ſaith, *Abel, Enoch, Abraham* and *Noah* were figured out by *Zarah*, but ſin increaſing, the law was given, and becauſe it could not give life, Chriſt came, who was figured out by *Pharez*, whereby, as I take it, he meaneth, that as *Zarah* was interrupted, that he could not come forth by the intervening of *Pharez*, ſo juſtification could not be but by Chriſt coming into the World. *Theodoret* to the ſame effect ſaith, As *Pharez* came forth, *Zarah* pulling back his hand, ſo the law came between thoſe that at the firſt were ſtudious of vertue & piety, and thoſe under the Goſpel, who by Chriſt were perfected. *Irenæus* ſaith, that *Zarah* was a figure of that people, which is uncircumciſed, beginning with *Abel, Enoch, Noah, &c.* but then giving way, that his brother might be borne, that is, the Jews, who were circumciſed, they come forth again in our Saviour Chriſt, whoſe bloud-ſhed was figured out by the red threed. Thus they, but the moſt common received Allegory by *Iſidore, Cyrill, Rupertus, Rabanus, Ierus, &c.* is, that *Zarah* figured out the Jews, and *Pharez* the Gentiles: for as *Thamar* ſignifying bitterneſſe bare them both, ſo Chriſts Paſſion vvhich vvas moſt bitter, vvas the originall of the Church both of the believing Jevvs and Gentiles. And as *Zarah* firſt offered to come forth, &c. ſo the faith of Chriſt vvas firſt preached to the Jevvs, but they going back, to the Gentiles, vvho imbraced it, and vvhen blindneſſe ſhall be taken from the eyes of the Jevvs, they ſhall be born unto Chriſt alſo, and be called *Zarah, oriens*, becauſe they ſhall look unto Chriſt, vvho is *oriens*. Thus *Rupertus*: *Cyril* not differing in ſubſtance, ſaith, that the Jevvs ſignified by *Zarah* began to forth, vvhen by ſacrifices and prophecies they foretold the Paſſion of Chriſt, figured out in *Zarahs* red threed, but the fulneſſe of time coming they vvould not believe, and then the Gentiles by faith got the precedency. *Ferus* & *Rabanus* beginning the Allegory higher ſay, that *Tamar* ſignifying bitterneſſe figured out repentance, *Er* and *Onan* thoſe, that either before the lavv or under the lavv vvould not repent, and therefore vvere deſtroyed. *Rabanus* ſaith, that *Er* ſignifying *pellis*, and *Onan* their ſorrovv, ſet forth tvvo ſorts of Kings, the one of bloud-ſhedders and ſuch as did much vvickedneſſe, the other of thoſe that did no good. Both theſe are deſtroyed, and then although *Shelah* lived, that is, the tribe of *Judah* continued, it had no King, till *Judah*, as both *Ferus* and *Rabanus* ſay, that is, Chriſt came to his ſheep, and begetteth of *Tamar*, that is, by faith and repentance, tvvo ſorts of people, &c. as before. And *Rabanus* proſecuteth this Allegory yet further. But that vvhich hath been already ſaid ſhall ſuffice, the reſt not being vvorth the naming.

Hom. 62. in Gen.

Theod. quæſt. 95. in Gen.

Iren. lib. 4. de hæreſ. c. 42.

Rupertus.

Cyril.

Ferus.

Rabanus.

CHAP.

CHAP. XXXIX.

Verſe 1.
Verſe 2.
Verſe 3.
Verſe 4.
Verſe 5.
Verſe 6.

HEre *Moſes* returneth again to the hiſtory of *Joſeph*, repeating firſt his bringing into Egypt, and ſelling to *Potiphar*, which vvas ſpoken of, *Chap.* 37.35, 36. And then he declareth hovv the Lord proſpered him in every thing that he took in hand, inſomuch that his Maſter obſerving it made him over-ſeer of his houſe, and put all that he had into his hands, and it is added, that he knevv not ought which he had, ſaving the bread, which he did eat. Thus when *Joſeph* was removed far from his fathers houſe, God yet was neer unto him to bleſs him and his labours in, ſuch manner that all might ſee the favour of God to be greatly towards him. And by this means God wrought for his preferm̃et in *Potiphars* houſe, thus comforting him againſt the miſery, unto which in this his captivity and ſervile eſtate he was expoſed. In like manner *Iacob* ſerving *Laban* had been bleſſed before, and *Laban* for his ſake, and ſo to have a ſervant fearing God is the way to enjoy his bleſſing. But whereas it is ſaid,

Note.

Luther.

He knew nothing that he had but the bread which he ate: Some, ſaith *Luther*, refer it to *Ioſeph*, as ſpoken of him, as if it were meant, that for all his fidelity and good ſervice that he did to his Maſter, he had none other food, but as other ſervants dry bread to live upon, being notwithſtanding through Gods bleſſing faire and vvell-liking, as *Daniel* and his fellovves vvere aftervvards, being fed vvith nothing but pulſe. But it is plainly ſpoken of *Potiphar* the Maſter, and not of *Ioſeph* the ſervant, as is further expreſſed, *verſe* 8. and the meaning is, that he medled not vvith any thing that he had, nor looked after it vvhether cattel or money, layings out or receivings, the taking in or letting go of ſervants, ſelling or letting, but onely vvith his daily diet, appointing vvhat meat he vvould have made ready, vvhether of this kinde or that, or in greater or leſſe quantity, as he meant to have more or leſſe company at his table: for bread is commonly put for all manner of food. *Vatablus* ſaith, He took no care about any thing but about eating and drinking, or that he reaped none other fruit of all vvhich he had. Some, he ſaith, hold that this is ſpoken, in reſpect of meat, vvhich the Egyptians vvould not eate vvith the Hebrevvs. And *Luther* ſaith, that ſome Hebrevvs more abſurdly hold, that by bread his vvife is to be vnderſtood, as is further explained, *verſe* 9. bringing for this purpoſe that of the vviſe man, *Prov.*9.17. *Stollen waters are ſweet, and bread eaten in ſecret is pleaſant.* The moſt genuine expoſition, and free from ſtreining is that vvhich I firſt delivered. That *Ioſeph* ſhould thus have all committed unto him vvas Gods ſingular providence tovvards him; ſeeing, hovv excellent parts ſoever be in ſtrangers, yet men are more inclining to commit their affairs to the truſt of thoſe that are bred and brought up about them, and not unto ſuch.

Vatablus.

*Aben Ezra Chap.*43.32.

Verſe 7,8,
Verſe 9,10,
&c.

But lo now, in the midſt of his proſperity God hath another great croſſe to exerciſe him withall, *Potiphars* wife by his permiſſion, becometh an Inſtrument of the greateſt miſery unto him, that had yet happened. She beholding the beauty and good proportion of *Joſeph*, being now in the prime of his age, tempted him to lie with her at ſundry times, and being denyed, grew more urgent upon him, inſomuch, as that when he was alone, ſhe caught hold of his garment, but he leaving it in her hand, fled from her, whereupon ſhe cryeth out, and telleth both the whole family and her husband at his coming home, that this Hebrew ſervant came in to mock her, but ſhe cryed out, and then he ran away; whereupon *Potiphar* being incenſed, putteth him in priſon. Theſe things were done moſt probably about the 27 year of *Joſephs* age, becauſe at 30 he ſtood before *Pharaoh*, and before that he had been ſometime in priſon, before that the Kings chief Butler and Baker vvere committed, and after their releaſe, he abode there ſtill tvvo years. It vvas a moſt ſtrong temptation, vvherevvith he vvas novv aſſaulted, to be deſired by his Miſtris, vvhom if he vvould ſatisfie, he might both have pleaſure, be ſecure

as

as touching the disclosing of it, and have her great favour for his further benefit, but in case he would not he might certainly expect some great evill by her meanes, yet such was the vertue of this young man, as that he could not by any such consideration be moved to sin against God. A notable example of chastity to be followed by all others, and to follow vvhich there is incouragement enough in the successe, vvhich he had, after that for a short time he had unjustly suffered. Of such chastity also was *Susanna*. And *Valerius Maximus* writeth of one *Spurina*, a most comely young man amongst the Heathen, an Hetrurian, that because he was desired by divers vvomen, he cut and disfigured his face, preferring rather deformity for the assurance of his sanctity, then beauty to insnare the eyes and hearts of any, and hereby he took away that suspicion, vvhich vvas in jealous husbands and parents.

Valerius Maximus, lib. 4.

Rupertus praiseth *Joseph*, as expressing four vertues in this one thing; temperance, in that he refreined from his Mistris tempting him; justice, in that he vvou'd not do this injury to his Master; fortitude, in that being sollicited from day to day, he could not yet be overcome; and vvisdome, in that he preferred vvith a little temporall losse of his garment to cast farre from him the fire that might have been dangerous to his soul. That which is here related touching *Ioseph* and his Mistris is excellently dravvn into an Allegory by *Gregory and Rupertus* thus. As *Ioseph* vvas comely and beautifull to behold, so vvas Christ to the spirituall eye: but as *Josephs* Mistris affected him to satisfie her filthy lust, so the Jewish Synagogue was affected to the Christ to come for a worldly benefit, imagining, that he should be a most mighty Prince, ruling after the manner of an earthly Emperour over all, and advancing to great dignity his own Nation. But as *Ioseph* being desired by his Mistris, resisted her unlawfull desire from time to time, and at last left his garment with her and fled; so Christ would not satisfie the Synagogue in this respect, but leaveth unto her desiring him, that is, their imaginary Christ most earnestly, his exteriour garment, as it were, of the letter of the Scripture not being understood. The Synagogue then complaineth as this woman to her husband, and sheweth this garment, that is, argueth and disputeth out of the Scriptures not understood against Christ before the high Priest, being as it were her husband, and he being incensed, procureth his apprehension and crucifying, and consequently his going into the Sepulchre, as it were into the prison. But as *Ioseph*, he was not held there, but after a while, delivered both himself and others, for by death he destroyed him that had the power of death, that is, the Devill, &c. *Rabanus Maurus* hath both this and another out of *Isidore*, which I do not so approve of, and therefore omit it.

Gregor. Rupert. Psal. 45.

Heb. 2. 15.

Rab. Maurus.

Joseph being committed to prison was still blessed of God, so that the Keeper put all his prisoners under him, and he did all that was done there; Or as the Chaldee Paraphrast hath it, all was done according to his word, or as he appointed. It is a marvell, saith *Calvin*, that the Prison-keeper durst expresse so much favour to a man with whom *Potiphar* was so greatly offended, but it is likely, that *Potiphar* soon understood the truth of the matter, and so was somewhat appeased, but would not release him yet for the disgrace, or he was held by God from prosecuting him with wrath. And haply *Joseph* told the Prison-keeper, how unjustly he was accused and committed, so that finding God to be with him, he passed not for the crime objected against him. Thus, as *Ferus* noteth, the just lose one friend, but gain another, may be shut up in prison, but cannot be shut from Gods favour, they are even as Rulers in their bonds, as *Ioseph* was. And this also may well be applyed unto Christ, he was first set over prisoners, that is, sinners bound with sin, and the poor, healing the one, and preaching comfort to the other in his humbled estate, being afterwards more highly exalted in heaven, as *Joseph* in Egypt: thus also *Ferus*, who followeth *Rupertus*, addeth moreover, that all the prisoners were delivered to Christ coming into the prison of hell, that is, all the fathers, and by him were then delivered. But we have no warrant of Scripture for this, but for

Verse 21.

Vatablus.

Calvin.

Ferus.

Note.

Luc.16. for the contrary, that the faithfull went to heaven in soul at the time of their departing hence, as since, so before the coming of Christ, seeing there be no more places mentioned but heaven and hell, and whoso is cast once into hell, can never come out again.

CHAP. XL.

Verse 1,2,3. *Joseph* being thus favoured through Gods blessing by the Prison-keeper, after that he had bin there a certain time, but how long it is unknown, the chief Butler and Baker of the King were upon his displeasure against them committed likewise. What offence they had done is not set down, but the Hebrews who are full of fictions, say, that he found a fly in his cup and a stone in his bread, and for this being wroth at their negligence, he sent them to prison.

Hebræi. But it was certainly some greater offence, or else one of them should not after this have been hanged as he was. The vulgar Latine, *verse* 1. inserteth, which is not in the Hebrew, *two Eunuchs.*

Verse 4. These being thus committed to ward in the prison of the Captain of the Guard, *the Captain of the Guard set* Joseph *over them:* in the vulgar Latine, *The Keeper of the prison set* Joseph *over them*, these, saith *Pererius*, were all one, but *Calvin* noteth a reconciliation now in the Captain of the Guard unto *Joseph*, or else that there was a new Captain at this time, which he saith is not so probable. It is not likely that one man supplyed two offices, as *Pererius* saith, but that *Joseph* having all the prisoners committed to him before by the Keeper of the prison, so that he did all now there, these men being sent in by the Captain of the Guard, were delivered to *Joseph* as the Jaylors Deputy, the Captain not taking any particular notice, who this was, and so he might be said to have set *Joseph* over them, because he sent them to prison, where they came under the Jaylor or his Deputy. For if *Potiphar*, *Josephs* Master had been reconciled unto him, he would not doubtlesse have kept him still in prison two years more, but have set him at liberty, though not immediately for some reason before rendered, yet in processe of time, which he never did. For the time of the continuance of these two Officers in prison, it is said to have been for a season, in Hebrew ימים certain dayes, in the translation followed by *Marlorate a year*, but they were deceived, saith *Calvin* that so rendered it, because this word setteth forth a long time, but it is uncertain how long.

Pererius. *Calvin.*

Verse 5. Verse 6,7, Verse 8 The two Officers of *Pharaoh* being thus in Ward, dream each of them his dream in one night, which made them sad and pensive in the morning, then *Joseph* demandeth the cause, they told him that they had dreamed, and wanted an Interpreter. But he put them in good comfort, because he said interpretations were of God, and bad them tell him their dreams. Dreams, saith one, either are naturall coming from the humours of the body, or things in the fantasie, or spirituall; and these are either divine or diabolicall. This was a divine dream coming from God, which is always such, as that it leaveth an impression in the minde, so that he which hath such a dream cannot be quiet, but is much troubled, till he understandeth the meaning thereof, as in these men, and in *Pharaoh* afterwards, and in *Nebuchadnezzar*. And alwayes as *Ferus* noteth, when a dream cometh of God, he doth either reveal the meaning by his spirit, or sendeth some other to interpret it, when therefore it is not so, we should passe over dreams as vain, and not be troubled at them. And he noteth in that *Joseph* being himself a prisoner, yet is chearfull, and cheareth up his fellow-prisoners, what the comfort of a good conscience is to a just man, nothing can daunt or dismay him, when others being in the like case are sad and heavy.

Sebast. Munsterus.

Ferus.

Note.

Verse 9,10, Verse 11. Then the chief Butler telleth his dream, saying, *A Vine seemed to be before me having three branches, these I took and pressed them into* Pharaohs *cup, and gave*

it

it into his hand. And Joſeph *expoundeth it, ſaying, The three branches are three dayes, within three dayes ſhall* Pharaoh *reſtore thee to thy place. But think on me, and make mention of me to* Pharaoh *to bring me out of this houſe. For I was ſtolne out of the Hebrews land, and here have done nothing, for which they ſhould put me into the dungeon.* Verſe 12,13

Joſeph had been upbraided by his dreams, behold, ſaid his brethren, here cometh this dreamer, but now he beginneth by expounding dreams to grow famous. Saint *Auguſtine* following the Hebrews ſaith, that *Joſeph* ſinned in ſeeking deliverance, as a reward for this free gift of God beſtowed upon him to expound dreams, and therefore for a chaſtiſement it is certainly to be held, that he kept the Butler from ſpeaking of him to *Pharaoh*, although he were intreated, and he was held after this two years more in priſon, that he might learn, that his deliverance was to be ſought of God, and not of man, according to that, God doth chaſtiſe every ſon whom he loveth. But by *Luther* and *Calvin*, and others *Joſeph* is herein juſtified, becauſe, as *Calvin* ſaith, he conceived this to be the meanes of his deliverance, which he ought not to neglect. For as miſery is patiently to be borne, ſo when God ſhevveth any way of help, not to uſe it, is to tempt God. *Joſeph* might well conceive novv that God had given him this gift of interpreting dreames: that he vvould raiſe him up to a better eſtate, as before by dreams vvas revealed, and therefore he might lavvfully deſire to have it ſpoken of, and I doubt not but God vvho gave him this gift, ſtirred him up thus to move the chief Butler, that his innocency might come in remembrance before *Pharaoh*, and indeed the event ſheweth no leſſe, in that afterwards by the Butlers making mention of him to *Pharaoh*, he vvas delivered and advanced, although for his further exerciſe he vvas kept ſtill in priſon tvvo years. And as *Chryſoſtome* noteth, this made for *Joſeph*, that he came not out novv, but afterwards vvith the greater honour, although he approveth his requeſt made to the chief Butler for a preſent delivery. He ſaith, that he vvas ſtolne, meaning by his brethren, making a ſervant of him when he was free, and robbing his father of him whoſe he was, for the Amalekites ſtole him not, but bought him of them. *Out of the Hebrews land* he ſaith, and not out of the land of Canaan, becauſe as *Muſculus* ſaith, the Hebrews were well knowne to the Egyptians, as being of chief note there.

Auguſt. Serm. 82 de Tempore Sine ulla dubitatione credendum, quòd Deus pro caſtigatione ſancti Joſeph non permiſit magiſtrum pincernarum recordari eorum, quæ exeunti ipſi de carcere ſupplicaverat. Heb. 12. Revel. 3. *Luther.* *Calvin.* *Muſculus.*

When the chief Baker heard this, he told his dream, ſaying, *Me thought I had three white baskets upon my head, and in the uppermoſt of them were all manner of bake-meats for* Pharaoh, *and the birds did eat them out. And* Joſeph *ſaid, the three baskets are three dayes, at the end of three dayes* Pharaoh *will take thy head from thee, and hang thee upon a Gallowes, and the birds ſhall eat thy fleſh.* Verſe 16,17 Verſe 18, 19

To expound this dream *Joſeph* knew would be moſt unpleaſing, yet being by God appointed, he readily doth it by a kinde of propheticall licenſe, and ſo muſt all Prophets ſet up by God, they muſt not onely ſpeak pleaſing things, but denounce even the ſentence of death where God would have them, or elſe they ſhall be judged as unfaithfull. *Calvin.* *Note.*

And the third day was Pharaohs *birth-day, in which he made a feaſt to all his ſervants,* and then it was done as *Joſeph* had foretold, *but the chief Butler remembred not* Joſeph. *Pharaoh* and *Herod* onely, the one a Heathen, the other moſt wicked, are ſaid to have feaſted upon their birth-day. In prophane Writers we read of many. *Plato* ſaith, when the King had a ſonne, his birth-day was kept with feaſting at the Court, and afterwards yearly in all Aſia, where he was to reign. *Xenophon* ſaith, that the Meds had the ſame cuſtome before that the Perſians reigned in *Aſia*. And the Greeks took it up from them, and the Romans likewiſe. They then were moſt licentious and riotous, forgetting God the Author of their life, when they ſhould chiefly have remembred him, ſaith *Calvin*, and yet diſalloweth not the cuſtome of feaſting upon the birth-day. But becauſe there was never any ſuch cuſtome in the Verſe 20,21 Verſe 22,23 Matt. 6. *Plato in 1. Alciade.* *Xenophon lib. 1 de Cyri pædia.* *Calvin.*

Church of God, but upon the birth-day of Christ, who brought matter of joy to us all, and the birth of man is in sin and misery, and so such as is rather to be mourned for then feasted for, till he be regenerated: I rather hold with them that censure this custome, as superstitious. The servants to whom *Pharaoh* made a feast, were his Officers and attendants at the Court, of which these in hold were two, wherefore he sendeth for them, but restoreth onely the one, and condemneth the other, who is hanged, and the birds eat his flesh. This is the first hanging upon a tree that we read of, and it was a kinde of death which was counted most heinous, wherefore the suffering of our Lord is hereby aggravated, and this death is indeed pronounced accursed of God. But whereas amongst the Heathen they were suffered to hang till the birds ate their flesh, amongst Gods people this was forbidden, no man that was hanged must be suffered to hang all night, lest the Land should be defiled.

Phil 2.6. Deut.21.23.

Touching the chief Butlers forgetfulnesse of *Joseph*, he did herein after the manner of Courtiers, who are so affected with their own present felicity, and so set upon ingrossing the Princes favour to themselves, as that they think no longer upon *Joseph* in prison, neither care they to speak of any thing but what may please the Prince before whom they stand, to obtein the more favour to themselves onely at his hands.

As in all other things hitherto, so in that which is here related, *Joseph* was also a figure of Christ Jesus. For as he was comfortable to his fellow-prisoners sorrowing, and cheared them up: so Christ did the daughters of Jerusalem weeping for him, as *Ferus* hath it, but especially his Disciples, by telling them of the comforter. And as *Joseph* spake comfort to one of the two with whom he suffered, but not to the other: so Christ dealt by the two theeves that were hanged together with him, and to one sort of people he shall speak terrour at the last day, and to the other comfort, saying to them, *Go, ye cursed*; to these, *Come, ye blessed*. These, as the Butler, see the Vine Christ with three branches, godhead, soul, and body; and these branches are pressed out in the passion of Christ believed in, and as three dayes were set to him, so there are three markes of the elect. 1 To live inoffensively, and yet to suffer. 2 To love all the good, and to joy in the good of all others. 3 To hate sin in himselfe and in others. Contrariwise, the cursed are pressed with sin, as the Baker with baskets, for sin is like a tallent of lead; and as he had three dayes set to him, so they have three marks. 1 They live in sin, and yet prosper. 2 They hate the good. 3 They are hardened in sinning. Or *Joseph* giving different interpretations setteth forth Christ diversly foretelling of the Gentiles and of the Jewes; of the Gentiles that they should be received: of the Jews, that they should be blinded and rejected. Thus *Ferus*. *Rupertus* saith, that here are figured out the elect received to mercy, and the reprobate condemned to hell out of the same corrupt masse of mankinde. For as here two alike offenders are diversly dealt withall, so we being all sinners by *Adams* transgression, God yet chooseth some out of his meer mercy, and rejecteth others out of his Justice. And as no man can tax *Pharaoh* for this, no more can they the Lord, he condemneth not all, because he should then be all severity and justice, neither doth he save all, for then he should be all mercy, but some he saveth, and some he condemneth, that he may appear to be as he is, Mercy and Justice, and be so celebrated throughout all generations. And hereby also doth *Ferus* approve the Lord his proceedings.

Ferus.

Zach.5.

Rupertus.

CHAP.

CHAP. XLI.

Joseph being neglected by the ungratefull Butler, at the end of two years is delivered by a new occasion offered of God. *Pharaoh* the King dreameth, and none but he can be found to interpret his dreams, wherefore he is sent for, and having interpreted them is highly promoted *Pharaoh*, as *Ferus* noteth was a good King, and although he were an Heathen man, yet he was not without the knowledge of God, as appeareth in that he speaketh of him as the Authour of the wisdome that was in *Joseph*, *v.* 38, 39. *Pharaoh* was the common name of every King of Egypt successively untill the time of *Alexander* the great, as *Cæsar* is the name of every Roman Emperour. *Pharaoh* signifieth a revenger, and so was a fit name to put the King in minde of his duty, to punish the wicked, and to defend the just. Two years passed, before that *Pharaoh* had these dreams, or *Joseph* was any more thought upon by his chief Butler, a long time for holy *Joseph* to endure imprisonment, and to be left without any appearance of that raising up, which was promised. But when things seem to be most desperate, God is neerest at hand to deliver his servants out of all their troubles.

Ferus.

Verse 1.

Note.

Pharaoh saw in his dream seven fat kine feeding in a medow, and after them other seven kine lean and ill-favoured, which ate the first seven up, and after that seven eares upon one stalk rank and good, & after them seven eares blasted with the east-winde, that ate them up. *Josephus* counteth the two years, at the end of which *Pharaoh* had these dreams, beginning at *Josephs* first coming into the prison, But this is contrary to the text, beginning them from the time of the Butlers deliverance. *Calvin* noteth here, that God sometimes hath revealed his will unto Heathen men, touching temporall things, although the meaning was by them to be sought elsewhere, and therefore it is no marvell, if amongst them there have been Prophets; for the spirituall doctrine of life hath still alwayes been possessed by the Church, as the treasure of her inheritance. And saith, that the dream was doubled for two causes. 1 To stirre *Pharaoh* up the more to inquire the meaning. 2 That more light might be given to the thing signified: forsomuch as the vision of the eares of corne did more lively set forth the plenty and famine to come. That which is translated *coming out of one stalk*, *Vatablus* saith, is rendered by some, growing up into one stalk.

Verse 2.
Verse 3.
Verse 4.
Verse 5.
Verse 6,7.

Joseph lib. 1. antiquit.

Calvin.

Si notemus hoc discrimen, non mirabimur quædam oracula prophanis hominibus esse communia, quamvis spirituale vitæ doctrinam quasi hæreditatis suæ thesaurum possident Ecclesia.

Vatablus.

In the morning after these dreams *Pharaoh* was troubled much, and sent for all the *Magi*, telling them his dreams, but none could interpret them. The trouble in *Pharaohs* minde about these dreams, saith *Calvin*, was a prick left by God to stirre him up to inquire, and the seal as it were of the Spirit, that they came from God. But in that he sent to Wizards, he put himself into the Devils snare, and so took a course to be left in darkness without the fruit of these Revelations, although he thought these men to be Prophets of God.

Verse 8.

Calvin.

In the East, saith *Luther*, they had their *Magi*, in Babylon their *Chaldees*, in Greece their *Sophi*, and amongst the Romans their Wise men, every Countrey had his Doctors, who taught their religion and arts good and bad. And some such were maintained at the Kings charge, that having them ready at hand, they might make use of their wisdome and learning, as occasion served; for by counsell and wisdome a Kingdome is established. *Nebuchadnezzar* did thus afterwards, for he brought up *Daniel* and his brethren in the learning of the Chaldees. And therefore as *Ferus* well noteth, by those heathens Christian Princes may be reproved and other great persons, amongst whom wisdome and learning is not in estimation, but the foolish and illiterate are as well preferred about them, as such; it is a certain signe of a Kingdome going to ruine. Whereas all the *Magi* & wise men of Egypt can say nothing, it is to be imputed to Gods Providence, for the good of *Joseph*, for whose sake chiefly *Pharaoh* had these dreams; for it is strange, that the dreams be-

Luther.

Ferus.

Note.

ing told, they did not according to the readineſſe of their wit, invent ſome interpretation, which with a credulous King might have gone for currant, but God held their tongues and wits that they were all ſilent, which was for the greater good of the King. And hereby he was doubtleſſe whetted on the more to inquire, as concerning the thing moſt difficult to be underſtood, when all theſe profeſſours of wiſdome were ſtunded at it, *v.9.* Then ſpake the chief Butler, and told *Pharaoh*, that there was a young man, an Hebrew, and ſervant to the Captain of the Guard, who had interpreted his and his fellowes dreams truly. This ſaid the chief Butler now, as *Muſculus* noteth, not in way of gratitude to *Joſeph*, but it being wreſted from him, leſt, if he being ſilent, the King ſhould have come to know of it by ſome other means, and ſo he ſhould have again incurred his anger. In telling of *Ioſeph* he beginneth vvith a remembrance of his old offence, for vvhich he vvas put in Ward, that he might magnifie the Kings mercy the more, for his deliverance. They are deceived, that expound this of his fault of ingratitude againſt *Ioſeph*, as if he had novv confeſſed that, for he meaneth his fault againſt the King. *Then Pharaoh ſent and they brought* Joſeph *out with ſpeed, and he ſhaved himſelf, and changed his garments; and came to Pharaoh.* Here vve may ſee, ſaith *Calvin*, what neceſſity vvill make men do, a proud King and his vain Courtiers, that vvould not othervviſe have heard a Prophet of the Lord, if he had come to ſpeak unto them, fearing that ſome danger might be by theſe dreams portended to the vvhole Kingdome, do novv come running for a ſtranger, and that a ſervant, and an Hebrevv, vvhen as the Egyptians vvere held to be the vviſeſt of all peoples, and vvith all diligence hearken vvhat he vvill ſay. And thus it fareth commonly vvith all prophane men, they earneſtly deſire the Preacher may be brought unto them in their ſickneſſe, vvhen as in their health they have not regarded him. He lay ſqualidous and neglected it ſeemeth in the priſon, vvherefore being novv to come before the King, he is by barbing and putting on better apparell prepared. It vvas an uſuall thing of old not to cut the hair in time of ſorrowing, as vve may ſee in *Mephiboſheth*, 2 *Sam.* 19.24. and *T. Livius lib.6.* and *Plutarch. in Caton. Uticen.* ſpeak of the like, but by ſhaving underſtand cutting in a ſeemly manner. *Joſeph* little thought of this, till they came to the priſon for him, but behold, now a great ſudden change, he that was before neglected, is ſought unto and attended by the Kings own Miniſters, and brought to the Court to give counſell to the King, his affliction had been long, but now his advancement is greater then he expected or deſired. It would have contented him well to have been ſet at liberty onely; but thus they that patiently ſuffer much and long, may comfort themſelves with an expectation of the greater glory in heaven.

Calvin.

Verſe 9,
Verſe 10,11
Verſe 12,13
Muſculus.

Verſe 14.
Calvin.
Note.

Ferus.

Note.

Then *Pharaoh* told *Joſeph* of his dreams, and how none could interpret them: but *Joſeph* telleth him, that there is a God, *which ſhall give* Pharaoh *an anſwer of peace:* in the Hebrew it is, ſhall anſwer peace to *Pharaoh*, which *Vatablus* ſaith, is ſpoken by way of wiſhing, as if *Ioſeph* had expreſſed a deſire that it might be good, which the Lord ſhewed to *Pharaoh* in his dreams. *Joſephus* ſaith that *Pharaoh* both dreamed, and had his dreams expounded to him in his ſleep, but had forgotten the interpretation; but this is his own fiction. *Pererius* ſaith, that *Ioſeph* certainly had *Pharaohs* dreams, and the interpretation revealed unto him, before he came to *Pharaoh*, or elſe he could not have told him, that God would ſpeak peace to *Pharaoh*. But others hold that *Ioſeph* knew not his dreams till he had told them, and ſpake thus by an Hebraiſm, as wiſhing that they might portend all happineſſe to *Pharaoh*; to whom I rather aſſent: becauſe it was not neceſſary, *Pharaoh* remembring his own dreams, that they ſhould be revealed to *Ioſeph*. He had had former experience of Gods mercy this way towards him, enlightening him to ſee into the meaning of dreams, and therefore he hoped of the like at this time, which maketh him ſo confidently to anſwer, that God ſhould ſpeak peace to *Pharaoh*, by enlightening him, through him a poor Organ, in the underſtanding of thoſe dreams,

Verſe 15,16
Vatablus.
Joſeph.
Vatablus.
Calvin.

dreams, whereupon his minde now troubled ſhould be quieted. The word tranſlated, *It is not in me*; is בלעדי beſides me, as if he had ſaid, I ſhall interpret them, but not through mine own wiſdome, but by Revelation from God. The Chaldee paraphraſt therefore hath it, not by my wiſdome, but from the face of the Lord, peace ſhall be anſwered to *Pharaoh*. And fit it was, that *Joſeph* ſhould thus anſwer him, becauſe he had ſaid, *I have heard ſay of thee, that thou canſt underſtand a Dream, and interpret it*, as if by his own ſagacity he had been able thus to do. And *Trogus Pompeius* writing of *Joſeph*, that being ſold into Egypt by his brethren, in a ſhort time he ſtudying the art Mgick atteined to ſuch skill, that he could interpret all Dreams, and wrote a Book of the underſtanding of Dreams, and told of the barrenneſſe to come in Egypt, which made him moſt dear to the King, and his anſwers were counted ſuch, as if they had come from God. But *Ioſeph* removeth the minde of *Pharaoh* from thinking upon him, to think upon God, thus taking this opportunity to inſtil ſome knowledge of the true God into an heathen man.

Chald. Paraphraſt.

Trogus Pompeius lib.36.

Then *Pharaoh* telleth his Dreams to *Ioſeph*, and how that he had told them to the Magicians, but none could interpret them. In theſe Dreams, although the plenty and famine to come were ſet forth, yet becauſe *Pharaoh* underſtood them not, he had not this revealed to him after the manner of Prophets, but *Ioſeph*, who expounded them, was the Prophet, as both *Auguſtine* and *Gregory* do teach. And this plenty and ſcarcity did not ariſe from naturall cauſes, as is moſt probable, for then the Aſtrologers would have conjectured ſomewhat of it, but God ſent both miraculouſly, as he now revealed both to come for the good of his ſervant *Ioſeph* ſpecially. For *Nilus* the River was the naturall cauſe of plenty and ſcarcity there, if it overflowed 16 cubits or more, this betokened plenty, if but 15 or 14 or under, ſcarcity, and it was never known at other times to keep one conſtant courſe ſeven yeeres together.

Verſe 17, 18
Verſe 19, 20,
Verſe 21, 22
Verſe 23, 24.

Auguſt. lib. 12. de Gen.
Gregor. lib 11. Moral. in Job.

Then Joſeph *ſaid to* Pharaoh, *The dream is one, God hath ſhewed to* Pharaoh, *what he is about to do, &c.* The dreames were two both in the times and the things ſeen, but to one and the ſame effect, and why the dream was doubled, *Joſeph* having expounded it firſt, ſheweth, *v.32. Becauſe the thing is eſtabliſhed by God, and God will ſhortly bring it to paſſe.* 1 Becauſe God would have *Pharaoh* aſſured that it ſhould be ſo. 2 That he would begin it preſently, as a man, that in calling one doubleth his name, would have him come to him preſently without any delay. Unto theſe *Lyranus* addeth another reaſon, becauſe as the kine uſed for plowing being luſty or poore, did aptly figure out a good or a bad husbanding of the ground, whereupon enſueth plenty or ſcarcity, ſo eares of corn full or withered do aptly figure out a plentiful or ſcarce harveſt. And *Toſtatus* addeth a forth, *viz.* becauſe plenty ſtandeth not only in corn, but in fleſh and milk alſo, and therefore I think, that by the kine the plenty or want of paſture is ſet fourth, by the eares of corn plenty or want of corn.

Verſe 25.

Verſe 32.

Lyranus.
Ferus.

Toſtatus.

There come ſeven yeers of plenty throughout all the land of Egypt, &c. The ſeven fat kine ſhewed ſeven fat yeers, their comming up out of the River, that the ver *Nilus* ſhould be the means, their feeding in the Medow, the ſuperabundant overflowing of that River upon all the low grounds lying about it, making them to grow as a moſt fruitfull Medow. For Egypt is not watered as other Countreys, by the clouds, but by that River. The ſeven lean & ill favoured kine, the like unto which had not been ſeen in Egypt, ſhewed the famine to come to be greater, then ever hitherto had been, for Egypt was moſt fruitfull, being for the fertility called *korreus mundi*, and when in times paſt a famine had been in Canaan, there was plenty in Egypt, as in the dayes of *Abraham* and *Iſaac*. Again, the coming up of theſe alſo out of the River, ſhewed, that the River overflowing leſſe ſhould be the cauſe of this famine. Laſtly, their being as lean, when they had devoured the fat ſhewed, that the proviſion ſaved in the ſeven plentiful yeers ſhould not be ſufficient to feed men to ſatiety in the time of famine, but only in a poor ſparing manner to ſuſtain life.

Verſe 29.

Ferus

Now therefore let Pharaoh *look out a man diſcreet and wiſe, and ſet him over the whole*

Verſe 33, 34

whole land of Egypt, and let him appoint Officers to gather up the fift part in the ſeven plentifull yeeres, &c. It is the manner of the Lords Prophets, ſaith *Calvin*, not only to declare things to come, but alſo to give counſel, and to exhort to that which is to be done for the beſt good: ſo likewiſe did *Daniel* to *Nebuchadnezzar*, whereas the anſwers of *Apollo*, and of Magicians were naked alwayes and void of any ſuch direction. Wherefore he that preacheth to explain the word, but addeth none exhortation, commeth far ſhort of his duty. It was very materiall, that now a man wiſe and faithfull ſhould be ſet over the land to prevent trouble: which might come by indiſcretion in the time of the famine, which is of ſuch force, as that if the common ſort be not provided for, they cannot be kept in quiet, but they will be ready to riſe in rebellion, and commit many outrages. Famine is ſo hard to be indured, that upon a time when a great famine was in Rome, *L. Minucius* having the care of providing for the people committed unto him, many of them covering their heads caſt themſelves into the River *Tybur* to avoid the tedioufneſſe of the famine. But why doth *Ioſeph* counſel, that onely the fift part ſhould be kept in the plentifull years, and not the one half which might ſeem more needfull? *Anſw.* Although a famine of ſeven years was to come, yet even in thoſe years the earth brought forth ſome fruits, and rich men would doubtleſſe ſtore up ſome corne for a year or two; and laſtly, in the time of famine it was not fit, that men ſhould be fully, but ſparingly fed, all which conſidered, a fift part taken up by the King might ſuffice.

Calvin. *Note.* *Livius.* *Queſt.*

Verſe 37,38

This counſell and wiſdome appearing in *Ioſeph*, pleaſed *Pharaoh* and his Courtiers ſo well, that he is appointed to be the man: for *can we finde* ſaith *Pharaoh ſuch a man as this, in whom is the Spirit of God?* upon which ſpeech Saint *Auguſtine* noteth, that this is the third time, that the Spirit of God is ſpoken of. 1 *Gen.* 1. *The Spirit of God moved upon the waters.* 2 *Gen.* 6. *My Spirit ſhall not alwayes ſtrive with man.* And the the third in this place.

Auguſt. qu. 143. *in Gen.*

Verſe 40.

Muſculus.

Vatablus.

Thou ſhalt be over mine houſe, and according to thy word ſhall all my people be ruled. In the Hebrew it is, At thy mouth ſhall the people all kiſſe, that is, when thou commandeſt they ſhall obey, the word kiſſing being put for ſubmitting, according to the cuſtome in the Eaſt, as *Pſ.* 2. *Vatablus* ſaith, that ſome render it, *At thy word ſhall all my people be armed,* and ſome ſhall be fed at thy beck.

Verſe 41,42

Pharaoh alſo ſet *Ioſeph* over all the land of Egypt, and taking the ring off his hand, he put it upon *Ioſephs* hand, arrayed him with fine linnen, and put a gold chain about his neck: Somewhat like to this was that which *Belſhazzar* did to *Daniel*, and *Eſter* 3.10. and *ch.* 8.2. Hereby ſaith *Muſculus*, *Pharaoh* did inaugurate *Ioſeph* into the principality ſpoken of, for by giving him his ring he gave him authority to ſeal what he pleaſed, by the fine linnen which was moſt pure and white, brought thither from *India*, and uſed onely by Princes, Nobles and Prieſts, he ſet forth his nobility, with which he was now indued, and by the gold chain uſed to be put about the neck of one that had done ſome famous exploit, as a token of his excellent vertue, he ſhewed, that *Ioſeph* was a man highly to be eſteemed of for this. *Pliny* ſaith, that unto the time of the Trojan warre rings were not uſed, becauſe *Homer* maketh no mention hereof, and that the Eaſt and all Egypt ſealed not with a ring, but wrote letters onely. But this is contrary to *Moſes*, who ſaith that *Pharaoh* put his ring upon *Ioſephs* hand, which was 600 years before that war of Troy. The giving of the Kings ring off his own hand to another, was conſtrued to be a ſign of principality given by *Alexanders* act, who lying ſpeechleſs, gave the ring off his hand to *Perdiccas*, whereby it was judged, that he meant he ſhould reign after him, although whileſt he could ſpeak he would nominate no ſucceſſour, but ſaid, his Empire ſhould be to the beſt. Amongſt the Romanes a gold ring was a ſigne of one that had the order of Knighthood, and by *Lotharius* the ſecond, it was afterwards for the advancement of learning allowed unto Doctours together with a ſcarlet veſture. For the fine white linnen here ſpoken of,

Dan.5.29. *Muſculus.*

Plin. lib. 1. *c.* 33.

of, and with which Princes were went to be clad, purple came since in use. *Pliny* saith, that there was certain fruit growing in Egypt, called *Xilinon*, of which this linnen was made, it being therefore called *linum Xilinum*. *Plin. lib. 18.*

Verse 43.

And he made him to ride in the second chariot that he had, and they cryed before him, Abrech, *bow the knee*, &c.

By his second chariot understand that, wherein the King used to let him ride, that was the second man in the Kingdome, a chariot doubtlesse most sumptuous of all others, next to that wherein the King rode alone. If any shall doubt, whether a servant of God might weare such rich and costly things, and ride in this state; it is not to be doubted but that being a Prince he may, not to make ostentation of his bravery, but to set forth the dignity of his place, keeping still in him an humble and modest minde. For *Joseph* must now necessarily accommodate himself to his place: where such necessity is not, a vertuous minde will rather prefer the cutting off of these superfluities. *Calvin. Quest.*

And they cryed before him; here, saith *Luther*, is the acclamation of people set forth, that nothing might be wanting to his honour. The Septuagint followed by the vulgar Latine have it, *An Herald proclaimed or cryed before him*; but in Hebrew it is in the plurall number, they cryed. The word translated *bow the knee*, is אברך *Abrec*, which is altogether omitted by the Septuagint. This word, if it be Hebrew, may be translated the father of the King, as some have it, of אב Father, and ךָ the King, or a tender father, because ךָ signifieth also tender, so *Jerome*, and the *Thargum Hierosolymitanum* renders the words thus, They cryed before him and said, Let the father of the King live, who is a Prince in wisdome, and tender in years. *Aquila* turneth it, Bow the knee, and so it is in the vulgar Latine, and then it must come of *Barac*, to blesse, or the knee, and this doth *Calvin* rather approve, and *Vatablus*, saying, that א is put for ה. But *Calvin* finally disliketh a curious seeking after the signification frō any Hebrew word, seeing it was spoken by the Egyptians: I preferre the common reading, *bow the knee*, because the most fit thing to be spoken in this case to stirre up all, as he passed, to honour him, as *Ahasuerosh* would sometime have *Haman* honoured, *Ester* 3.2. *Luther. Chald. Paraphrast. Hieron. tradit. Hebr. in Gen. Thargum Hierosolym. Calvin. Vatablus.*

Verse 44.

Then Pharaoh *said*, *I am* Pharaoh, *and without thee shall no man lift up his hand or foot in all the land of Egypt*. This seemeth to be a kinde of Oath, as if he had said, As true as I am *Pharaoh* the King, it shall be thus; none shall execute any office in the Common-wealth but by thy permission or admission, because he had spoken before of *Pharaoh* his appointing officers in all the land, v.34. unto which this is an answer, as if he had said, I will not, but thou shalt appoint them. *Musculus.*

Verse 45.

And Pharaoh *called* Josephs *name* Saphenath Paneah, *and gave him* Asinath *the daughter of* Potipherah *Prince of* On *to wife*. The name here given by *Pharaoh* to *Joseph* is held by most to be Hebrew, the first word coming of *Saphan occultum*, and *Paneah* being thought by all the Rabbins to signifie *Revelator*, for it is no where found again, but onely in this place. And therefore both R. *Abraham* and R. *Solomon*, and other Rabbins, *Philo* also, and *Josephus*, *Theodoret*, *Chrysostome*, *Augustine*, and the Chaldee Paraphrase render it *occultorum interpres, aut revelator*, or *is cui occulta revelata sunt*. The Septuagint read it *Psomthophanech*. But *Jerome* holdeth the name to be Egyptian, saying that the words do not sound as Hebrew, but as forreign words, and howsoever if they be taken as Hebrews, they signifie the revealer of secrets, yet in the Egyptian tongue they signifie *Servator mundi*, and therefore in his translation which is the vulgar Latine, he rendereth it so, and to make it more plain, it is there added, He called him in the Egyptian tongne *Servator mundi*. And although most be for the other, this seemeth most probable to me, because the King of Egypt gave him this name, who, it is most likely, would speak in his own language. Whereas *Calvin* preferreth rather the passing of these words over without translating them, because the Septuagint not knowing what exposition to give them expounded them not, this is as if by diligent inquiry *Rab. Abraham. Rab. Solomon. Philo. Joseph. Theodoret. Chrysost. &c. Hieron. detrad. Hebr. in Gen.* *Calvin.*

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one might not learn out the meaning of the forreign words, which others having better means to know them before, have not expounded. The Septuagint translated for the King of Egypt; and therefore no marvell, though wittingly they passed over Egyptian words uninterpreted, but *Jerome* writing for us that knew not that language, hath done well to search into the meaning for the common good of the Church. For the wife given to *Joseph*, she is thought by some to have been his Master *Potiphars* daughter, so say the Hebrews, and *Jerome* following them, who, he saith, relate the story of *Potiphar* thus: He bought *Joseph* for his beauty *in turpe ministerium*, but God in judgement caused his member hereupon to wither, & being now an Eunuch, he was chosen after the manner of the Hierophants to be chief Priest of Heliopolis. And to *Jerome* subscribeth *Rupertus, Historia Scholast.* and *Iosta tus.* But *Chrysostome* saith, that he was not the same *Potiphar*, but another man; and therefore to distinguish him, it is added, Priest of Heliopolis. So likewise *Augustine*, who argueth against the other, because Heliopolis, whereof he is not onely said to be Priest, but wherein, and so he must needs be resident there, was 20 miles distant from Memphis, where the Court was, and the office of the other *Potiphar*, Captain of the Guard required his attendance: and because the Priests of Egypt were not wont to serve elsewhere, or to bear any other office but onely in the Temples of their Gods; and lastly, if this had been the same *Potiphar*, *Moses* would not have passed it over in silence, as being a circumstance setting forth yet more his honour, that he to whom he had been servant was now glad to marry his daughter unto him. *Philo* also and *Josephus* speak of him as another man, and *Lyranus* noteth, that it is not the same name, for the first is *Potiphar*, this *Potiphera*; so likewise *Musculus*, who addeth, It is improbable, that *Joseph* would marry the daughter of so wicked a woman as that *Potiphars* wife. And hereunto do I assent, and I cannot but think *Ierome* worthy of blame for leaning so much to the fabulous traditions of the Jews herein, as therefore to go against all other Expositors and the plain text. For Priest which is in our translation, *Calvin* hath it, Prince of On, not doubting but that he was a principall man in that Kingdom, and Governour of that City; wherefore the Chaldee Paraphrast rendereth it *Prince of On*, and so *Pagninus* and *Vatablus* turn it, but in the vulgar Latine and in the Greek it is Priest, and both *Philo* and *Iosephus* affirm him to have been Priest. The word כוהן here used signifieth both, and because the chief man in that City, being otherwise called Heliopolis, the City of the Sun, wherein the Sun had a Temple, and an Idol was worshipped, was a Priest; it is most probable, that the chief Priest of that place is here meant, but he was doubtlesse a man of great and high place, that *Ioseph* might count it a preferment to have his daughter bestowed upon him: and hereby it is likely, the King sought to draw his minde from his own Countrey to Egypt, that he might fixedly abide there, and not think upon departing at any time to his fathers house. On, of which he is said to be Priest, that was now father in law to *Ioseph*, was otherwise called Heliopolis, as *Ierome* saith, and as *Strabo* saith, here was a Temple of the Sun, and *Mneus* an oxe was worshipped, as *Apis* was at *Memphis*, and that anciently it was a City of Priests, and of such as studied Philosophy and Astronomy. If it be demanded, how *Ioseph* could lawfully marry with such a woman? *Luther* answereth, that it is not to be doubted, but he instructed her in the knowledge of the true God, and he must now yield to necessity, marrying in that Countrey, where God had placed and so highly promoted him.

Hieron de tradit. Hebr. Traxit Hebræi, emptum fuisse Joseph *à Phutiphare ob pulchritudinem in turpe ministerium, & à Domino virtutibus ejus accessit, posse electum esse in majorem* Hieophantum *in Pontificatum* Heliopolitanos. *Chrysost. hom. 63. in Gen. August. qu. 136. in Gen.*

Philo. Joseph. Lyranus. Musculus.

Calvin.

Hieron. de locis Hebr. Strabo lib. 17.

Quest. Luther.

Verse 46,47 *Calvin.*

And Joseph *was* 30 *years old, when he stood before* Pharaoh, *and he went out, and the land brought forth corne by handfuls, &c.* The age of *Ioseph*, saith *Calvin* is here spoken of. 1 That it might appear how long he had suffered, even 13 years. 2 That Gods wonderfull mercy towards him might be acknowledged, in that he being so young, so large a dominion was committed unto him, which is not a thing usuall, but unto age and experience, and yet this

was

was without the envy, and with the good liking of all men, unto which may be added, that we might know how long he enjoyed a prosperous estate, even 80 years, for he lived in great honour till the year 110 of his age, so that the time of his misery was nothing to that; & in like manner may every godly man comfort himself, for after misery for a time he shal come to joy for ever. Again, because *Joseph* being yong, excelled in wisdome and all manner of vertue, youth, as *Chrysostome* saith, appeareth hereby to be no excuse for those that would excuse themselves thereby: for he was taken from his parents at 17 years old, in the heat of his his youth was tempted by his Mistresse, pressed with servitude and imprisonment, & yet he continued unmoveable as an adamant increasing in vertue, as in yeers. Fiftly, some light is hereby given into the Chronology, touching *Jacobs* age, when he begat *Joseph*, and consequently of the time of his dwelling in Canaan. Lastly, hereby is a pattern set forth of a fit age for a man to have authority and office committed unto him; of this age was *David* when he was made King, and *Ezechiel* when he was call d to prophesie, and *John* the Baptist, and Christ, and the age of 30 was a time set by the Lod, as a mature age to enter into a ministeriall office. There is indeed another age set, *Numb.*8.24. *viz.* the 25 year of a mans age, but that was to be taken into that ministery to be instructed, five years after which he might fully execute that office. Before that a man cometh to maturity of years, there is danger in admitting him to an office. For *Wo*, saith *Solomon, to thee, O Land, when thy King is a childe*, and it is spoken of as a judgement to a Land, when children are made their princes. *Gregory* upon the age of *Ezechiel*, when he was called to prophesie, *viz.* at the age of 30, saith, This sheweth that the word of doctrine according to the use of reason is onely in a perfect age. For Christ himself, although he asked questions at 12, yet he taught not till 30, though he alwayes teacheth the Angels in heaven. And *Moses* saith, Thou shalt not plow with the first-borne of thy Kine, hereby meaning our tender age, wherein we may not plough by teaching, for in our youth the coulter of our tongue should not dare to cut the earth of another mans heart. For as young plants before they be rooted, if they be handled, wither, but when they are rooted, they are not hurt by handling, or by the shaking of the winde: so he that is shaken by teaching in his youth, this being more then he can bear, withereth; and as a wall must have the humidity first dryed up, before that any thing toucheth it, or else it is beaten down again, &c. Whereas the example of *Daniel*, and *Jeremiah*, and *Timothy* may be objected, seeing they prophesied very young; he answereth, God by his power can make the tongues of infants eloquent, when it pleaseth him, but it is one thing when we speak of that which is ordinary, and another, when of that which is done by miracle.

Chrysost. hom. 63. in Gen.

2 Sam.5. Luc.3.23. Numb 6 3,4

Eccl.10. Esay.3.

Gregor. in Ezech. Cum primùm fauc juventutis nostræ tempora, à prædicatione cessandum est, & vomer linguæ nostræ proscindere non audeat terram alieni cordis. Nam ut arbusta plantata, si prius in terra radicata non fuerint manu tacta citiùs arescunt, & si semel rad cem fixerint, manus ea tangit & nihil officit; venti impellunt, nec tamen impellentes lædunt, &c.

In that *Ioseph* is said here to have gone over all the land of Egypt, it sheweth his great diligence in his office. *The land brought forth by handfuls*: In the Hebrew, saith *Vatablus*, it is, *ad collectiones*, or *in acervos*, so that great heaps of corne were made of the corne brought forth in these years.

Verse 47. *Vatablus.*

And he gatherd all the meat of the seven years into the Cities. This was great wisdome in each City to lay up the increase of the circumjacent field, and a great work to make provision of room for this purpose to keep it; whereas he saith, *all the food*, it is meant, all that was to spare in every of these years. Then he telleth of the innumerable quantity gathered by him, *till that it could be no more numbered* that is, by any usuall number, *Aug. Qu.* 137. and how that in this time he had by *Asenath* his wife two sonnes, the first called *Manasseh*, because saith he, *God hath made me to forget all my labour, and my fathers house*, and the other *Ephraim*, of פרה to increase. If it be demanded, whether this were not a sin in *Ioseph* to forget his fathers house? *Calvin* answereth, Some resolve it, that he meant onely to forget the injuries offered at home by his brethren unto him, but he rejecteth this as coact, and saith, that *Ioseph* did hereby shew himself to be drawn by the pleasures and honours of Egypt, that he determined now in effect to exclude himself from the Church of God

Verse 48.
Verse 49.
Verse 50.
Verse 51.
Verse 52.
Quest.

Calvin.

for them, and he praiseth him onely for his thankfulnesse to God for delivering him from his troubles, the name *Manasseh* given to his sonne, being a monument of his gratitude, and in that hereby he would be put in minde of his former baseneſſe, which is a thing, that proud men being raised up to honour, cannot indure should be remembred. I cannot think with *Calvin*, that *Ioseph* made any fault against God by thus saying, but rather subscribe to the exposition by him rejected. For having spoken of all his labour, that God had made him to forget, what can more aptly be conceived he should mean by adding, *and my fathers house*, then the troubles which he had also indured being at home with his father, by his churlish brethren? He did not mean certainly to forget his loving father, or the inheritance promised in Canaan to his posterity, for afterwards when he was ready to dye, he would have his bones carried into the land of Canaan, being assured by faith, that the time should come, when God would bring the children of Israel thither again to inherit it. But his present comfort was so great, that all former labours and sorrowes in that land or at home, which he had suffered, were now nothing unto him. Thus also *Chrysostome*. What meaneth he by his labours and his fathers house? Verily both his first and his second servitude, when he was plucked out of his fathers armes as it were, and contrary to his liberall education, he is made a servant, and his servitude in Egypt. And *Ferus* saith, He did not so forget his fathers house, as that he did quite put him out of his minde, for we see afterwards, how mindefull he was of him, but he rested in the providence of God, who had brought him into a strange land, and made him fruitfull there and honourable, as he had promised; and therefore taking this to be the land, where God would have him now to live, he desired not to return again to his fathers house.

Chrysost. Hom. 64. in Gen.

Ferus.

Verse 53,54 When the seven plentifull years were ended, the seven years of famine began, when there was want in all Countreys, but bread in Egypt, and at length there was famine in Egypt also; then the

Verse 55. people cryed to *Pharaoh*, but he sent them to *Ioseph*. Here it appeared, how true the Lord was in that, which he foretold by his servant *Ioseph*. The famine extended to other Countreys round about as well as to Egypt, especially that *Josephs* brethren might hereby be forced to come into Egypt and submit themselves to him, and so the prediction of the Lord might be verified. But when other Countreys were pressed with famine, in Egypt there was still food, they having some knowledge before of the famine to come, layed up corne every one in store who was able to do it, and this served to relieve them for a time when they wanted in other Countreys. Here is a manifest fault in the Septuagints translation, in which it is, *There was no bread*, and in the vulgar Latine which hath it, *And in all the land of Egypt there was a famine*. But their store in Egypt being soon spent, there was a famine amongst the Egyptians also; whereby we may see the need that was of laying up in store by a publick Officer, as *Ioseph* had counselled.

Vatablus.

Verse 56,57 The famine being grown great in all places, *Ioseph* openeth his store-houses, and all the inhabitants of the earth came into Egypt to buy corne, that is, of the earth in all the Countreys neer-about, for this is an Hyperbole. As in all other things before related, so in these of this chapter *Ioseph* is a type of Christ. For as he was taken suddenly from the dungeon, and advanced to the highest honour in Egypt, a ring, a robe, a chain, and a chariot being bestowed upon him, a name given him, which was a great name, and they cryed before him, *Bow the knee*, and he had a Princes daughter to wife: in every thing there being a compensation made for that, which he had formerly suffered; for the hatred of his brethren, he was rewarded with the favour of the King and his Princes; for his servile estate, with exaltation; for the labour to which he was put with his hands in this estate, with a gold ring; for the coat pluckt from him by his adulterous mistresse, with a fine linnen robe; for fetters, with a gold chaine; for serving the prisoners, he serveth the King; for lying in a dungeon, he sitteth in a charriot; for a servile name, he hath a magni-

Musculus. Ferus.

magnificent name; for contempt, he hath reverence with bowing the knee; and for unlawfull pleasure contemned, he hath a wife of a princely stock; so God letteth nothing which his servants have suffered, to go unrewarded. And thus Christ Jesus had the white robe of innocency, the gold ring of his fathers sealing, the gold chain of all vertues, & the chariot of dominion over all, he had a name above all names & at his name every knee boweth, all judgement is committed to him, and he hath to wife the Church of God. For although some do not yet submit unto him, yet all the Heathen are given him for an inheritance, and the uttermost parts of the earth for a possession Hitherto the allegory from *Ioseph* to Christ is excellent, but that which goeth before is worth the reciting indeed, but more streined, *viz* of his expounding *Pharaohs* Dreames, before this his exaltation: for in like manner Christ first expounded and taught the will of the Father here upon earth, and then was exalted in heaven, this may well hold. But then it followeth. As *Ioseph* first spake of seven plentifull yeares, and then of seven years of famine; so Christ first preached repentance and faith unto salvation, and then to unbelievers denounced judgement and condemnation. Again, as seven fat oxen appeared, so seven graces were by Christ bestowed. 1 Remission of sin. 2 Satisfaction for sin. 3 Reconciliation with God. 4 Victory over the enemy. 5 Delivering prisoners. 6 Opening of Heaven. 7 The giving of the Holy Ghost: and as those seven were eaten up by seven lean oxen, so men are deprived of these by seven mortall sinnes. And as seven full eares appeared, so there were seven particular gifts given to us by Christ. 1 Gods receiving us to repentance. 2 Grace to grow. 3 Restitution of the good lost. 4 The communication of his merits. 5 Participation with his Church. 6 If we deserve ill, to be punished and purged here, and then to be spared. 7 Life eternall. But there be seven ill cogitatitons that will deprive us of these benefits, as the seven lean and thin eares ate up the full. 1 To think our sins are not so great. 2 That God is all mercy. 3 That others have sinned more. 4 That none though impenitent ought to despair. 5 If God will, I shall be saved, otherwise I shall labour in vain. 6 It is in my power, as to sin, so to repent. 7 I am yet young, and have time enough. The wise Reader may make a good use of these things, though over-curiously streined here. Moreover, as *Ioseph* at 30 years old went all over Egypt, so Christ at 30 went over Judea, and great increase of souls gained unto God, followed his preaching, but a famine succeeded when Christ suffered, all forsaking him. In the famine *Pharaoh* biddeth them go to *Ioseph*, and God biddeth go to Christ, but with this condition also, to do whatsoever he commandeth, then he openeth his store-houses, when by sending the Holy Ghost, he giveth such power to his Disciples, and not onely Judea, but all the earth is relieved by his grace, the bread of life being communicated to every Nation under heaven, *Act.2. Isidore* saith, that Christ rode in the chariot, when he was taken up into heaven, and that *Ioseph* called the Saviour of the World, was a most manifest figure of him If *Josephs* brethren had not sold him, the World had perished by famine, and so if *Judas* had not sold Christ to be crucified, it had perished for want of the Bread of life.

Phil.2.6.

Psal 2.6.

Isidore.

CHAP. XLII.

Jacob hearing, that there was corne in Egypt, biddeth, his sonnes to go down thither to buy. A great question is here moved in generall amongst Expositours, how it happened, that *Ioseph* made not his prosperity known unto his father in all this time, there being eight or nine years past since his advancement, and so much passing to and fro between Egypt and the land of Canaan, that he might opportunely have sent unto him, especially, knowing, that he was wonderfully grieved for him, and it may seem strange, that he

Verse 1,2. *Quest.*

did not finde ſome means to ſend unto him before, that he might have been ranſomed out of that thraldome. This queſtion is moved and anſwered at large by Saint *Auguſtine*, who alſo addeth, that *Ioſeph* did not onely neglect to ſend to his father before, but when his brethren came down into Egypt, he would not be known unto them, but held *Simeon* in priſon, & required *Benjamin* to increaſe his ſorrow, but all this, he ſaith, was done by the diſpenſation of the Spirit of God, that *Iacob* being held thus in the fire of tribulation might be purged from his ſins, which all even the moſt holy have, 1 *Iohn* 1. *Iames* 4.1. &c. and ſo in the future judgement he might appear, as purified gold, that fire finding nothing more in him to be burnt up.

Auguſt. Serm 82 *de Tempore. Vaſa figuli probat furnax, & homines iuſtos tentatio tribulationis. Ut ergo ſanctum* Iacob *Deus velut aurum purgatum in ſu'uro iudicio præſentaret, priùs ab illo omnes maculas peccatorum abſterſit, ut in eo ille ignis quod exureret, invenire non poſſit. Theodoret.*

Theodoret anſwereth it otherwiſe, ſaying, God both kept *Ioſeph* from ſending to his father, and although he uſed to reveal ſome things unto him, he revealed not this, that it might be fulfilled, which he had foretold unto *Abraham*, that his poſterity ſhould ſerve in a ſtrange land, and be evil intreated, for if *Ioſeph* had ſent to his father or he had otherwiſe known of his ſervitude, he would doubtleſſe have redeemed him from thence, and ſo that prophecie ſhould not have had the effect, *Iacob* and his family ſhould not have beene brought into Egypt, and ſo they could not have ſerved there, as was foretold. *Thomas Anglicus* ſaith, that *Ioſeph* made not his caſe known to his father, but expected, till that God, upon whom he altogether depended, ſhould reveal it. The reaſon of *Theodoret* is of little force, becauſe, if *Ioſeph* being in honour in Egypt had ſent for his father, they might as well have undergone the ſervitude before ſpoken of, as if comming by that means thither, that they did I think with *Auguſtine*, that God held *Ioſeph* from giving notice, and directed him, when his brethren came to uſe them ſo hardly at the firſt, that *Iacobs* affliction being increaſed to the uttermoſt, it might appear in his example, that God chaſtiſeth thoſe moſt, whom he loveth moſt; as he did alſo *Iob*, and that his comfort might be the greater, when he ſhould unexpectedly be delivered: the lower the ebbe of the miſery had been, into which he was brought, before that he came to be lifted up again. Gods wayes are not like mans wayes; although we may think it ſtrange, that *Ioſeph* could ſo long conceal himſelf, yet this was a thing by God appointed, who ruleth in the hearts of all, for his own greater glory, the greater comfort of *Iacob* in the end, and the puniſhment of his wicked ſonnes by the way. For, as one well noteth, now that *Ioſephs* miſery was at an end, and it was the time of his greateſt proſperity, they began to ſuffer for their former unnaturall dealing with their brother: and ſo at the end of this world, when the calamities of the godly ſhall be at an end, and they ſhall reign in felicity; the wicked ſhall be plunged into everlaſting miſeries. It was long agoe, ſince *Ioſephs* brethren had ſinned againſt him, even 20 yeeres, and in all this time they were not puniſhed for it; but now they are ſuffered to eſcape no longer: *Quod differtur, non aufertur. Why ſtand ye looking one upon another?* ſaith *Iacob*; whereby it appeareth, that they were in ſuch a caſe, that they knew not what to do in this ſore oppreſſion of the famine. They had made merry with the price taken for *Ioſeph*; but now they ſmart for it, by want of bread. But by *Iacobs* reproofe it ſeemeth, that they ſtood idle, as unwilling to take ſuch a journey; when others, round about, went into Egypt for food.

Tho. Anglicus. Expectabat ille tempus à Deo ordinatum: Quin & conſuluit modeſtiæ & reverentiæ fratrum, nolens eorum invidiam & malitiam prodire in publicum. Deinde placavit eorum invidiam, quâ fortaſſe potuiſſent inſtigari ad aliquid machinandum contra vitam ejus, ſi priùs ſciviſſent, cum in magna proſperitate viveret: & præter hæc in his latebant multa futurorum myſteria. Ferus.

Note. Vatablus.

Muſculus.

Verſe 3.

The ten brethren of *Ioſeph* then went into Egypt, but *Benjamin* was kept at home by his father, leſt, ſaid he, *miſchiefe befall him.* The word tranſlated miſchiefe, is אָסוֹן, which is put twice for death, ſaith *Muſculus*, *Exod.* 21. 22,23. and ſo it is expounded by the Chaldee Paraphraſt; but the Septuagint render *Languor*, or *Laſſitudo*. So they came into Egypt amongſt others, that going many in a company together, they might paſſe the more ſafely through the Land of the Canaanites and Madianites: this journey was about 300 miles. When *Ioſephs* brethren were come before him, they bowed themſelves to the ground. Here was fulfilled that which was foretold, which they in times paſt ſo much ſcorned.

Verſe 4.

Verſe 5.

Luther.

Verſe 6.

Verſe 7,8,9.

Ioſeph ſeeing his brethren knew them, but ſeemed ſtrange, and ſpake harſhly to them, and he remembered his dreams. He remembered his dreams, without doubt, long before this, but now he remembered them and thought, how they hated him for them *Ye are ſpies*, ſaith he, the word tranſlated ſpies cometh of רגל, ſignifying a footman, but it is uſed alſo for a ſpie. Thieves and robbers were amongſt the Egyptians commonly call'd Philiſtines, becauſe they applyed themſelves ſo much to wars, and to take preys; wherefore *Joſeph* calleth them thus, becauſe they came out of the ſame countrey, to hide the more his knowledge of them. *To ſee the nakedneſſe of the land are ye come:* In the Hebrew it is, to ſee the filthineſſe of the land; ſome tranſlate it, the weakneſſe; ſome, the ſecrets, becauſe *pudenda* ſignifie a mans ſecrets. The Septuagint; read it, the ſteps, *veſtigia terræ*; that is, which way they might come in; the Chaldee Paraphraſt, *rupturam terræ*. There are two things written of Egypt, firſt, that the entrance, and comming to it any way was very difficult. For on the Weſt, ſaith *Joſephus* in deſcribing this Countrey, lie the ſands of Lybia; on the South, Siene, and the cataracts of Nilus; on the Eaſt, the red Sea; and on the North, Syria; and here is the Egyptian Sea, which is all without Havens, and therefore Egypt is on all parts moſt ſtrongly fortified. 2 Becauſe Nilus overflowed it yeerly, the people lived there a long time in idleneſſe, giving themſelves to feaſting and pleaſures, as *Diodorus Siculus* writeth, and ſo grew a weak and ſlothfull kinde of Nation. And at this it is moſt likely that *Ioſeph* aimed: Yeare come to ſee how weak and unfit for war Egypt is, with a minde to bring men hither to invade it, and therefore eſpy which way an entrance may beſt be made. Saint *Auguſtine* moveth a Queſtion here, why *Ioſeph* uſed his brethren ſo hardly? and anſwereth, that he did it to make their joy, when he ſhould be known unto them, the greater. But a better reaſon is in another place yielded by him, *viz.* that he did it not in way of revenge, for that which they had formerly done againſt him; but that being afflicted, they might remember and repent of their ſinne. And becauſe it was great, he did not once or twice deal thus hardly with them, but divers times, to make them greatly to repent; thus boyling them, as it were, in a ſpirituall fire, by a medicable tribulation: and when he ſaw them throughly humbled, he that would not vouchſafe them the kiſſe of peace before; now kiſſed every one of them, and wetting with the pious dew of his eyes, the necks of them trembling, he waſhed away the hatred of his brethren with the tears of charity. And thus ought every one of us to do towards our brethren ſinning againſt us, hate not them, but their ſins; and when we chaſtiſe them therefore, yet truly love them; and ſo we ſhall bear one anothers burthens, as is commanded, *Gal.* 6. 2.

Iſephus yieldeth another reaſon, *viz.* that by ſeeming ſtrange unto them, he might have the opportumity of queſtioning about their father, and *Benjamin* his brother, whom he ſaw not with them; ſuſpecting, that they might have dealt with *Benjamin*, as they had dealt with him, and therefore he would needs have them bring *Benjamin*, and finding that he ſtill remained, he entertained them with all courteſie: thus alſo, *Theodoret* and *Chryſoſtome*, and *Lyranus*, and *Teſtatus*. And *Thomas Anglicus*, having yielded the reaſons of *Auguſtine*, addeth, that *Ioſeph* hereby gave occaſion to the fulfilling of his dreams in a more remarkable manner; the more hardly he dealt with them, the more they being made to humble themſelves before him, and the more often, and with the more trembling, when he alſo impriſoned them at his pleaſure. Whereas *Ioſeph* is ſaid to have known them, but that they knew not him, this might well be ſo, becauſe they were men grown when he left them, ſpake that language, went in ſuch apparell, and came in ſuch a number; but he being then but a youth was now a grave man in another kinde of habit, in great dignity, and ſpake the Egyptian tongue, and to them by an interpreter. And *Ferus* ſaith, that God held their eyes, that they could not know him, till that they had been throughly humbled.

As *Ioſeph* did not ſlay his brethren, but by a godly torture brought them to

Luther.
Muſculus.

Vatablus.

Ioſeph. lib. 4. de bello Judaic.

Diodor. Siculus.

Queſt. Auguſt. qu. 146. in Gen.
Auguſt. de Tempore. Serm 82.
Quia ſciebat, quòd fratribus ſuis parricidii crimen ſine gravi pœnitentia indulgeri non poſſet, ſemel, ſecundò, & tertiò medicabili tribulatione tanquam ſpirituali quodam igne decoxit, non ut ſe vindicaret, ſed ut illos corrigeret, & de tam gravi crimine liberaret, &c.
Parentium collapſorum voce perſundens odium fratrum charitatis lacrymis abluebat.
Ioſeph. lib. 1. Antiq. Judaic.
Theod. quæſt. 50. in Gen.
Chryſoſt. hom. 64.
Tho. Anglicus.
Ferus.

Note. *Rupert. lib.9 in Gen.c 4.* *Psal.18.*

to repentance, so saith *Rupertus*, ought christian Magistrates ruling in Christs stead to deal with the Jews his brethren; for so it is said, *Slay them not, lest my people forget it, but scatter them by thy power:* they should punish them in their goods, making them pay a yearly pension, that thus they may be compelled to hasten to the faith of Christ. He also sheweth *Ioseph* to have been a figure of Christ in this, that as his brethren bowed unto him, not knowing that it was *Ioseph:* so the Jews are subject to Christ, in that they are under Kings and Princes his Ministers, although they know it not; for to be in subjection to his Deputy is to be in subjection to him, which is a thing that they are most averse from, as were *Iosephs* brethren before from bowing to him. But to return again to that, wherewith *Ioseph* charged his brethren, *Ye are spies.* It may be demãded here, how he could say thus, seeing he knew that they were not spies? This question is also moved by *Augustine*, and amplified in that *Ioseph* seemeth not onely to have lyed, but by that which followeth, *v.16. By the life of* Pharaoh *ye are but spies*, to have been perjured. But he answereth, that he meaneth nothing else, but ye are worthy of the punishment of spies, and ye shall be accounted spies, unlesse ye prove your tale true, by bringing hither your younger brother; for the like phrase is used in the like sense, 1 *King.* 18.24. *He that shall answer by fire shall be God:* he was God alwayes, but he meant that by this he should be proved God. But this answer doth not fully satisfie, because haply they could not bring their younger brother for that love which their father bare unto him, he denying to let him go, and if it had so faln out, yet this would not have proved them spies. R. *Solomon* to clear this doubt flyeth to the signification of the word translated spies, saying, that he meant thereby, that they came to finde out the neerest and safest way into Egypt for their most commodious travelling, although they understood him otherwise; but this is a weak shift, for he further expresseth himself, *To espy the weakenesse of the land are ye come.* *Gratianus* saith, that he spake thus jestingly and not seriously. But the best answer is that of *Thomas Anglicus*, who saith, that *Ioseph* spake not thus *assertivè*, but *tentativè & probativè*, that by trying them, thus he might come into their secrets, and take them, if they had dealt ill with *Benjamin* also, and that he might covertly learne something touching his father, and his family, and heare, what excuse they would make touching himselfe being so inhumanely made away by them, to this effect he, but that I have made the solution more full.

Quest. *August.quæst. 139. in Gen.*

R. Solomon.

Gratian.cap 22 quæst.21. *Tho. Anglicus.*

Rupert. Lib 3.c.9

Rupertus expoundeth this as spoken by way of allusion to that which they had formerly done, ye are spies, that is, thieves & robbers, for ye robbed your father of his sonne *Ioseph*, *seeing the nakednesse of the land*, that is, he being absent, and so his sonne being naked and destitute of his protection: for he could not mean, saith he, the nakednesse of Egypt, because at that time it was the best furnished of all the Nations round about, others being glad to submit to her to get relief. This is acute, but forced, as the understanding Reader may easily conceive. I subscribe to that of *Thomas Anglicus*, and *Rupertus* briefly saith the same, he intended not to deceive, but to wrest out the truth. *Lyranus* and *Tostatus* against all others say, that *Joseph* sinned a little here by making a jesting lye.

Ferus. *Non intendebat fallere, sed veritatem extorquere.* *Lyranus.* *Tostatus.*

The brethren of *Joseph* being thus hardly intreated, humble themselves the more before him, saying that they were true men, and no spies calling him their Lord, and themselves his servants, and being urged the second time, they tell more particularly, that they were twelve brethren, &c. Then *Joseph* sweareth by the life of *Pharaoh*, that except their youngest brother were brought thither, they should not go thence, and requireth, that one of them be sent to fetch him; and except this were done, he sweareth by the life of *Pharaoh*, that they were spies. Here two questions offer themselves. First, Whether *Joseph* was not perjured, forsomuch as he sware that they should not go thence, except their younger brother were brought thither first, and yet after three dayes he dimisseth all of them but

Verse 10, 11
Verse 12, 13
Verse 14, 15
Verse 16.

Quest. 1.

one,

one, and in that he ſweareth again, that if their brother were not brought thither, they were ſpies, which notwithſtanding might haply not have been done, and yet they could not hereby be convinced for ſpies? Secondly, Whether it were juſtifiable in *Joſeph* to ſweare by the life of *Pharaoh*? To the firſt *Auguſtine* anſwereth rightly, that he was not perjured, becauſe he did not ſuffer them all to depart, but deteined one, till *Benjamin* was brought thither, for ſome of them muſt needs return to bring him, or elſe he could not have been brought: his meaning therefore was, that he would ſtay ſome of them till *Benjamin* came, which he alſo expreſſeth, *v.*16. ſaying, *ſend one of you, &c.* and then as it may ſeem, there being not any one found that would go alone, he putteth them in ward for three dayes, and after this dealeth upon further conſideration in more clemency with them, diſmiſſing all but one for a ſupply of the preſent neceſſity of their families. And to the other part of the firſt queſtion he ſaith, By the merit of their lye, they ſhould be counted ſpies, if *Benjamin* were not brought, that is, hereby it would appear, that they were lyars in that which they had ſaid, touching their younger brother at home, and if they were proved lyars in one thing, it would be preſumed, that they lyed in the other alſo, when they ſaid they were no ſpies but true men. And the words not being *ye are ſpies*, but *ſpies ye*, without a verb, may well bear this ſenſe, ye ſhall be counted ſpies, as one well noteth hereupon.

Auguſt. qu 139. *in Gen.*

Quaſi dixiſſet, exploratorum pœnâ digni eritis, hoc eſt, exploratores deputabimini merito mendacii veſtri.

But ſome excuſe *Joſeph* from perjury here otherwiſe, *viz.* becauſe he made no mention of God, without the mentioning of whom there is no oath, and becauſe he ſware by the life of *Pharaoh*, as a moſt frail thing in deriſion, as *Socrates* ſometime ſware by a dog, a gooſe, and a platan-tree, and *Zeno per Capparim*, in deriſion of the Heathen gods, as who would hereby ſhew, that there was no more divinity in their gods, then in theſe ſilly creatures. But that it is an oath, when any thing is ſworne by, our Saviour Chriſt teacheth, *Math.* 5. 34. and there is no likelihood, that *Ioſeph* would give ſo little reſpect unto his King, as to propound him in ſwearing, if he meant it in deriſion. Could ſaith St. *Auguſtine*, the life of *Pharaoh* be vile to a good and faithfull ſervant, to whom he kept fidelity, as at the firſt to his Lord, in all things? Moreover, it is well known, that the Egyptians uſed to ſweare by the head of their King, and if any having ſworn thus performed it not, his puniſhment was death, neither could he by any gold or ſilver be ranſomed herefrom. This, *Vatablus* ſaith, he hath from the writings of the Hebrews, who ſay, as they were wont to ſwear, *Vivit Dominus*, ſo the Egyptians, *Vivit Pharaoh*; and theſe indeed be the words here חי־פרעה the life of *Pharaoh*, or *Pharaoh* liveth.

Hammerus in Gen. 42.

Auguſt.

Vatab.

Touching the ſecond queſtion, *Thomas Anglicus* excuſeth *Joſeph* from fault, ſaying, *Joſeph* ſware by *Pharaoh*, as reverencing the regall power given him of God, and as it were by a certain notable effect of God, *Pharaohs* life and health, which according to God was dear unto him, and amiable, and venerable: and he uſed this kinde of ſwearing, that he might be the more terrible to his brethren, by the authority and familiarity which he had with *Pharaoh*, hereby intimated, and the more to hide himſelf from them. Thus alſo *Thomas Aquinas* juſtifieth him. But *Calvin* howſoever he alſo excuſeth *Joſeph*, ſaying, that as there is an oath which muſt be taken by God onely, *Deut.*6.13. he being thus made by men the chief Judge of faith and verity, and the revenger of perfidy; ſo there is a ſwearing by ſomething elſe, which is not properly an oath, but an obteſtation: when a man ſweareth by God, he calleth him to witneſſe, and to take revenge upon perjury; but when by any thing elſe which is moſt dear unto him, he bringeth that forth as it were as a pledge of his truth; and thus the majeſty of God is not transferred to a mortall man, when his life is ſworne by, but onely it is avouched by a thing moſt dear to be true, which is ſaid. Thus *Calvin* excuſeth *Joſeph*, bringing in alſo the example of *Moſes*, ſaying, *I call heaven and earth to record*; whereby he doth not aſcribe deity to them, but propoundeth them as being ſuch as would

Quæſt. 2.

Tho. Anglicus.

Tho. Aquin. 2. 2. *qu.* 89. *artic.* 6. *Calvin.*

*Deut.*30.19.

would cry out againſt the Jews, if they obeyed not the Law. Yet he ſaith, that this ſwearing of his abhorred from ſincere piety, it being a prophane kinde of flattery amongſt the Egyptians, to ſwear by the life of their King, as amongſt the Romans to ſwear *per genium Cæſaris* after they that had equalized them unto the gods. *Tremelius* ſaith, that it is but an affirmation, as if he had ſaid, *As true as* Pharaoh *liveth*, which kinde of affirmation was common amongſt all both godly and prophane, ſo *Hannah* ſaith to *Hely, as thy ſoul liveth*, and *Ioab* to *David*. And if it be onely an affirmation or obteſtation, as *Calvin* hath it, I can ſee no reaſon, why holy *Joſeph* ſhould be taxed for it, eſpecially he ſpeaking thus, and not ſwearing by the Lord, to conceal himſelf the more from his brethren, as *Thomas Anglicus* and *Ferus* have noted, and not to flatter with *Pharaoh*. It is the ſafeſt and beſt wiſdome not to be overwiſe in prying into the faults of Gods holy ſervants, which are not manifeſt, but to juſtifie them rather.

Tremel.

1 Sam.1.26. 1 Sam.17.55.

Ferus.

Verſe 17.

Therefore he put them in ward three dayes. The words ſignifie, he gathered them into priſon, that is, he put them not in ſeverall priſons, but altogether, permitting them thus to conſult about the ſending of one for *Benjamin*. Of this *Calvin* ſpeaketh alſo, as uncertain whether it be juſtifiable or not: but ſeeing he did it not out of hatred, but to chaſtiſe them, and to bring them to repentance, I think no man can condemn it. But why doth he commit them all, when as *Reuben* had deſerved better, for he had ſought in times paſt to deliver him? *Anſw.* He could not have exempted him alone without diſcovering himſelf. But why are they committed for three dayes? *Anſw.* Becauſe as *Lyranus* ſaith, they had committed ſin againſt *Ioſeph*, and dealt hardly with him three times. 1 By conſpiring to kill him. 2 By caſting him into a pit. 3 By ſelling him for a ſervant. They had cauſed him to lie in miſery many more years, then they lay in priſon dayes, but he had doubtleſſe reſpect unto his dear father, not to delay them longer.

Muſculus.

Calvin.

Queſt.

Queſt.

Lyranus.
Ferus.

Verſe 18, 19

The third day *Ioſeph* telleth them, that he feared God, that they might be ſure to have juſt dealing at his hands, and then ſaith, that one ſhall continue bound in priſon, but the reſt ſhall go and carry proviſion for their families; *Carry corne for the famine of your houſe*; In Hebrew, carry corn of the famine of your houſe: the Chaldee Paraphraſt rendereth it, ſuch corn as your houſes have need of, and this is the meaning.

Vatablus.
Chald Paraphraſt.

Verſe 20.

And they did ſo, that is, they accepted of this offer, as being more equall, and better pleaſing to them then the firſt, to ſend one from amongſt them.

Verſe 21.

And they ſaid one to another, We are verily guilty, &c. The word in Hebrew is אֲשֵׁמִים, ſignifying either guilty or ſinners. The ſin by them committed againſt *Ioſeph* 22 years before, is now brought to their minde in their adverſity, being hitherto not thought upon. Whereby we may ſee, of what force affliction is to move to repentance; but God wrought as *Calvin* noteth, as outwardly by affliction, ſo inwardly by his Spirit, becauſe otherwiſe, as we may ſee in ſome that are afflicted, there would have bin only murmuring and complaining, as if they had been hardly and unjuſtly dealt withall. Afflictions open the eyes which were before ſwolne up with fat, and dimme by proſperity, and now the eyes come to the ſight, which before were dazeled with too great brightneſſe of the light. Like the ſteel ſtricken againſt the flint of mans heart, they cauſe fire of the Spirit to be kindled; as the bough caſt into the water by *Eliſhah*, they make the iron of ſinnes formerly done, that lay deep in oblivion, to come up; and as the clay laid upon the eyes of the blinde by Chriſt, they open them. The eyes which ſinne ſhutteth, puniſhment openeth, ſaith *Gregory*. *Pœna excitat torpentem, humiliat ſuperbientem, purgat pœnitentem, illuminat cæcutientem, & coronat innocentem.*

Note.
Calvin.

The benefit of affliction.

Gregor. Oculos quos culpa claudit, pœna aperit. Auguſt.

Verſe 22,23

Then *Reuben* ſpeaketh of his moving them to more clemency towards *Joſeph*, But, ſaith he, ye would not hear me; all which *Ioſeph* heard them ſay, but they thought that he underſtood them not, becauſe he ſpake to them by an Interpreter. *Reuben* and *Iudah* were moved more with compaſſion, then the reſt

rest of his elder brethren, but *Simeon* and *Levi*, of whom *Jacob* said before that they were brethren in wickednesse, it seemeth were more hard-hearted, and chief authours of the mischief. And therefore, as *Philo* saith, *Joseph* bound and held *Simeon* in prison, because he being eldest but one, when *Reuben* dissuaded from that cruelty, dealt most hardly with *Ioseph*, being the chief authour thereof. And *Theodoret* saith, that *Joseph* singled him out, because he being next to *Reuben* joyned not with him to deliver *Joseph*, which if he had done, the rest being younger, would not certainly have opposed them. *P. 1b.* Verse 24. *Theodoret. qu. 102. in Gen.*

This being done, the rest are dismissed, and their money is appointed by *Joseph* to be put in their sacks mouths, which when they had seen, they were yet more perplexed. In all things the brethren of *Ioseph* were dealt withall in their kinde. 1 They had spoken roughly to *Ioseph*, therefore he likewise speaketh roughly to them, when they were farre from home. 2 When he intreated them, they would not be moved, no more was he by all their submissive speeches. 3 They cast him into a pit, he casteth them into prison. 4 When he was drawn out, he was sold for a bond-man, so they being taken out, one, *viz. Simeon* was bound and committed again. 5 He had an imputation laid upon him in that, wherein he was guiltlesse, whereby a new trouble befell him, so they by having the money put in their sacks mouths are indangered in respect of theft, and afterwards plainly challenged for it, when *Iosephs* cup was put into the sack of *Benjamin* Thus wicked men are punished in their kinde, so that they which offer wrong to others, do but lay a foundation of an house to fall upon their own heads. I do not think with *Calvin*, that *Ioseph* caused their money to be restored, lest his father should want against the next time, for he knew his substance to be great, but to perplex them the more, and yet to humble them the more for their sin, as it also fell out. Yet the allegory of *Ferus* here is not to be misliked, *viz.* that God even when he afflicteth in like manner bestoweth secretly good things upon his, and giveth, as *Joseph*, food for the vvay, our money still remaining to us, that is, he giveth grace freely. He applyeth also most excellently to the vvicked their trouble, vvhen they saw this, for they knevv not vvhat to do; to go forvvard they durst not, lest the Egyptians should pursue them; return to *Joseph* they durst not, because they had not had *Benjamin* vvith them; and stay still they could not, because their families at home vvere oppressed vvith famine: So the vvicked in the day of their death, dare not go forvvard to God, or to come in his sight, because they have not their younger brother Christ vvith them, and moreover, they have vvith them another mans money, that is, they are pressed vvith the guilt of many sinnes: neither can they return by repentance, nor stay still, because death approacheth. And thus is the case of the vvicked set forth, *Amos* 5. 19. they are perplexed vvhithersoever they turn them. Verse 25, 26 *Note.* *Calvin.* *Ferus. Rabanus.* *Note.*

What is this that God hath done to us? Why do they turn their thoughts here to God, and not to *Joseph*, as by vvhose fraud they might suspect this to have been done to intrap them? To this *Calvin* answereth vvell, that their conscience being opened to see into their sin, they refer all, hovvsoever done unjustly by man against them, to the just judgement of God; vvherein they may be exemplary to us, that vve may likevvise acknovvledge Gods hand, when we are ill intreated to be moved with repentance for our sins, as *David*, 2 *Sam.* 16. Verse 28. *Calvin.*

Here they come to *Jacob* their father, and tell him all things that had happened, at which he is greatly troubled, and denyeth to send *Benjamin* with them, because, saith he, if he should die by the way, *Ye shall make my gray head to go with sorrow to the grave.* For grave in Hebrew is שאול, see before, *Ch.* 37. 35. Here and in the words going before, *v.* 36. *Ye have deprived me of two sonnes: Jacob* by saying thus intimateth, that he thought them to be the authours of his losse of *Joseph*, of whose hatred towards whom he was not ignorant. I finde none that have drawn these things into a figure of Christ: But the Verse 29. Verse 38.

troubles, to which *Joſeph* put his brethren, do ſeem to me moſt aptly to figure out the miſeries by Chriſt inflicted upon his brethren the Jews, ſome years after that they had conſpired againſt him, as theſe things befell *Joſephs* brethren 22 years after their conſpiracy againſt him. For as they were more hardly uſed then any other ſtrangers cõing for food into Egypt, ſo are the Jews in all countreys: & as they ſpake ſubmiſſly, but could not prevail, ſo the Jews humble themſelves before God for their long captivity, but are not delivered: and as they muſt all firſt come together to *Joſeph*, and then there is joy, ſo the Jewes muſt not ſome of them, but all be converted to Chriſt, and then there ſhall be an end of all their troubles, unſpeakable joy ſucceeding inſtead thereof.

CHAP. XLIII.

Verſe 1,2. *Queſt.* THe corne, which *Iacobs* ſonnes had brought out of Egypt being ſpent, he calleth upon them to go and fetch more. If it were all ſpent, which they brought, how could he and his family, wherein were ſo many, live, till they ſhould return again? yea, how could that which they had brought, being but nine of them ſuffice for that numerous family ſo long: for two years of the famine were now ended, and if we ſhall meaſure *Jacobs* company by *Abrahams*, who had 318 men, a great quantity more would not have ſufficed? *Calvin.* *Calvin* anſwereth, that they lived for the moſt part upon other things, of which they were not deſtitute, as appeareth by the preſent hereafter ſent unto *Joſeph*, *verſ.* 11. They uſed wheat then, but as a dainty, moſt ſparingly at ſome times, and the ſervants ate little thereof. Some think, that *Jacob* had now put away his ſervants and ſold them, as not being able to keep them in the famine, but there is no ground for this in the Hiſtory.

Verſe 3,4,5. Verſe 6,7,8. Verſe 9,10. Verſe 11,12 Verſe 13,14. *Joſephs* brethren being urged by their father to return into Egypt, *Judah* ſaith, That unleſſe he would ſend *Benjamin* with them, they would not go, and when he had preſſed him to it; and undertaken to bring *Benjamin* back again unto him, he at length conſenteth, counſelling them to take a preſent with them for *Joſeph*, and double money; and ſo he prayeth God, that they might finde favour before him, and bring back both their brethren. Here *Iacob* was come into the loweſt ebbe of miſery, either he muſt want food and die, or want his ſonnes who were as dear as his life unto him, this was certainly a grievous temptation, and with ſo great temptations God doth often exerciſe his, that we may not think ſtrange of them, if they befall us.

Note.

Chap. 42.37. *Reuben* had before offered his two ſonnes to be killed, if he brought not *Benjamin* back again, if ſo be his father would commit him to his fidelity: but he hearkeneth not to him, but to *Iudah* making an offer of ſecurity he yieldeth. *Reuben*, as Expoſitours commonly note, had made a fooliſh offer, but *Iudah* more diſcreetly offereth to be counted guilty, and to bear the anger of his father, if he brought him not back again. But it was the preſent neceſſity that made *Iudah* his undertaking more prevalent, they being now pinched with want, and ſo it being come to that paſſe, that either *Benjamin* and they all muſt die with famine, or elſe his father muſt adventure to ſend him away. Thus *Ferus*, and thus alſo *Philo* ſaith, that *Iacob* reaſoned with himſelfe. But *Theodoret* yieldeth this as a reaſon, becauſe *Reuben* was not ſo acceptable to his father, as *Iudah*, ſince his going up into his fathers bed mentioned before, *Ch.* 35.22. And touching his good deſerts in labouring to ſave *Ioſeph* he new not that. For the preſent which he willeth them to take, *A little balme, honey, ſpices and myrrh, nuts and almonds*: the words, *Take of the beſt fruits of the land*, are, *de laude terræ*. Touching the perticulars for balme, ſome read *reſina, theriaca*, or *terebinthina*, for honey, ſtorax, or wax, for ſpices, *maſtice, caſtanea*,

Ferus. *Philo.* *Theodoret.*

Verſe 11. *Muſculus.*

castanea, aut gutta myrrhæ, and for *myrrh-pinea* see somewhat of some of these, c.37.25. Touching the double money which he willed them to take, the words are: *Take double money in your hand, and the money brought back in your sacks mouth, &c.* He would have them to take twice so much money as before to buy corn, because the famine being now greater, he supposed the price to be risen, and the money of restitution besides, so *Musculus*. Touching the clause added by *Iacob* in concluding his speech, *If I be bereaved of my children, I am bereaved:* It may seem strange, that having prayed immediately before, he should conclude thus despairingly; the words are *sicut orbatus fui, orbatus sum*, that is, as *Vatablus* hath it, as I have been deprived of *Ioseph* and *Simeon*, so my minde giveth me that I shall be deprived of *Benjamin*, where was his faith with which he prayed now? To this *Calvin* answereth, that he added these words to stimulate his sonnes, that they might have the more care of *Benjamin*, and not as distrusting Gods mercy. *Iacobs* sonnes being thus dismissed by their father, come again into Egypt, and *Ioseph* seeing *Benjamin* with them, biddeth his servant to bring them into the house, saying, that they should dine with him. His affection was moved so soon as he saw his brother *Benjamin*, and therefore he beginneth now to be more kinde, but yet in such a manner without questioning with them at this time, as that they were filled still with more fear, as appeareth, *v.*18. He was this morning, doubtlesse, about some affairs concerning the Common-wealth, and not at his own house, when his brethren came before him; and therefore as having yet no leasure, he committeth them to his servant to be brought to his house, and to be stayed there till dinner-time, which was about noon, for the former part of the day is by all sober men spent about their affaires, and then they go to eating and drinking, and in some places not till the evening, that they may do what they have to do in sobriety all the day long.

Verse 12.

Verse 14.

Vatablus.

Calvin.

Verse 15,16

Musculus.

Ioseph servant therefore brought them to his house, and when they were come thither, they feared, imagining, that evill was intended towards them, because they carried back their money. Wherefore they offer him that money again, discovering what had happened. But he telleth them that he had their money, and that God had given them that money. So he gave them water to wash their feet, and their asses provender, and they made ready their present against the coming home of *Ioseph*. In speaking of their fear, *v.*18. *Moses* saith, that they spake amongst themselves, *We are brought in, that he may finde occasion against us, and take us for bond-men, and our asses:* In the Hebrew it is להתגלל *to roll himself upon us:* that is, after the manner of a Tyrant by right or wrong to invent something against us, as the word signifieth. They speak not of any danger of being hanged for the pretended theft, for men were not put to death therefore in those dayes, but taken for servants, unlesse they could make good restitution.

Verse 17,18
Verse 19,20.
Verse 21,22
Verse 23,24
Verse 25.

Mosculus.

The words wherein *Iosephs* Steward answered them, are, *Peace be unto you, fear not, your God, and the God of your father hath given you treasure into your sacks. Peace be unto you*, is as much as if he had said, there is no cause why ye should fear, wherefore be of a secure and pacified minde. He knew his Masters minde, and therefore comforteth them in this manner; and although he were an Heathen, he speaketh godlily of their God and the God of their father, which is a marvell in that Countrey, where they had so many gods, and were so full of superstition, but it is to be supposed, that his Master *Ioseph* had instructed him in some knowledge of the true God, although he could not work any publick reformation of religion, yet doing his endeavour to reforme his own family. Note here, that when they feared, all cause of fear is taken away, but when before they came without all fear, they were greatly afflicted, and so it shall be with us, in fearing standeth our greatest safety. If it shall seem, saith Saint *Augustine*, that the Steward lyed in saying thus, he answereth, another thing was hereby signified, the silver of Gods Word, *Psal.*12. which is given, and yet not diminished. But it may better

Verse 26.

Calvin.

Ferus.

Note.

Verſe 24.

be anſwered, he received it, although it were againe reſtored, God moving *Ioſephs* heart ſo to do. Whereas he giveth them water to waſh their feet, it was done accordiug to the cuſtome in thoſe hot parts to coole them, to purge away the ſweat, and to eaſe their wearineſſe. For their hearing, that they ſhould dine with *Ioſeph*, it is moſt likely, that his Steward told them of it.

Verſe 26,27
Verſe 28,29
Verſe 30,31.

Then *Ioſeph* came home, and they give him their preſent with all reverence, and he asking of the health of their Father, they make a lowly anſwere? then ſeeing *Benjamin*, he asketh, whether that were he? and bleſſeth him, and not being able to conteine any longer, he goeth into a private room and weepeth, and waſhing his face, cometh forth againe, and cauſeth them to be ſet to dinner. When *Ioſephs* Brethren gave him their preſent, he accepted it, although but ſmall, becauſe he ſaw, that it came from a good heart deſirous to pleaſe him; ſo are our offerings made to God, although we can give but little, acceptable to him, if it be but a cup of cold water. But as they being before terrefied by *Ioſeph*, are moved hereby to ſeek, if by any meanes they might pleaſe him: ſo in whom the feare of God is, it will appeare by the like carefull ſtudy alwayes. In every thing we ſee examples of vertue in *Ioſeph*, he was innocent in his Fathers houſe, patient in adverſity, faithfull in ſervice, chaſte in temptation, wiſe in the opening of ſecrets, prudent in providing for future times, juſt in the chaſtiſing of his Brethren, and now pious in accepting of them. Then he asketh of their Father, whereat they againe humble themſelves, terming him his ſervant, ſo that what was foretold by dream to *Joſeph* is abundantly verified. In his bleſſing of *Benjamin* it was intimated, to which of them his affection was moſt, but he reſtraineth to bewray it, becauſe the full time was not yet come, and in like manner, the Lord thinketh thoughts of peace towards his people, as the Prophet ſaith, but the expected time muſt come, before that they ſhall break forth.

Ferus.

Note.

Innocens in domo patris, patiens in adverſis, fidelis in ſervitio, caſtus in tentatione, ſapiens in occultorum reſeratione, prudens in futurorum prævisione, juſtus in fratrum caſtigatione, & nunc pius in eorum ſuſceptione.

Note.

Jer.29.11.

Verſe 32.

And they ſet before Joſeph *by himſelfe, and befor them by themſelves, and before the Egyptians by themſelves; for the Egyptians may not eat with the Hebrews; for that were an abomination to them.*

Queſt.

If it be demanded here, why *Joſeph* feaſteth his Brethren? I anſwere, that it might appeare, that he had not hitherto intreated them ſo hardly out of hatred: for he could not ſhew a greater ſigne thereof, then by thus entertaining them. Amongſt the Romans, ſaith *Valerius Maximus*, a feaſt was uſed called *Cariſtia*, at which none might be preſent, but Kinſmen, and if any difference had before been between any, it was at that time taken away. But it may be further demanded, why it was abomination to the Egpytians to eat with the Hebrews? To this *Muſculus* and *Calvin* anſwer, that this came from their pride, ſeeing the Hebrews were Shepherds, and in the Egyptians account but a baſe kinde of people. They held it derogatory for ſo worthy and pure perſons, as they were, to eat with every common perſon. Whereas the ſervants of God indeed are commanded to ſeparate from inordinate livers, as impure, they for their vaine ſuperſtition arrogated this unto themſelves. But *Tremelius* and ſome others better, Becauſe the Hebrews fed upon ſheep and Oxen, which the Egyptians worſhipped: for Shepherds were not an abomination to the Egyptians, but the killing of theſe beaſts, to which they aſcribed ſome deity, as is plaine, *Exod.* 8.26. where *Moſes* refuſeth to ſacrifice in Egypt, for ſaith he, *Shall we ſacrifice that which is an abomination to the Egyptians, and they not ſtone us?* and whereas Shepherds are ſaid to have been an abomination unto them, it is in reſpect of this their killing and eating of ſheep: yet *Rupertus* is alſo of the former opinion, for he ſaith, that the Egyptians being proud of their Horſes and Chariots, wherein they rode, deſpiſed all ſhepherds, as a baſe kinde of people. But it is one thing to deſpiſe, and another to abominate, for this never cometh but from Religion. But why did they not eate with *Joſeph*, was he alſo an abomination to them? *Anſ.* He ſat by himſelfe, as the dignity of his place required, but this is noted

Valer. Maximus lib. 2. cap. 1

Queſt.

Muſculus. Calvin.

Tremelius.

Gen.46.34.

Rupert. lib 9. in Gen. c. 19.

Queſt.

ted for his Brethren only, with whom they abhorred to eat, and he was alſo now naturalized, and as one of themſelves. In that beſides his Brethren he fed others, we may ſee in what ſtate *Joſeph* lived now in Egypt, and of what hoſpitality he was, entertaining daily many ſtrangers.

Verſe 33. *And they ſate before him according to their age, at which they admired,* that is, becauſe, as if *Joſeph* had knowne their ſeniority, ſo he cauſed them to be placed, *Reuben* firſt, and *Benjamin* laſt, when as they were ſtrangers there, and their ſeniority and juniority, as they thought, muſt needs be unknowne to the Egyptians.

Verſe 34. *And he took, and ſent meſſes from before him, and* Benjamins *meſſe was five times as great as any of theirs, and they drank, and were merry with him.* Some joyne theſe words with the former, *They admired, parts being taken from before him, and the moſt ſet before* Benjamin, as if this were the thing, which they wondred at. But there is a diſtinction, which maketh it plaine, that they admired at the order, wherein they were placed, as was ſaid before, thus alſo *Chryſoſtome, Lyranus* and *Calvin*, and then this followeth, as a nevv ſentence. But hovv could *Benjamins* meſſe be five times greater? for if he had 5 diſhes toone, or one diſh vvere five times as great, the reſt muſt needs be entertained over-ſparingly. But I think, that having a table by himſelfe full of diſhes like a King, and his Brethren having a Table vvell furniſhed for them, he for good vvills ſake notvvithſtandihg ſent portions of meat to them all, but for one portion ſent to any one of them, he ſent five to *Benjamin*. *Joſephus* ſaith, that *Benjamins* meſſe vvas tvvice ſo great, as one of theirs, vvherein he cometh ſhort; thus *Joſeph* expreſſeth his love to his Brother *Benjamin*, although his purpoſe vvas not yet to reveale himſelf. *Euſeb. lib. 9. c. ult. Leah* bare 7 children, *Rachel* but 2. to make himſelfe therefore, and *Benjamin* equal to all them he keepeth 2 parts to himſelfe, and ſendeth 5 to *Benjamin*: *Lyranus* ſaith, that he did it to try, vvhether they vvould envy him therefore. Touching the laſt vvords, they are commonly tranſlated, and the Hebrevv vvill beare it, They drank, and vvere inebriated vvith him But as Saint *Auguſtine* noteth, the Hebrevv vvord is of large extent, ſignifying, as to be drunken, ſo to drink to be merry only, vvithout that exceſſe, to drink to ſatiety. And therefore the ſame vvord is transferred to the earth, *Pſal. 65. 9. Thou haſt viſited the earth, and inebriated it.* Here it is ſpoken of, as a bleſſing, and therefore ſignifieth not inebriating after the manner of a drunkard, for vvith more humour, then to ſaciety, the Earth is corrupted. So likevviſe *Jerome, Calvin* and others. Here is then no colour to juſtifie drunkenneſſe, for it vvas farre from ſo holy and vviſe a man, as *Joſeph* vvas See alſo this vvord uſed in the ſenſe before ſpoken. *Pſ.* 64 and *Pſ.* 36.8. *They ſhall be inebriated from the plenty of thy houſe,* and againe, *Ye have eaten, but not been ſatisfied, ye have drunk, but not been inebriated,* that is, plainly not ſatisfied vvith drink.

Cajetan.

Chryſoſt. Lyranus. Calvin.

Quæſt.

Joſeph.

Auguſt. quæſt. 144. in Gen. Sic inebriari & ebrietas, non ipſi terræ utile eſt, quia majore, quàm ſatietati fuſſit, humore corrumpitur, ſic ut vita ebrioſorum, qui non ſatietate ſe repleat, ſed merguat diluvio.

Touching the Allegory of theſe things; *Joſephs* ſitting apart by himſelfe, figureth out Chriſts ſitting in Heaven, from vvhence he ſendeth gifts to the faithfull, his Brethren upon earth. All are in one houſe the Church, Chriſt by himſelfe having before him the food of immortality and glory, the faithfull in the Church by themſelves in the vvay of travellers, having the food of grace and the vvord, the vvicked, hovvſoever in the Church, having nothing but temporal things. And as *Joſeph* made *Benjamin* the leaſt, to exceed moſt; ſo the humble have moſt grace given them. *Ambroſe, Proſper*, and *Iſidore* make *Benjamin* the figure of *Saul*, vvho vvas of the tribe of *Benjamin*, vvho vvas young, vvhen he vvas converted, but aftervvards had ſuch grace that he laboured more then all the reſt. The Egyptians vvere ſet by themſelves, becauſe they had the Hebrews in abomination, vvch figureth out the ſupercilious Jews, vvho contemned the heathen, as uncleane, and as *Joſeph* condeſcended unto them for a time, untill that it more plainly appeared, that theſe vvere his Brethren: ſo Chriſt by his Apoſtles condeſcended to the vveakneſſe of the Jevves, till his being more clearly manifeſted. For it is a property of the vvicked to deſpiſe others, the godly contemne none.

An Allegory. *Fetus.*

Ambroſ. Proſper.

Fetus.

CHAP.

CHAP. XLIV.

Verſe 1,2,3.
Verſe 4,5,6.
Verſe 7,8,9.
Verſe 10,11.
Verſe 12,13.

THe time being now come, that *Joſephs* Brethren ſhould depart, he commandeth their money againe to be put in their ſacks mouthes, as before, and his ſilver Cup in the mouth of *Benjamins* ſack. Then he ſendeth his Steward after them to challenge them for ſtealing his cup, wherein he divined, but they being innocent offer him to be put to death, with whom the cup ſhould be found, and all the reſt to be *Joſephs* bondmen. The Steward denieth to inflict ſo ſore a puniſhment upon them, and concludeth, that he only, with whom the cup ſhould be found, ſhould be his ſervant, and ſearching findeth it in *Benjamins* ſack, whereupon they rend their cloathes, and go all back again. Here is a new device yet further to afflict and perplex the mindes of *Joſephs* Brethren: and touching the crime here brought upon them a queſtion is moved, whether *Joſeph* ſinned not, ſeeing he put words into his Stewards mouth, which he knew were not true? *Philo* writing upon this, ſaith, that he did ſo only to try his Brethren, and to finde out, how they ſtood affected to *Benjamin*. For when he had preferred *Benjamin* at his feaſt before them all, making his meſſe much greater then any of theirs, he had his eyes upon them, to ſee whether they envied him or not therefore, and finding that they rather joyed in his honor, he thought good to make yet one triall more, hereby to finde out, what their care and ſolicitude would be for him. And then being aſſured, that no diſcord now reigned in his Fathers family, he reaſoned within himſelfe, that the thing done by them againſt himſelfe happened not ſo much by their perfidy, as by the providence of God foreſeeing that, which was to come, as well as ſeeing that which is preſent. Thus alſo *Theodoret*. *Ioſeph* did this to try, whether his Brethren would from their heart and earneſtly defend *Benjamin* or no. For when he perceived that they ſtood for him, and offered to ſuffer in his ſtead, the perſon of a Prince being laid aſide, he put a brotherly countenance upon him, and ſpake comfortably to them. It was no lye therefore in *Joſeph*, or which was ſpoken further of his Cup, wherein he uſed to divine, *and knew ye not, that ſuch a man, as I, can divine? verſe* 15. ſeeing theſe things were not ſpoken ſeriouſly, as lyes be, but partly in jeaſt, and partly for exploration, according to that liberty, which a Magiſtrate hath to finde out the truth. *Calvin* juſtifieth *Joſeph* alſo herein, but adviſeth not to make this a ground to turne to crooked and deceitfull crafts, or to uſe over-much auſterity, except we be altogether free from hatred and malice, and if ſo, charity will dictate unto us, how farre we may proceed. That, whereby he juſtifieth *Joſeph*, is, that he was haply guided by the peculiar motion of the Spirit. And although it may be ſaid, charity is not ſuſpicious, yet forſomuch as they had ſo cruelly handled him before, it is excuſable in him that he handled them ſo hardly, not ceaſing to deale in ſuch a rigid manner with them, till that he had throughly proved the alteration of their mindes, as Saint *Auguſtine* thinketh, that there is ſome great myſtery in this Hiſtory about the Cup, but determineth not what. And he ſaith, that *Ioſeph* in putting them to all this trouble aimed at the increaſe of their joy afterwards, when he ſhould reveale himſelfe unto them, unto vvhich that vvhich they ſuffered vvas not comparable, when they knevv their Brother, vvhom they thought to have been deſtroyed. But vvhat if *Joſephs* Brethren being thus tryed had left *Benjamin* to be a bond-man unto him, according to the condition? In this caſe, vve may eaſily gueſſe, ſaith *Calvin*, that he vvould have rejected them, and reteined *Benjamin*, uſing yet more ſeverity againſt them, as moſt perfidious, but then *Jacob* and the Church of God ſhould all have been hazzarded, as being in that family, ſo that this courſe vvas full of danger, but that God guided it to the beſt. There vvere tvvo good iſſues of it. 1 The pacification of *Joſephs* minde, vvhen he had by triall found out the integrity of his Brethren.

Queſt.

Philo.

His argumentis certò perſuaſus paternam familiam ſeditione domeſticâ nequaquam impugnari, ratiocinatus eſt, quod in ſe fratres admiſerant non tam eorum perfidiâ actid eſſe, quàm providentiâ Dei ventura non minùs cernentis, quàm præſentia. Theod. queſt. 105. in Gen.

Calvin.

Auguſt. qu. 145. in Gen. qu. 146. Tantæ futuræ ipſorum lætitiæ exitum cogitabat, cùm toties calamitoſos fecit. Totum quod agebat, ad hoc agebat, ut gaudium eorum differretur, & delatione cumularetur, &c.

Queſt.

Calvin.

2 An

2 An extenuation of their former infamy amongſt poſterity for their moſt hard uſage of *Joſeph*: So *Calvin*; and as *Joſeph* vvas tovvards his Brethren, ſaith *Ferus*, ſo God afflicteth his, not to deſtroy them, but to try them, vvhether they truly feare him or no. He doth all for our good. *Jer.* 29. 1 *think not*, ſaith he, *the thoughts of affliction, but of peace.* *Ferus.*

Touching the ſilver Cup here ſpoken of, for Cup the Septuagint have *Condy*, whereupon *Jerome* ſaith, that for Sack in Hebrew is a word ſignifying *peronem, vel follem*, and for *Condy*, which word alſo the Septuagint uſe, *Eſa.* 51. *Aquila* hath *Scyphus*, and *Symmachus Phiala*. The Hebrew word, as *Oleaſter* noteth, is גבא *Geba*, of *Gaba, elevare*, ſo that the word properly ſignifieth a Cup elevated after the manner of an hill. It may ſeem ſtrange, that *Ioſeph* being ſo great a man ſhould not have a golden Cup for his chiefe Cup rather then one of ſilver. But it is anſwered by *Calvin*, either that thoſe times were not ſo much addicted to ſumptuous ſplendour, or that it might be a Cup for the graving & work about it more ſumptuous then Gold; or laſtly, that *Ioſeph* moderates himſelfe to avoid envy. Now there could not be a greater diſgrace put upon a man, then to have the ſtealing of a Princes Cup laid to his charge. One *Droxippus* of Athens being charged, though falſly for ſtealing *Alexanders* Cup, whereupon all mens eyes were drawne towards him, as a Thiefe; not being able to beare the calumny, goeth from the Feaſt, and Letters being firſt written, which ſhould be given to the King, he cut his owne throat.

Verſe 2.
Septuagint.
Hieron. tradit. Hebr. in Gen.
Oleaſter.
Calvin.
Quintus Curtius lib. 9.
Theft hateſull.

Touching *Joſephs* divining in his Cup, the word uſed is *augurari*, ſignifying properly to divine by beholding the flying of Birds, and thus they which uſed to divine amongſt the Romans, were called *Augures, ab avibus*, and were had in great honour amongſt them, as long as they lived. But it is alſo uſed for divining or prying into ſecret things any way, or gueſſing at that which is to come, ſo *Pliny* of the Hiſtories of *Tacitus* ſaith, *Auguror, (nec me fallit augurium,) Hiſtorias tuas immortales futuras.* But the words, *wherein he uſeth to divine)* are diverſly rendred; ſome, as *Vatablus* hath it, underſtand them, as if he had ſaid, Is not this the Cup about which he hath conſulted with the Diviners, to know who hath ſtolne it avvay? *Aben-Ezra*, By this Cup he hath tryed you, vvhether ye be thieves or no. Others, He thinketh the loſſe of his Cup to be unto him *malum omen & augurium.* The Caldee Paraphraſt, He inquireth moſt diligently of the South-ſayers for it. But the moſt genuine ſenſe of the vvords, as *Calvin* hath it, is, that he uſed this Cup in his augurations, for he feigned to them, that he as other chiefe men in Egypt, was an *Augur.* But hovv the *Augures* there uſed to divine in Cups, neither *Herodotus*, nor *Diodorus*, nor any other hath ſhevved. Only *Pliny* ſaith, that there vvere divers kindes of magicke, divining by Water, the Spheres, the Aire, the Starres, Lights, Baſens, Hatchets, &c. and by conference vvith the *inferi* and vvith ſhadovves appearing, but theſe, he ſaith, belong rather to vvitchcraft, then to Magick. And *Julius Sirenius* ſaith, that the Chaldees, and Egyptians vvere vvont to fill a Baſen vvith vvater, and thereinto to put barres of ſilver and precious ſtones marked vvith certaine Characters, and then certaine vvords being pronounced, vvhereby the Devill vvas called forth, he vvith an hiſſing made anſvver out of the vvater to thoſe things that vvere inquired about. And as they did vvith a Baſen, ſo they did vvith other bright and poliſht things, vvherein the Image of that vvhich vvas ſought, vvas framed by the Devill, appearing to the inquirer, and this kinde of divination vvas uſed by *Julian* the Apoſtata. And it is to be thought, that the Egyptians uſed Cups alſo, by them to divine in like manner, vvhereunto *Ioſeph* in ſaying thus alluded, not that he uſed ſuch deviliſh arts alſo indeed, but to make it the more probable, that no fraud vvas uſed, but that by his divining skill he found out their theft to their greater terrour. But hovv could *Ioſeph* pretend skill in ſuch divining vvithout ſinne? To this *Calvin* anſwereth, that he did greatly ſin in feigning this. At the firſt being

Verſe 5.
Plin lib 7. Epiſt.
Vatablus.
Aben Ezra
Chald. Paraphraſt.
Calvin.
Plin. lib. 30. c. 2.
Jul. Siren. lib. 9 de fato cap 2.
Queſt.
Calvin.

being called to interpret *Pharaohs* dreams, he aſcribed all to God, but the people of Egypt ſeeing him to be ſo skilfull in revealing ſecrets, held that he did it by art Magick, as others that were skilfull in this kinde did: and what they erroneouſly conceived of him, he is now content to confirme, making a boaſt of this to his brethren that he was an *Augur*, and thus impiouſly prophaning the gift of Gods Spirit. And all this followed upon his feigning himſelfe to be one of the Egyptians, many lyes being by this meanes involved together. Whereupon he noteth, that when a man is gone once from the right way, he ſhall be ſubject ſtill to wander more and more, that we may not in any thing take liberty contrary to Gods allowance. Amongſt other Writers, I finde none that charge *Joſeph* with ſin for this, and for ſaying afterwards to his brethren, *Knew ye not, that ſuch a man as I, could divine?* But onely *Toſtatus*, who ſaith that this was a lye, but officious, and ſo veniall, and not pernicious, becauſe it was ſpoken by him as a Magiſtrate in way of examination to try out the truth: and *Cajetan*, who ſaith that it was a lye only *materialiter*, not *formaliter*, with an intention finally to deceive, for he meant by and by to diſcloſe himſelf unto them, and therefore was not pernicious but veniall. Thus he, in ſpeaking upon theſe words uſed by the Steward: but ſpeaking upon thoſe, *v.*15. he defendeth him altogether as free from lying, both becauſe he doth not affirm himſelf particularly to be an *Augur*, but that amongſt ſuch, as he was there was auguration, and alſo becauſe divining may be taken in a good ſenſe, as coming by the gift of God, which gift all knew, was beſtowed upon him. Saint *Auguſtine* defendeth him as ſpeaking not ſeriouſly, but in jeſt, and ſo doth the Authour of the Scholaſticall hiſtory, and *Thomas Aquinas*. *Theodoret* defendeth him, as *Cajetan*, going from the vulgar Latine, which is, *Know ye not that there is not any like to me in the skill of auguration?* becauſe in the Hebrew it is not ſo ſaid, but, *that ſuch a man as I can divine:* So that he affirmeth not this particularly of himſelf. *Rupertus* ſaith, that *Joſeph* took upon him the skill of propheſying or divining truly, not by Magick art, for that was abominable, but by the gift of God, for he did all things here after the manner of a Prophet. He ſhut up his brethren three dayes in priſon to prefigure their ſervitude in Egypt three generations, after which, *viz.* in the fourth they ſhould come out: then he ſent them away laden with the goods of Egypt, and with money, and here with a cup of ſilver, prefiguring their going out of Egypt with the treaſures of the Egyptians. Laſtly, he roughly ſendeth after them to bring them back to ſervitude, but it was to their exceeding great joy, when he revealed himſelf unto them, prefiguring *Pharaohs* going out after them to fetch them back, but this his violent going out turned unto them into matter of rejoycing, when they were freed from all further danger by him, and brake out into, *Cantemus Domino, glorioſè enim magnificatus eſt.* *Joannes Galenſis* defendeth *Joſeph*, becauſe he ſpake not affirmatively, but interrogatively. *Ferus* ſaith, that he lyed not, becauſe he did not intend to deceive, but ſaith he, we ſhall not labour much in excuſing him, becauſe he was a man. For mine own part, although I think there is little force for defending *Joſeph*, either in that he ſpake onely in generall of ſuch men, as himſelf was, or interrogatively; for this being admitted, yet what ſhall be ſaid to the words put into his Stewards mouth, whereby he is affirmed to be a diviner by a cup? Yet I dare not tax ſo holy a man, as ſinning in this paſſage, becauſe all was done, as was ſaid before, by way of exploration, he feigning himſelf ſuch but for a moment, not meaning to have done with his brethren, untill ſuch time, as he had diſcloſed the truth unto them, *viz.* that he was no Egyptian, wicked diviner, but the true ſervant of God, *Ioſeph*; and had deviſed theſe things onely for the augmenting of their preſent trouble, and to make them the more throughly penitent, that their joy which was now to ſucceed upon his revealing of himſelfe, might be the greater and more perfect. And as *Auguſtine* and *Rupertus* have it, I cannot but think, that ſome myſtery lay hid in theſe paſſages, which

Rupertus

Note.

Verſe 15. *Toſtatus.*

Cajetan.

Auguſt. quæſt. 145. in Gen. *Author Scholaſt. hiſt. in Gen.* *Tho. Aquin. 2 2. qu 95. artic 7.* *Theodoret.*

Rupert. lib. 9 in Gen. c. 10.

Exod. 14. *Joan. Galenſis.*

Rupertus hath alſo opened. *Iſidore* proſecuting his allegory to *Saul*, from that which was done to *Benjamin*, ſaith, that the ſilver cup being found in his ſack figured out the treaſure of divine learning that was in *Saul*, as touching the Law, but he being not yet converted, it was as a light hidden under a buſhel, a rich cup in a ſack ſhut up, this *Ananias* being ſent unto him opened, and ſo the treaſure ſhined, the Goſpel being openly preached by him. *Iſidore.*

Joſephs brethren being charged with theft deny it not, but *Judah* for them all ſaith, *God hath found out the iniquity of thy ſervants.* *Ferus* from the example of *Joſephs* brethren obſerveth, by what degrees we ſhould proceed when we have ſinned. 1 Rent our hearts, as they did their garments. 2 Return by repentance. 3 Come to Chriſt and fall down before him, as they did before *Joſeph.* 4 Not excuſe or deny, but confeſſe our ſelves to be ſinners. But why did they confeſſe thus, when they were innocent? Some think, that they meant that iniquity againſt *Joſeph:* but this is rejected by *Calvin*, of which yet I ſee no reaſon. They do not indeed ſeek to cleer themſelves from the imputation about the cup: for they thought it vain ſo to do, conſidering the evidence of the thing in appearance, but they knew, as they had ſaid before, that there was another great iniquity latent in them, *viz.* their unnaturall dealing againſt *Joſeph*, for which God in his juſt judgement had brought this upon them, that they muſt now ſuffer for a crime, of which they were not guilty. They had put *Joſeph* in fear of death, and ſold him for a bond-man, and now they are in danger of the one or the other. Whereas *Judah* and not any other ſpeaketh, it was becauſe he had undertaken for *Benjamin*, yet *Calvin* ſaith, that it was becauſe he was of moſt authority, as being appointed to the primogeniture, but that appointing was not, till many years after, *Iacob* being at the point of death. *Joſeph* having heard *Judah*, ſaith, that he would have *Benjamin* onely to be his ſervant; then *Judah* maketh a long oration unto him to incline him to mercy, in reſpect of his ſorrowfull aged father, offering to be his bond-man inſtead of *Benjamin*. In which oration he repeateth all the former paſſages, but in a little different manner, as he could in that diſturbance of his minde utter them, having doubtleſſe none intention to vary therefrom, eſpecially before a Prince, that knew all that was paſt, as well as himſelfe.

Verſe 16. *Ferus.* *Queſt* *Calvin.* *Ferus.* *Calvin.* Verſe 17, 18 Verſe 19, 20 Verſe 21. *Auguſt.*

CHAP. XLV.

WHen *Joſeph* ſaw the piety of his brethren towards their father, and had heard him ſo often mentioned with his love to *Benjamin*, and ſaw him his dear brother ſtand ſo penſive and ſad before him, he could no longer refreine, but he muſt even now, all ſtrangeneſſe being laid aſide, manifeſt himſelf and his affections to them. Wherefore he commandeth all men to depart the room, which they did, and none being now left there, he told them that he was *Joſeph.* If it be demanded, why he would not declare himſelf, the Egyptians being preſent? *Philo* anſwereth, that leſt ſome ſhame ſhould happen to his brethren for the old injury, he would have none of the Egyptians preſent at his firſt manifeſtation. So likewiſe *Calvin*, who ſaith, He did not thus put all men forth, becauſe he was aſhamed of his brethren, for he let *Pharoah* immediately to know of them, but becauſe he would not put them to open ſhame for the deteſtable fact which they had done againſt him; and herein his great clemencie appeared, that he would have this buried in oblivion. And hereby it appeareth, that in all the former paſſages, there was no malice or cruelty in his minde, but that he forced himſelfe contrary to his naturall affection, to make ſhew of that ſtrangeneſſe. *Ferus* addeth, that he put all men forth, that they might have the more liberty of rejoycing together.

Verſe 1, 2. *Philo. Ne fratribus propter veterem injuriam aliquod dedecus obveniret, noluit prima agnitioni quenquam Aegyptiorum intereſſe. Calvin. Ut liberior exultatione mutua geſtiendi licentia eſſet. Ferus.*

When *Joſeph* had told them that he was *Joſeph*, they were ſo afraid, that they Verſe 3.

Tho. Aquin. 1. 2. qu. 44. artic. 5.

Ariſto. Problem. ſectio. 27. Problem 9.

Queſt.

Calvin.

Note.

Verſe 4.

Ferus.

Luther.

Verſe 5.

Calvin.

Note.

Verſe 6.

Quum eſſet anatio infœlix, futura & meſſis tenuis.

Verſe 7.

Auguſt. quæſt. 148. in Gen.

Rom. 10.

Rom. 11. 26.

Tremel. Vatablus.

Vt conſervem vos ſuperſtites.

Verſe 8.

Muſculus.

they could not anſwer him. It is a property of great fear, as *Thomas Aquinas* noteth, out of an apprehenſion of deadly imminent danger, againſt which a man is too weak to make reſiſtance, to contract the heat and the ſpirits, whereupon followeth inabiiity to ſpeak. It is not ſo, ſaith *Ariſtotle*, with thoſe that grieve, for they hold their ſpirits, which by and by breaking out, are ſent forth with a loud cry; but in thoſe that fear, the heat goeth down low, which ſhould move the ſpirits, from whence the voice cometh, which is the cauſe that they cannot ſpeak. But why did *Joſephs* brethren fear ſo much? *Anſw.* They had a guilty conſcience, telling them that they were worthy of death, and they ſaw his power to be ſuch, as that he could put them to death, wherefore they feared now, that they ſhould ſuffer for all their wickedneſſe againſt *Joſeph.* So that we may ſee what a terrible thing it is to ſtand guilty of ſin, although moſt ſecretly committed, when the Lord commeth to judgement. If they had had a pure conſcience, nothing could have been more joyfull to them then to have ſeen *Joſeph*; and in like manner, if we keep a pure conſcience, to ſee Chriſt coming in glory at the laſt day, will be moſt joyous; but otherwiſe dreadfull, even to the taking away of all ſpeech, to plead for our ſelves, as *Matth.* 22. *Joſeph* ſeeing his brethren ſo ſtricken, biddeth them to come to him, remembring their ſelling of him into Egypt, whereby they might be the more aſſured, that it was he, ſeeing this was a ſecret to all others. Fraternall affection tranſporteth him; ſo, that neglecting his preſent dignity, he inviteth them poor ſhepherds to his imbraces, not regarding what the Princes of Egypt would ſay thereof.

Then he telleth them, that not they, but God ſent him thither to preſerve their lives, becauſe he ſaw them ready to be over-whelmed with deſpaire. And in like manner, when we ſee any man truly & ſeriouſly humbled and confounded in himſelfe for his ſins, we ſhould provide by ſpeaking comfort to him, that he be not altogether driven to deſpair. Whileſt he is unaffected, greater ſeverity is to be uſed; but when he is caſt down and trembleth, rigour muſt have an end, and comfort muſt be ſpoken, as, 2 *Cor.* 2 8. *Five yeares yet remaine wherein there ſhall neither be earing-time nor harveſt*, that, is as *Calvin* hath it, the earing ſhould be unhappy, & the harveſt very ſlender, ſo that the ſpeech is hyperbolicall. But by that which followeth, it ſhould ſeeme rather to be properly ſpoken, forſomuch as their ſeed ſhould be but caſt away in thoſe yeares, they ſpared committing any to the ground. But now the time of famine being at an end, *Joſeph* giveth ſeed unto them, *Chap.* 47. 23.

God hath ſent me before you, to preſerve you a poſterity in the earth.

This *Calvin* readeth, *Et ponerem vobis reliquias in terra*, and this reading being word for word according to the Hebrew, is mentioned by *Auguſtine*, who ſcanning upon it, ſaith, that a myſtical ſignificatiõ is here to be looked into, for neither any of them, nor of their poſterity had periſhed by the famin, that the remnant ſhould now be ſpoken of, but this was verified, when Chriſt was delivered by the Iews into the hands of the Gentiles, as *Joſeph* by his brethren, and ſo a remnant only of them was ſaved, according to the election of grace. And when the fulneſſe of the Gentiles ſhall come in, all *Iſrael* which are but *reliquiæ* Iſraelis, many generations having before been hardened to perdition, ſhall be ſaved alſo. But *Tremelius* obſerveth better, that this is ſpoken *per Hypallagen*, as if he had ſaid, that I might preſerve your poſterity; and *Vatablus* that it is an Hebraiſme, meaning that by me your children might be preſerved to be a remaining poſterity unto you, but *Calvin* ſaith, rather, *that I might preſerve you alive.*

Now therefore ye ſent me not hither, but God, that I might be a father to Pharaoh, &c.

What he had ſaid twice before, he repeateth here againe, *God ſent me hither:* Hence *Calvin* and *Muſculus* obſerve, that God doth not only permit evil to be done by wicked men, but is an agent therein, although for a divers end, *viz.* for ſome great good, whereas they do it out of malice. He doth not, ſaith *Muſculus*, teach rightly, who teacheth only, that God foreknew and permitted

that

that fact of *Ioſephs* brethren, directing it to a good end, for he hath foreordained it, and by a ſecret iuſtinct directed their mindes to do ſo, providing, that they could do no otherwiſe. And *Calvin* ſaith, that God is over all the motions of mens mindes, guiding them by a ſecret bridle, whither he willeth, and yet he doth this ſo diſtinctly, that no vice cleaveth to his providence, and his decrees have no affinity with mens vices. All the fault is in them only, & none in God, which is indeed a ſecret reaſon of doing, and above all humane ſenſe. What is to be held touching this, I have ſhewed upon *Rom.9.* and therefore will ſay no more here, but referre my Reader thither. *Calvin.*

That I might be a father to Pharaoh, this he ſpake not for oſtentation, but to ſhew, in what reckoning he was with *Pharaoh*, who reverenced him for providence and wiſdome as a father, a plain argument, that this was brought about by the ſpeciall hand of God. It cannot hence be juſtly gathered, as it is by ſome, that *Pharaoh* was very young, and therefore had *Ioſeph* thus in the place of a father to do all things by his counſell, but ſeeing with how extraordinary great wiſdome God had indued him, whether he were young or old, he thought he ſhould by advancing him thus, provide for the beſt good and ſafety of his Kingdome. In *Homer* we read in like manner of *Ulyſſes*, taken by *Agamemnon*, *Phœnix* by *Achilles*, and *Zopyrus* was ſuch to *Darius*, *Lyſias* to *Epaminondas*, and *Plato* to *Dion*, *Ariſtotle* to *Alexander*, and *Zeno* to *Antigonus*, and *Seneca* to *Nero*.

Then *Ioſeph* bade them without delay, to bring his father down into Egypt, ſaying, that he and they and all that they had ſhould dwell neer him in the land of Goſhen, and be ſuſteined there. Verſe 9,10.

The Septuagint have it *in Goſhen of Arabia*, but Goſhen is not in Arabia, but in Egypt, between Tanais and Heliopolis neer to Nilus, having on the other ſide, though ſomewhat more remote, the red Sea; in the time of *Ierome* it was called Thebais. Thus *Muſculus*, and *Ierome* upon *Gen.* 46.29. ſaith, that the Septuagint read it, the city of nobles, *in urbe Heroum in terra Rameſſe*, differing from the Hebrew, wherein there is nothing, but Geſſen, and he ſaith, that ſome Jews hold Goſhen to have been that, which was then called Thebais. *Muſculus.* *Hieron. in tradit. Hebr.*

And Joſeph *fell upon* Benjamins *neck, and wept.* Having comforted them hitherto with words, now he proceedeth to imbraces and kiſſes, ſhewing the great love and affection which he bare towards them, all remembrance of former unkindeneſſe in anger being done away: but firſt he imbraceth *Benjamin*, as being his mothers ſon, moſt innocent of them all, and yet in greateſt danger. Verſe 14,15

Then the news of *Ioſephs* brethren came to the Court, where *Pharaoh* and his ſervants were well pleaſed with it. Verſe 16.

This is ſet down, ſaith *Calvin*, out of order, for *Pharaoh* doubtleſſe heard of it, before that *Ioſeph* had appointed Goſhen for the place of their habitation, for otherwiſe he would not have preſumed ſo farre. But forſomuch as *Pharaoh* had made him Lord over all Egypt, I cannot ſee, why he ſhould forbear appointing them a place, till he had particular order from *Pharaoh*: and if by *Pharaohs* direction he had appointed them this place, there would have been no need to have put ſuch words into their mouths, to ſay unto *Pharaoh*, that he might grant them Goſhen to dwell in, as are recorded, *Ch.*46.34. whereupon alſo *Calvin* noteth, that upon *Pharaohs* generall grant, that they ſhould enjoy the beſt of the land, *v.*18. he wiſely directed them to ſpeak ſo, as that *Pharaoh* might be induced to appoint Goſhen in particular unto them. I think therefore rather that this happened in that order, wherein it is placed. Firſt, *Ioſeph* proffered this kindeneſſe to his father and brethren, and then to approve that what he did was well pleaſing to *Pharaoh*; it is ſhewed, that the news of it coming to him, he ſeconded and amplified the offer, thus confirming what he had ſaid, that God had made him a father to *Pharaoh*. In that all *Pharaohs* ſervants alſo were well pleaſed, it appeareth, that *Ioſeph*, ſince his advancement had carried himſelf well, not giving offence to any, but being beneficiall to all in *Calvin.* *Ferus.*

this term of nine years. And the cause of their joy, as we may suppose, was for that so much good had come to that whole kingdom by *Joseph* alone; they thought that if more such wise and holy men so greatly favoured of God should come to dwell amongst them, it would still be the better for their state, and *Joseph* would be the more setled, and not once think of removing, and because they entirely loved *Ioseph*, as their Saviour, his joy at his meeting with his Brethren could not but be a joy to them all.

Verse 17,18 Then *Pharaoh* bade *Ioseph* to invite his father and brethren to come and dwell there, promising them the good of the land. In the vulgar Latine it is, *Dabo vobis omnia bona Egypti*, whereupon some have held this to be prophetically spoken of the goods of Egypt, which they should afterwards carry away at their going out of Egypt under *Moses*, although *Pharaoh* understood not thus much, but spake prophetically, as *Caiaphas* did afterwards *Joh.*11.50. But this is farre fetcht by the good of the land, he meaneth food of the best, and not any other wealth, and by the fat of the land, which he addeth, a fruitfull place to dwell in, and so farre forth as might suffice to furnish their houses, he offereth also other goods, so that they should not need to regard the bringing of their household-stuffe. And he biddeth *Joseph* that they should take Waggons out of Egypt to bring their little ones, which are allowed for the more expedition in their journey, that they might have no let in the way.

Verse 19.

Verse 20.

Verse 21. According to *Pharaohs* allowance *Ioseph* furnisheth his brethren with Waggons, and with food for the way. The word translated food is צדה, and as *Ierome* saith, is used, *Psal.* 131. and translated by some χήρα, signifying a widow, but by some θήρα, which though it signifieth more properly *venationem*, then *fruges terræ*, yet by the Egyptians it is used for *far*, and now is corruptly called by them *Athera*. It is commonly rendered *Cibaria*, but this food most probably was corne, which Egypt onely then yielded, but for other food it was not so altogether wanting in other Countreys about.

Hieron. tradit. Hebr. in Gen.

Verse 22. *Then Ioseph gave to every one of them change of garments, and to Benjamin 300 pieces of silver, and 5 changes of garments,* In the vulgar Latine it is for change of garments *binas stolas*, but the plain meaning is, that he gave to each of them a suit of finer and costlyer apparrell to be worne at festivall times, which is implyed in the word change being opposed unto garments for their daily wearing. He fulfilled indeed, as *Ferus* noteth, that which is commanded, *Rom.*12 *Be not overcome of evill, but overcome evill with good.* For they had sitten down to eate, leaving him without food in a pit, but he feasted them with himself, they spake harshly to him, but he most kindely to them, and they took his party-coloured garment from him, but he gave change of garments to them. For the gift given to *Benjamin* beyond all the rest, it was so done, because he was deerest to him, as comming of the same mother, and most innocent. But it may seeme strange that he should now give them gifts, when as they should not stay, but immediately return into Egypt again. This was done, that hereby it might appeare to be true, which they should relate touching his glory in Egypt, and by the sight hereof his father and the wives of his brethren be the rather allured to come downe.

Calvin.

Ferus.

Calvin.

Verse 23,24 So he dismissed them, giving them warning not to fal out in the way; & sending moreover ten asses laden with the best things of Egypt, and ten she-asses laden with corne, &c. to his father. That his respect to his father might the more appeare, as he had beene bountifull to *Benjamin*, so he sent liberall gifts unto him. But why doth he thus charge them not to fall out by the way? *Vatablus* saith, that some render it, *ne expaveſcatis*, as if he had said, Vex not your selves any more with needlesse feare, seeing I am pacified towards you. And the word used רגז indeed signifieth either to fear or to tumultuate, and to be contentious, but he preferreth this last, expounding it, as ment that he would not have them to lay the fault of his selling into Egypt one upon another, where-

Quest. Vatablus.

whereby quarrels might ariſe amongſt them. Thus alſo *Calvin* & *Muſculus* & others. And *Chryſoſtome* more particularly ſaith, that he gave them this charge, becauſe he had heard them reaſoning about it in his preſence, when *Reuben* ſaid, Did not I ſay that ye ſhould not ſin againſt the childe, and yet ye would not hearken unto me? and therefore fearing much more, that they would contend about it upon the way, he ſaid (*Fall not out*) that is, conſider, that I have taken revenge upon none of you, but freely forgiven you, and lovingly imbraced you, and therefore make no vvords amongſt yourſelves about me, but by mutual love and good will imbrace one another. Thus alſo *Rupertus*; Strive not by laying the fault one upon another to ſeem more juſt and innocent one then another. But *Tho. Anglicus* ſaith, that *Joſeph* knevv, that the heating of their bodies, & the trouble of their journey might diſtemper them, and becauſe they travel'ed many together, vvhen they ſhould have much liberty of talke, it vvas probable that vvords of ſtrife vvould ariſe, and therefore he gave them this charge: but I reſt in the former expoſition.

Calvin. Muſculus. Chryſoſt hom. 64. in Gen.

Tho. Anglicus.

Then they aroſe and came to their Father, telling him, that *Joſeph* yet lived, and was Lord of all the Land of Egypt, but *his heart fainted, when he heard this, and he believed them not.* *Munſter* ſaith, that the Hebrewes have a fable, that *Sera* the Daughter of *Aſher* firſt told her Grand-Father *Jacob*, that *Joſeph* was yet alive, for which cauſe ſhe never dyed, but was tranſlated alive into Paradiſe. But to let ſuch fables paſſe, *Jacob* hearing this newes was at the firſt between hope and feare, as it were in an ecſtacy. He had been ſo long perſwaded, that *Joſeph* was dead, that he could not ſuddenly believe the contrary, eſpecially from them, who had lyed to him before, ſaying that he was torne in pieces by a wilde beaſt. Lyars are not believed even when they ſay true. Then they told *Joſephs* words, and he ſaw the Waggons brought to carry him; and his ſpirit revived. The Chaldee Paraphraſt hath it, *The holy Spirit reſted upon* Jacob: whereupon the Jewes have a fable agreeable, that the holy Spirit was not in *Jacob* after the ſelling of *Ioſeph*, till this time, but that he was all this while deſtitute of it, and they yield this as a reaſon, becauſe the ſpirit departeth from thoſe, that be ſad and heavy, as *Jacob* was all this time, and dwelleth only in the chearfull. But here is nothing elſe ſaid, but that his naturall ſpirit and heart, which failed him at the firſt hearing of *Ioſeph*, revived, vvhen he ſavv evident ſignes of that, vvhich he had heard. *Chryſoſtome* rendereth theſe vvords, *The decrepit old man, and looking upon the ground was re-excitated*: and he compareth it unto a Lamp ready to go out, but by the pouring in of Oile revived. *Rupertus*, *Quaſi de gravi ſomno evigilans non credidit*, as a man at his firſt vvaking out of a deep ſleep underſtandeth not vvhat is told him, but after a vvhile, it being more fully and orderly declared, he underſtandeth every thing, ſo vvas it vvith *Jacob*, and this is called the reviving of his ſpirit. Such ſudden and unexpected nevves, have overcome the ſpirits of ſome ſo vvith joy, that they have been quite extinct. *Gellius* telleth, that vvhen the nevves vvas brought of the ſlaughter of the Roman Army by *Hannibal*, a certaine aged Mother hearing that her Sonne vvas ſlaine, mourned greatly for him, but vvhen vvithin a vvhile after her Sonne came ſafe home into the City, ſhe ſeeing him in the company vvas oppreſſed ſo vvith unexpected joy that ſhe preſently dyed. *V.* 28. *Then* Jacob *ſaid, It is enough, my Son* Joſeph *liveth, I will go downe, and ſee him, before I dye.* He thought this recompence enough for all his ſorrovv, to heare novv, that *Joſeph* lived, if he might but come to ſee him, although he lived not long vvith him, ſo great vvas his affection tovvards him. The longer he had been afflicted with griefe for the loſſe of him, the greater was his joy, when he heard of his ſafety and honour; thus God holdeth his deare ſervants under a long time, but they ſhall be recompenced vvith more abundance of joy in the end.

Verſe 25, 26

Munſter.

Note.

Verſe 27.

Chald. Paraphraſt.

Chryſoſt. Ham. 64. in Gen. Rupert. lib. 9. in Gen. c. 14.

A. Gellius lib. 3. cap. 15.

Verſe 28.

For the Allegory of all this, As *Joſeph*, after that he had long diſſembled him-

Note.

The Allegory. *Ferus.*

himſelfe to be a ſtranger, vvas at length moved by the diſtreſſe of his Brethren, and then revealed himſelfe to their exceeding great joy; ſo Chriſt, vvhen the ſtate of man began to grovv even deſperate, he not being able to helpe himſelfe, neither could any other helpe him, after that he had long diſſembled his love, became man, and of a great Prince ſhevved himſelfe as a Brother to the exceeding great joy of all the faithfull. And as *Joſeph* vvould not declare himſelfe, but the Egyptians being firſt put out; ſo Chriſt revealed his Incarnation not to all, but to ſome ſelected ones, the Shepherds and the *Magi*. And as *Joſeph* vvept, ſo Chriſt vvept over Jeruſalem. And as the nevvs of *Joſeph* and his Brethren vvent abroad to *Pharaohs* Court, ſo the nevvs of Chriſts birth came to *Herod* and to all Jeruſalem. But becauſe they rejoiced at it, as *Herod* did not, I think rather vvith *Iſidore*, that the joy, vvhich the Gentiles ſhall have at the converſion of the Jevvs is hereby ſet forth, or as *Ferus* himſelfe aftervvards ſaith, the joy of the Angels at our converſion, as *Luc.* 15. And as *Joſeph* ſpake before by an interpreter, but now without; ſo Chriſt ſpake by his Prophets of old, but now becomming man, with his own mouth. And as *Joſeph* ſpake of his Father, ſo Chriſt of *Abraham*. And as *Joſeph* comforted his Brethren, bidding them to come unto him, being otherwiſe ſtricken with great feare in apprehenſion of his dignity and their owne offence; ſo Chriſt conſidered as a Judge cannot but be dreadfull to us miſerable ſinners, but he biddeth us to come unto him, ſhewing himſelfe, as one of us, that we might have confidence. And as *Joſeph* ſpake nothing of their inhumane dealing with him, ſo Chriſt upbraideth not us with our ſinnes, the bruiſed Reed he doth break, nor quench the ſmoaking Flax. And as his comming into Egypt is referred unto God, ſo not by wicked men, but by the will of God, Chriſt ſuffered death for our ſinnes. For as his Brethren ſold him away, that he might not be any more, ſo the wicked Jews crucified Chriſt, that he might not be to draw men after him, but God would thus have Chriſt more magnified. And as *Joſeph* was ſent to ſave life, ſo was Chriſt, being made a Father of Gods houſe, and Lord of all the world. And as *Ioſeph* invited his Father and Brethren into Egypt, ſo Chriſt will one day bring the Jews to the Gentiles to become one people, the partition Wall being taken away. And as *Joſeph* threateneth death, unleſſe they came downe, and if they would come promiſed the beſt of the Land; ſo Chriſt threateneth death to unbelievers, but promiſeth ſuch as believe, that they ſhall be neare unto him, and eat and drink at his Table, and he commandeth that all his glory be told unto us, and that we make haſte to come unto him. And as *Joſeph* gave to each of them *binas ſtolas*, ſo Chriſt giveth to his the robe of innocency here, and of glory hereafter, or glory both of ſoule and body; but to ſuch as are moſt innocent, as *Benjamin*, and yet have ſuffered much, the higheſt degree of glory. Laſtly, as *Joſeph* gave them warning not to fall out in the way, ſo Chriſt doth not only himſelfe forgive us, but would not have us to recount the offences of others, but forgive and forget them. For the comfort of *Jacob* upon the hearing of *Joſeph*, ſuch is the comfort of the faithfull ſoule upon the hearing of Chriſt; and as he believed not at the firſt, no more did they, to whom it was preached, but ſeeing his miracles, and when he was riſen, they believed not this *Joſeph* to be alive againe, till they ſaw the teſtimonies of the Prophets. And as *Jacob* ſaid, it ſufficeth, &c. So muſt we reſt ſatisfied in this, that our *Joſeph* Chriſt Jeſus ſtill liveth, and therefore diſpoſe our ſelves to go and ſee him, before we dye, not being content to heare of him only, but aſpiring after a more cleare knowledge of him; for wo is to him, that goeth not thus unto him to ſee him before his death. Thus and more amply *Ferus*.

Iſidore.

Matth. 11.28.

Eſay 42. Acts 2.23.

Luke 22.

CHAP.

CHAP. XLVI.

THen Jacob *came with all that he had to Beersheba, and sacrificed to the God of his Father* Isaac. Verse 1.

Beersheba was the place, where *Isaac* had sometime dwelt, being from Hebron, from whence he now removed, 16 miles, in which place *Isaac* had built an Altar before, and been comforted by the Lord appearing unto him, *Gen.*26.24, 25. and it was the furthest City Southward of all the Land of Canaan. *Jacob* therefore being now to depart out of Canaan commeth to this place, as being in his way to Egypt, as *Tostatus* saith, and partly to praise God; for *Joseph*, as *Musculus* noteth, and partly to crave Gods presence with him in his journey, and as *Calvin* noteth, to declare the constancy of his faith and purpose, whithersoever he went, to cleave to that God, from whom he hoped afterwards to receive Canaan for an inheritance, though now he were constreined by the famine to remove from thence, he offered sacrifices there. And it is most likely, that by this meanes he sought to consult with God about his remove, that hearing something from him for his warrant, he might proceed with the more comfort and assurance. *Ferus* therefore joyneth together these three reasons of his sacrificing, when he came to a place, the name whereof might put him in minde of this duty of piety, *viz.* Beersheba. 1 To praise God for *Joseph*. 2 To crave his presence in his journey. 3 To inquire the will of the Lord. And this is a necessary consideration for us all, when we are about to do any thing, to consider, whether it be agreeable to Gods will, and this *Josephus* in his History toucheth upon, that *Jacob* would thus inquire the will of the Lord, because otherwise he thought haply either some mischiefe might befall him and his in the way, he might die, before he came at *Joseph*, or his children being taken vvith the love of Egypt for the fruitfulnesse thereof, might, after the famine was past, settle there still, as being unwilling to returne againe to the promised inheritance of Canaan. He is said to offer to the God of his Father *Isaac*, because God had appeared to *Isaac* in that place, from whose piety and Religion he meant not to depart, but to persist therein to the end, although he were constreined at this time to go out of the Countrey, wherein *Isaac* alwayes lived and died.

Hen. Bunting Patriarchs travels.

Musculus. *Calvin.*

Ferus.

Note. *Joseph lib.1. antiquit.*

And God spake to Jacob *in the visions of the night, and said*, Jacob, Jacob, *&c.* Verse 2.

The Lord being sought unto by *Jacob* with sacrifices and prayers, to animate unto this duty, appeareth unto him to his exceeding great comfort, neither shall any that seek to him, lose their labour. And he appeareth in the night, because then he revealed himselfe but darkly to his servants, in comparison of the revelation now made under the Gospell, and yet we see now but darkly in respect of that cleare light of knowledge, vvhich shall be in another world: what vvere the causes of *Iacobs* solicitude and sacrificing, vvhereupon this vision followed, I have already shevved out of *Iosephus*, *Ferus*, *Calvin* and others, but *Rupertus* hath yet another reason, *viz.* that *Jacob* vvas not ignorant of the state of his posterity in Egypt by reason of the Revelation, which *Abraham* had, *Gen.*15. that they should serve in a strange Land, and be ill intreated 400 yeares, and therefore he was greatly afraid to go thither. And haply, because he knew the wickednesse of the Egyptians, and superstitions to be great, he feared, that they would thereby, living so long a time amongst them, be much corrupted. The Lord in calling to *Jacob* doubleth his name, to make him the more attentive to that which he vvas to say, as being most joyfull matter, for his greater comfort, and he nameth him twice, to shew hovv greatly he loved him, and that he familiarly knovveth his by name, and that although he had left him novv many yeares uncomforted vvith any vision, yet he had not forgotten him, as he promiseth never to forget his, *Esa.*49.

Verse 2.

Ferus. *Note.*

Rupertus.

I am God, the God of thy Father, feare not to go downe to Egypt, for I will make the- Verse 3.

Calvin. *Ferus.*

Verſe 4.

Muſculus.

thee a great Nation there. *v.* 4. *I will go down with thee, and make thee ſurely to come up again, and* Joſeph *ſhall put his hands upon thine eyes.*

First, the Lord comforteth *Jacob* by telling him that he was the God of his father, which was ſo ſpoken, becauſe *Jacob* ſacrificed to the God of his father *Iſaac*, and hereby his love of old to that family was remembred for his greater aſſurance. *Fear not to go down*, this ſheweth that *Jacob* feared to go into Egypt, as was ſaid before, eſpecially according to *Rupertus*, with whom alſo *Ferus* agreeth upon theſe words. And the reaſon why he ſhould not fear, is, that although he ſhould be afflicted in his poſterity there, yet he ſhould grovv there into a great Nation. That he ſhould become a great Nation vvas before promiſed, *Chap.* 28. 14. but there his increaſe in the land of Canaan vvas ſpoken of, this being concealed till novv, of his increaſing ſo greatly in Egypt.

Muſculus.
Calvin.
Ferus.
Vatablus.
Calvin.
Muſculus.
Ferus.

I will go down with thee. He doth not ſpeak of *Ioſeph*, that he might rely upon him, for we muſt not truſt in man, how mighty ſoever he be, but onely in the Lord who goeth and is with his ſervants in all places, *and make thee certainly to come up again*, that is, in thy poſterity, as *Calvin*, and in ſome ſenſe in his perſon, for he was brought being dead thither to be buried, ſo *Ferus*. Joſeph *ſhall put his hands upon thine eyes*, that is, as is generally expounded, he ſhall cloſe up thine eyes when thou dyeſt. He might fear, ſaith *Ferus*, leſt *Ioſeph* ſhould die before him, and ſo he might be left in a ſtrange land to many dangers; againſt this he is by theſe words comforted. It was a cuſtome of old, that becauſe a man dying, his eyes are open towards heaven, as ſhewing his hope to be there, one neereſt a kin to the man dying ſhould cloſe them up; and according to this it is here ſpoken, ſo *Muſculus*: of this cuſtome *Euripides* writeth, ſaying, that *Hecuba* the Queen of Troy, being about to die, deſired, that her ſonne *Polixenus* might cloſe up her eyes. And the mother of *Euryalus* complaineth in *Virgil*, that ſhe could not come to cloſe up the eyes of her ſonne dying, &c.

Verſe 5,6.

Calvin.

Then *Jacob* departed from *Beerſheba*, and his ſonnes carried him and their wives and little ones in the Waggons, &c. Here no ſervants are ſpoken of, whereupon ſome have thought, that *Jacob* being oppreſſed with the famine, had put his ſervants away: for when all the ſouls are reckoned, which came with him into Egypt, not one ſervant is reckoned. But the ſervants may not amiſſe be thought to have been meant by their goods, as well as other things which they poſſeſſed, and for the number of ſouls which came with him, it was no part of the purpoſe of *Moſes* to ſet down any other but ſuch as came out of his loines, *his ſeed*, as is expreſly ſaid, *v.* 6. that the wonderfull increaſe of them might appear, when they that came into Egypt are compared with thoſe that went out, and therefore it is no marvell, though no ſervant be ſpoken of. Touching all their goods, which they are ſaid here to have carried, *Muſculus.* although *Pharaoh* had bidden, that they ſhould not regard their ſtuffe, yet they had rather with paines taking be furniſhed with their own, then needleſly to be chargeable to others, teaching us by their example to do likewiſe, to live rather upon our own then upon another mans.

Verſe 8.
Verſe 10,11

And theſe are the names of the children of Iſrael which came into Egypt, Reuben, &c. *And the ſonnes of* Simeon, Jamuel *and* Jamin, Ohad, Jachin, *and* Sohar, *and* Saul *the ſonne of a Canaanitiſh woman*, The ſonnes of *Simeon* reckoned up again, 1 *Chron.* 4. 24. are ſet forth by other names, and there are onely five, but here are ſix, ſo likewiſe, *Numb.* 26. 12. in the firſt place, their names are theſe, *Nemuel*, *Iamin*, *Iarib*, *Zerah* and *Saul*: in the other, *Nemuel*, *Iamin*, *Iachin*, *Zerah*, and *Saul*. So that in the firſt are onely two of the names mentioned by *Moſes*, *Jamin* and *Saul*; in this three, *Jamin*, *Jachin* and *Saul*, but the other names are divers; what may be the reaſon of this? of five onely reckoned up for ſix, a reaſon may eaſily be rendered, *Ohad* one of the ſix died without iſſue, ſo *Muſculus*: but why the names are changed I finde none that yield a reaſon, onely one ſaith, that there were reaſons

Queſt.
Muſculus.

ſons of theſe changes, *Namuel* ſignifieth ſpeaking with God, *Jacob* contention, becauſe *Zimri* who was ſlain by *Phinees*, came of him, *Zerah* ſignifieth *ort us*, riſing. It ſeemeth by that in *Numbers*, that they were changed by degrees, becauſe two onely were changed then, but afterwards three, and I doubt not but they were the ſame men, onely as occaſion was offered, their names were changed as the name of *Abram* and *Jacob*, but of the reaſon in particular, ſeeing it is not declared, to divine were moſt vain. The laſt *Saul* is named with his mother a Canaanite, to the diſgrace of *Simeon*, who would take a wife out of that people, from whom *Iſrael* ſhould by Gods Ordinance be divided.

De tradit. Hebr. in 1 Paral. Hieron. faſsè aſcript.

Verſe 12.

And the ſonnes of Judah, Er, *and* Onan, Shelah, Pharez, *and* Zerah, *and the ſonnes of* Pharez, Hezron *and* Hamul. Here divers queſtions offer themſelves: as firſt, why *Er* and *Onan* are named, ſeeing they died, as is alſo here ſaid, in Canaan? *Anſw.* They are not named, as being of the number of thoſe that came into Egypt, but that in ſpeaking of the children of *Judah*, none of all his poſterity might be omitted, whether dead or alive, becauſe the full number of the children of all the other ſonnes of *Jacob* is ſet down. Secondly, why are *Hezron* and *Hamul*, the ſonnes of *Pharez* numbred, ſeeing if the time be computed, it will appear that they could not now be born. For between the term of *Judah* his marrying and this had paſſed but 12 years, wherefore if his ſonne *Er* were but 18 when he married *Thamar*, and he and *Onan* being dead, if onely two years paſſed between *Er* his firſt taking of her and *Judah* his lying with her; it will appear that *Pharez* was but newly born about this time, or but a year old. But this hath been anſwered before, *chap.* 38.1.

Queſt.

Queſt.

Thirdly, becauſe *Zarah* had children as vvell as *Pharez*, vvhy are not they alſo numbred here? *Anſw.* This is done for the dignity of the line of *Pharez*, becauſe Chriſt and divers famous Kings came thereof. *Verſe* 15. *All the ſoules of his ſonnes and his daughters were* 33. If *Er* and *Onan*, vvho are mentioned amongſt the ſonnes of *Jacob* by *Leah*, be counted, the vvhole number is 34; if they be left out, but 32: hovv then are they 33, according to the ſumme here given up? *Anſw. Moſes* had no intent to number the dead, and therefore he ſaith expreſly, they died in the land of Canaan, *v.*12. wherefore the whole ſum is onely 32, unto which if the father be added, as he muſt (for *v.*8, going about to number them, he telleth whom he will number, *viz. Jacob* and his ſonnes) the ſumme will be 33. Thus alſo *Muſculus* and *Calvin*, who addeth that the Hebrews underſtand *Jochebed*, the mother of *Moſes*, as being amongſt them to make up the number: but this is falſe, becauſe ſhe was born afterwards in Egypt.

Queſt. Numb. 26.30. Verſe 15.

Queſt.

Muſculus. Calvin. Numb. 26.59.

The ſonnes of Gad, Siphion, Haggi, Suni, Esbon, Heri, Arodi, Areli. For *Eſbon*, *Numb.* 26. 16. is read *Oſni*, ſo that his name was then changed.

Verſe 16.

The ſonnes of Aſher, Imnah, Iſuah, Iſui, &c. Amongſt theſe *Iſuah* is omitted, *Numb.* 26.44. which is ſo done, becauſe he dyed without iſſue.

Verſe 17.

The ſonnes of Rachel, *the wife of* Jacob, &c. In ſpeaking of *Leah*, he calleth not her his wife, but *Rachel*, becauſe ſhe was the onely wife whom *Iacob* choſe. *Leah* being put upon him in her ſtead.

Verſe 19.

Verſe 21.

The ſons of Benjamin, Bela, Becher, Asbel, Gera, Nahaman, Ehi, Ros, Muppim, Huppim, Ard. *Numb.* 26. 38. the ſonnes of *Benjamin* are reckoned onely five, and *Naaman* and *Ard* are ſaid to be his ſonne *Bela* his ſonnes, and in the Septuagints tranſlation *Benjamin* hath three ſonnes onely, the reſt being called his Grand-children, and the children of his Grand-childe. His ſonnes are, *Bala, Chobor, Aſphel*, the ſonnes of *Bela*, *Gera*, *Noeman*, *Egcheim*, *Ros*, *Mumphein*, *Oſimeim*, but *Gera* begat *Arad*. And 1 *Chron* 7.6. the ſonnes of *Benjamin* are alſo reckoned but three, and the ſame names are put for ſome of their children, which are here reckoned up, as *Benjamins* children: and the names of the three differ from thoſe of the Septuagint. So that here divers queſtions may be moved. 1 How *Benjamin* being ſo young, that he

Septuagints tranſlation.

Queſt.

was called a childe, could be father to ſo many children at this time? *Anſw.* To this it is to be ſaid, either that he had more wives, or his children are ſpoken of by anticipation, as thoſe of *Pharez*, becauſe he had them before the death of *Jacob* his father, and ſo they may be ſaid to have come into Egypt in his loines: ſee the like of *Pharez* before, *v.* 12. For his being called a childe, this was in reſpect of his other brethren, and he might notwithſtanding be a married man at this time, and have children. 2 Why is there ſuch difference in repeating *Benjamins* children again, *Numb.* 26. and 1 *Chron.* 7? *Anſw.* Of this no reaſon can be given, as touching the diverſity of the names, but that one and the ſame man upon divers occaſions might be called by more names, and whereas his childrens children are ſpoken of, ſome of them having the names, which his ſonnes are here ſaid to have been called by, whereupon it may be thought, that all theſe mentioned in this place were not the ſonnes of *Benjamin* properly ſo called, but moſt of them his Grand-children. It cannot poſſibly be, that he ſhould at this time being ſo young have been a Grand-father, yet haply before *Jacobs* death, which was not till 17 years after, he might as well as *Pharez*. Otherwiſe it may be ſaid, that ſome of *Benjamins* children onely were fruitfull, and therefore being reckoned up again, *Numb.* 26. five of them are left unmentioned, and 1 *Chron.* 7. two more, as whoſe iſſue failed then, there being three families onely of the *Benjamites* at that time: and for their names, it is no marvell if ſome of his childrens children have the ſame names with ſome of his children, conſidering, that it is no rare thing for one to be called by his Uncles name.

Queſt.

Queſt. Laſtly, why did the Septuagint neglect to follow the narration of *Moſes*, for 10 ſonnes mentioning but 3, and for the reſt ſonnes ſonnes, and ſonnes ſonnes ſonnes? *Anſ.* It may be that they followed the relation 1 *Chron.* 7 herein, or elſe they had it out of ſome ancient record amongſt the Jews: but it is ſafeſt for us to follow the Hebrew, which is moſt uncorrupt; whereas that tranſlation hath beene by ſome Scribes in ſundry things apparently altered, ſince the firſt comming forth thereof.

Verſe 22. All the ſoules comming of *Rachel* are ſummed up 14, the Septuagint, beſides the two Sons of *Joſeph Ephraim and Manaſſeh*, number five more, that came of theſe two, of *Manaſſeh Machir*, of *Machir Galaad*, of *Ephraim Sutalaam*, and *Taan*, and the Son of *Sutalaan Edem*, and yet giving up the ſum of all *Rachels* children together, they ſay they were 18, whereas five being added to the 14 before mentioned, make 19. At this Saint *Auguſtine*, is much troubled to finde out the reaſon, and reſolveth, that ſome myſtery lyeth hid herein, but he ſaith not what. I do not think it neceſſary to juſtify all things in the Septuagints tranſlation, for although they were excellent interpreters and much is attributed unto them, for that in the New Teſtament their expoſition is commonly followed in the places alledged, yet they were men, & ſo in giving up their ſum might be miſtaken; and whereas they adventured to put in the Poſterity of *Manaſſeh* and *Ephraim*, which *Moſes* doth not, they did it doubtleſſe for illuſtration of that which is ſaid, *Chap.* 50. 23, that *Joſeph* ſaw the poſterity of *Ephraim* to the third generation, and the children of *Machir* the Son of *Manaſſeh* were brought up upon his knees, taking their light for the names from 1 *Chron.* 7. not that *Ephraim* or *Manaſſeh* had any ſons now, for the eldeſt of them was but of 8 or 9 yeares, but by that liberty, which is taken before in ſetting down the children of *Pharez*, becauſe they were borne in *Iacobs* or *Iſephs* time.

Auguſt. quæſt. 152. *in Gen.*

Verſe 26. *All the ſouls, that came with* Jacob *are* 66. How doth he after 33 that came of *Leah*, 16 of her maid; 14 of *Rachel*, and 7 of her maid, which together make 70, now give up the ſum 66? *Anſ.* So many of them came with him into Egypt, whereas 70 are the whole number of his family, beſides wives, into which he as head is reckoned alſo, and *Ioſeph* with his ſonnes, who were in Egypt before, as appeareth, *Verſe* 27.

Queſt.

Queſt. Touching the difference here betwixt *Moſes* and *Stephen* telling this Hiſtory,

he

he making 75, but *Moses* only 70, and betwixt *Moses* and the Septuagint who have also 75. I have already said something in my Expositions upon the *Acts of the Apostles*, where I have finally followed *Junius*, but not with that full satisfaction, as to rest thereupon, if a better way might be found out. And now having more fully considered of other passages in counting *Jacobs* genealogy, especially touching the sons of *Pharez*, that it cannot be denied, but they are numbred by anticipation, as being yet unborne, I cannot but incline rather to that opinion, that the Septuagint numbered so many children coming of *Joseph* by anticipation also, being herein followed by *Luke*, and this is the cause of the difference, and yet neither *Moses* in his Hebrew, nor the Septuagint, nor *Luke* following them speak untruly, but truly, and as it was, *Moses* counting onely such, as he nameth in particular, and the Septuagint five more born in Egypt afterwards, as *Moses* had reckoned the sonnes of *Pharez*, yet unborne, for the dignity of the tribe of *Judah*, so they reckoning the sonnes of *Josephs* sonnes for his great dignity above his brethren, and because two tribes came of him, whereas one onely came of any one of his brethren besides. For as the creation of man is twice set forth, *Chap.* 1. and *Chap.* 2. for his dignity above the rest of the creatures, so are those that came of *Pharez*, and again of *Manasseh* and *Ephraim* for the dignity of the line of *Judah* and *Joseph* set forth here and again, *Numb.* 26. and in other places, where the lines of the rest are set forth also, that the Reader might hereby be put in minde, that in them there is something more notable to be considered then in any of the rest. And this resolution, is followed by *Augustine*, *Jerome*, *Ferus*, *Rabanus*, *&c.* And the common following of the Septuagints translation in the New Testament justifieth it. For the reason whereupon it is disliked by *Calvin*, *viz* because if such as were yet unborn coming of one of *Jacobs* sonnes shall be numbered here, by the like reason the Grand-children of others may be numbered also, and thus they will not be onely 75, but many more; this is taken away by that which hath been already said of the super-excellency of these two lines above the rest. This small number of 70, saith *Calvin*, is here further spoken of, to shew, from what beginnings God increased his Church in Egypt so wonderfully. And *Musculus* saith, that to remember them of their 12 fathers, and that they were but 70, they were made to camp, where there were 12 Fountains and 70 Palm-trees, *viz* in Elim, and 70 elders were ordained, *Numb.* 11.16. And the Lord sent out, besides the 12 Apostles 72 Disciples. The Rabbins will have the 70 here named to figure out the 70 Angels about Gods glorious Throne, who are Presidents over the 70 Nations of the world. R. *Menahem*. Touching that of *Junius*, who bringeth in *Iacobs* wives to make up the number of 75, and the two dead sonnes of *Iudah*; forsomuch as *Rachel* was dead, and it is uncertain, whether his other wives were dead or alive, and the dead and buried in Canaan cannot be said to have come into Egypt, and onely they that came out of *Iacobs* loines are numbered, and which came into Egypt, *v.* 26. I can now no longer follow that, but preferre the former as the best.

Acts 7.

August.
Hier n.
Ferus.
R. Maur.
Calvin.

Musculus.
Exod. 15 27.

Luke 10.1.

Then Jacob *sent* Judah *to* Joseph, *to direct his face to Goshen, and they came into the land of Goshen, &c.* From Beersheba to Goshen was 168 miles, to a City whereof called Ony *Iacob* came, and from thence to Zoan, or Tanis the Metropolitan City of Egypt, where *Pharaoh* kept his Court and *Ioseph* lived, 28 miles. This place was by *Joseph* desired for his father and brethren to live in, because it was next to the land of Canaan, and most fruitfull, a respect being doubtlesse had herein to their return into Canaan again. For if they should have been placed in some other part of the Countrey further off, they must necessarily at their departing thence have gone through a great part of Egypt, which would have been both more tedious and dangerous by the opposition of the Egyptians.

Verse 28.

Hen. Bunting Patriarchs travels.

But why doth *Jacob* send *Judah* to *Joseph* rather then any other of his brethren, especially seeing some were elder then he? *Ans.* He had been forward-

Quest.

est in labouring to bring *Benjamin* home againe in safety, and by his oration had prevailed with *Joseph* so far that he discovered himselfe unto them, and for this cause, and for some dislike taken at *Reuben*, and *Simeon*, and *Levi*, as is afterwards expressed in making his last testament, and for that by the spirit of prophecy he fore-saw, that holy Kings and Christ should come of *Judah*, he rather doth this honour to him, then to any of them. But what was the end of his sending? *Ans.* the words are, *to prepare Goshen before him*; others, as *Vatablus* saith, read it, *to shew before his face into Goshen*, that is, to shew *Joseph* of his comming, that *Goshen* might be prepared; others, being removed ready and their cattel also, that *Jacob* with his company might quietly and without disturbance to any pitch their tents and keepe their cattell there.

Quest.

Vatablus.
Calvin.

Verse 29. *Joseph* being sent unto, cometh into *Goshen* to his father, thus shewing a filiall reverence, although it had beene revealed, that his Father and Mother and Brethren should do reverence to him. This had beene performed on his Fathers part by his messengers, before he was known to be *Joseph*, and now he doth, as the duty of a son required. The greeting betwixt *Joseph* and his Father being ended, he telleth *Jacob*, and his brethren, that he will certify *Pharaoh* of their comming, and of their trade of life, and biddeth them, when they should appeare before *Pharaoh*, to say that they were shepherds, and so were their fathers before them, that they might dwell in Goshen, because a shepherd is an abomination to the Egyptians.

Verse 30.
Verse 31, 32
Verse 33, 34

Quest. It may be questioned here, why *Ioseph* was so desirous that his brethren should dwell in Goshen aloof from the Court, and not rather neerer to him; and why he was so carefull, that *Pharaoh* should be informed that they were shepherds? *Iosephus* saith, that this was done partly to keep his brethren together about their father, to look to his businesse, and partly that dwelling apart from the Egyptians, they might not incurre the danger of any dissension with them, sith the businesses that they imployed themselves about, were different from those of the Egyptians. For if *Pharaoh* had not been fully informed of their trade, wherein onely they had ever been conversant, he might haply have preferred them to some offices about the Court, or have made souldiers of some of them, and so their aged father might have been troubled at their absence from him, and they might have been in danger of being corrupted by the Egyptians superstitions; or which is more probable, the Egyptians being a proud kinde of people, and they plain shepherds, by living amongst them, they should have been exposed to their contempt and derision; which *Joseph* would by all meanes prevent. And he biddeth them say that they were shepherds; thus plainly acknowledging their mean condition, and not hiding it, as thinking that it would be dishonourable to *Joseph*, being set in so great dignity, so *Ferus*. Touching that clause, *For every shepherd is an abomination to the Egyptians*: Enough hath been spoken already, *Chap.* 43.32. Thus God turned it into good to the children of *Israel*, that they were an abomination to the Egyptians, for by this means they were kept from being mingled with them, and might together the more freely serve the true God, and be more out of danger of corruption by the manners of the Egyptians. S. *Augustine* draweth this of the Hebrews being all shepherds into an allegory thus. As they ruled over Cattel, which are unreasonable, which kinde of ruling is naturall; so in us the reasonable part ought to rule over the unreasonable, and in whom it is thus, as they were an abomination to the Egyptians; so such, that is, just men are an abomination to the wicked. For that the rule of cattel is naturall, appeareth, *Gen.* 1.27. but the rule of man over man sprung either from iniquity, or from tyranny; from iniquity, as in Canaan, *a servant of servants shall he be*. from tyranny, as in *Joseph* who was sold for a servant. A servant hath his name *à servando*, because being taken in the war, he was saved by the Victor, and *Mancipium*, *quia manu captum*, the wife and childe still being excepted, who in justice ought to serve, as being either weaker, or in the order of nature under subjection.

Ioseph. lib. 1. Antiq. Iudaic.

Luther.

Calvin.

Note.

Musculus.

August. qu. 153. in Gen. *Non mirum, pastores fuisse abominationem Ægyptiis, in quibus utique est figura præsentis sæculi in quo abundat iniquitas, quia iniquo abominatione est vir justus.*

CHAP

CHAP. XLVII.

Joſeph here telleth *Pharaoh* of the coming of his father and brethren with all that they had into Goſhen. *And he took ſome of his brethren, even five men, and preſented them unto* Pharaoh: In the Hebrew it is מִקְצֵה, out of the end or the ſumme of his brethren he took five. The Septuagint read it, He took ſome, even five men. *Vatablus* noteth, that the word is taken in two contrary ſenſes, becauſe the end may either be counting from the loweſt to the higheſt, or from the higheſt to the loweſt, and ſo either five of the chief, may be meant, or five of the meaneſt, that *Pharaoh* might not take liking of them to prefer them to his Court, which *Joſeph*, for the cauſes before alledged by all means declined. And he ſaith, that amongſt the Hebrews the word is uſed either way, as we may ſee, *Judges* 18.2. *Calvin* thinketh, becauſe it may be taken both wayes, that ſome of the eldeſt, and ſome of the youngeſt were taken, that *Pharaoh* might ſee them of all ages. To me it ſeemeth, that he took out five of the moſt excellent that could beſt ſpeak and behave themſelves before the King, that he might not be diſgraced by their ruſticity, and the rather, becauſe *Pharaoh* having ſeen and talked with them, would have *Joſeph* to make them Rulers over his cattel, *Verſe 6.*

Verſe 1,2.

Vatablus.

Calvin.

The brethren of *Joſeph* comming before *Pharaoh* tel him, as they were bidden, that they were ſhepherds, and deſire that they might dwell in Gothen, to vvhich he readily conſenteth. If any man ſhall vvonder, vvhy *Ioſeph* taught them not rather to ſay, that they vvere indeed ſhepherds, but vvould be ready to do *Pharaoh* ſervice in any other kinde, leaving this courſe of life, as being abominable to the Egyptians, that ſo they might have been exempt from ſuch a condition, and better preferred? *Calvin* anſwereth, that *Joſeph* deſired rather that they ſhould continue being had in abomination by the Egyptians, then be to any offices of greater dignity preferred amongſt them, that thus they might be kept, as an entire body amongſt themſelves, and uncorrupted by the Egyptian ſuperſtitions: and unallured by honours there, the more free to depart to the promiſed Land again, when God ſhould give them an opportunity. And to the ſame effect alſo *Ferus.*

Verſe 3,4, Verſe 5,6. Queſt.

Ferus.

And Joſeph *brought his Father* Jacob, *and ſet him before* Pharaoh, *and* Jacob *bleſſed* Pharaoh, *&c.* That is, ſometime coming between, ſo that *Jacob* had left his buſineſſe ſomewhat ſettled, the word, *bleſſed*, is rendred by *Vatablus* and *Calvin*, &c. ſaluted, he prayed for his health and for Gods bleſſing upon him, as *Ier.* 29.9. 1 *Tim* 2.1.

Verſe 7.

Calvin.

Then *Pharaoh* asked *Jacob* of his age, and he ſaid, *The dayes of the yeares of my Pilgrimage are* 130 *yeares, few and evil have been the dayes of my life, neither have I atteined to the yeares of my Fathers in their Pilgrimage.* For dayes of the yeares of his Pilgrimage, the Septuagint render, *dies annorum vitæ meæ quos incolo*, and ſo likewiſe in ſpeaking of the yeares of the Pilgrimage of his Fathers. But they come both to one, as *Auguſtine* ſheweth, who followeth the Septuagint, his meaning being, that he had no ſettled aboad, but lived here and there, as a ſtranger, the Land promiſed to *Abraham* and his ſeed, not being yet given him in poſſeſſion, and thus his Fathers *Abraham* and *Iſaac* had lived before him: and as he lived after the manner of a Pilgrim in this reſpect, ſo becauſe this life is but *incolatus*, or *peregrinatio*, to have a ſetled habitation, muſt be by the Saints of God ſtill alwayes expected, till they be in Heaven. And *Jerome* hereupon noteth, that to be an inhabitant of the earth by the Scripture-phraſe is to be wicked, and therefore it is ſaid, *Wo to the Inhabitants of the earth:* for all the Godly and not *Jacob* alone are ſet forth, as acknowledging themſelves Pilgrims and Sojourners only here, the City, where they looked to have their habitation being in Heaven. It is true, as *Calvin* noteth, *Jacob* only is ſaid to have ſpoken thus, but becauſe it is not to be doubted, but his pious forefathers were all

Verſe 8,9.

Septuagint.

Auguſt. qu. 156. *in Gen.*
2 Cor. 5.
Pſal. 39.
Hieron. Epiſt. 129. *ad Dardanum.*
Revel 8.
Heb. 11 13.

Calvin.

all of the ſame minde, the Apoſtle aſcribeth this ſpeech unto them all. For *few* the vulgar Latine hath *parvi*, *little*, he calleth his dayes few in compariſon of the time, that *Abraham*, and *Iſaac*, and others before them had lived: and *evil*, in reſpect of the miſeries and ſorrowes, which he had ſuffered from time to time, wherein he is not to be underſtood, as complaining, but as aſcribing praiſe to God, that being broken with ſo many miſeries, his life was yet prolonged: and whereas he addeth that he had not attained to the yeares of his Fathers; this he ſpeaketh not, as envying to them a longer life, but as declaring Gods goodneſſe to his pedigree, filling his Fathers with many more dayes, then he had done him. Thus *Calvin*. If it ſhall be ſaid, He might further have ſo many dayes added to his life for ought he knew, as that he might herein have equalled them, why then doth he ſpeak of theſe 130 yeares, as the whole time of his life? *Anſ.* He lived yet after this 17 yeares, but he ſpeaketh, as not expecting now to live any longer, as it is the part of every aged perſon eſpecially to do. And we ſhould all make account of this life, as but a pilgrimage, thinking long to be at home, that is, to be diſſolved and to be with Chriſt; ſpeaking therefore in the phraſe of *Jacob*, not the yeares, but the dayes of our life. And theſe dayes we ſhould count to be few in compariſon of the dayes of glory to come: and if to *Jacob* they were evill, and to *Job* 14.1. let not us be grieved to be filled with miſeries here alſo, thus drinking of the ſame cup with theſe worthies, that we may with them be feaſted ever enduring joyes.

Queſt.

Note.
Ferus.
Phil.1.23.

Verſe 11. *And* Joſeph *placed his Father and Brethren in the Land of* Rameſes, *as* Pharaoh *had commanded.*

Here Saint *Auguſtine* maketh a queſtion, forſomuch as Goſhen was the place aſſigned for them to dwell in, whether Rameſes were a part of this or no? but by putting the queſtion thus, he meant certainly, that it was, and the beſt and furtheſt part, being thus called by anticipation, for Rameſes was a City, in the building whereof the Hebrews were afterwards imployed by another *Pharaoh*, when they were made bondmen, but when *Moſes* wrote this, that City ſtood, and therefore he calleth that place, as things then were. And that this was in Goſhen, is plaine, *Exod.* 12. 37. and here the Hebrews then dwelt not alone, but mixt with the Egyptians, for which cauſe they marked the poſts of their Doore with the blood of the Paſchall Lamb for diſtinctions ſake. Howſoever it is to be thought rather in the time of *Joſeph*, that they pitched their Tents, and dwelt therein by themſelves, eſpecially after the comming of all the Countrey into the hands of *Pharaoh*, when in all parts he removed the old Inhabitants.

Auguſt. in Gen. quæſt.157.

Exod.1.11.

Verſe 12. *And* Joſeph *nouriſhed his Father, &c. according to their families*, in Hebrew לפי הטף, *Lepi hattaph*, to the mouth of the infant. Hereby ſaith *Calvin*, ſome underſtand, that without all care on their part, they were nouriſhed, as Infants taking the ſpeech, as emphaticall. But the moſt genuine meaning is, that he fed them from the greateſt to the leaſt, there was not one of them that wanted. But in Egypt there was no bread, and *fainted, &c.* The word fainted is הלה. which *Calvin* ſaith, may be taken two wayes, either for fainting, or for waxing mad through want; *Tremelius* turneth it *furebat*, ſaying that the Egyptians madly ſtirred up tumults. Indeed in the time of want men are moſt apt unto this, as experience teacheth: it is moſt likely, that both were done, ſome fainted, and ſome ran madly about, ſeeking food. Here is a ſtrange change, ſaith *Ferus*, Egypt did erewhile abound, but *Jacob* with his wanted, now Egypt wanteth, and they are ſupplyed; and ſo it ſhall be at the laſt, the hungry ſhall be fed with good things, and the full ſhall languiſh.

Calvin.

Verſe 13. *Calvin.* *Tremel.*

Ferus. *Note.*

Verſe 14. *And* Joſeph *gathered all the money in Egypt and Canaan for food, and brought it into* Pharaoh *his houſe.*

The rich men that had money, bought food therewith, as long as it laſted, till that all was ſpent, the poore that had none, being fed with the courſeſt

all

all this time out of charity, or partly for the money gotten with their labour, and partly out of charity. And all this money *Joſeph* faithfully brought into *Pharaohs* treaſury, purloining no part thereof, as many man in the like office would have done.

The money being ſpent, the Egyptians call ſtill for food to *Joſeph*, then he agreeth to give them corne for all their cattell another year. We read not of any coming ſtill out of Canaan, now that their money was ſpent, ſo that it is moſt probable, that many of them periſhed by famine, and others lived upon roots and other vile food moſt miſerably to the end of the famin; when *Jacob* with his family was come from thence, their calamity increaſed more and more. But it may be, ſaith *Calvin*, that the famine was not thenceforth altogether ſo great in thoſe parts, or they gat food from ſome other countreys. But was it not a cruel part, ſaith he, in *Joſeph*, when all their money was ſpent, to exact their cattell alſo for Corne, *Pharaoh* had already gained ſufficiently, his treaſury being filled with money, ſhould he not therefore now rather in pitty have given them Corne to live upon? He anſwereth, that he was an Officer for the King, and therefore to give *gratis* was not in his power, unleſſe he would have been unfaithfull. If it be ſaid, he might have perſwaded the King; it may be anſwered, haply this exchange now for cattell proceeded from the King and his Counſell, and therefore he ought to obey. He had bought up their Corne in the plentifull yeares with the Kings money, although, as is moſt probable, for a little, and therefore he ſhould have wronged the King, if whileſt they had any thing remaining, he ſhould not have ſold it out for his benefit againe. We muſt in all this look at God, who (to make *Joſeph* ſtill the more gracious with *Pharaoh*, when by his policy he was thus inriched) by his ſecret providence ordered all things thus to be done, to confirme *Joſeph* the more in that high honour, to which he had ordeined him, and for a judgement upon the Egyptians for their former abuſes and ſinnes.

Verſe 15, 16.
Verſe 17.
Calvin.
Queſt.

That yeare being ended, they came the ſecond yeare, ſaying, We will not hide from my Lord, &c. Verſe 18.

By ſecond yeare here we are not to underſtand the ſecond from the beginning of the famine, but from the time of their money being ſpent. Two yeares were gone, when *Jacob* was ſent for to come into Egypt, the third yeare, wherein he came downe, the Egyptians haply had ſomething to feed upon ſtill remaining, the fourth they brought all their money, the fift their cattell, and now, it being the ſixt, they ſold their Land for Corne, ſo *Luther*. And as for Seed-corne, he gave not that unto them, till the beginning of the 7 yeare, ſo *Philo lib. de Joſeph. We will not hide.* Theſe words, ſaith *Vatablus*, ſome read thus, Seeing our money faileth, and our cattel, we have nothing left to give to my Lord. The word נכחד, tranſlated hide, ſaith *Fagius*, ſignifieth alſo to be rooted out, and ſo it is rendred by the Septuagint, Shall we be hidden, or cut off from our Lord? The plaineſt is, as hath been ſaid, *We will not hide*. So they offer themſelves and their Land for corne to live upon, and to ſeed their ground, becauſe they knew, that now the time of the famine was almoſt at an end. Of this offer *Joſeph* then accepted, and bought them and their Land for *Pharaoh*, and having done this, that it might appeare, that all the Land was now *Pharaohs*, he cauſed them in all parts to change their habitations, and to remove from one furtheſt part of the Land to another; the words are, *He removed the people to the Cities from one end of the borders of Egypt to the other end*, which *Calvin* expending ſaith, Another expoſition may be given, *viz.* That *Joſeph* made them to come from all parts into the Cities to receive Corne, and to ſeal Inſtruments of conveyance, becauſe if he ſhould have removed them, it might have turned to the detriment of the King and Common-wealth for the want of experience in new farmes. But his former expoſition is better, that he made them that dwelt in one City to go to another, and thus to acknowledge, that they had no propriety

Luther.
Philo lib. de Joſeph.
Fagius.
Verſe 19, 20
Verſe 21.
Calvin.
Vatablus.

propriety in any part of the land, but all was the Kings, thus alſo *Vatablus*, and this was done all over the land from end to end. If this ſhall ſeem hard dealing, it is anſwered, ſeeing no ſervile works or tributes were impoſed upon them, it was tolerable to enjoy every man a farme, and to pay the fift part of the increaſe to the King, he finding them ſeed, for ſo they might notwithſtanding live comfortably, becauſe Egypt was very fruitfull, and tilled with little coſt, ſo that *Joſeph* herein dealt moſt graciouſly with them, as they alſo confeſſe, *v.* 25. where they acknowledge, that they found grace in his ſight to become upon theſe good terms the ſervants of *Pharaoh*. And for the detriment imagined by thus removing, it may be ſaid that Egypt in all parts was very fruitfull, and therefore there could be no great errour in their husbandry any where for want of experience, and it may be, that he cauſed them to change ſervants alſo, by whom the nevv comers into any place might have ſome light into the beſt courſe of husbandry for profit.

Verſe 22. *Queſt.* *Onely the land of the Prieſts bought he not, for they had a portion aſſigned them by* Pharaoh, &c. It may be demanded here, whether the Prieſts had this portion at other times, or now onely, when their own land yielded them no corne? To this *Muſculus* anſwereth, that it is moſt probable, that it was an allowance onely at ſuch times made unto them, becauſe they had fields of their own, whereupon they lived at other times. But I rather think, that the King at all times dealt with the Prieſts, as is here ſaid, as the Prieſts of the Lord had, beſides their land, tithes and offerings to live upon, ſo likewiſe *Ferus*. And *Herodotus* ſaith, The Egyptian Prieſts enjoy no ſmall benefits, for they have every day provided for every of them Beefe and other boiled meats, and Gooſe in abundance, and wine; ſo that they ſpend nothing of their own. And *Diodorus* ſaith, that they have the third part of all the tributes for ſacrificing, and to live upon, for the care that they have of the gods, and for their inſtructing of others, and their giving counſell to the King, and foretelling things to come, both by ſacrifices and by skill in the ſtarres, for which they have alſo the ſecond place of honour and dignity to the King. And he ſaith, that they inſtituted noble mens ſonnes in the knowledge which they called ſacred, and of Geometry, Arithmetick and Aſtrology. *Jerome* ſaith, that theſe Prieſts came to be in ſo great honour for their wiſdome and continency, and piety. For ſaith he, *Cheremon* relateth, that of old the Prieſts of Egypt lived alwayes in the Temples, neglecting all worldly affairs, and giving themſelves onely to ſearch into the nature and cauſes of things, and the reaſon of the ſtars, and that they never married, or ſaw kinsfolkes, neighbours, or children, they abſteined from fleſh and wine, and ate little bread, they ate no milk or egges, &c. but by the report of *Herodotus* they were not ſo abſtemious, but full fed. And according to the order taken by King *Pharaoh*, *Iezabel* the wife of King *Ahab* provided for the Prophets of *Baal*, there were 400 of them that ate bread at her table continually. This care had by Heathens for the Prieſts of their gods, ſheweth much more, that Chriſtian Princes ſhould provide for the Miniſters of the Goſpel in their dominions, that they may be ſufficiently mainteined. And therefore all Expoſitours here cry out againſt thoſe that neglect this duty, as *Theodoret*, who ſaith, Even wicked men did ſo reverence thoſe that were no gods, that when all others were brought into bondage, their Prieſts were free, but the Prieſts of the living God do not enjoy this immunity. And *Ferus* complaineth, that neither Superiours do provide for Prieſts, nor Prieſts do their duties, but they take away, and theſe require living, when they do ſervice in none of the Churches. If it be demanded, how *Joſeph* could with a good conſcience nouriſh thoſe Prieſts, being moſt ſuperſtitious and idolatrous? *Ferus* alſo anſwereth, that *Joſeph* had better inſtructed them in the worſhip of the true God; for it is ſaid that *Pharaoh* ſet him over his houſe to teach his Princes, as himſelf. But *Calvin* ſaith, that although they were wicked, *Joſeph* was to fulfil the Kings command by giving them food, as the other Courtiers, forſomuch as

Ferus. *Herodot. in Euterpe.* *Sacerdotes Ægypti non exiguis afficiuntur commodis, nam neque aliquid de re domeſtica conterunt aut erogant, ſed ſingulis eorum quotidei cibi ſacri cocti præſto ſunt, &c.* *Diodor. Siculus. Lib. 2. tradit. Hieron. lib. 1. adverſ. Jovinian.*

1 King. 18.

Theod. quæſt. 106. in Gen. *Uſque adeò venerabantur homines impii eos, qui non erant dii, at verò ſacerdotes Dei viventis non gaudent hac immunitate.*

Queſt. *Ferus* Chap. 41. 40. *Calvin.* *Muſculus.*

as he was not an abſolute Lord, but under *Pharaoh*. Indeed if he did not ſeek to reforme them, he was to blame, eſpecially having ſo ample rule committed unto him, *According to thy word ſhall all my people be ruled.*

Then *Ioſeph* recounted unto the people, that he had bought them and their land for *Pharaoh*, giving them ſeed, and appointing them to pay for a rent the fift part of the increaſe, which continued for a ſtatute in Egypt a long time, and they were well content with it. And whileſt the Egyptians were thus brought into ſervitude to the King, the Hebrews dwelt in Goſhen, and had poſſeſſions therein, and multiplyed exceedingly. *Calvin* thinketh, that the places inhabited by them were not given them, as their proper poſſeſſions, but that they were ſuffered to live quietly there, and to occupy for a time freely, which was the foundation of their ſo great increaſe: for they came onely to ſojourn there, the lot of their inheritance being the land of Canaan, in the expectation whereof *Jacob* and *Joſeph* ſtill reſted by faith. Verſe 23,24 Verſe 25,26 Verſe 27. *Calvin.*

And Jacob *lived* 17 *years in Egypt, &c.* It is ſtrange, that the five years of famine being paſt, for which time *Jacob* came to ſojourn in Egypt, that he returned not again, but lived ſtil there 12 years more. But it may be thought that he could not have free egreſſe out of that land any more, which muſt needs be another great triall of his faith in reſpect of Gods promiſe to give him Canaan for an inheritance. For howbeit he wanted nothing, but was wonderfully bleſſed in Egypt, yet he was out of the promiſed land, and he might fear, becauſe he could not ſee how, that his poſterity ſhould never return: thus *Calvin*. But when I conſider the divine oracle before, *Chap.* 46. 3. wherein it was promiſed, that he ſhould there grow into a great Nation, I think rather, that *Iacob* ſtayed all his life-time in Egypt, willingly reſting in this Revelation, neither can it be imagined, how he ſhould be there otherwiſe, conſidering the great power of his ſonne *Joſeph*, and that by the King nothing but kindeneſſe was offered unto him. He believed, that the time ſet before to *Abraham*, *Gen.* 15. muſt now be fulfilled, before the going out of his poſterity, and therefore ſubmitted to the good pleaſure of God herein. *So all the years of* Jacobs *life were* 147. He lived, as was before ſhewed, 77 in Canaan where he was born, 20 in Meſopotamia, 20 after his return again in Canaan, before the ſelling away of *Joſeph*, and after that 13, and laſtly, in Egypt 17. Verſe 28. *Calvin.* *Vatablus.*

Then *Iacob* deſired *Joſeph* to put his hand under his thigh, and to ſweare unto him, that he would not bury him in Egypt, but in the ſepulchre of his fathers, which he did, and then *Iſrael* bowed himſelfe upon the beds head. When *Iacob* perceived, that the time of his death approached, he is ſolicitous about the carrying of his bones to be buryed in the land of Canaan, in the ſepulchre of his fathers. Here it may be demanded firſt, why *Iacob* would not by any meanes be buried in Egypt, but in Canaan? To this *Theodoret* anſwereth, that hereby he would comfort and teach his family, that God would bring all them out of Egypt, and give them the promiſed land, which is alſo expreſſed by him unto *Ioſeph* in the next *Chap. Verſe* 21. and whereof *Joſeph* alſo ſpeaketh, when he taketh order for the tranſporting of his bones to the ſame place, *Chap.* 50 *Verſe* 24. And this is followed generally by other Expoſitors, onely it is added by ſome, that *Jacob* knew, that Chriſt ſhould ſuffer & be buried there, in hope therefore of riſing again with him, he deſired ſo earneſtly to be buried there; & they ſay, he might foreſe haply by the ſpirit, that the bodies of many dead ſaints ſhould ariſe then, of the which number he hoped to be one, & it is by all good Catholicks held, ſaith *Toſtatus*, that he was one. But forſomuch as Chriſt was crucified and buried at Jeruſalem, and *Jacob* at Hebron, betwixt which two places were almoſt 30 miles, and they were the bodies in Jeruſalem only that aroſe then, this opinion is without ground. *Jacob* alſo had a deſire to be layd with them in his death, with whom he was joyned in the ſame grace, and expected to reign together in glory, for hereby he ſhewed, as *Ferus* ſaith, that he ſerved God with the ſame faith, that his fathers had done, and died in the ſame hope of the Reſurrection. And he addeth Verſe 29. Verſe 30,31 *Queſt.* 1. *Theodoret.* *Lyranus.* *Scholaſt. hiſtoria cap.* 100. *Toſtatus.* *Ferus.*

addeth moreover ſome other reaſons of this his ſolicitude about his buriall, not becauſe he had a care of his body, or thought it a miſerable thing to lye in a ſtrange country, or held Egypt not to be ſo good a place, for every Countrey is the Lords, but that his children might not love Egypt ſo, as to forget Canaan, but ſigh after the time of their being brought thither, and that when they ſhould after their coming into Canaan, have ſuch an example of piety continually before them, they might be put in minde of enſuing piety, and that for their impiety, they might not loſe it again. And much like unto this is the ſaying of *Rupertus*, the land of Canaan was a gift promiſed to *Iacob* and to his forefathers at ſundry times, and every gift of God, for the honour and charity of the giver, whether it be ſmall or great, earthly or heavenly; is precious in the eyes of a wiſe man, and therefore *Iacob* was ſo deſirous to hold it at the leaſt with his dead body, and therefore the living who ſhould afterwards hold it, ought to have been admoniſhed hereby to take heed, leſt God ſhould deprive them being ungratefull of this great gift again.

Rupert lib.9. in Gen.cap.21. Terra promiſſionis donum erat Dei, donum autem Dei qualecunque ſit, ſive parvum ſive magnum, ſive cœleſte ſive terrenum pro honore & charitate dantis, in oculis ſapientis eſt pretioſum, &c. Auguſt. lib.1. de Civit.cap.12,13 Tobit.2.

If it be further demanded, whether we ought to have any ſuch care about the buriall of our dead bodies in this place or in that? Saint *Auguſtine* anſwereth, ſaying, that to be well buried is not a thing to be neglected or deſpiſed, but the bodies of thoſe eſpecially, whom the Holy Ghoſt hath uſed, as his Inſtruments and veſſels, if it may be, ſhould have a due buriall. 1 Becauſe thus we ſhew how greatly we are affected unto them, as he that keepeth carefully his fathers ring or veſtiment. 2 Becauſe holy men, as *Iacob* and *Joſeph*, have been ſolicitous about their buriall. 3 Becauſe their ſurvivours beſtowed coſt in burying them, and *Joſeph* of *Arimathea* is commended by this, that he buried the body of Jeſus, and in *Tobias* it is ſpoken of as a point of piety, that he buried the dead. 4 Becauſe thus we ſhew our hope of the reſurrection, and ſo what we do about the dead bodies of Gods Saints cannot but be well pleaſing unto him, as an act of piety in us, although to relieve the living be much more pleaſing. Yet in caſe, that any of Gods ſervants die and have no buriall, as in times of war or perſecution, ſaith the ſame Father, there cometh no hurt unto them hereby. 1 Becauſe he biddeth us not to fear men, who can do nothing farther, but onely kill the body, and therefore by expoſing it unburyed, they cannot hurt it. 2 Becauſe a pompous buriall doth the body no good, as is to be ſeen in the example of *Dives*. 3 Becauſe even Heathen men have not weighed a buriall. *Mecœnas* ſaith, *Nec tumulum curo, ſepelit natura relictos:* and *Lucanus*, *Cœlo tegitur, qui non habet urnam, &c.* But in all this nothing is ſpoken of the place of buriall, *Ferus* therefore ſpeaketh more fully to this queſtion, ſaying, that from this and the like examples the Church of God hath taken up a cuſtome to bury in Church-yards and Churches, where other faithfull perſons have been laid before, and where the living having their monuments in their eyes, might be continually put in minde of their own mortality. And he cenſureth thoſe that would bury their dead in the fields apart, ſaying, that they hereby ſhew, that as in their life-time they were ſeparated from the Saints, ſo they are in their death, and they would by this meanes keep away the remembrance of death, when as *Jacob* being buried in the midſt of the land, his poſterity might by beholding his ſepulchre be remembred hereof. And laſtly, he taxeth thoſe, that by their dying friends have been deſired to lay them amongſt their kinsfolks, but would not after their death performe this their deſire, whereas *Ioſeph* did with all care ſatisfie the deſire of his dying father herein. For burying in generall, it is certainly a bleſſing of God to have a buriall, and to be caſt out without buryig, a curſe: for *Joachim* is threatened that he ſhould have none other buriall then an aſſe, and it is complained, *Pſal.*79.3. that at the coming in of the Heathen the Saints were ſlain and caſt forth, and there was none to bury them, ſee alſo *Eccleſ.*6.3. But as all other outward things, ſo this bleſſing is common to the good and to the evill, and is by all to be preferred, when it may behad; yet in caſe that it cannot, to the faithfull it is not

Matth.10.28.

Ferus.

Jeremy.22.

not to be counted a curſe, becauſe all things ſhall work together for their good, and they ſhall have the more honour in heaven, but onely to the wicked it is a curſe, becauſe in wrath laid upon them. And for the place we ſhould now do, as is the cuſtome of the Church of God, provide, that the faithfull, as they are committed to the ground in one hope of the reſurrection, ſo they ſhould there ſleep together, and that neereſt unto the place, where they have aſſembled together in the teaching, learning, and profeſſion of the ſame faith. Secondly, it may be demanded, why *Joſeph* is ſpecially charged thus about his fathers buriall rather then any other of his brethren? *Anſw.* He was the chief by reaſon of his great dignity, and it lay in his power to do it for his authority in the land of Egypt, and not of the reſt, and grace did moſt ſhine in him, for which his father might chiefly repoſe his truſt in him, and his ſingular affection alſo towards *Joſeph* might carry him to this. Thirdly, if it be demanded, why he would have him binde himſelfe by oath? I anſwer, that he might lawfully do it, becauſe it was a matter of great moment, and tending to the glory of God, as hath been ſhewed, and there was a neceſſity ſo to do, that *Joſeph* might by reaſon of this oath without ſcandall to the Egyptians and to *Pharaoh*, ask leave of him afterwards to tranſport his fathers corps for the buriall, whereas otherwiſe, if he had not been thus tyed, ſome offence haply might have been taken at it, as if he thought no part of the land of Egypt good enough to bury his father in, or his minde were eſtranged from the land of Egypt; for theſe three things muſt concurre that an oath may be lawfully taken. 1 The matter muſt be ſerious. 2 There muſt be neceſſity. 3 To Gods glory. And by cauſing *Joſeph* to take an oath to bury him in Canaan, *Iacob* gave occaſion to his ſonnes and poſterity the more ſeriouſly to conſider of it, to think upon and to expect the poſſeſſion of that land, & therefore not to ſettle to Egypt, or to grow as one people with the Egyptians in their wickedneſſes and groſſe ſuperſtitions. Fourthly, if it be demanded, why he cauſed him to put his hand under his thigh to ſwear? This hath been reſolved already, *Chap.* 24.2. and whereas he doth not command as a father, but intreat him, as a Superiour, if I have found grace in thy ſight; herein he acknowleged his royall dignity, yielding ſome veneration to him, as was foretold long before in *Iaſephs* dreames, that his father, mother and brethren ſhould worſhip him, ſo *Muſculus.* Laſtly, there is ſome queſtion made about *Iacobs* worſhipping upon the bed, becauſe in the Septuagints tranſlation it is ſaid, *He worſhipped, leaning upon the top of his ſtaffe*, ſo likewiſe, *Heb.*11.21. and in the vulgar Latine, *Adoravit faſtigium virgæ*; the word upon being left out; but of the altercations about theſe divers readings, ſee my Expoſition upon *Heb.* 11.21. *Iacob* being joyfull for the promiſe of his ſonne *Joſeph* boweth himſelfe, and worſhippeth God in praiſing of him, for this great mercy, as the Hebrews afterwards did, when *Moſes* came unto them, and told them of Gods compaſſion towards them, *Exod.* 4.32. and becauſe he was weak and feeble, he holpe himſelfe with his ſtaffe, or ſat upon his bed, and there by bowing his body worſhipped. The word מטה as it may be pointed, ſignifieth a bed or a ſtaffe, and this is the cauſe of the diverſity.

Queſt. 2.

Queſt. 3.

Calvin.
Muſculus.
Ferus.

Queſt. 4.

Muſculus.

Queſt. 5.

Touching the Allegory of this place, as *Ioſeph* placed his Father and Brethren in the Land of Goſhen, which was the beſt of all Egypt; ſo Chriſt giveth a poſſeſſion to his Brethren, which be the faithfull, *Math.*12 in the beſt Land, that is, the Land of the living, *Pſ.*16.

Iſidore.

One beginneth the Allegory higher: As *Joſeph* went in to *Pharaoh*, *v.* 1. and ſpake for his Father & brethren, ſo Chriſt intercedeth with God for us, and bringeth us before him, that we may be where he is, *Iohn* 14. and *Ch.* 17. and he inſtructeth his to ſpeak to the father, *Luc.* 11. as *Ioſeph* did his brethren. And as they ſtill contented them ſelves to be ſhepherds, ſo muſt we live always humble and lowly. And as they wanted nothing, when the Egyptians were pinched with famin, ſo the time ſhall come, when the hungry ſhall be filled

Ferus.

with good things, but the rich shall be sent empty away. Moreover, as the Egyptians sold all that they had and themselves to be servants for food, so the wicked subiect themselves for the belly to perpetuall servitude, for *he that committeth sin, is the servant of sin*. And the time shall come, when they shall be stript of all, as the Egyptians were, whereas they abounded before, but the servants of God, which suffered want, shall be provided for. Againe, the Priests were excepted from those that suffered, so the Lord saith, *The Labourer is worthy of his hire*, and they *that preach the Gospel, should live of the Gospel*. *Rabanus* saith, that *Iosephs* buying of the Egyptians with corn, setteth forth Christs redeeming of all the world with his blood: his giving them seed, &c. Christ commanding of us to sowe the seed of the word, that fruit may spring up thereof, &c. But *Gregory* better, We are fed and have seed given us as the Egyptians had, when we are bought for servants unto God, and then only do we receive the seed of the word to fructify and bring forth fruit thereof, when we submit our selves to be his servants. Touching *Iacobs* desire to be buried in Canaan, *Augustine* saith, that the burial of the dead figureth out the remission of sins, wherefore *Iacob* would have his dead body buried in Canaan, to set forth the remission of sinnes by the blood of Christ, which was shed there, and in a place 30 miles off from Mount Calvary, where Christ suffered, to signifie his age, when the Holy Ghost came down upon him. But in allegorizing upon these histories, we must be wise and wary, lest we turn things written in the word to some sense never intended by the enditer thereof.

Matth. 10. 1 Cor. 9. *Rabanus.*

Gregor. Moral. lib. 6. in Iob 5. Servi facti etiam ad semen frumenta percipimus, quia cùm plenè Deo subdimur, verbo prædicationis replemur. August. qu. 161. in Gen.

CHAP. XLVIII.

Verse 1.

JOseph *now hearing, that his Father* Jacob *was sick, hastened unto him, and took his two Sonnes with him.*

Hereby he shewed his great piety to his Father to the end, in that he could not by his great imployments be hindered from visiting him in his last sickneſſe. But why doth he take his Sonnes with him? Doubtlesse to be blessed of that good old man, before his departure, as *Ferus* saith, and his blessing upon himselfe also he preferred before all the wealth of Egypt; *Iacob* was a Prophet, and therefore now towards his end, saith *Calvin*, the grace belonging to the Church of God was to be transfused by his blessing, as other men at such times by their last Testaments do passe away their worldly goods. *Ioseph* needed no wealth for himselfe or his, but only his Fathers blessing, which he knew would do his children more good, then all that he was able to leave them, in such account were the blessings of those Ancients, and contrariwise, of such power were their curses, as of *Noah* upon *Canaan*. *Ioseph* by bringing his Sonnes thus to *Iacob* did emancipate them, as it were from Egypt where they were borne, and restore them to their true originall. But in thus doing, he could not but make them stink before the Egyptians, when they should be counted Hebrews, yet even this disgrace he preferred before all the riches of Egypt, to incorporate them into Gods holy Church. And the same should we count to be our chiefe glory, although, as the first Christians we should have it imputed unto us, as a baseneſſe to be of this holy society.

Quæst.

Ferus.

Calvin.

Quòd filios suos adducit, perinde est, ac si ab ea terra, in qua nati erant emanciparet, ac suæ origini restitueret, &c.

Note.

Verse 2, 3.

Verse 4.

Iacob hearing, that his Son *Ioseph* was come to visit him, was cheared up hereby, and sate up upon his bed. Then he declared the vision, that he had long ago at *Luz*, and how God promised to increase him, and to give the Land of Canaan to his seed for a perpetuall inheritance. Of this vision read *Gen.* 28, and *Chap.* 35. *Luz* was the common name of the place, but *Iacob* for the apparition made unto him, had given it a new name, *Bethel*. Of Gods promise touching the increase of his seed made then, he now speaketh; and touching the possession of Canaan to be given for ever unto them, that hereby it might appeare, why he would adopt the two Sonnes of *Ioseph* for his

his that they might be comforted in expectation of the accompliſhment of this promiſe, and not in their hearts be taken up with the pleaſures of Egypt, ſo as to think alwayes to ſettle there. This promiſe *Jacob* hereby ſheweth that he made ſingular account of, and ſo would he have *Joſeph* to do, as doubtleſſe being ſo holy a man he did. Of the meaning of the words of the promiſe ſee before, *Chap.* 28. and *Ch.* 35.

Now therefore thy two Sonnes, Manaſſe *and* Ephraim, *ſhall be mine, and the Sons which thou ſhalt beget after them, ſhall be thine, they ſhall be called after the name of their Brethren.* Verſe 5,6.

His meaning is, that whereas they were his Grand-children, yet they ſhould be counted, as his Sonnes; ſo highly did he eſteeme of *Joſeph*, that whereas of one other Brother came one tribe only, which had a ſingle inheritance, *viz.* the twelfth part of the Land of Canaan, theſe two comming of him ſhould grow into two Tribes, and ſo in them he ſhould have a double inheritance, *viz.* the ſixth part of the Land. And what he ſaid here was propheticall, and accordingly received by *Ioſeph*, and afterwards accompliſhed, although at this time *Iacob* might ſeeme to have talked but idly, ſeeing he lived in a ſtrange place, and whileſt he was in Canaan, had alwayes hitherto wanted the poſſeſſion thereof. For *Ioſephs* other children, he ſaith, that they ſhall be called by the names of theſe two, as belonging to their Tribes, and not making any more diſtinct Tribes, as theſe two did. *Muſculus. Calvin. Rabanus. Ferus.*

But whether had *Joſeph* ever any more ſonnes? *Anſ.* When his children are reckoned up afterwards we read of no more, as *Numb.* 26. 28. 1 *Chron.* 5. 7. but it may be, that although he had other ſonnes, they are not ſpoken of, becauſe they came under the names of theſe two, as is here appointed. *Queſt.*

Ephraim and *Manaſſe* were thus adopted by *Iacob*, ſaith *Ferus*, leſt after his death, there ſhould have been a ſtrife about them, as not perteining to the holy ſeed, becauſe they were borne in Egypt. *Ferus.*

Then *Iacob* telleth *Ioſeph*, that *Rachel* his Mother died, as he came out of *Padan-Aram*, and *was buried in the way of Ephrath, the ſame is Bethlehem.* Verſe 7.

This ſaith *Ferus*, is added, as a reaſon, why he adopted the two Sonnes of *Ioſeph*, that his Brethren might not take indignation at it, *viz.* becauſe *Rachel* died ſo ſoone, having brought him only two Sonnes, whereas ſhe might have lived, if it had pleaſed God, to have brought him more. Now then to ſupply this defect, he would have *Manaſſe* and *Ephraim*, the two Sonnes of *Ioſeph* to be numbred amongſt his Sonnes, and he ſpeaketh of her buriall, that *Ioſeph* might not take it ill, that ſhe was not laid in the Sepulchres of his Fathers, as from which ſhe was by dying upon the way prevented. *Calvin* ſaith, that this is ſpoken of to ſtimulate *Ioſeph*, when he remembred how his Mother came out of a farre Countrey to go into Canaan, that he and his might not think much, ſometime leaving Egypt to returne thither alſo. *Calvin.*

Of *Rachels* buriall ſee before, *Chap.* 35.16. We may joyn both theſe ends together, as haply aimed at by *Iacob* in this relation. And *Auguſtine* ſaith, It may be he ſpeaketh of her buriall in *Bethlehem*, becauſe Chriſt was to be born there.

Then *Iacob* ſeeing *Ioſephs* two Sonnes, asketh who they were, becauſe being dim-ſighted, he could not diſcerne. And underſtanding, that they were *Ioſephs*, he requireth to have them brought neare unto him, that he might bleſſe them, that is, by laying his hands upon them, being firſt imbraced and by their neareneſſe better diſcerned. Then he kiſſed and imbraced them to declare his good will towards them, as Chriſt imbraced little children in his armes, and as *Simeon* took Chriſt into his armes. And he ſaid, *I had not thought to have ſeen thy face, and lo, God hath made me ſee thy ſeed.* This he ſpeaketh, as praiſing God therefore. Verſe 8,9. Verſe 10. *Luther.* Verſe 11.

And Joſeph *brought them out from betweene his knees, and he bowed himſelfe with his face to the earth* Verſe 12.

Some referre this to *Joſephs* knees, as if he had taken his Sonnes from his owne boſome, or from between his owne knees to ſet them to his Father to be *Vatablus. Calvin. Ferus.*

be bleſſed by him. But it ſeemeth rather, as *Ferus* hath it, that he took them from his Fathers knees, who had hitherto imbraced them, and made them to kneele downe before him to receive his bleſſing, he himſelfe alſo doing this low reverence unto him, and humbly thanking him for accepting ſo favourably of his ſonnes, as of his owne, wherein he gave an example to the greateſt to humble themſelves to their Parents, although far inferiour to themſelves in degree.

Verſe 13,24

Then *Joſeph* placed his ſonnes, *Manaſſe*, to the right hand of *Iacob* and *Ephraim* to the left, but he contrariwiſe ſtretched out his right hand to the head of *Ephraim*, and laid his left upon *Manaſſe*, *guiding his hands wittingly*, in the Hebrew it is, *He made his hands underſtand*, an Hebraiſme to ſet forth, that he did it wittingly, for *Manaſſe* was the elder. His ſight was ſo dim, that he could not thereby well diſtinguiſh the elder from the younger, but it is noted here, that by the extending of his hands he diſtinguiſht them, which ſheweth that he was guided herein by the Spirit of God, and ſo what he did, came of God. This was an externall rite, whereby he confirmed the foreſaid adoption unto them, even by laying his hands upon their heads, ſo *Calvin*. But whether was there any thing ſpiritually and myſtically ſet forth by the croſſing of his hands? *Iſidorus* and *Ferus* ſay, that the croſſe of Chriſt was figured out by this, as whereby the bleſſing of God ſhould be conferred upon us: for being a Prophet, ſaith *Ferus*, and ſpeaking of his waſhing his robe in Wine; he could not be ignorant, out of what Wine-preſſe this Wine ſhould be preſſed. And *Iſidore* ſaith, that the right point of the croſſe being made to the younger, and the left to the elder, prefigured the Gentiles obteining grace, when the Jewes were deprived of it. And *Rupertus*, whom *Ferus* followeth, ſaith, Without doubt the croſſe of Chriſt was by *Jacob* figured out here, becauſe otherwiſe he could have cauſed *Joſeph* to ſet *Ephraim* againſt his right hand, and *Manaſſeh* againſt his left. However, I finde nothing in any of the ancients from hence commending ſuperſtious croſſing, as a bleſſing from evill, according to the uſe thereof amongſt the Papiſts at this day.

Vatablus.

Calvin.

Queſt.

Ferus.

Iſidore.

Rupertus lib.9. in Gen.c.24.

Queſt.

But it may further be demanded, why the younger is thus preferred before the elder, as alſo *Jacob* was before *Eſau*, *Moſes* before *Aaron*, *David* before his elder Brethren, *Judah* and *Joſeph* before their Elders, *Abel* before *Cain*, and *Shem*, who as *Theodoret* ſaith, was the ſecond, before *Japhet*, the eldeſt, &c? *Anſ.* This was done partly to ſhew that God ſeeth not, as man ſeeth, as was ſaid to *Samuel* touching the Sonnes of *Iſhai*, and that they, who are neglected before men, are preferred before God, and contrariwiſe: and partly to prefigure the preference of the Gentile before the Jew, to which alſo the parable of the younger being firſt a prodigall, *Luc.* 15. tendeth. And *Iſidore* will have *Manaſſe* in ſpeciall a figure of the Jew, becauſe *Manaſſe* ſignifieth forgetfulneſſe, and the Jew forgat God, and *Ephraim* ſignifying fruitfulneſſe of the Gentile, becauſe the Gentiles imbracing the faith of Chriſt are fruitfull, filling all Lands. If it be further ſaid, could not *Jacob* have preferred *Ephraim* by laying his left hand upon his head, as well as his right? *Anſ.* The right hand hath alwayes been accounted the chiefe, & therefore when honour hath been given to any, he hath bin ſet on the right hand, as *Solomon* ſet his Mother, and the Lord ſetteth Chriſt, *Pſ.* 110. *Rom.* 8. *Act.* 7. and Chriſt ſetteth his Church, *Pſ.* 45. yet the Perſians, as we may gather out of *Xenophon*, were herein contrary to all others; for, he ſaith, that *Cyrus* their King at a Feaſt placed him, whom he moſt honoured on his left hand, and the next on his right, the third againe on his left, the fourth on his right, &c. till they were all placed about him.

1 Sam.16.

Iſidore.

Queſt.

Xenophon.lib.8. Cyripaidræ.

Verſe 16,17

And he bleſſed Joſeph, *and ſaid, God in whoſe ſight my Fathers*, Abraham, *and* Iſaac, *have walked, &c.* 17 *The Angel, that delivered me from all evil, bleſſe theſe lads, and let my name be called upon them, &c.*

Queſt.

How did he bleſſe *Joſeph*, when he ſaid nothing of him, but only prayed God

God to bleſſe his children? *Anſ.* In bleſſing them, he bleſſeth him, becauſe their multiplying was his multiplying, forſomuch as they were his, ſo *Luther*: but *Vatablus* ſaith, Some underſtand theſe words in the end, *Bleſſe thee: O my Son* Joſeph. But this is needleſſe, for children are of their Father, and the Father may well be ſaid to be bleſſed, when they are bleſſed. In bleſſing them we may note, that he prayeth to God, ſhewing hereby that he was but an inſtrument and the power of bleſſing reſted in God only, ſo the Prieſts were directed afterwards to bleſſe the people. But why doth he ſay, *Before whom my Fathers walked*, and not before whom I have walked? To this it is generally anſwered, that he ſpake thus in modeſty, not attributing any thing to himſelfe, of how great grace ſoever he was made partaker, as is commanded, *Luc.* 17.10. And more particularly, as *Ferus* hath it, that he might faſten the memory of *Abraham* and *Iſaac* in *Joſeph* and his childreu, that they might be ſtirred up to imitate them, who becauſe they were faithfull were in high account with the Lord, and that remembring *Abraham* and *Iſaac*, to whom and to their ſeed the promiſes were made, they being their ſeed might be the more confirmed in faith to believe the bleſſing to come. But how doth he pray the Angel to bleſſe them? To this *Calvin* anſwereth, that the Angel here ſpoken of is equall to God, and therefore in praying to God he is joyned with him, for which cauſe he cannot be taken to be an ordinary Angel, but the Son of God, Chriſt Jeſus, who appeared as an Angel, and led and provided for the faithfull, although he had not yet taken fleſh, as we may ſee, 1 *Cor.* 10.4. *Tremelius* likewiſe alledging other places, wherein the Lord is ſet forth by the name of an Angel, as *Exod.* 13.21. *chap.* 14. 19,24. *Gen.* 31.11. *Mal.* 3.1. *R. Menahem* alſo ſaith, he mentioneth Gods Majeſty, *Shechinah*, when he ſpeaketh of the Angel, that redeemed him, whereby he ſeemeth to hold, that this Angel was God. *Ferus* contrariwiſe ſaith, He knew that Angels were by God deputed to take a care of men, and that God worketh by meanes, and therefore he excludeth not the meanes, but thankfully accepteth what God giveth by whom ſoever, whether by himſelfe or by any other. If we look back to that which befell *Jacob*, we ſhall finde, that as God, ſo his Angels have ſometimes been ſeen about him as an army in tents, intimating, that they vvere ſet to defend him from evill, and ſometime aſcending and deſcending vvhere he lay in the night, to ſhew their watching over him: And as *Peter* had his Angel, *Act.* 12. ſo it is commonly held, that every one of Gods ſervants hath an Angel guardian about him, as I have ſhewed, *Mat.* 18.10. Conſidering which I cannot but incline rather to think, that it was a very Angel of whom *Jacob* ſpeaketh here. And it is not neceſſary to hold, that he prayed to an Angel, as to God, although it be underſtood thus, but having prayed God for his bleſſing, he mentioneth the Angell, as his Inſtrument to guard and to preſerve his; but only as if he had ſaid, God by his Angel preſerve and be about theſe lads, as he was about me, or by the Angels his Miniſters convey a bleſſing upon them; for if a Father can bleſſe his childe, and it ſhall be effectuall, as when *Iſaac* bleſſed *Jacob*, and his bleſſing may be asked, then the bleſſing of an Angel appointed to guard a man. For that which is added, *And let my name be called upon them*, not only *Calvin*, but *Ferus* ſaith, it is, as if he had ſaid, Let them be named Tribes of Iſrael, as the reſt of my ſonnes: ſo likewiſe *Chryſoſtome*; By theſe two, the number of 12 being made up, when *Levi* ſhall be taken out, and the whole Land of Canaan ſhall be divided amongſt 12 Tribes. So that ſuch Papiſts are over-ridiculous, as hereupon ground the calling upon Saints departed. *Let them be increaſed in the midſt of the Land*; that is, both of Egypt, for there *Ephraim* grew into 40500, and *Manaſſe* into 32200, and afterwards in Canaan.

Luther.

Vatablus.

Calvin.

Numb.6.24.

Queſt.

Ferus.

Queſt.

Calvin.

Ferus.

Gen.32.1.

Ged.18.12.

Chryſoſt.

Muſculus.

When *Joſeph* ſavv his Father to put his right hand upon *Ephraim*, and his left upon *Manaſſe*, he vvould have placed his hands othervviſe, but *Jacob* perſiſted, ſaying that *Manaſſe* ſhould be a great people, but *Ephraim* greater, and

Verſe 17.

Verſe 18,19

and his ſeed, ſaith he, ſhall be the fulneſſe of the Gentiles. *Jacob* ſaw by the ſpirit that which *Joſeph* did not, and therefore it is no marvell, although he did things unſeemly in his eyes, in preferring the younger before the elder. It was Gods will that *Ephraim* ſhould be moſt fruitfull, and that Kings ſhould come of him, although in merit there was no difference betwixt him and his brother, but the meer grace of God was the cauſe of this, and therefore he howſoever younger was thus preferred. Touching the laſt clauſe, It is, ſaith *Vatablus*, an Hebraiſme, as if he had ſaid, Many peoples ſhall be borne of him: the Chaldee Paraphraſt, His ſons ſhall be mighty amongſt the peoples.

Vatablus.
Chald. Paraphraſt.

Verſe 20.

And he bleſſed them, ſaying, In thee ſhall Iſrael *bleſſe, ſaying, God make thee as* Ephraim *and* Manaſſe: that is, they ſhall both ſo multiply and live in ſuch glory, that when any ſhould wiſh unto any other the greateſt increaſe, they ſhould commonly ſpeak in this forme.

Verſe 21.

Calvin.

Then Iſrael *ſaid to* Joſeph, *I die, but God will be with you, and make you return to the land of your fathers:* that is, although I die in Egypt, Gods promiſe ſhall not die, wherefore be not weak in your faith, but expect certainly hereby a return thither, and the poſſeſſion thereof in Gods good time. This he inculcateth again the rather, becauſe his ſonnes ſhould have no Revelations, as he and his fathers had, to confirme them, that the words of him dying might alwayes ſound in their eares, and be believed as firmly, as if God ſhould reveal this from heaven unto them, becauſe he was a Prophet, and ſpake by the Spirit of God. And ſo indeed all the words of Gods Prophets to be received by us, and live ſtill in our memories to ſtrengthen our faith, although they be all dead and gone.

Note.

Verſe 22.

Moreover, I give to thee one portion above thy brethren, which I took out of the hand of the Amorite with my ſword, and with my bowe. Some, ſaith *Calvin*, underſtand by this one portion nothing elſe, but in generall: whereas they had each one a ſingle portion, he had two for his two ſonnes: but this is contrary to the text, deſcribing this portion, as taken from the Amorite. It was therefore without all doubt the place where the Shechemites dwelt, and the word tranſlated portion is שכם, being the very name of the place Shechem. How he ſaid that he had taken this from the Amorite with his ſword and his bowe, ſee before, *Chap.* 34. 25. *Calvin.* How the tribe of *Ephraim* and *Manaſſeh* come to poſſeſſe it, ſee, *Joſh.* 24. 32. *viz.* that whole tract of ground belonging ſometime to the Shechemites, and not the little plot purchaſed onely *Gen.* 33. 19. Some, ſaith *Calvin*, to clear this ſpeech, flee to an Allegory, as if by ſword were meant money, wherein, as great ſtrength lyeth, ſome to a *Prolepſis*, as if it had been ſpoken of as done, which was afterwards done. But howſoever *Simeon* and *Levi* took it, yet he diſpoſſeſſeth them, as coming upon the Shechemites after the manner of thieves, and falling to him by the divine providence, he ſpeaketh of it as gotten by his proweſſe. *Ferus* having expounded this as taken by the ſword of his ſons, and by their power, againſt which impious fact he greatly ſtormed, but knowing the Will of God, he took it as his own, as being a thing by him ordeined: he addeth, that by ſword and bowe we may alſo underſtand *Jacobs* juſtice and faith, to which God gave this portion, taking it from the wicked. So likewiſe, and as bought with his money, which coſt him great labour and toile. If it ſhall ſeem ſtrange, that he would once ſpeak, now that he was dying, of a piece of ground upon earth; it is to be underſtood, that he did it to avoid contention afterwards, if *Simeon* and *Levi* ſhould ſtand for it, as being formerly by them ſubdued, which is a godly care in parents by Will to ſettle their Eſtates, to prevent ſtrife amongſt their children after their departure. Saint *Auguſtine*, becauſe it ſeemeth improbable that *Jacob* would ſpeak of this portion ſo taken from the Amorites, if it be underſtood literally, as glorying in it, ſaith, that a myſtery is to be ſought herein, for if he meant literally, as the words ſound, how could he ſtill have upbraided *Simeon* and *Levi* hereby,

John. 4. 5.

Raban. Maur. Tremel.

Ferus.

Hierom. in tradit. Hæbraicis.

Note.
Auguſt. quæſt. 167. in Gen.
Aliquod procul dubio hîc latet Propheticum Sacramentum.

Chap 49. Without doubt therefore, ſaith he, there is in this ſome propheticall Sacrament, by *Joſeph* Chriſt is to be underſtood, and by this portion of ground wherein *Jacob* had hidden in the ground ſtrange gods, the Gentiles, who renouncing their idolatries, became a poſſeſſion of Chriſt, and received his faith. Thus alſo after him *Rabanus* and *Ferus*. Novv although I deny not a myſtery to lie hid herein, yet, as in all other hiſtoricall paſſages, ſo here the literall ſenſe is firſt to be given, and then the myſticall. Whereas *Auguſtine* cannot yield to the literall meaning, as it hath been before delivered, becauſe *Jacob* ſhould thus both approve and condemn the ſame thing finally. It may be ſaid, that he alwayes altogether condemned the bloody fact of his ſonnes, but ſeeing it to be Gods will, that this land ſhould fall to him by the extirping of the Shechemites, he took it unto him, as his own, and therefore he kept his flocks there afterwards, *Gen.* 37.13. and now he giveth, as gotten by force of the armes of his family. And peradventure, after his departure from Shechem for fear of a revenge, the Amorites came to poſſeſſe that place being void, but he expelled them by force of armes again, as having more right unto it, for which cauſe he ſaith not, that he took it from the Hivites, ſuch as the former inhabitants the Shechemites were, but from the Amorites new incrochers. Others have reſolved this doubt otherwiſe, as *Aben-Ezra*, and *Toſtatus*, and the Chaldee Paraphraſt, holding that by ſword and bow, his moſt ardent prayers are to be underſtood, ſeeing hereby as by ſword and bowe *Moſes* ſometime prevailed againſt *Amaleck*, and *Jacob* cauſed a terrour to be ſtricken into the Amorites, ſo that he might take and uſe Shechem afterwards at his pleaſure. *Andreas Maſius*, that ſome part of the land neer to that, which he bought is meant, which had formerly belonged to the Shechemites, but being poſſeſſed by the Amorites he ſmote them, and joyned it to his purchaſed land, for it is not to be thought but that many things were done by *Jacob*, which are not recorded. I reſt in the firſt, as moſt genuine, eſpecially if that be added of a future expulſion of the Amorite, as I have ſaid. *Muſculus* ſaith, Whereas the names differ, for the Shechemites who were Hivites poſſeſſed that place, and not Amorites who are here ſpoken of, that of *Emor* or *Hamor* they might eaſily be called Amorites; as from *Shechem* Shechemites: and that Amorite was the common name of thoſe Countrey-men, Hivites of ſuch as inhabited a particular tract of ground in that land, and ſo they were Amorites by a name more generall, and Hivites by a more particular.

Nam & Joſeph Chriſtum præfiguravit, & ei datur illa terra, ubi Jacob diſperdiderat Deos alienos, obtinendo eos in terra, ut Chriſtus intelligatur poſſeſſurus gentes Deos patrum ſuorum renunciantes & credentes in ipſum.

Aben Ezra.
Toſtatus.

Andr. Maſius in Joſ. 24.

Muſculus.

CHAP. XLIX.

HEre *Jacob* calleth his ſonnes together to hearken to that which ſhould befall them in the laſt dayes. It is moſt likely, that they were preſent before when he bleſſed *Joſeph*, but he calleth them neerer together, that they might the better hear and underſtand and remember, what he ſhould ſay touching every one of them. And to ſtirre them up to the more attention, he ſetteth forth himſelfe as a Prophet enlightened by the Spirit to ſpeak of things to come a long time after, which is meant, when he ſaith, *in the laſt dayes*, that is, after the time expired of your living, as exiles from the land of Canaan in Egypt, &c. to the coming of the *Meſſiah*, not that he meant to ſet forth all particulars, but the heads of thoſe things that ſhould befall them, and firſt, and chiefly in the diviſion of the land of Canaan, but *Ferus* by the laſt dayes underſtandeth alſo the time of the Goſpel commonly ſo called. And *Rupertus* before him, becauſe *Jacobs* ſonnes were not onely according to the fleſh, but according to the Spirit, *viz.* the faithfull under the Goſpel, yet generally by *the laſt dayes*, onely times following after a certain ſpace are meant, as, *Dan.* 2.28. 1 *Tim.* 4.1. 2 *Tim.* 3.1. But why doth he ſay, Ye ſonnes of *Jacob*, and then varying the word, *Hearken to* Iſrael *your father*? To this *Origen* ſaith,

Verſe 1,2.

Calvin.

Queſt.

as *Rabanus* hath it, that they had not atteined to that perfection, to which he had atteined in ſeeing into the things of God, and therefore the father is ſet forth by the name of *Iſrael*, which was in ſingular favour given unto him, but they by the name of *the ſonnes of* Jacob, as he was called from his birth.

Ferus. But this is over-curious, that of *Ferus* and others is better, he biddeth them twice to gather themſelves together, and twice to hearken, that they might be preſent, and attend with the ears both of their bodies and mindes, and he nameth himſelf not onely by his name *Jacob*, but of *Iſrael* for the ſame cauſe, that they might with reverence hear him their father, and their father enlightened by God to foreſee things to come. The firſt end of *Iſrael* herein then was to aſſure them of receiving the land of Canaan for a poſſeſſion, becauſe he aſſigneth here to each one his part, as if he had been preſent at the diviſion, and then to foretell things to come afterwards, that they by the remembrance hereof might be made to ſtand in a continuall expectation of a deliverance out of Egypt, and of being brought thither, and herein be comforted againſt all their future oppreſſions and miſeries in Egypt. *Abraham* and *Iſaac* did not the like before their deaths, although *Abraham* had many ſonnes, the reaſon is, becauſe *Jacobs* ſonnes onely, and not theirs, were appointed by God to grow into one people, and therefore he ſingularly would have them come thus together unto him to receive his bleſſing, wherein *Abraham* reſpected *Iſaac* onely, and *Iſaac Jacob* for ſuch, as in whom the holy ſeed was, their other children being ſeparated to make divers other Nations by themſelves. That which followeth here as uttered by *Jacob*, is commonly called his laſt Teſtament, or his bleſſing of the twelve Patriarchs, but it is rather his prophecie touching every one of them, mingled with curſings and bleſſings, as will appear, if we conſider his words, or that which is ſet down here by way of Preface, for he propoundeth to tell them things to come.

Verſe 28. But yet becauſe in the winding up of theſe prophecies, it is ſaid, *This is that which their father ſpake, and bleſſed them, each one according to his bleſſing*: It may be called his bleſſings of them alſo, as which in thoſe laſt words are implyed to have been added in the end of his prophecyings. According to this example of *Jacob*, his twelve ſonnes are ſaid alſo, when they were neer the time of their departing, to have ſpoken each one to his children, diſſwading from vice, and exhorting to vertue, and foretelling divers things to come, as appeareth by the Book, called the Teſtament of the twelve Patriarchs, which is ſet forth amongſt thoſe called *Monumenta Patrum*. And afterwards *Moſes* did the like, *Deut.* 33. and *Joſhuah*, *Chap.* 24. and *Samuel* at the end of his time as Judge giveth divers admonitions to the people, 1 *Samuel* 12. and *David*, 1 *Chron.* 29.

Verſe 3. Verſe 4. Reuben *my firſt-born, the beginning of my ſtrength, the excellency of dignity, and the excellency of power; unſtable, as water, thou ſhalt not excell, becauſe thou wenteſt up to thy Fathers bed, &c.*

The ſons of *Jacob* are in divers places reckoned up, but alwayes in a different order, as *Gen.* 30. 46. and *Numb.* 1. 2. 7. 10. 12. 13. 24. 26. and *Deut.* 27. 33. *Joſ.* 15. which *Ruffinus* obſerveth and admireth. Here they are placed according to their age, *viz.* the 4 eldeſt and the 2 youngeſt, but not the reſt, of this divers order *Origen* alſo ſpeaketh, but deferreth to give the reaſon, till that he cometh to ſpeak of each one in particular.

Ruffin. lib. de benedict. Patriarcharum.

Origen.

Calvin. Touching *Reuben* the words are diverſly read by divers, in the vulgar Latin, for *the beginning of my ſtrength, is the beginning of my grief*, becauſe the vvord is אוֹן ſignifying alſo griefe, and then this is rendered, as a reaſon, vvhy he calleth him ſo, becauſe vvhen a man beginneth to have Children, he beginneth to have care and ſorrovv, as *Ferus* hath it, he meaneth his griefe for ſin committed by his children, then vvhich nothing could be more grievous unto him: but becauſe all that is firſt ſaid here, till he cometh to reproof, is altogether matter of excellency, *My firſt-born, my ſtrength, the excellency of dignity, &c.* To aggravate the ſin of *Reuben* the more it is better to expound it by ſtrength, and he calleth him the beginning of his ſtrength, becauſe he vvas the firſt branch, vvhich ſprang from his ge-

generative vertue, and in him he began firſt to revive again as it vvere, and begat him, vvhen he vvas ſtrongeſt. The next vvords alſo are rendered in the vulgar Latine, *prior in donis, major in imperio.* *Hieronym.* rendreth it, *major ad portandum, major robore*; the Septuagint *hard to beare, hard in procacity and injury:* But *Pagninus* rendering it word for word, according to the Hebrew, hath it, *the excellency of dignity and the excellency of ſtrength.* The *Cald.* thus, Thou ſhouldeſt receive 3 portions, the birth-right, the Prieſthood and the Kingdom. *Targum Hieroſol.* for the ſin of *Reuben* the double portion of the birth-right is given to *Joſeph*, the Kingdome to *Judah*, and the Prieſthood to *Levi.* *Ambroſe* readeth the whole thus, *initium filiorum meorum, durus portari, durus et temerarius affeciſti me contumeliâ.*

Hieron. in tradit. Hebr.

Ambroſ. lib. de. benedict. Patriarch.

It availeth much to make a man the more aſhamed, and to humble him the more, to recount what he is faln from, of what dignity he was, but how baſe now he is, what obligations of favours there were to binde him to duty above others, which notwithſtanding he ungratefully hath gone from his duty, and ſhewed inſolency. And therefore *Jacob* ſpeaketh of this to humble *Reuben* the more, and to warne both him & his poſterity to take the more heed of ſinning afterwards, when they ſhould conſider, what excellency they were already fallen from by ſin, and what they had loſt hereby, even the Kingdome and Prieſthood of right belonging to the firſt-born, and the double portion to the reſt: ſo *Ferus*, *Unſtable, as water*, in the vulger Latin, *poured out like water*, *Pagninus* readeth it according to the Hebrew, *light as water*, all to one effect, as water, if it can finde any place to run over, breaketh forth, ſo haſt thou done in thy luſt, or he ſpeaketh of this, as a puniſhment, that he was unſtable in his dignity, ſaith *Calvin*, becauſe of his ſin. *Ferus* ioyneth both theſe together as meant hereby, as water breaking out ſtirreth up froath and bubbles, which make a great ſhew, but preſently vaniſh, ſo thou haſt been proud of thy primogeniture, thou haſt thought thy ſelf great, and that whatſoever thou ſhould'ſt do, thou could'ſt not be driven from this right, but now thy glorying hath an end. And he proſecuteth this alluſion to water yet further. 1 Becauſe, as water breaking out is carried without reaſon, onely by violence, ſo was he by the violence of his luſt. 2 As water breaking out bringeth loſſe, ſo he brought loſſe to himſelfe and to his poſterity. 3 As water running away leaveth nothing behinde it, as doth oil, after which remaineth a fatneſs, and wine, after which remaineth a ſmell: ſo he had no priviledge left him, but all were quite gone. 4 As water runneth to low places, ſo he ſhould be low for his pride. *Thou ſhalt not excell*, here he expreſſeth further *Reubens* loſſe, he ſhould be deprived of all dignity and priviledge, and there was good reaſon for it, becauſe he had diſhonoured ſo foulely his father, the originall of all his dignity and of his being unto him. For theſe words, *thou ſhalt not excell*, the vulgar Latine hath it, *ne creſcas*, but it is expounded to the ſame effect, grow not, or thou ſhalt not grow in excellency, or becauſe it is an excellency to increaſe in number, it may be underſtood ſo, and then the ſaying of *Moſes*, *Deut.* 33. touching *Reuben* is a further illuſtration hereof; *Let* Reuben *be ſmall in number:* and ſo indeed he may be noted to have been, *Numb.* 26, &c. in compariſon of the other tribes, neither did he ever any great matter, and he is upbraided with pride and ſlothfulneſſe, *Judg.* 5. 15, 16. If it be doubted, how this may be juſtified in *Jacob*, for his ſinne againſt him to curſe his ſonne? It is eaſily anſwered, he curſed him not, but by the ſpirit propheſied thus againſt him. *Thou wenteſt up to thy fathers bed, thou defilea'ſt it:* theſe words are by *Kimhi* and *Aben-Ezra* read thus, *Since the time that thou wenteſt up, my bed was cut off*, that is, I companied no more with *Bilhah*, with whom this great ſin was committed, holding that *Jacob* ſeparated her from him for ever after this, as *David* did afterwards his ten Concubines abuſed by *Abſolom*, How great this ſin was, and therefore how worthily *Reuben* was thus puniſhed, we may ſee by the Apoſtles aggravating of the like, 1 *Cor.* 5. 1.

Note.

Ferus.

Vatablus.

Calvin.
Ferus.

Lyranus.
Toſtatus.
Muſculus.

Luther.

Object.
Sol.

D. Kimhi.
Aben Ezra.

2 Sam. 16.

Saint *Ambroſe* rejecteth this expoſition, as coming from the Jews, who

Ambroſ. lib. de benedict. Patriarch.

have held *Reuben* to be curſed here for his inceſt, becauſe that was a thing done long before, whereas *Jacob* profeſſeth to ſpeak only of things to come, and therefore he followeth only this myſticnll ſenſe, that *Reuben* figureth out the Nation of the Jewes, who were as Gods firſt-borne, for ſo they are called, *Exod.* 4.22. and they excelled by many priviledges, but that Nation aſcended into the Fathers bed, and offered contumely to him, when they crucified the body of Chriſt, and abuſed his humane nature, wherein as in an holy bed, the Saints anciently did quietly repoſe themſelves by faith, who were their Fathers; wherefore this Nation is curſed of God, and deprived of all their ancient dignity In rejecting the Hiſtoricall interpretation *Ambroſe* is againſt all other Expoſitors, and againſt the truth: for although it was the purpoſe of *Jacob* here to ſpeak of things to come, yet when he foretold evill to any of his ſonnes, he meant to lay downe firſt the cauſes, their ſinnes, that their poſterity and all men living after, might be warned hereby, as he dealeth here by *Reuben*. The literall ſenſe then is firſt to be lookt at, and then the myſtery. And ſo I deny not, but that this touching *Reuben* may be further applied, then to *Reuben* and the Reubenites, *viz.* to the whole Nation of the Jews according to this of *Ambroſe*; ſo likewiſe *Origen*, and *Iſidore*, and *Ruffinus*, but that *Origen* and *Ruffinus* by the Fathers bed underſtand the Law, which is as a Concubine, for it is compared to *Hagar*, and is defiled by the Jews in that they did corruptly expound it, underſtood it only carnally, and ſinned greatly againſt it. Or it may be applied to Hereticks, as it is by *Rupertus*, and after him by *Ferus*, who glory, as if they were the chiefe of Gods ſervants, and were of moſt excellent gifts, but they pollute their Fathers Bed, when they pollute the Church with their Hereticall Doctrines, and therefore are accurſed, and ſhall finally be brought downe. And generally it may be applied to all the wicked, for howſoever their judgement may be deferred, as *Reubens* was, yet they ſhall not finally eſcape, but for a little vile pleaſure of ſinne for a moment, they ſhall be deprived of infinite good things for ever, and eſpecially they that are contumelious to their Parents, as *Reuben*, and *Ham* before him. And Parents may learne of *Jacob* to exerciſe ſeverity againſt ſuch impious children, and not lenity as *Eli* did.

Exod.4.22. Rom.9.4. *Aſcendit cubile patris, i. carnem Domini Jeſu patibulo affixit, in qua velut in quodam cubili & patrio thoro ſancti ejus ſalutari refectione requieſcunt.* The Allegory of *Reuben.*

Origen. Iſidore. Ruffin. Gal.4. *Rupertus. Ferus.*

Note.

1 Sam.2.

Verſe 5,6,7. Simeon *and* Levi *are Brethren, Inſtruments of cruelty are in their habitations, my ſoule, come not thou into their ſecrets, &c.*

Vatablus. Theſe were the two next in order, and in wickedneſſe, he recounteth here their crueity againſt the Shechemites, and profeſſeth, in what abomination he had that bloudy fact, aſſigning them their puniſhment therefore. And he calleth them Brethren, not becauſe they two alone came of one Mother, but becauſe they were alike in wickedneſſe; *Inſtruments of cruelty, &c.* this is rendred by the Septuagint, *they perfected injuſtice by their invention.* How great this ſinne of theirs was, I have ſhewed before, *Chap.* 34. and how *Jacobs* execrating of it notwithſtanding, it is praiſed by *Judith.* All his ſonnes indeed had an hand in that murther, but becauſe theſe two were leaders to the reſt, he cenſureth them only.

Judith 9.

Verſe 6. *O my ſoule, come not into their ſecret, &c.* By theſe words he purgeth himſelfe from being in any part of their counſell in that matter. *To their aſſembly let not mine honour be united, the word* כבד hered uſed ſignifieth glory, that is, as ſome ſay, my honour, my good name, my ſoule, or my tongue, which is chiefly to be preferred, for as he did not in heart, which was touched before, ſo neither in tongue did he give any the leaſt aſſent unto it. And this ſhould be exemplary to us, to deteſt cruelty and perfidy in any caſe.

Ferus. Vatablus. Muſculus. *Note.*

Vatablus. *For in their anger they ſlew a man, and in their ſelfe-will they digged downe a wall.* By a man, ſaith *Vatablus* here, underſtand the Shechemites, the ſingular number being put for the plurall, or rather *Shechem* is to be underſtood, whom ſpecially they ſlew, as the defiler of their Siſter; cutting off all the reſt alſo with him, that were of his City. The next words, *digged downe a wall*, are by the Septuagint rendred, *they cut the nerves of a Bull*: and the

Septuagint.

word

word שור is often uſed to ſet forth a Bull or an Oxe, ſome by this Bull underſtand the ſame man, *Shechem*, being thus called for his ſtrength; others, *Joſeph*, for his might and power afterwards in Egypt, as alſo *Moſes* ſpeaketh of him, *Deut.* 33. according to this ſenſe the *Targum Hieroſolymitanum* render the words thus, *They ſlew a man in their anger, and at their will ſold* Joſeph, *who is likened to an Oxe*, and to make this the more probable, they ſay, that theſe two doubtleſſe had the chiefe hand in ſelling *Joſeph*, becauſe *Reuben* the eldeſt was againſt it, and they were the eldeſt next, and therefore *Joſeph* bindeth *Simeon* afterwards, as we have ſeene. But becauſe the matter of the Shechemites is that, for which they are cenſured, and theſe words may have a good conſtruction, being underſtood of the ſame, and the ſelling of *Joſeph* was nothing pertinent to that, it is rather to be expounded of the wall of that City demoliſhed by them. For although none expreſſe mention be made of this thing in the Hiſtory, yet it is ſaid, that the reſt of *Jacobs* ſonnes under their conduct came upon the ſlain, and deſtroyed the City, whereby this is implyed, *viz.* their digging downe of a wall.

Targum Hieroſolymitan.

Curſed be their anger, for it was fierce, and their wrath cruell, I will divide them in Jacob, *and ſcatter them in* Iſrael.

Verſe 7.

Calvin maketh a queſtion here, and touching the reproofe of *Reuben* before, whether they had not yet repented them of theſe ſinnes, and if they had, how *Jacob* could now juſtly upbraid them hereby? and he anſwereth, It may well be thought that they did not hitherto ſeriouſly repent them, becauſe their anſwer made to their Father, when he firſt reproved them for it, ſavoureth rather of obſtinacy, and it is moſt probable, that the more time had paſſed ſince, the more ſenſleſſe they grew of their ſinne by a brutiſh kinde of torpour, or at the leaſt they were not ſeriouſly touched with bitter ſorrow therefore. And if he ſhould not have novv taxed it, haply their poſterity might have been animated to the like ferity, and others after them, unto whom that which is here ſaid, may now be a continuall terrour from attempting the like. And this he ſaith of *Simeon* and *Levi*, but touching *Reuben*, *Luther* ſaith, that he had long ago repented, and had his ſinne forgiven, becauſe he vvas in all things ever after ſo carefull to pleaſe his Father, but yet the reproofe of his ſin vvas novv neceſſary, leſt his children ſhould by *Jacobs* ſilence herein be more incouraged to the like, thinking vvith themſelves, *Reuben* our Father did thus, and vvas not taxed for it, therefore vve may do likevviſe. And touching *Simeon* and *Levi*, *Calvin* ſaith, that although their ſinne vvas remitted, yet *Jacob* might thus to good purpoſe reprove them for it, that hereby both they and others might be held from the like cruelty for time to come. God doth not, ſaith he, hereby ſhew, as the Papiſts teach, that the ſinne being remitted, man is to beare temporall puniſhments therefore ſtill, but the puniſhments now inflicted ſerve only to purge the heart from Hypocriſie, and to make the humiliation the more, and that hereby Gods elect, as by a bridle of feare and reverence may be held from ſinning for time to come.

Calvin. *Queſt.*

Luther.

Curſed be their anger, for it was fierce. He curſeth, ſaith *Ferus*, their anger, but not their perſons, ſo muſt we not hate the perſons, but the vices of the wicked: and he curſeth not every anger, but that which is over-much, hard and pertinacious, ending in fury: for there is a blameleſſe anger, of which it is ſaid, *Be angry, and ſin not. I will divide them in* Jacob, *&c.* Here is their puniſhment, which was accordingly inflicted, when the Levites were not permitted to have any inheritance by themſelves, as the other Tribes, but Cities in divers Tribes all over the Land of Canaan, and the Tribe of *Simeon* had none inheritance apart, but was mixed with the Tribe of *Judah*, as vve may ſee, *Joſ.* 19. and aftervvards going to Mount Seir, they expelled the Amalekites, and dvvelt there, ſo *Ierome*, and *Calvin*, *&c.* They had been united together in ſinning, and therefore they ſhould for a puniſhment be ſeparated and ſcattered afterwards in Canaan. The Hebrewes ſay, that of the Tribe of

Ferus. *Non quamcunque iram damnat, ſed duram, nimiam, pertinacem, & quæ in furorem exit.* Pſal. 4.

Hieron. in tradit. Hebr. in Gen.

1 Chron. 4. 42.

Simeon

Simeon came *Pedagogues*, who went into all Tribes to teach youth, and in the *Targum Hieroſolym*. it is ſaid, It is not meet, ſaid our Father *Iacob*, that theſe two ſhould dwell together, becauſe ſo no City or Kingdome could ſtand before them, I will therefore divide the Tribe of *Simeon*, that they may be Scribes and Doctours of the Law in the Synagogues, and *Levi* to be over Sermons, and contentions amongſt the people. And this, ſaith *Calvin*, was a favourable puniſhment to the Tribe of *Levi*, and turned by God into a means of the great good of his Church, their ſcattering being nothing elſe, but a ſcattering of ſeed in all parts, and a ſending out of the Miniſters of his grace every where, and their reproach being thus turned into an honour, and the like may be ſaid of *Simeon*, if the Hebrews report be true, as is moſt likely. But as in the Prophecie touching *Reuben*, ſo in this of *Simeon* and *Levi*. *Ambroſe* admitteth of no Hiſtoricall ſenſe, but only myſticall, becauſe *Simeon* and *Levi* being long agoe challenged by their Father for the ſlaughter of *Shechem*, yielded a good reaſon, why they did it, he abuſed their Siſter, as an Whore, wherein he reſted, and therefore he could not now againe reprove them for it, and the field ſo wonne by them he gave to *Joſeph*, as wonne by his ſword, thus coũtenancing the fact. But of this enough hath bin ſaid before, to ſhew *Jacobs* utter diſlike of it. Myſtically, ſaith *Ambroſe*, under the names of *Simeon* and *Levi* is ſhewed, how the Lord abhorred the Prieſts and Levites, the Scribes and Doctours of the Law, that came of *Simeon* and *Levi*, as being the chiefe in the crucifying of Chriſt, and in murthering and perſecuting the Prophets and Apoſtles, yet there is ſome grace of bleſſing added by the diſperſion cauſed by them, the Gentiles being congregated together, according to that, *I will ſmite the Shepherd, and the ſheep ſhall be ſcattered*, that the Gentiles being come in, all Iſrael might be ſaved. Now the Prieſts and Scribes were the chiefe in crucifying Chriſt, this is plaine, becauſe he ſaith before, *the ſonne of man is delivered into the hands of the chiefe Prieſts and Scribes*, and their anger may well be ſaid to be fierce, becauſe, *Pilate* being ſo unwilling to crucifie him, yet they perſiſted to urge him unto it. They truly alſo killed a man Chriſt Jeſus, and digged down a wall, that is, pierced his body with nailes and ſpeares, or they enervated a bull, ſpreading his hornes as the moon to compaſſe in all the world, or the wall of Jeruſalem is meant, the ruine whereof came by this bloody act of theirs. And they were ſcattered alſo, and divided when they were beſieged by the Roman Army, making warres amongſt themſelves, and afterwards diſperſed into all Nations, thus partly *Ambroſe*, and partly *Rupertus*, *Iſidore*, and *Ruffinus*, and *Ferus*, and *Rabanus*, who alſo addeth, that they were divided, when ſome of them turned Chriſtians, but ſome hardened their hearts, and ſo *Origen* ſaith, he heard one of the ancients once teach, but he maketh them more generally a type, of the Jews crucifying Chriſt, and not of the Prieſts and Scribes onely.

Targum Hierolymitanum.

Calvin.

Ambroſ. lib. de benedict. Patriarcharum.

The Myſtery.

Mr.th.20.

Rupertus.
Iſidore.
Ruffin.
Ferus.
Rab. Maurus.

Verſe 8.

Judah, *thou art he, whom thy brethren ſhall praiſe, thy hand ſhall be in the neck of thine enemies, thy fathers children ſhall bow down before thee.* *Judah* ſignifieth praiſe, and therefore he beginneth accordingly with his praiſes, the Septuagint read it, *Thou haſt confeſſed, and not been aſhamed*, which they that follow underſtand, ſome, of the matter of *Tamar*, when he ſaid, *ſhe is more righteous then I*; ſome, of *Joſeph*, whom he ſought to deliver from death; and ſome, of the confeſſion that ſhould be made of all his brethren of him, when from him, as acknowledged moſt worthy, they ſhould be called by the name of Jews, the preterperfect tenſe being put for the future for the certainty of the thing, after the manner of other propheſies. But the ſenſe according to the Hebrew is plain, the right of the firſt-born ſhall be in thee, that is, in thy tribe whereby thou ſhalt be ſo highly exalted, being placed in a kingly throne, that all ſhall count thee happy for ſo great dignity, and for the priviledge of having the King of Kings, Chriſt Jeſus, to come of thy line. *Thy hand ſhall be in the neck of thine enemies*, the Chaldee Paraphraſt hath it, Thy hand ſhall prevail againſt thine enemies, they turning their neck, and being ſcattered before,

Gen.38.
Gen.37.

Chaldee Paraphraſt.

before, and coming to ſue unto thee for peace, whereby the meaning is ſufficiently ſet forth. And this was verified ſpecially in *David* and *Solomon*, and the bowing alſo of all his fathers children unto him, which followeth next, although afterwards the ten tribes revolted, for the right ſtill remained in this tribe; and that of *Iſrael* was but an adulterine Kingdome, and an unlawfull confuſion forcibly brought in, and therefore proſpered accordingly, whereas ſome underſtand this of their bowing to him, when in *Joſuah* he is made the firſt to go againſt their enemies, this was nothing to the royall dignity belonging afterwards to this tribe, although even then his hand began to be upon the necks of his enemies. *Ferus* reckoneth up many things ſetting forth the dignity of this tribe. 1 They entred the red ſea, next to *Moſes*, the reſt being afraid. 2 They fought firſt againſt the Canaanites. 3 Famous Kings were of this tribe. 4 All had their name Jews herefrom. 5 Chriſt came of it, and therefore he was worthy of all praiſe.

Calvin.

Muſculus.

Ferus.

Judah *as a lions whelpe, from the prey, my ſonne, thou art gone up, he hath bowed himſelf, and couched like a lion, &c.* He was, as a lion for his great ſtrength, being more in number, then any other tribe, and fuller of courage and boldneſſe, eſpecially this was verified in *David*, who came ſo often home with prey, and in *Solomon*, who couched and lay down in peace, none daring to rouze him up, ſo *Ferus*. But *Calvin* thinketh, that the laſt words do imply a divination of the ſtrength of this lion, at the renting away of the ten tribes, but even then, he ſaith, that *Iudah* lay in his den, as a lion, ſtriking ſuch terrour into his enemies, that none durſt rouze him up. And according to this the Chaldee Paraphraſt hath theſe words, Thou ſhalt have power in the beginning, and in the end a Kingdome ſhall be magnified out of thy houſe, becauſe thou haſt refreined thy ſoul (my ſonne) from the judgement of killing, meaning doubtleſſe, in the caſe of *Tamar* and of *Ioſeph*. But yet in rendering this place according to the words of the text, he hath it, *As a lion and as a lioneſſe reſting, or couching, he ſhall dwell in his ſtrength, or fortitude, there is no Kingdome that ſhall move him.* And certainly here is nothing ſaid, implying that renting away of the ten tribes, but this muſt needs rather be underſtood of *Iudah*, whileſt that tribe flouriſhed moſt in *David* and *Solomon*. And *David* that was of *Iudah*, fought with a Lion and a Beare, and overcame them, and *Goliah* alſo. When that Kingdome was more weakened upon the diviſion, there were, that durſt rouze up this lion. *For lion and old lion*, as we read it, ſome read a lion and a lioneſſe, as *Ierome*, *&c*, but the word ſignifieth properly a greater lion, howſoever in the plurall number it be of the feminine gender, and therefore may be thought to ſignifie in the ſingular both ſexes And all things are ſpoken hitherto in the preterperfect tenſe, which is put for the future in propheſying for the certainty, as was touched before.

Verſe 9.

Calvin.

Chald. Paraphraſt.

Hieron.

The ſcepter ſhall not depart from Judah, *nor a Lawgiver from between his feet, till* Shiloh *come, and to him ſhall the gathering of the people be.* After the prophecie of Kingly dignity to *Iudah*, here followeth the eſtabliſhment of it, untill the coming of the *Meſſiah*. The ſcepter, in Hebrew שבט *Shevet*, ſignifieth *virgam*, and is ſometimes put for a ſcepter, as *Pſ.* 45. *The ſcepter of thy Kingdome is a righteous ſcepter*, and *Eſter* 5.2. and ſometime for affliction, ſo *Aſſhur* is called the rod of Gods fury, and *Pſal.* 2. it is ſaid, *Thou ſhalt rule them with a rod of iron.* Here affliction cannot be meant, becauſe onely joyfull things, reign, power and victory are ſpoken of, but a ſcepter, that is, rule and dominion over a Kingdome *ſhall not depart*, or ſhall not go back or fall away, as the word סור here uſed ſignifieth, the Septuagint have it, *ſhall not fail*. The word שבט alſo is noted to ſignifie a tribe, *v.* 16. and 28. *&c.* and if it be ſo taken, the meaning is, that the tribe of *Iudah* ſhould continue, and return after the Babyloniſh captivity, as others did not. *Nor a Lawgiver from between his feet*, this ſerveth further to illuſtrate that of the ſcepter meant before, and not a rod of correction, for to cauſe to write, as the word מחוקק *Mecokek* ſignifieth, and to eſtabliſh lawes belongeth not to any, but to the higheſt power. *From be-*

Verſe 10.

Eſay.

tween

tween his feet, that is, of his ſeed or ſtock, *Onkelus* and *Ionathas* render it, *from his ſonnes ſonnes*, That he might not offend chaſte eares, ſaith *Ierome*, he named the thigh, which is next to the genitals, that he might not name them, and ſometimes the womb is named even of men, as *Gen* 15. 2 *Sam.*16. For this expoſition that by the Lawgiver is meant principality is *Tremelius* alſo; and he ſaith that a Lawgiver between his feet is ſpoken of in alluding to the cuſtome of childrens being brought up at their fathers feet, the like ſpeech unto which is, *Deut.* 28.57. and *Joſephs* childrens children are ſaid to have been brought up upon his knees, *Chap.*50.23. Others yet by the word מחוקק underſtand a Scribe, which uſed to ſit between, or rather at the feet of him that rules, who whileſt he went not from his feet, the dominion continued; Now although the word ſignifieth a writer, as well as one that cauſeth to write, I preferre the former expoſition of one in authority, deſcending of *Judah*, becauſe the ſigne of dominion, the ſcepter being ſpoken of before, the office being now ſpoken of alſo, maketh it the more plain, what was meant, *till* Shiloh *cometh*: the vulgar Latine, *donec veniat qui mittendus eſt*, the Septuagint, *donec veniant, quæ depoſita ſunt ei*, and in another tranſlation, *donec veniat cui repoſitum eſt*, the former of theſe is followed by *Auguſtine* and *Cyprian*, the latter by *Ignatius*, *Irenæus*, *Tertullian*, *Ambroſe*, *&c.* the word is שילה, ſome ſuſpect, that ח hath been changed into ה, as *Calvin* ſaith, which he thinketh not improbable, and if it be שילח with ח, it ſignifieth *mittendus*. If the word be parted into שי and לה, as it is by ſome, the firſt ſignifieth, *quis, quæ*, or *quod*, and the ſecond *ei*; and ſo it is to be read, *donec veniat quod*, or *quæ ei*, *repoſitum eſt*, or *repoſita ſunt* being underſtood, whereby we may ſee the ground of the Latine and Greek tranſlations. Others derive it from שיל *filius*, and ו for which ה is put, ſignifying *ejus*, and this, ſaith *Calvin*, muſt follow: and *Tremelius* tranſlateth it ſo, ſaying, that שילה ſignifying *ſecundinas mulieris* doth moſt properly ſet forth this ſeed of the woman promiſed, *Gen.*3.15, *Onkelus* rendereth it, *Meſſiah, non deficiet in ſæculum ſæculi, uſq; dum veniat Meſſiah*, turning *miſſus into Meſſiah* or *Meſſias*. There is alſo a place called Shiloh, in the tribe of *Ephraim*, where the Tabernacle was ſet up and remained a long time. If the word be expounded, which way ſoever, it ſetteth forth the *Meſſiah*, for of the ſending of whom was it ever ſo much ſpoken, as of him? and what is ſaid to be laid up for any, but ſome moſt precious thing? and what ſo precious as the *Meſſiah?* and touching the laſt tranſlation, to which I chiefly aſſent, *his ſonne*, who may rather be underſtood hereby, then the chiefe ſonne of *Judah*, Chriſt Jeſus, in whom his Kingdome ſhould be farre more inlarged then ever before, and eſtabliſhed unto perpetuity, or elſe we may derive it from שלה as *Vatablus* ſaith, ſome do, ſignifying to do proſperouſly, or to be peaceable, and ſo Shiloh cometh, is his proſperity or felicity cometh, which is in Chriſt, ſo likewiſe *Ferus*, applying that, *Pſ.* 45. hereunto. Of the place called Shiloh, it cannot be underſtood, as ſome Hebrew Rabbins would have it, ſaying, that this was fulfilled when *Saul* was anointed King in Shiloh, and more fully when *Jeroboam* was anointed there, taking from the houſe of *David*, who was of *Iudah* 10 tribes, for then all his fathers ſonnes did no more bow down to him. But this is contrary to the hiſtory of theſe Kings, for *Saul* was made at Mizpeh, 1 *Sam.* 10. 17. and *Ieroboam* at Shechem, 1 *King.* 12. And if it ſhall be thought, their firſt coming to Shilo, *Ioſ.* 18. and placing the arke there, is meant, as if he had ſaid, *Till Shilo cometh to be poſſeſſed by my ſeed*, this cannot poſſibly hold, becauſe *Judah* had then atteined to no Scepter or Kingly authority, but long after. That place therefore cannot be meant, but that proſperous and happy peaceable ſonne of his, Chriſt Jeſus. And that the Chriſt is meant here, appeareth, becauſe even the Rabbins of the Jews themſelves do divers of them expound Shiloh of the *Meſſiah*, as R. *Solomon*, who ſaith, that even ſtill *Judah* reigneth in Media, Aſſyria, Babylon, and about the Mount Caucaſus, and ſo ſhall do according to this prophecie; till the *Meſſiah* cometh.

Hieron. Honeſtati aurium conſulens ne nominaret genitalia, quod proximum erat poſuit de fœmore.
Tremel.
Vatablus.
Calvin.
Auguſt. contra Fauſt. lib. 2.
Cyprian. lib. 1. contra Iudæos.
Ignatius.
Irenæus.
Tertull.
Calvin.
Onkelus.
Joſ. 18.
1 Sam. 4.
Vatablus.
Rabini.
1 Sam. 3. 22.
1 Sam. 10.
R. Solomon.

cometh, other Rabbins that by שבט a rod of affliction, is to be underſtood, which ſhall not depart from the Jews till the *Meſſiah* cometh. Others turning the words ſay, that the ſcepter ſhall never more depart, when the *Meſſiah* ſhall be once come; Laſtly, others ſay, that this prophecie is to be underſtood conditionally, the ſcepter ſhall not depart, if *Judah* keepeth Gods Commandements, (as all other promiſes of perpetually poſſeſſing the land of Canaan) till the *Meſſiah* cometh, but for ſin, the Kingly dignity may faile in this tribe, before that time. But whereas, notwithſtanding their agreement with us in the maine, they expound this prophecie ſo, as that it may not be hereby concluded, that the *Meſſiah* is already come, they may eaſily be confuted. For who beſides R. *Solomon* himſelſe, ſaith, that the Jews have any dominion in any part of the World, but rather that they are ſubjected and made tributaries every where? And for the affliction pretended to be meant, how doth this agree with a Law-giver, or a lion, or other things, that are likewiſe ſpoken of touching *Judah*? Again, to ſay that the ſcepter ſhall not depart when Shiloh cometh, and *till he cometh*, are two divers things. And laſtly, to ſay that any prophecie of a ſigne of the *Meſſiahs* coming is conditionall, is to make prophecie uncertain and of no credit. The *Meſſiah* then was without all doubt here pointed at, although ſome Jews, to elude this teſtimony, ſay that *Nebuchadnezzar* and not the *Meſſias* was meant by Shiloh or *mittendus*, becauſe he was ſent of the Lord, and then there was an end of *Davids* Kingdome in *Zedechiah*. But this is eaſily confuted, if we receive not this expoſition of the word, but hold us to this *his ſonne*, or *his felicity*, ſith it is not שלח with a ח, ſignifying to ſend, but של ה with ה, as was ſhewed before. Moreover, God did expreſly promiſe, that *Davids* Kingdome ſhould never have end, *Pſal.* 89.29. 1 *Sam.* 7.16. and therefore *Jacob* could not mean, that in an enemy, ſuch as *Nebuchadnezzar* was, waſting and deſtroying all things, it ſhould have an end, but that it ſhould indure till the *Meſſiah* his coming, and thence-forth for ever, this being a ſigne the ceſſation of *Judah* his Kingdome of the true *Meſſiah* being come. And to all that hath been ſaid before we may adde that of the *Targum Hieroſol.* upon this place: Kings ſhall not ceaſe from *Judah*, nor Doctours that teach the Law, untill the time that the King Chriſt doth come, whoſe the Kingdome is, and all Kings of the earth ſhall be ſubject to him. But this being granted, a great difficulty ſtill remaineth, how this prophecie was verified, ſeeing the Kingly dignity of *Judah* ceaſed in *Jeconiah* according to *Jeremy* his prophecie? *Ferus* anſwereth, that although in the time of the Babyloniſh captivity it was intermitted, and the royall dignity indeed ceaſed, yet there was at the returne out of captivity a Ruler ſet up again of the tribe of *Judah*, untill that *Herod* a ſtranger gat the Kingdome. And *Calvin* ſaith, that Chriſtian Writers are wont to ſet down this Government thus; firſt, there were Princes, who ruled to the time of the *Macchabees*; then the High Prieſts; and laſtly, the Council, conſiſting of 70 choſen out of the royall blood, whoſe Authority was ſo great, that *Herod* being cited to appear before them, he hardly eſcaped with his life, becauſe he contumaciouſly refuſed to come. But he rejecteth this, becauſe for 500 years together, before the coming of the *Meſſiah*, they were tributaries, and in the time of *Antiochus Epiphanes*, all Kingly dignity in that tribe was extinguiſhed; and laſtly, the *Aſmonæi* uſurped the title of Honour and power, till that they came to be under the juriſdiction of the Romans. Wherefore he yieldeth, that after the Babyloniſh captivity, even till the comming of Chriſt, this dignity failed in *Iudah*, and that it ſhould do ſo, was intimated by *Amos* 9.11. *The dayes come, that I will raiſe vp the Tabernacle of* David, *which fell*; and by *Ezech.* 21.26,27. ſaying, *The crown ſhall be no more, till he cometh, whoſe right it is, and I will give it him:* that is, to Chriſt Jeſus. This prophecy then, ſaith he, is not to be underſtood, as if there ſhould be alwayes an outward ſplendour of royall dignity in this tribe, till the comming of the *Meſſiah*, but that a famous Kingdome out of it ſhould be ſet up, which

Jeremy 22.30.

Ferus.

Calvin.

although it ſhould be buried again for a time, yet it ſhould at length riſe up again and flouriſh for ever. And to ſhew the fall of this principality for this time, he applieth *Eſa.* 11.1 of the branch ariſing out of the root of *Jeſſe*, naming *Jeſſe*, a private man, and not *David* a King, to intimate this private and obſcure condition, to which *Davids* houſe ſhould be brought, and out of it ſo brought downe, at length the *Meſſiah* ſhould come forth, ſo *Calvin*. He holdeth then, that the meaning of this prophecy, is that the ſcepter ſhould not ſo depart from *Iudah*, although in this long time of vacation it might ſeeme to be utterly extinct, as that there ſhould be no farther hope of the reſtitution thereof, as to other tribes, for by faith the people of God ſhould ſtill ſtand in expectation ot reſtoring it to *Iudah*, till Chriſt the King of Kings ſhould come of that tribe. But being thus underſtood, no firme argument can be drawn from hence to convince the Jews, that the *Meſſiah* is already come; becauſe they may in like manner ſay, that howſoever all regall dignity hath lyen dead hitherto in this tribe, yet by faith they believe, that it ſhall be reſtored, when the *Meſſiah* cometh, which may be as well 3000 yeares after the Babyloniſh captivity, as 500. And as for that opinion followed by other Chriſtian Writers, which *Calvin* rejecteth, I finde that many learned Authours ſtand for it, as *Cyril*, who ſaith, that *Zorobabel* of that tribe had the principality firſt after the Babyloniſh captivity, & then they that came of him from age to age to the time of *Herod*, and other learned Writers, who ſay, that *Iudas Macchabeus* and his brethren, although they were high Prieſts, yet muſt not be denied to have been of the tribe of *Iudah*, becauſe they are called the men of *Iudah* 1 *Macchab.* 5.63. And *Lyranus*, *Toſtatus*, *&c.* who ſay, that the high Prieſts, that reigned then, were of the tribe of *Iudah* by the mothers ſide, ſeeing they commonly matched with that tribe. And *Paulus Burgenſis*, *Ioannes Myrandulanus*, and *Galatinus*, *&c.* who ſay, that the Council conſiſting of 70 was erected out of the tribe of *Iudah*. And *Melchior Canus*, who ſaith, that by the tribe of *Iudah* the Kingly dignity was, as a *Depoſitum*, committed in that time to the high Prieſts for the ſafeguard of the people, until that ſome prophet ſhould ariſe, to ſhew, who of that tribe ſhould reigne, or untill the comming of the *Meſſiah* the King expected. But that of *Cyril* may juſtly be excepted againſt, for it is not true, neither doth any hiſtory ſhew, that *Zorobabels* poſterity reigned after him, but the *Aſſamonæi*, otherwiſe called the *Macchabees*, who were Prieſts. 2 For the 1 *Mach.* 5.63. alledged to prove them to be of *Iudah*, the words are miſinterpreted, there being nothing but the man *Judas*, but that the *Aſſamonæi* coming of a mother of the tribe of *Judah*, were in part of that tribe, is plain, and therefore the dominion in *Judah* continued till *Herod*: but let us look alſo into the writings of other ancients, to finde out how this prophecy was verified. *Chryſoſtome* ſaith, The meaning is, there ſhall be a Prince of the Jews, till Chriſt commeth. *Auguſtine*, There was not wanting a Prince of the Jews comming of the Jews themſelves till that they received *Herod*, the firſt ſtranger for their King. *Rupertus*, ſaith, Then the Scepter departed firſt from *Judah*, when *Herod* obteined the Kingdome of the Jews by the gift of the Romans, he comming of a father an Idumean, and a mother an Arabian. And *Iuſtin Martyre* laboureth to convince the Jews by this that the *Meſſiah* is already come, becauſe they have had no more Prophets or Kings of their own ſince the comming of our Chriſt, whereas before they cannot ſay, that they vvanted ſome kind of King or Prophet. From hence vve may gather, that theſe holy fathers by a King in *Iudah* & a Lavvgiver there underſtood, not a ſucceſſion of Kings or Governours coming of *Iudah* particularly at all times, but of Kings and Governours of the Jevvs even until the coming of the Meſſiah. And ſurely this prophecy may vvel be ſo underſtood, ſeeing vvhileſt Rulers of the Ievvs held vvho vvere Ievvs, the ſcepter vvas in *Iudah*, although he that ſvvayed it, vvas of another tribe, for they were all in thoſe dayes called *Iudæi*, Jevvs of *Judah*, the only Tribe vvherein the Kingdome then ſtood: and for the Levites and Benjamites, that vvere mingled vvith them, they being fevv

in

Cyril. lib 8. adverſ. Julianum.

Lyranus.
Toſtatus.

Joan. Myrand.
P. Burgenſ.
Galat. lib 4. de arcanis fidei.
Melchior Canus lib 2. de locis theolog. c. 11.

Chryſoſt. hom. 67. in Gen.
Auguſt. lib. 18. de Civit. c. 45.
Non defuit Judæorum princeps ex ipſis Judæis uſque ad iſtum Herodem quem primum acceperunt alienigenam regem.
Rupertus lib. 9. in Gen. c. 29.
Juſtin. Martyr Dialog. cum Tryphon.

in compariſon, carried not the name, but Judah, that was moſt populous. for after the Captivity, ſaith *Joſephus*, the name of Hebrews and Iſraelites ceaſed, and both the Countrey was called Judea, and the people *Judæi*. Wherefore if there were Jews, Governours of the Jews, even till *Herods* time, the Scepter was in Judah, although one of the Tribe of *Levi*, or others with thoſe of the Tribe of Judah governed together with them. For who were theſe Princes or Rulers now but *Iudæi*, the name of Levites and Benjamites being in the common ſpeech, and intituling of them worne out? ſo that the government was in Judah, becauſe Judah only bare the name, and who ſo governed, in appellation pertained to Judah. But all this doth not yet ſo fully ſatisfie, but that ſome exception may be taken: For, did not the Scepter go away from Judah in the time of the Captivity, and after *Zerubbabels* time till *Iudas Machabeus*? and if ſo, how is it ſaid, it ſhall not depart till the Meſſiah cometh? I think therefore that the meaning is. Firſt, that a famous Kingdome ſhould ſpring out of Judah, as there did in *David*, continuing in him and his ſucceſſors, to the captivity of Babylon 473 yeares. Secondly, that this Kingdome ſhould afterwards grow into another kinde of Principality, and therefore the word is altered, *and a Law-giver from between his feet*. Thirdly, a Royall authority ſhould continue in Judah, firſt by Kings, and then by other Governours; and howſoever, for their ſins, it might be ſometimes interrupted divers years; yet it ſhould not be tranſlated to any ſtranger comming of another ſtreine, that he ſhould be a King in Judah, till the comming of the Meſſiah. And if it be thus expounded, I cannot ſee how it can lie open to any exception, but all Jews muſt needs be convinced that the Meſſiah is already come; becauſe the Royall dignity over the Jewiſh Nation was long ago tranſlated to *Herod*, in whoſe time Chriſt was born.

Joſeph.

And to him ſhall the gathering together of the people be. In the vulgar Latine, *He ſhall be the expectation of the Gentiles.* *Onkelus* the Chaldee Paraphraſt, The Gentiles ſhall obey him: *Jonathas*, All the Kings of the earth ſhall be ſubjected unto him. The Hebrew word is יקהת; which *Jerome* deriving from *Cana*, to expect, tranſlateth the expectation; but then ה muſt be ſuppoſed to be put for ב, which is not done, when the word beginneth with *jod*, as this doth, and therefore the moſt skilfull in the Hebrew tongue turn it, The gathering together. But by people, the Gentiles are certainly meant, as *Calvin* hath it, becauſe although the poſterity of *Iacob* grew into peoples, yet when he ſpeaketh of them obeying *Iudah*, he ſaith, *all thy fathers ſonnes*; but here varying the phraſe, *peoples*, meaning the Nations of the world, which at Chriſts comming ſhould be gathered to him by the preaching of the Goſpel, the Jews diſobeying it. They that follow the vulgar Latine, ſay, that he was the expectation of the Gentiles, not in reſpect of his firſt comming, becauſe before that time they knew not of him, but in reſpect of his ſecond, which ſhall be at the laſt day; for this time the Gentiles, being now faithfull do moſt earneſtly expect. And from this clauſe of the gathering together of the Gentiles unto Chriſt, propheſied of alſo in many other places, it is moſt apparent, that our Chriſt is the true Meſſiah. And that the appointed time of his comming was then, and commonly held ſo to be, when he did come, may well be gathered from the ſpeech of the woman of Samaria, ſaying, *I know that the Meſſiah commeth*; that is, even now, or ere long will come: which whence can it be conceived that ſhe had it, but from a generall grounded opinion now that *Herod* had taken upon him the Principality over the Jews, and ſo the Scepter was gone from Judah, his comming muſt needs be at the doores.

Chaldee Paraphraſt.
Jonathas.
Hieron.
Calvin.
Juſt. Martyr Dial. cum Tryphon.
Auguſt. lib. 8 de Civit. cap. 35.
John 4.

Binding his foale to the vine, and his aſſes coalt to the choice vine; he waſhed his garments in wine, and his cloaths in the blood of grapes. The word tranſlated *his foale*, is עירה, and ſignifieth properly his aſſes foale, which is further expreſſed in the next words. Here is in a figurative ſpeech deſcribed a moſt plentifull Countrey to be inhabited by this Tribe. Vines ſhould be as plen-

Verſe 11.

Calvin.

tifull and thoſe of the beſt ſort, for ſo the word *Sorecha* properly ſignifieth, as briars or thorns, to which men commonly tied their aſſe-colts; and ſuch abundance of wine ſhould they make of them, that wine ſhould be as common amongſt them, as water, that if it were convenient ſo to do, they might waſh their cloaths herewith. For he meaneth not that they ſhould do ſo, but by this hyperbolicall ſpeech, ſetteth forth their abounding with wine: ſo *Calvin*, and others generally. And in like manner they expound the words following, *His eyes ſhall be red with wine, and his teeth white with milk*; he meaneth not that they ſhould uſe it to exceſſe, to cauſe redneſſe of eyes, but only figuratively declareth by this circumſtance alſo, their abundance of wine: even as they that have drunk wine plentifully, ſhew it by the redneſſe of their eyes: and there ſhould be ſuch plenty of milk, that they ſhould often fill themſelves herewith, even to the bringing of their teeth, if frequent eating of it would do it, to the ſame whiteneſſe. Here is no pretext for exceſſive drinking of wine, this being often condemned in thoſe that uſe it, *Eſay* 5. *Hab.* 2.14. *Eph.* 5.19. *Amos* 6. *&c.*

Verſe 12.

Chaldee Paraphraſt.
R. *Solomon.*

The Chaldee Paraphraſt, and R. *Solomon* hold, that theſe words are figuratively to be underſtood thus; by the beſt vine, the Law; by the colt, the children of Judah; and by binding, adhering; and ſo the meaning is nothing elſe, but that the children of Judah ſhould cleave to the Law, and be moſt juſt; and the waſhing of their garments in wine, of their precious garments of purple and ſilke, being red in colour like wine, that the Princes and Nobles of that Tribe ſhould weare; the eyes red with wine, of the Mountains in that Tribe growing full of vines; and the teeth white with milk, of their fields and other ſpacious places whereupon abundance of cattell fed, yielding milk in a plentifull manner. Which way ſoever the words be taken, a moſt pleaſant countrey, and fruitfull is allotted unto them; as indeed they had, dwelling in the chiefe of the land of Canaan, flowing with milke and wine; a ſigne whereof was the cluſter of grapes brought between two, when the ſpies came from ſearching that Land, for it was taken out of Eſhcol by Hebron, which was in their lot.

Numb.13.

Toſtatus. Burgenſ. Carthuſianus. Ambroſ.lib.de benedict. Patriarcharum.

Some will have theſe words underſtood of Shiloh before ſpoken of, and not literally of *Iudah*, but onely myſtically, becauſe they are ſet down in the third perſon, but this is a weak reaſon, as any Reader of himſelfe may ſee, and therefore the literall is to be preferred. Saint *Ambroſe* who is altogether for a myſticall ſenſe, expoundeth both this and all things from the beginning ſpoken of *Judah*, of Chriſt: For he is praiſed of his brethren, of whom it is ſaid, *I will declare thy name amongſt my brethren*, being our Lord by nature, but by grace our brother, and his hands were upon the neck of his enemies, when with the ſame hands ſtretched out upon the croſſe he covered his, but ſubdued contrary powers, and we his brethren do all bow down before him, to whom he vouchſafeth, that we may call God, our Father, and ſo to be his Fathers children. Again, he is a young lion, and a great lion of more years, becauſe he is God of God, and leſt he ſhould be thought to be not equall in time to the Father, having called him a lions whelpe or young lion, he addeth, as an old lion, and he couched when he lay in the grave, neither could any then raiſe him up, but he raiſed himſelfe by his own divine power. And he tyed his Colt to the Vine, when by faith he united his Congregation to himſelfe to become branches of him the moſt excellent Vine. And he waſhed his garment in wine, when in his humane nature, which is, as it were the garment covering his divine glory, he was waſhed in Jordan, the Holy Ghoſt as moſt exhilerating wine, coming down upon him, and filling him, which waſhing he was waſhed withall, not for himſelfe, but to waſh away our filthineſſe, and his veſtiment he waſhed in the blood of the grape, when his blood was ſhed upon the Croſſe for the cleanſing of all Nations from their ſinnes: And laſtly, his eyes were red with wine, and his teeth white with milk, that is, his Prophets, as his eyes foreſeeing his coming, were full of joy; therefore

Pſal.22.

Phil.2.6.

Revel.5.

Pſal.39.
Pſal.102.
John 8.

therefore, as it is ſaid of *Abraham*, that he ſaw his day and rejoyced, and his Apoſtles, who for whiteneſſe may be compared to milk, after that he had called them, becauſe they were not afterwards ſullied with any ſpot. Thus alſo *Ferus*, after the literall expoſition of every thing, ſaying that the whole work of our redemption is myſtically ſet forth here, Chriſts preaching when he is praiſed of his brethren in the declaring of his Goſpel, his paſſion and buriall, reſurrection, victory and calling of the Gentiles. And in ſpeaking of his binding of the foale to a Vine, and waſhing, he noteth, that this muſt needs be ſpiritually underſtood, becauſe he ſaith nothing of riches, or worldy glory, but of an aſſe, and binding, and waſhing, whereby we may eaſily note Chriſt Jeſus, and he ſpeaketh of a colt, and the colt of an aſſe, to figure out the converſion of two peoples, Jews and Gentiles. And by the red eyes made ſo with wine, he underſtandeth the Spirit for the manifold graces thereof compared to ſeven eyes, which is given now under the Goſpel, and by the white teeth, the ſtrong men in Chriſt, able to take ſolid meat, who are more white then milk, that is, more free from the ſpots of ſinne, then babes in Chriſt, whoſe food is milk. Hitherto *Ferus*. And not much unlike to this *Iſidore*, *Rabanus*, and others. And truly, I think all this prophecie touching *Judah* to be full of divine myſteries concerning Chriſt, the Lion of the tribe of *Judah*, both for his paſſion, whereby he overcame all his enemies and ours, ſinne, hell, and the Devill; and for his lying down to ſleep, intimating a voluntary laying down of his life, like unto the lions couching, which he doth, not by compulſion, but of himſelfe. And as it is noted of the lions whelpe, that it ſleepeth at the firſt three dayes, and then is rouzed up by the roaring of the lion, ſo Chriſt lay till the third day in the ſepulchre, as it were in a ſleep, but then was raiſed up again by the divine power. And for all his fathers ſonnes bowing unto him, and praiſing him, and the gathering of the Gentiles unto him, it is plain, ſo doth the event anſwer the prophecie, that it was ſpoken with an aiming at Chriſt. Laſtly, I cannot but think, that in the Vine, and the aſſe-colt never uſed the yoke before, there is a myſtery, as in Chriſts riding upon an Aſſe-Colt, of the Gentiles to be ſubdued, and to be brought to cleave unto Chriſt the beſt Vine, and for this that paſſage in *Targum Hieroſ.* is notable, he ſheweth us here, that when the Chriſt ſhall come to ſave Iſrael, he ſhall make ready his Aſſe, and ride upon him, and come to Iſrael with poverty. And for his waſhing his Garments in Wine, and in the bloud of Grapes, what is it, but as another Prophet ſetteth it forth in other words, his treading of the Wine-preſſe, making all his Garments to look red, when he did undergo thoſe bloudy paſſions for our ſinnes? But by his Teeth white with milke, & his eyes red with Wine, I would not underſtand his lights in the Church and perfect ones, for all things ſhould be accommodated to his owne perſon, and rather Babes then ſtrong men in Chriſt may be ſaid to have made their Teeth white with milk, which is their food. By this then I underſtand the majeſticall aſpect of Chriſt through the fulneſſe of the Spirit, ſtriking terrour into his enemies, and yet his affability and courteſie towards the faithfull, his mouth being alwayes ful of the nouriſhing milk of the Word to feed them unto everlaſting life.

Ferus.

Zach.

John 2.

Eſay 63.

1 Pet. 2.

Zabulon *ſhall dwell on the Haven of the Sea, and his border ſhall be to Zidon.* Verſe 13.

Zabulon is the tenth ſonne of *Jacob* in order, but he is placed here the fift, what the reaſon may be, I can neither finde in *Ambroſe*, who in the beginning made ſome promiſe to ſhew it, nor in any other Writer. Haply *Jacob* by the ſpirit of Prophecie foreſeeing, that this Tribe ſhould be dignified by Chriſt coming of the Virgin *Mary*, who dwelt in Nazareth a City of Zabulon, and that the light ſhould by his preaching firſt break out there, according to the Prophecie: *The Land of* Zabulon, *and the Land of* Nephtali, &c. *the people that ſate in darkneſſe have ſeen a great light*, gave the next place to *Judah*, of whom Chriſt ſhould come to *Zabulon*. The word *Zabulon* ſignifieth habitation, and therefore in ſaying, *Zabulon ſhall dwell*; he alludeth to the

Eſay 9.

Joſhua 19.10.

the name. All that he ſaith of this Tribe, is that he ſhall dwell upon an Haven of the Sea, &c. as he was indeed by lot afterwards placed, wherein if there ſhall ſeem nothing worthy to be now ſpoken of, it may be ſaid, that his aſſigning of the place ſo particularly 200 yeares before, was of great moment, that when the children of Iſrael ſhould come to inherit each one his lot, they might remember that it came not by chance unto them, but by Gods ſpeciall appointment, ſpeaking ſo long before of it by their dying Father, and therefore in way of thankfulneſſe to God uſe it to his glory. But whereas it is ſaid, that *his border ſhall be Zidon*, it may be doubted, how this was verified, ſeeing in deſcribing his lot *Zidon* is not once mentioned? *Andreas Maſius* ſaith, that this is ſpoken, to ſhew that by Sea he ſhould paſſe to *Zidon*, and by traficking with the Zidonians gather great wealth. The Chaldee Paraphraſt readeth it, *He ſhall ſubdue the regions with ſhips, and eat the good of the Sea, and his border ſhall extend to* Zidon, and the Septuagint *pertendet uſque ad* Sidon, ſignifying, that by their navigation they ſhould make Zidon their border.

Calvin.

Andreas Maſius in Joſ. 19.

Chald. Paraphraſt.

Ambroſ.

Ambroſe, according to his manner maketh *Zabulon* myſtically to ſet forth the Church dwelling neare the Sea of many troubles and worldly dangers by hereſies and wickedneſſe, ſeeing how others are toſſed upon theſe Seas, but is herſelfe out of this danger, and a ſafe harbour for thoſe that will flee unto her. Again, his extent to Zidon ſetteth forth the Churches ſtretching forth to the Gentiles, becauſe Zidon was the Son of *Ham*. Thus *Ambroſe*.

Verſe 14.
Verſe 15.

Joſhua 19.

Iſſachar *is a ſtrong Aſſe couching downe before two burthens, and he ſaw, that reſt was good, &c. and he bowed his ſhoulder to beare, and became a ſervant to tribute.* *Iſſacar* was the ninth Son of *Jacob*, but is placed the ſixth here, becauſe his lot ſhould lie next to *Zabulons*, having *Zabulon* on his north-ſide. He aſſigneth to this Tribe a fat and fruitfull place, wherein labouring in the workes of Husbandry they might grow to that wealth, that they ſhould not need to ſeek out by merchandize, or by warfare to increaſe it, but reſt quietly at home, although for their immunity in the caſe of Warre, and by reaſon of their Countreys fertility, great tributes were impoſed upon them. *Calvin* thinketh, that they are by this ſaying upbraided for their ſluggiſhneſſe, which indeed moſt probable, or elſe they ſhould not have been compared to an Aſſe, which maketh me to admire the Chaldee Paraphraſt, inſtead of theſe words, *became a ſervant to tribute*, putting theſe, he ſubdued the provinces of people, and deſtroyed their Inhabitants, and ſuch as remained of them, were made his tributaries, for they are cleane contrary to the Text, and the beaſt, to which this Tribe is likened, is altogether unfit for ſuch exploits, which are rather of a Lion then of an Aſſe. The Septuagint read the laſt words, *he was made an Husbandman*, but *Jerome* mentioning that tranſlation ſaith, that according to the Hebrew it is, *factus eſt in tributum ſerviens:* the words (*a ſtrong Aſſe*) as *Jerome* alſo obſerveth, are *Aſinus Oſſeus*, a bony Aſſe, having great and ſtrong bones to beare burthens, and the words, *couching downe between two burthens*, he ſaith, are *recumbens in terminis*, lying in the bounds, and the meaning, he ſaith, is, he ſhould be as a ſtrong Aſſe labouring in tilling the ground, and carrying his commodities to be ſold to the Sea-ſide, as he lay fitly having on the Weſt the mediterranean Sea, and on the Eaſt, the Sea of *Tiberias*, which were his bounds here meant, or elſe, that he lay between two in his lot, *viz.* *Zabulon* and *Naphthali*, as *Ferus* ſaith. But R. *Chimhi* ſaith, that the word משפתים properly ſignifieth two burthens, ſuch as Aſſes uſe to carry. Of the fertility of the Land of *Iſſachar* one field called *Eſdrelon* for the moſt part lying in that Tribe, and the moſt fruitfull of any in Canaan proveth, for it aboundeth with Wine, Oile and Corne, and all other things neceſſary for mans life, unto this *Iſſachar* Chriſt is likened by *Ambroſe* ſaying, that as the word ſignifieth a reward, ſo Chriſt is our reward freely given to us, and as he deſired the good Land, ſo Chriſt the good only and no evill, and he couched likewiſe between two burthens of the old and new

Calvin.

Chald. Paraphraſt.

Hieron. in tradit. Hæbraicis.

R. Chimhi.

Ambroſ. lib. de benedict. Patriarch.

Teſtaments,

Teſtaments, and ſubjected his ſhoulders to beare the burthen of our ſinnes, &c. *Iſidore* otherwiſe, the Gentiles were as an Aſſe rude, and uncleane, but receiving the Goſpell, they came to ſee the good land to come, and therefore ſubmitted themſelves to Chriſts yoke, couching, as it were, by the expectation of the end of the world between two *termini*, not regarding what they ſuffer in this world, and paying the tribute of faith and good workes unto Chriſt, their King. Others otherwiſe, as their phantaſies led them But me thinks, *Iſſachar* may beſt be the embleme of a ſluggard, or wicked perſon ſlugging in ſinne, being drawne by ſome ſeeming and ſenſible good in this world ſo far, as that he lieth down under the two burthens of pleaſure and profit, and ſo is made a ſlave of ſin, and to pay for tribute his ſoule at the laſt. *Iſidore.*

Dan *ſhall judge his people, &c.* 17 Dan *ſhall be a Serpent in the way, and an Adder in the path, that biteth the horſe-heels, ſo that his rider ſhall fall backward,* 18 *I have waited for thy ſalvation (O Lord.)* According to the ſignification of the word *Dan*, he ſaith, *Dan* ſhall judge. This was ſpoken, as all Ancients generally expound it, of *Sampſon*, who came of this Tribe, for in him *Dan* was a famous Judge, and becauſe he was ſuch an eminent type of Chriſt, he placeth him before the reſt as he was indeed before them in ſeniority, for he was next to *Judah*, and he ſaith, He ſhall judge, as one of the Tribes of Iſrael, meaning, that Judges ſhould not ſpring out of him only, but alſo from the reſt, for there were Judges raiſed up out of divers Tribes. But *Calvin* rejecting this Expoſition, ſaith, that the meaning is rather, that *Dan*, howſoever he came of a ſervant, ſhould be an head, and have part in the government of *Iſrael*, as well as they that came of free women. I rather preferre going with the ſtreame herein: for if he had meant none eminent Judge in this Tribe, but only as he hath expounded it, why did he not comfort *Naphthali*, *Gad* and *Aſher* in like manner, ſeeing they came of ſervants alſo? *Sampſon* therefore is certainly meant, to make which the more plaine, the Chaldee Paraphraſt hath theſe words. Of the Tribe of *Dan* ſhall riſe up a man, and in his dayes the people ſhall be redeemed, and in his yeares the Tribes of Iſrael ſhall reſt together. His terrour ſhall fall upon the peoples, and his ſlaughter upon the Philiſtines, as a Serpent he ſhall lurke in the way, and kill the ſtrong in their Tents, the Horſemen with the Footmen, he ſhall ever rate their Horſes, and caſt their Riders downe backward. And *Sampſon* was as a Serpent in the way, when he ſuddenly and unexpectedly ſet upon the Philiſtines and deſtroyed them, as is the manner of Serpents, which are not ſeene, till they are felt ſtinging deadly; and as Serpents make men afraid to go that way, wherein they lie, ſo the Philiſtines were for their ſlaughters made by *Sampſon* afraid of him. The Adder in Latine *Ceraſtes*, or rather in Greek, ſo called from the little hornes thereof, which, as *Solinus* ſaith, it ſheweth, being like wormes lying as a prey for Birds, and nothing elſe of the Serpent being ſeen, whereby they are allured, and ſo before they know by whom, deſtroyed: this Serpent, ſaith *Ferus*, doth moſt aptly ſet forth *Sampſon* in his laſt act of pulling downe the houſe upon the Philiſtines heads to their deſtrnction, and as this *Ceraſtes* biteth the Horſe-heels, & overthroweth the Rider, ſo *Sampſon* ſtanding low, laid hold upon the Pillars, as the Heels and Legs of that building, and brought downe thoſe that ſate thereupon. *Jerome* for *Ceraſtes* hath *Baſiliſcus* or *regulus*. But why is this added, *I have waited for thy ſalvation, O Lord*; Here divers Expoſitors conjecture diverſly, ſome that foreſeeing the malice of this Tribe, he by theſe words bleſſeth himſelf therefrom, as before from the wickedneſſe of *Simeon* and *Levi*, as if he had ſaid, Save me (O Lord) from this Serpentine ſubtlety, or being old and weary, and vveary vvith much ſpeaking, he maketh a pauſe here, calling unto God to ſave, and to ſtrengthen him. Some, that foreſeeing the admirable vertue in *Sampſon*, he vvas a vvhile in ſome doubt, vvhether he vvere the Meſſiah or not, but becauſe he ſavv, that he ſhould die and not revive againe to ſave the people, he recanted

Verſe 16, 17
Verſe 18.

Calvin.

Chaldee Paraphraſt.

Solinus c. 30.

Ferus.

Hieron.

Oleaſter.

Hieron. Rupertus. Lyranus. Targum Hieroſolymitanum. Chald. Paraphraſt. Pererius. Muſculus.

recanted, profeſſing that he looked for another Saviour yet to come. In the *Targum Hieroſol.* upon this are theſe words, as a Paraphraſe: I expect not the redemption of *Gideon* or of *Samſon*, which is tranſitory, but of the *Meſſiah* to come.

Calvin.

Some, that he ſpake thus of *Samſon*, or both of him, and of other deliverers, by whom the Lord wrought the ſalvation of *Iſrael* at ſundry times, being therefore called Saviours. The Septuagint refer this unto the rider thus, *And the rider ſhall fall, expecting the ſalvation of the Lord*, but as *Muſculus* noteth, it is a particle inſerted apart, as being ſpoken of ſome other thing, and therefore to be referred to *Jacob*, who being moved at the troubles which he ſaw ſhould come to his poſterity at thoſe times, when God ſhould ſtirre up deliverers for them, could but as ſenſible of the miſeries of his, break out into this ſpeech full of faith, whereby he comforted himſelf, and they in thoſe times might be comforted in expectance of ſalvation from the Lord, when their extremities ſhould be greateſt: thus alſo *Calvin* and *Muſculus*. For the firſt expoſition, there being no ground for it, it cannot ſtand: for the ſecond, if *Jacob* would have inſerted any thing touching the *Meſſiah* to come, he might more fitly have done it in ſpeaking of *Judah*, of whom the *Meſſiah* came. Touching the third, it is the ſame in effect with this of ours.

The Myſtery.

But beſides the expoſition of this prophecie concerning *Dan*, there is another imbraced by many Ancients, that *Jacob* ſeeing into the time of Antichriſt ſpake thus of him, as who he ſaw ſhould come of *Dan*, and be followed chiefly by the Jews, meant by this, that he ſhould be a Judge, and as a ſerpent and an horned ſerpent, becauſe he ſhould ſpread the poiſon of corrupt doctrine with power to the deſtroying of mens ſouls, and the rider ſhould be overthrown by him, that is, the proud, and he ſhould ſtrike at the horſe-heels, that is, at the end of time, for at the end of the world they appoint the time of his coming: ſo *Gregory* and *Theodoret*, *Auguſtine*, *Irenæus*, *Hypolitus*, *Ambroſe*, *Proſper*, *Andræas Cæſarienſis*, *Haimo*, *Anſelmus*, *&c.* and therefore ſome note, that in the Revelation, when 12000 are ſealed of each other tribe, the tribe of *Dan* is omitted. But we that live in theſe times, and ſee the Antichriſt of Rome tyrannizing by a ſerpentine ſubtilty, cannot ſubſcribe to this, but oppoſe it as a common deception, whereby thoſe holy Fathers were deceived one after another, as they might eaſily be before that by the event any light was given into the myſtery of Antichriſt. And whereas the Popiſh faction are tooth and naile for an Antichriſt, yet to be born of a woman of the tribe of *Dan*, ſome even of themſelves acknowledge, that this cannot be made plain by any evidence of the Word of God, as *Pererius*; ſome, that it is an uncertain thing, as *Toſtatus*; and ſome, that it is fabulous, as *Oleaſter*. And therefore leaving this, we may rather thinke the Antichriſt that now is, to be figured out here, although not deſcending of that tribe, no more then the Gentiles did of *Iſſachar*, or the Church of *Zabulon*, touching whom it hath notwithſtanding beene ſhewed, that they were figures in ſome ſort of theſe.

Tiçod. quæſt. ult. in Gen. Gregor. Moral. lib. 30. Auguſt. quæſt. 22. in Joſ. *Iren. lib. 5. in hæreſes. Ambroſ. lib. de benedict. Patriarch. Ferus. Andr. Cæſar. in Apoc. 7.*

Verſe 19.

Pagnin. Gad exercitum ſuccidet, & ipſe ſuccidet calcaneum.

Gad, *a troop ſhall overcome him, but he ſhall overcome at the laſt.* Theſe words are diverſly read by divers; by *Pagninus*, Gad *ſhall cut off an army, and he ſhall cut off the heel:* by *Jerome*, *Latrunculus latrocinabitur eum, & ipſe latrocinabitur plantam:* by the Septuagints, Gad, *a temptation ſhall hold him, and he ſhall try it beſides or nigh the feet.* The Hebrew is גד גדוד יגודנו, that is, *Gad*, they ſhall gather or joyn themſelves together in armies, or troops, and then followeth והוא יגד עקב, and he ſhall gather together the heel, or the foot. The meaning may well be, as it is commonly expounded, *Gad*, according to his name, ſhall go out in companies before their brethren againſt their enemies, and afterwards, ſignified by the heel, he ſhall by companies, none of his men being loſt, return again to his poſſeſſion. For ſo the event hath explained this prophecie. *Gad* with *Reuben*, and the halfe tribe of *Manaſſeh* had their poſſeſſion on this ſide Jordan, but upon condition to go over Jordan,

Jordan armed before their brethren to helpe them to their possessions, and then to return home again, which they did accordingly, thus *Jerome* and others, and *Jerome* saith, that returning home, they encountring other enemies who came against them, prevailed also. Of their going out, see *Jos.* 8. of their return, *Jos.* 22. and *Numb.* 32. and of their valour and great victory, 1 *Chron.* 5. The Chaldee Paraphrast in approving this exposition, saith, Of the house of *Gad* shall be armed tents, when they shall passe over Jordan before their brethren, they shall go to the warre, and shall return afterwards with much substance into their own land. *Gad* is placed here again out of order next to *Dan*, when as *Naphtali* was next, but *Jacob* saw this eminency in *Gad*, and therefore speaketh of him here, as is most probable. Some think that *Iphtah* came of *Gad*, concerning whom and his gathering of armies and fightings first against the Ammonites, and then the Ephraimites, this was spoken: for the Gadites dwelt in Gilead, as we may see, 1 *Chron.* 5. 16. and *Iphtah* was a Gileadite.

Hieron.

Chaldee Paraphrast.

Cajetan.

Judges 11.

For the mystery, *Ambrose*, who followeth the Septuagints Translation, saith, This was fulfilled in Christ, when the Pharisees and Saducees being gathered together tempted him, but he tryed, and put them down with a question at the last. *Isidore*, and *Rabanus Maurus* say, that hereby is set forth his fighting in humility at his first coming before Antichrist, and his fighting and destroying of him afterwards at his second coming. And they labour to confirm this the more, that *Gad* was herein a figure of Christ, because *Moses* compareth him to a Lion, and describeth him by conquering and going before his brethren; which indeed maketh much for the foregoing exposition: and haply, if the words of *Moses* be well considered, we shall not go from the meaning of *Jacob* by taking in the gestes of *Iphtah* a Gadite also. But for the mystery, I prefer rather that, whereby Christ is indeed held to be figured out here, but in and with his Church, which is long busied in gathering troops, and bearing the brunts of many encounters, but prevailing over all enemies, and overcoming all troubles in the end; thus almost *Calvin* and *Marlorat*, apply these places, *John* 16. 33. *Rom.* 8. 31. 2 *Cor.* 4. 9. 1 *John* 2. 17.

Ambrose. *Match.* 22.

Isidore. *Rab. Maurus.*

Deut. 23. 20.

Calvin.

Verse 20.

Out of Asher his bread shall be fat, and he shall yield royall dainties. *Vatablus*, *Out of Asher a fat land his bread shall be*, which is more sensible; or if (*land*) being left out, we say, *Out of fat Asher his bread shall be:* by bread all manner of corporall food being meant. The word translated fat, signifieth properly the fatnesse of the Olive making oile, and therefore the abundance of that fruit also is intimated. These words *he shall yield royall dainties*, are by *Pagninus* and the Chaldee Paraphrast rendred, He shall enjoy the delights of Kings; but the word is יתן, *he shall give or yield*. This, it is most likely, is spoken of his oile, of which precious ointments were made, wherein Kings in those Eastern parts much delighted. For the fulfilling of this, *Asher* dwelt between the Mediterranean Sea, and Zabulon, even to Tyre and Sidon, and to mount Carmel, *Josh.* 19. 29. and their field, saith *Josephus*, about Giscala was so fruitfull, that they were all husbandmen; and such as have travelled in those parts say, that the Valley of *Asher* was very pleasant and fruitfull of corn, oile, and all manner of fruits. Mystically this is also by *Ambrose* and *Isidore* applied to Christ, who is truly a treasury of riches, or blessing, as the word signifieth, and his bread, that is, the food which he giveth, is fat indeed, *viz.* his flesh nourishing to eternall life; and he yieldeth to Kings delight, that is, comfort to such as rule over and subdue their inordinate affections. And indeed we may not amisse, by way of allusion, apply that which is here said unto Christ, who is not only most pleasant bread, but if there be any thing desirable for delight to the greatest, they may finde it in him, if he sheddeth his Spirit abroad in their hearts.

Vatablus.

Pagninus. *Chald. Paraphrast.*

Joseph. lib. 4. de bello Judaico.

Ambros. *Isidor.*

Verse 21.

Naphtali *is an hinde let loose, he giveth goodly words.*

Ierome upon these words saith, The Septuagint render them thus. *Nephtali a thicket of young sprouts let loose, giving or yielding beauty in their growing up*, but

Hieron. de tradit. Hebr.

according to the Hebrew it is, Naphtali *a watered field giving fair ſpeeches*, it being hereby ſignified, that warm waters ſhould ariſe in that Tribe, and that the lake Geneſareth or Jordan ſhould water it. The Hebrews will have this ſpoken in reſpect of Tiberias there; in which place they ſeemed to have the knowledge of the Law. But it will be better to refer all things to the Doctrine of our Saviour, who taught much there, *Mat.* 4. And yet the words may be read, *an hinde let looſe*, noting the temporary fruits, and the ſwiftneſſe of their growing by reaſon of the fatneſſe of the ſoile, ſo *Jerome*. *Ambroſe* readeth it, *Vitis remiſſa porrigens in germine decorem*. *Vatablus* ſaith, that ſome think, that the ſwiftneſſe of *Naphtali* is hereby meant, being as an hinde taken in hunting, but preſerved for pleaſure, but he preferreth rather this, that they ſhould be peaceable, and with ſweet words pacifie wrath, and ſo avert warres, and ſome for *emiſſa*, let looſe, underſtand *miſſa*, ſent, as a preſent to ſome Prince for the beauty thereof, but the other expoſition is rather to be followed. The Hebrews apply this to *Barak*, who together with *Deborah* a Propheteſſe went with great expedition, having 10000 of *Nephtalim* with him againſt *Siſera* Captain of the King of Canaan, and overthrew all his hoſt: for although he may ſeem not to have made ſuch haſte in his going out, as an hinde, yet he came on ſo afterwards, that he is praiſed for it, as being moſt ſwift of foot, *Judg.* 5.15. in deſcending upon them, and then the next words, *he giveth goodly words*, are to be referred to the ſong ſung to the praiſe of God by him and *Deborah*.

Verba Hebræa poſſunt verti, ut habet Latina lectio Cervus emiſſus, quæ denotent temporaneas fruges & velocitatem tervæ uberioris. Vatablus.

Hebræi. Judges 4.

Andreas Maſius otherwiſe ſaith, that hereby is meant, that he ſhould inhabit a ſafe and plentifull place, taking his pleaſure therein, as an hinde at liberty in grounds, where there is plenty of paſture, feedeth and playeth with skipping and leaping about. I cannot ſee, but that all may very well agree, both that of *Ierome*, that their land ſhould be very fruitfull, fruits ſooner ripening there, then in other parts, as the hinde eaſily out-runneth all other beaſts, and that they ſhould live there pleaſantly, and be courteous; and ſuch as ſhould uſe good ſpeeches, attracting the mindes of other men unto them, as *Maſius* and *Vatablus* have it, and withall that expedition of *Barak* at one time in particular may be noted out, for he went as an hinde at the firſt timerouſly, but God fought for *Iſrael*, and granted a famous victory unto him.

Andreas Maſius in Joſ. 19.

According to *Ierome* alſo, *Ferus* maketh *Naphtali* herein a figure of Chriſts preaching in Naphtali, as in Zabulon, going over thoſe parts very ſwiftly, and no words can be more pleaſant, then thoſe of the Goſpel. *Iſidore*, of the Apoſtles going out from Naphtali with wonderfull ſwiftneſſe into all parts, becauſe there they were called: *Ambroſe* following another expoſition, by a Vine and comelineſſe in growing, of thoſe that are converted by the Goſpel preached in all parts, for they are ſet looſe and free from the bands of fear to profeſſe Chriſt, and through his grace are moſt comely. But this being raiſed without the ground of a right reading is not ſo current, but the other two may truly be thought to be myſtically ſet forth here.

Ferus.

Iſidor.

Ambroſ.

Verſe 22. Verſe 23. Verſe 24. Joſeph *is a fruitful bough, even a fruitfull bough by a well, whoſe branches run over the wall.* 23 *The archers have ſorely grieved him, ſhot at him, and hated him, but his bowe abood in ſtrength, &c.* As *Iacob* had been longer in ſpeaking of *Iudah*, then of any of his other ſons hitherto, becauſe he knew that there was an eminency of that Tribe in reſpect of Chriſt to come thereof, ſo now ſeeing by the ſame ſpirit an eminency in *Joſeph* above others both for the incomparable increaſe of his poſterity, and alſo becauſe he was a notable figure of Chriſt, he is larger in ſpeaking of him alſo. And that which he ſaith doth in the firſt part properly belong to *Joſeph* in his perſon, and in the other part to his poſterity. The firſt words in the vulgar Latine are, Joſeph *is a growing ſonne, a growing ſon and of a comely countenance, the Daughters ran upon the Wall.* The reaſon of this difference is, becauſe the words בן and בנות may be tranſlated Sonne and Daughters, as they commonly ſignifie, and the words על-עין *by a well*, may be tranſlated, in his eyes or countenance. But the Hebrewes ſay, when

בן is

בן is not joyned with a reall Relative, that is, the word Father or Mother it may be expounded of divers other things, as a little one in ſuch or in ſuch, a kinde. And therefore *Pagninus* turneth it, *Ramus creſcens*, becauſe a bough is the little one or ſon of a Tree, as the Hebrews ſpeak. The Chaldee Paraphraſt hath it, *my ſon* Joſeph *ſhall be multplyed, as a Vine planted by the fountains of water, &c.* and if the word בן be rendred by a bough or branch of a Vine, עין ſignifying a Well or a Spring muſt needs be ſo tranſlated, becauſe thoſe Trees are moſt fruitfull that grow in ſuch places. They that follow the vulgar Latine, ſay, that *Joſeph* is thus ſpoken of for the beauty of his perſon, whereby the Daughters of Egypt were drawne to run up to the Wall to behold him paſſing by. *Rupertus* noting that the word tranſlated, *run*, is of the ſingular number, ſaith, that the Wife of *Potiphar* is ſpecially meant, who would be every where running about to behold him, whom ſhe ſo greatly loved. I prefer the firſt Expoſition both for the reaſon already rendered, and becauſe עלעין properly tranſlated, is, by or beſides a Well or Fountaine, there being no word to ſignifie comely. He ſetteth *Joſeph* forth then, as one that ſhould incomparably increaſe, and he calleth him a growing bough, to intimate his two Tribes. *The Archers have ſorely grieved him, &c.* this is generally underſtood of his Brethren conſpiring formerly againſt him, & of his maſter *Potiphar* and his Wife, whoſe Arrowes ſhot againſt him were bitter words.

Hebræi.

Pagninus.

Chaldee Paraphraſt.

R. Maurus.

Ferus.

Rupert.

Verſe 23.

But his bowe aboad in ſtrength, &c. the ſtrength wherein his bowe is ſaid to have aboad, is the ſtrong God, who is ſaid alſo to have ſtrengthened his hands, ſo that what was wickedly intended againſt him, when he was thus aſſaulted and treacherouſly dealt withall, turned to his vvonderfull advancement, ſo that in fine he vvas no vvhit vveakened, but ſtrengthened the more, and made the greater. The Chaldee Paraphraſt ſaith, Becauſe he made the ſtrong his truſt, Gold vvas put upon his armes, and he poſſeſſed the Kingdome. *From thence is the Shepherd, the ſtone of* Iſrael. *Calvin* and others read it, *from whence he that feedeth, the ſtone* Iſrael; Tremel. *From whence he is the Paſtour and the ſtone of* Iſrael. Our nevv tranſlation is vvord for vvord according to the originall, and *Calvin* diſliketh not the reading (*of ſtone*) in the Genitive caſe, but that he ſaith, they turne it to a vvrong ſenſe, by Stone underſtanding Iſraels family, vvhich ought rather, ſaith he, to be referred to God, committing the office of a Paſtour to his ſervant. But *Vatablus* underſtandeth hereby, that *Joſeph* vvas the nouriſher and the prop of his fathers houſe. And I cannot ſee, hovv the vvords ſhould beare any other ſenſe, from the time, that God thus magnified *Joſeph*, he fed Iſrael, and his family, as a Shepherd his ſheep, and ſo vvas as a ſtone to the foundation of a building to them, to uphold them from falling by the famine. The Hebrevvs obſerve a myſtery in this vvord אבן ſtone, for being parted into tvvo אב is Father, and בן Son, intimating his ſupporting Iſrael, both Father and Senne. Some underſtand theſe vvords, (*from thence*) as having reference to *Joſephs* family, as if he had meant, that Judges and Kings to feed, that is, to governe Iſrael ſhould come therefrom, for of it came *Deborah, Gideon, Abimelech, Jair, Judges, Jeroboam* and *Nadab*, Kings, and *Ephraim* vvas the head of the Kingdome of Iſrael; but I reſt in the former Expoſition.

Chaldee Paraphraſt.

Calvin.

Vatablus.

Hebræi.

Verſe 24.

By the God of thy Father, who ſhall help me, and by the Almighty, who ſhall bleſſe thee, with the bleſſings of Heaven above, bleſſings of the deep beneath, &c. In Hebrevv the vvords are properly thus in Engliſh, *From the God of thy Father, and he ſhall help thee, and from the Almighty, and he ſhall bleſſe thee, &c.* that is, as *Vatablus* hath it, all the things before ſpoken of, came from God, from him vvas *Joſephs* deliverance out of his dangers, and his great promotion, ſo likevviſe *Calvin*. And he ſaith of God, *the God of thy Father*, becauſe God had made a Covenant in particular vvith him to be his God, from vvhence he vvould have *Joſeph* knovv, that theſe bleſſings did flovv upon him, and this God he calleth Almighty, becauſe theſe vvere acts of greateſt might: vvhich he had done for *Joſeph*. And as he commemorateth bleſſings paſt, to teach him

Vatablus.

Calvin.

Verſe 25.

him to aſcribe all to God; ſo likewiſe he promiſeth by a propheticall Spirit to his Tribes bleſſings to come. As if he had ſaid, Thus he hath heretofore done for thee, and he ſhall ſtill help thee, and bleſſe thee, *with bleſſings of heaven above, and of the deepe beneath*, that is, with the dew of heaven, the cauſe of fruitfulneſſe in the earth, and with the riches that are gotten by the Sea, *with bleſſings of the breſts and of the wombe*; that is, with great increaſe both of men and cattell, who being brought forth, are well nouriſhed with breaſts abounding with milk, or with dugs. And this was accordingly verified in the two Tribes which came of *Joſeph*, *Manaſſeh* and *Ephraim*. But much more in Chriſt, figured out by *Joſeph* He was ſhot at and hated, but was ſtrengthened, and is the ſhepherd and chief corner-ſtone whereupon Iſrael the Church of God is founded. He was indeed an increaſing bough, and moſt comely, and he was bleſſed with the bleſſings of heaven and the deepe, when all things in heaven and in earth were ſubjected to his dominion, and bleſſed in the breſts and in the wombe, that is, ſaith *Rupertus*, of his Spouſe the Church, bringing forth innumerable children to Chriſt; and having two breſts full of milk, the one of the Word, the other of the Sacraments, to nouriſh them; or of the two Teſtaments, as *Rabanus*.

Iſidore.

Rupertus.

Verſe 26.

The bleſſings of thy father have prevailed above the bleſſings of my progenitors, unto the utmoſt bound of the everlaſting hils, they ſhall be upon the head of Joſeph, *&c.* Theſe words are otherwiſe read by the Chaldee Paraphraſt, *The bleſſings of thy father be added upon the bleſſings wherewith my fathers have bleſſed me*; as if he meant that he ſhould reap the bleſſings which he had hitherto uttered, and as his heire, all the bleſſings of his fathers before him. The vulgar Latine is, *The bleſſings of thy father have been comforted by the bleſſings of his fathers*, which *Rupertus* following, ſaith, The ſenſe is, my bleſſings have ſtrength and efficacie from the bleſſings of my fathers. But in the Hebrew there is an expreſſe compariſon, as ſome hold, *My bleſſings have prevailed more, or have been ſtronger then the bleſſings of my fathers*: But in what ſenſe he preferreth his bleſſings, is the queſtion; Rabbi *Solomon* ſaith, that more was promiſed to *Jacob*, then to *Abraham* or *Iſaac*, *viz.* that he ſhould ſpread to all parts of the world, which is meant here, but this is falſe, for the ſame was promiſed to *Abraham*, *Gen.* 13. as touching the world of Canaan, and none other Eaſt, Weſt, North, and South is meant in ſpeaking to *Jacob*, but in that Land. *Lyranus* and *Toſtatus* ſay, that he meaneth that he had more divine revelations touching things to come, than his fathers, and ſpecially touching the Meſſiah: but this alſo is improbable, for *Abraham* by faith ſaw Chriſts day, and rejoyced, and for his piercing eye of faith, to ſee into divine myſteries, was called the father of the faithfull; neither doth the abundance of revelation make a mans bleſſings the ſtronger, or to prevail more, ſeeing whatſoever holy Father bleſſeth by the guidance of the Spirit, as *Abraham* alſo did, and after him *Iſaac* is by the power of the ſame Spirit alike powerfull. *Calvin* ſaith, that he ſpake thus, becauſe he ſaw that his bleſſings ſhould now forthwith begin to be accompliſhed; as if he had ſaid, the bleſſings of thy father have been more efficacious, becauſe he liveth to ſee them take more effect in the increaſe of thine, and thy brethrens poſterity, or becauſe they ſhould live to ſee themſelves extraordinarily bleſſed with increaſe of poſterity, ſo as his fathers before him had not done, but only ſaw this increaſe to come afar off. For *Abraham* had onely one promiſed ſonne *Iſaac*, and *Iſaac* only *Jacob*, but *Jacob* twelve, and they were already multiplied into many more. *Tremelius* rendereth it, *The bleſſings of thy father are ſtrong with the bleſſings of his fathers*, that is, having their bleſſings with them, ſo that thou mayeſt confidently reſt aſſured of the accompliſhment of theſe things, according to that of *Rupertus* before. The words alſo may as well be thus tranſlated, wherein there is no comparative, as amongſt the Hebrews there is none in any place. For they are גברו על ברכות *ſtrong above the bleſſings*, or, *with, nigh, beſides,, or to the bleſſings*: and therefore to avoid all further queſtion,

Chaldee Paraphraſt.

Rupertus.

Queſt. R. *Solomon.*

Gen 28.

Lyranus. *Toſtatus.*

Calvin.

Tremel.

I think it should rather be so read, and then the sense hath been made plain, whereas, if he shall be construed to have spoken comparatively, no such reason thereof can be rendered, but he must lie open to the imputation of some boasting, the least shew whereof is not to be found in any of the Lords Prophets, in comparing their Prophecies with those of other holy Prophets, but only of false prophets.

To the utmost bound of the everlasting hils, &c. In the vulgar Latine, *Even to the desire of the eternall hils:* In the Chaldee Paraphrast, *The desire of the hils of the world*, understanding the desire of the Kings and Princes of this world, so that they should desire to partake of such blessings. The word תאות signifieth both bound and desire: and the word translated everlasting is עולם *saculi* *Rupertus* following the vulgar Latine, giveth the sense thus, till the *Messiah* desired by the holy Patriarchs, who for vertue were high as hils, or whilest there shall be mountains and hils upon the earth, and this last is most commonly followed by *Calvin* and others, but then the former word is translated *bound*, or *terminus*, till the last terme or end of the hils, for so *Tremelius* translateth it, which be of longest continuance. It will not be amisse, to take it both wayes. 1 Literally, the stability of the blessing upon *Joseph* being set forth; and then mystically, till the coming of the *Messiah* so much desired by the holy Patriarchs, as *Ambrose* hath it, and *Rabanus*, (who also apply the word נזר to Christ called a Nazarite, here translated separated, as it followeth; *Upon the crown of his head that was separated from his brethren:* whereupon *Vatablus* noteth, that it may be translated, either *coronatus*, or *separatus*; and some, he saith, turn it, *upon the crown of the head of the Prince of his brethren*; and he saith, that by *separated* we are to understand separated in dignity, but it may be taken either so, or with reference to his first separation, when he was by them sold into Egypt; or else taking *Moses* his blessing for an explication of this, *Deut.* 33.15. hereby is meant that *Josephs* posterity should enjoy a most fruitfull land, on the hils and mountains, and in every part, so likewise *Tostatus*.

Chaldee Paraphrast.

Rupertus.

Calvin.

Ambrose.
Raban. Maurus

Vatablus.

Benjamin *shall raven as a Wolf, in the morning he shall devour the prey, and in the evening divide the spoil.* Some, saith *Calvin*, think that an infamous thing to be done by the Benjamites, is here noted out, when they should grow so licentious, and kill and abuse the Levites wife, as the Hebrews: Some, that this is spoken to their honour, *Mordecai*, and afterwards *Saul*, who were both of that tribe being pointed at; and some draw it to *Saul*, otherwise called *Paul* the Apostle, who was first a Wolf, and then a Preacher; but the most probable opinion is, that the manners of that tribe are hereby set forth, that they should live upon the spoils of others. And upon this did *Theodoret* touch long before, and *Tostatus* saith, that he meant, that this tribe should be strong and stout, raging like a Wolf amongst his enemies, and spoiling and destroying them, and how able they were thus to do, is intimated in those warres which they had with all the other tribes, overcoming them, and making great slaughters amongst them two times. Now because some famous persons of that tribe are set forth to have devoured the prey, as *Saul*, who in the morning of his Kingdome spoiled the Amalekites, and they being killed up, took the spoile, and *Mordecai* afterwards destroyed the Jews enemies, and spoiled their houses; I cannot but think, that these notable exploits also in particular were fore-seen by *Iacob*, and here pointed at: and thus it is expounded by Rab. *Solomon*. There is also another exposition of *Jerome*, that hereby is meant, that in the tribe of *Benjamin*, the Temple should be situated, wherein many beasts should be killed for sacrifices morning and evening, part of them being divided amongst the Priests. And this is favoured by the Chaldee Paraphrast, who saith thus upon these words, *In the land of* Benjamin *shall rest the presence of God, and in his possession shall be built the Sanctuary, morning and evening the Priests shall offer oblations, and in the evening they shall divide amongst them the residue thereof.* And agreeable to this is that of *Moses*,

Verse 27.
Calvin.

Theod. quæst. ult. in Gen.
Tostatus.

Judges 20.

1 Sam. 15.

R. *Solomon.*

Hieron. in tradit. Hæbraicis.

Chaldee Paraphrast.

Deut.33. *Moſes, The beloved of the Lord ſhall be ſafe by him, &c.* but this expoſition is rather a forcing of the words here, then a giving of the true ſenſe, as any man may ſee; and touching *Moſes*, he doubtleſſe in his bleſſing meant the Temples ſite, but that was another thing, and not the ſame with this of *Jacob*, which the Chaldee Paraphraſt not conſidering, was thereby deceived, and ſo induced to make a wrong conſtruction of theſe words.

Ambroſe. Hieron. Chryſoſt. Ruffin. Theod. Beda. Rupertus. Auguſt. Serm. 14. de Sanctis. Pſal.119. 1 Cor.3. Touching the Allegory, the Fathers generally hold, that the Apoſtle *Paul* of this Tribe was figured out here: for he was firſt fierce, as a Wolfe deſtroying Chriſtian people every where, but afterwards being converted he laboured mightily in the Goſpell, and prevailed to bring in rich ſpoiles of the Gentiles, who were converted by his Miniſtery. *Rupertus* by ſpoiles divided underſtandeth his holy Doctrine, for with ſpoiles is this by *David* compared, ſaying, I *will joy as much in thy word, as he that findeth many ſpoils*, and *Eſa* 9. 3. theſe ſpoils he divided, when he gave to Babes milke, and to men in Chriſt ſtronger meat.

Verſe 28. *Theſe be the* 12 *Tribes of* Iſrael, *and this is that which their Father ſpake unto them, and bleſſed them, &c.*

This is added, to ſhew that theſe words were not uttered touching the perſons of *Jacobs* ſonnes only, but of them and their poſterity to come. *Queſt.* But how can he be ſaid herein to have bleſſed them, ſeeing that which is ſpoken of *Reuben* and *Simeon* and *Levi* is rather an objurgation or a curſe, then a bleſſing? *Calvin.* To this *Calvin* anſwereth, that the bleſſing lay in the Covenant of grace, which he ratified to them all, and this was not by temporall puniſhments overthrowne, which he here allotteth unto them for their ſinnes: But, as was ſaid in the beginning, it is rather to be thought, that after he had humbled them by propheſying of their puniſhments, he did in the end comfort them, by giving his bleſſing to each man. Then

Verſe 29. *Jacob* commanded his Sonnes to bury him in the field of *Ephron* the Hittite, where *Abraham* was laid, and *Iſaac, &c.* The ſame charge was given before to *Joſeph*, of whom he took an Oath for it, but he dealt with him by intreaty, here by command, having reſpect to *Joſephs* greatneſſe. He added this charge here, that his other Sonnes might joyne with him in his buriall, but why he took ſuch care about the place, I have ſhewed there; and for the burying place mentioned, ſee *Chap.* 23.9. and for the phraſe uſed, *I am gathered to my people, Chap.* 25.8.

Gen.47.29.

Verſe 33. *Then* Jacob *plucked up his feet into the bed, and died, &c.*

This is ſpoken to ſhew, how quietly and peaceably he died, even as a man, that goeth to bed to take his reſt. He ſat, as it ſeemeth before upon the bed, his feet hanging downe, but now having finiſhed all, that he intended to ſay, he plucketh them up into the bed, that he might the more decently lie in the bed with his body at his death. *Muſculus.* Some die in a farre more turbulent manner, but here is the fruit of a good conſcience to be ſeene in the end, according to that of the Pſalmiſt, *The end of the juſt man is peace.* *Note.*

CHAP. L.

Verſe 1,2. JOſeph *then fell upon his Fathers face, and wept upon him, and kiſſed him, and commanded his ſervants the Phyſicians to imbalme him, &c.*

Muſculus. Naturall affection wrought ſo with *Joſeph* towards his deare Father, that he was carried hereby to weep over him, and to take his laſt farewell of him by kiſſing his pale and liveleſſe face; It is to be thought that ſome of his other ſonnes wept alſo, but becauſe he exceeded through the ſingularity of his love, he only is ſpoken of. This was a true mourning indeed, that which followeth, of the Egyptians was only for pompe and faſhion. *Calvin.* And there is good uſe of mourning for the dead, and reaſon of it, becauſe the firſt coming in of death by ſinne may now ſpecially be remembred by the living, which was the firſt beginning hereof. Only two abuſes muſt be taken heed of. 1 That

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our ſorrow be not counterfeit, as it is amongſt many, from whence the Proverb riſeth, *The heires mourning is laughing under a vizard.* 2 That we exceed not meaſure, 1 *Theſ.* 4.13. To keep a time of mourning is to pay a duty to the dead.

Hæredis luctus ſub larva riſus eſt.

Verſe 2.

Touching the embalming of *Iſraels* dead body by his ſervants, the Phyſicians: the word tranſlated *Phyſicians*, is by the Septuagints rendered ἐνταφιασταὶ; which we may Engliſh, Preparers to the Buriall: for the word *Buryers* whereby it is commonly expounded, as *Auguſtine* noteth, is not ſo proper, becauſe theſe buried not the Corps, but ſeaſoned it, and wrapt and bound it up to be kept againſt the time of buriall. The ſame amongſt the Romans were called *Libitinarii*, from the Goddeſſe *Libitina*, in whoſe Temple were ſuch things kept, as they uſed about the embalming of the dead. *Diodorus* writing of the cuſtoms of the Egyptians, ſaith, that there were certaine Officers, who Generation after Generation, as they had learned of their forefathers, did this Office about the dead, ſome being cutters, who with a certaine Ethiopick ſtone did cut the ſide of the dead body, and purged out the panch and entrailes hereby, and ſome curers of bodies, who were called, *Salitores*, that did ſeaſon, and binde them up againe, filling the head, after that the braines were drawne out by the noſtrills, with preſervative medicines, and the panch and entrailes being cleanſed with Phœnician wine, Myrrh and Caſſia, and other odoriferous ſpices, except Frankincenſe continuing thus to ſeaſon them in ſome ſecret place 70 dayes, after which they waſhed the body, and bound it up with ſilken cloth cut out into Thongs, and glued with Gum, ſo delivering it to the Kinsfolke to be into a wooden Statua like a man, and to be kept therein; of theſe two ſorts of Officers, the firſt were ſo hated of the Egyptians, that immediatly after ſuch cutting of the dead body, they made haſte away, and were purſued by the friends of the dead, caſting ſtones at them, & curſing them; but the other were had in honour. And this I have partly out of *Diodorus*, & partly out of *Herodotus*: for the firſt ſaith only, that they anointed the dead bodies with ſweet ointments above 30 dayes, the other 70. And the coſt about dead bodies was divers, touching which theſe Officers would firſt know, how much ſhould be beſtowed: for upon ſome a Talent of ſilver was ſpent, upon ſome 20 pounds, and upon other ſome very little. Amongſt the forefathers of *Jacob* we do not read of any, that were embalmed, nor of any of that line after, except *Joſeph*, till *Aſa*, the King of *Judah*, 2 *Chron.* 16. So that herein *Joſeph* doubtleſſe followed the cuſtome of the Egyptians, but rather fearing to expoſe his Father to contempt, if he ſhould not have beſtowed this coſt, then out of judgement, as *Calvin* ſaith, whereas he ſhould have done better, if he had reſtreined himſelf to the frugall uſe of his Fathers. But this, although haply excuſable then in him is not allowable in us, unleſſe we will over-whelme the glory of Chriſt. The rites of burying did firſt come from the faithfull, who might and did lawfully beſtow more labour about burials in token of the reſurrection: but ſince the *ſpecimen* of the reſurrection exhibited in Chriſt, to uſe many rites and ceremonies cannot be without ſuperſtition, and is derogatory from Chriſt; thus *Calvin.* The Jews uſed to waſh dead bodies as we may ſee, *Act.* 9.37. and to embalme them with anointing and ſpicing, *Luke* 23. 56. 24. 1. and this was not diſallowed by the Lord, as we may ſee by his juſtifying of the Woman, who poured upon his feet a Box of precious ointment, which he ſaith, ſhe did unto the buriall, praiſing her therefore. *Petrus Comeſter* ſaith, that the Hebrews had a cuſtome to keep dead bodies, waſhing them with warme water 7 dayes, as the heathen did 9 dayes, and after to anoint and ſpice them 30 dayes, as *Jacobs* ſonnes uſed his dead body, and thus the Egyptians cuſtome being firſt obſerved of embalming him 40 dayes, theirs of 30 dayes following made up 70, which if it were ſo, then *Joſeph* followed not altogether the cuſtome of the Egyptians, but did in part, as the cuſtome was amongſt the people of God, though hitherto paſſed over in ſilence.

Auguſt. lib. locutionum in Gen.

Diodorus lib. 2. cap. 5.

Herodot. lib. 2.

Calvin.

John 12.

Petr. Comeſtor. cap. 114. hiſtoriæ in Gen.

lence. And truly theſe two ceremonies were very ſignificant, the one of waſhing ſetting forth in what purity the body ſhall riſe againe, the other of embalming with ſpices preſerving from corruption, ſetting forth the incorruptibility, that is, that it ſhall not ſo corrupt, but that it ſhall be renewed again, and then continue incorruptible for ever.

For the embalming of dead bodies in theſe dayes, I muſt needs ſay with *Calvin*, that this being a time of more light, ſhadows are not now ſo uſefull, and therefore it is better left then obſerved, and to ſupport our faith of the reſurrection in the reſurrection of Chriſt, and in taking care onely about a decent buriall, ſuperfluous coſt being cut off, and turned rather to the living poor. But for my part, I leave every one to his own liberty herein, ſo that vain pomp and oſtentation be avoided. *Maimony* in ſetting down the manner of the Jevvs about the dead, ſaith, They cloſed up their eyes, and tyed up their chap falne down, and ſtopped all their holes, and waſhed, and anointed, and put them in a clean linnen cloth of mean price, and none in ſilk or gold, &c for this was groſſe pride. *Herodotus lib.3.* It vvas not the cuſtome either of the Egyptians or Perſians to burn dead bodies, becauſe the Perſians vvorſhipped the fire as a god, and the Egyptians thought the fire to be an animate beaſt devouring all things, and then periſhing vvith the thing devoured. The Papiſts out of an apiſh imitation, inſtead of ſpicing 30 dayes, ſay Maſſes 30 dayes for the dead, but ſpecially the third, for theſe three, the ſpirit, ſoul, and body, and the ſeventh for the Sabbath of reſt, to vvhich the ſoul paſſeth. There hath not been more diverſity of cuſtomes about any thing, then about the dead amongſt divers peoples. In Ibera they gave them to the Vultures, in Hircania to the Dogs to be devoured, in Egypt and Pontus they embalmed them, amongſt the Garamantes they buryed the naked body in the ſands, in Lybia in the deep of the Sea: The *Celti* gilding dead ſkuls drink in them, the Cecropians burn them to aſhes, and the Scythians put them in coffins to conſume there: ſo *Silius Italicus*. Novv in the embalmimg of *Iſrael* 40 dayes were ſpent: *And the Egyptians mourned for him 70 dayes.* Of the time of embalming, ſomething hath been already ſaid out of *Herodotus*, whereby we ſee, that this was the time of mourning uſuall amongſt the Egyptians, and of embalming. But at this time when *Jacob* dyed, it was not ſo, for the embalming was onely 40 dayes, to which effect almoſt *Diodorus* writeth, 30 *dayes and more*, ſo that at divers times they obſerved more or fewer dayes, and the 30 dayes uſed amongſt the Jews, of which *Petrus Comeſtor* before made theſe up 70. And hereby it appeareth, in what honour *Joſeph* ſtill lived amongſt the Egyptians, in that for his ſake they would thus honour his father a ſtranger amongſt them.

Silius Italicus lib.13. Punicorum.

Verſe 3.

Verſe 4,5.
Verſe 6,7.
Verſe 8,9.

After theſe 70 dayes, *Joſeph* deſireth by the mediation of *Pharaohs* family to have leave to carry and bury his dead father in Canaan, as he had adjured him, and ſo he taketh his journey thither, being honourably accompanied. He uſeth the help of the Courtiers, and alledgeth the oath whereby he was bound, becauſe he knew, that *Pharaoh* would be ready to take it heinouſly, that the land of Egypt ſhould not be thought as holy and as good to bury in as Canaan: but now deſiring it upon this reaſon, and uſing the help of the Egyptians themſelves to intreat the King, it was the more likely, that all diſtaſte would be prevented. But how ſaith he, *v.5.* that Jacob *had digged him a grave there?* To this Saint *Auguſtine* anſwereth, that we do not indeed read of any grave digged by *Iacob*, in the cave of *Machpelah*, but becauſe it is here ſaid, that he digged one, we muſt believe it without doubting, for all things done by him are not recorded. Others conſidering that the word *digged* is ſometimes uſed for bought, as *Hoſ.* 3.2. In Hebrew, I digged her unto me for fifteen pieces of ſilver, *Deut.* 2. Hebrew, Ye ſhall dig waters of them for ſilver, that is, *buy*; reſolve it thus, that *Jacobs* buying thereof is meant, and that not by himſelfe but by *Abraham*, whoſe heire he was, and ſo when he bought that ſepulchre, he might be ſaid to buy it in his loines, as *Levi*

Queſt. Auguſt. quæſt. 170.

Lyranus.

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is said else-where to have paid tithe to *Melchizedeck* in *Abraham*, because he was in his loines. The company that went with *Joseph* is said to have been, *all the servants of* Pharaoh, *the Elders of his house, and all the Elders of Egypt*, that is, Counsellors, Senators, Presidents and Governours, all the most honourable of the land. Moreover, *the whole house of* Joseph *and* Jacob, *except little ones and flocks*; that is, all his children and grand-children that were able to go, and their wives, which could be spared from little infants, the care of the rest being committed to women-servants, till their returne. Lastly, *chariots and horsemen*, these also went to guard them from the Arabians and Philistines, that they might not be subject to their robberies, and for the more honour.

Heb.7.9.

Musculus.

Verse 10.

And they came to the threshing-floore of Atad, *beyond Jordan, and lamented there with a great and grievous mourning seven dayes.* The word *Atad* signifieth a great thorne, and this place was thus called, because such thorns grew abundantly there. *Jerome* saith, that this place was the third stone from Jericho, two miles beyond Jordan, and is now called Betagla, that is, the place of a ring, because they went round about mourning for *Jacob* there seven dayes: One saith, that from Goshen to this place is 240 miles, and that it lyeth upon the further side of Jordan towards the East, and that it was farre about to go this way to Hebron, but they went this way, lest going with so great a company through the Idumeans Countrey, which was the direct way, they should have been moved to come out against them, and from hence to Hebron, where the cave of Macpelah was 40 miles. Saint *Augustine* saith, that Atad was beyond the cave in Hebron, where *Jacob* was buried, as they that know, report, 1050 paces, so that their seven dayes mourning being past there, they returned back again over Jordan to come to Hebron. And in resolving why they did thus, he saith, Peradventure some may say, they went about by the wildernesse that way, by which *Moses* afterwards led the children of *Israel* to avoid some enemies; but surely it is to be believed, that this was done mystically, to set forth the coming up of *Israel* that way to passe over Jordan, when the time of their entering the land of Canaan to possesse it was come. I believe that through necessity they were forced to avoid trouble by enemies, to go thus about, and that for the like reason they kept their mourning here, and not at the very place of buriall: and although this onely was the cause, that they then knew of; yet as the sequel proved, God made this a *præludium* of their future coming that way. Some will have this place to be the same where many of the Israelites were afterwards destroyed by fire for their murmuring, and therefore this mourning was made for that great impiety and destruction to come. But this is a meer conceit, neither is it probable to have been the same place; see both *Numb.*11. and *Chap.*16. Touching their mourning here seven dayes, besides the 70 dayes before spoken of, in 40 of which they were embalming the dead corps through a necessity, as *Ferus* hath it, because he was to be carried a long way. There was cause of great mourning then, as the same Authour also saith, because death was not overcome, as now it is, and yet still to mourn for the dead out of naturall affection, is not to be condemned, so that it be not out of measure through infidelity, and specially when a good man is taken away. To mourn for the dead is commanded, *Eccles.* 22. and *Chap.*38. and when *Aaron* died, they mourned for him 30 dayes, and likewise for *Moses*, but for *Iosiah* many years. The manner of the Egyptians mourning was thus, certain women put dirt upon their faces, and went about the City lamenting, and laying open their brests, and over against them went men mourning and beating their bodies, being made bare all the time that the dead corps lay unburied, and all this time they are not washed, drink no wine, nor eat meat, but course, neither do they weare any good cloaths. *Numa Pompilius* ordeined, that there should be no mourning for any under three years of age, and they should mourn no more moneths for others, then they had lived years, and not above

S. Munsterus.

Hieron. de locis Hebr. *Tertio ab Hierico lapide, duobus millibus à* Jordane, *&* *&nunc vocatur* Betagla, *quod interpretatur locus gyri, eò quòd ibi more plangentium circuierunt in funere* Jacobi.

Hen. Bunting Patriarchs travels.

*August. qu.*171. *in Gen.*

Glos. interlinear Scholast. historia

Ferus.

1 Thess.4.

Numb.20. Deut.34.8. 2 Chron.35.25 *Herod. lib.*2. *Diodor. lib.*2.

Numa Pompilius.

10 moneths for any, except for such as deserved extraordinarily well of the Common-wealth, for whom they might mourn a year. *Rupertus* weighing this matter of mourning so long for *Iacob*, saith, This is not to be imitated by those that confesse themselves pilgrimes here, and that they look for a City to come, for the Israelites learned to mourn thus long of the Egyptians, as not being so well instructed at the first, but afterwards they reformed from this superstition, mourning but a little, as is commanded, *Eccl.* 38.17. And these kinde of mournings are not properly so called, because there are some mournings in name, but indeed are Funerall-playes or interludes. For as *Horace* saith, Some are hired to act mourners parts, which make more shews then they that grieve from their heart, and the derider is more moved then the true praiser. Saint *Augustine* alloweth the mourning of seven dayes in token of the rest, unto which the dead cometh, but not of nine dayes, which was used amongst the Heathen, being called therefore *Novendial.* and these seven dayes were multiplyed by the Egyptians by 10, in that they mourned 70 dayes.

Rupert. lib. 9. in Gen. cap. 41.

Horat. in arte Poetic.
Atqui conducti plorant in funere dicunt, Et faciunt prope plura dolentibus ex animo, sic Derisor vero plus laudatore movetur.
August. qu. 171. in Gen.

Verse 11. The inhabitants of the Land hearing this great mourning, said, It was a grievous mourning to the Egyptians, and the place had the name therefrom, the mourning of the Egyptians. And thus, saith *Calvin*, there was a monument, as it were, set up of the faith of *Iacob* touching the bringing of the Israelites into that Land, although the Egyptians who were actors also in this mourning, and the Canaanites giving the name to the place, were ignorant of it. For if he had been privately and obscurely buried, the fame of *Iacobs* lying there would have bene presently extinct. Yet this tumultuous and loud crying was not altogether without the fault of excesse. Thus *Calvin*, to whom I subscribe in the first but not in this, holding that the Egyptians indeed mourning thus excessively in shew and not out of true sorrow are to be taxed, but not *Ioseph*, whose mourning was affectionate, and end good.

Calvin.

Verse 12. Then *Iacob* being brought to the cave of *Macpelah*, was buried there. Of places of buriall see before, *Gen.* 47. *v.* 29.

Verse 13.

Verse 14. The funerall being ended, they all returne again into Egypt, and then

Verse 15. *Iosephs* brethren fearing, that now he would be avenged upon them for the evill which they had done to him, pretend their fathers command, who bade them say unto *Ioseph* in his name, I pray thee forgive, &c. The time of their

Verse 16. abode in Egypt was not yet ended, as they knew by the oracle, *Gen.* 15. and

Verse 17. therefore they submit themselves to returne, and to wait, when God would

Verse 18. bring them back again into the land of Canaan, whatsoever they should suffer there in the mean season.

Verse 15. *Note.* Touching their fear of revenge, we may see, as many observe, how great an evill sin is, being once committed, it is still always ready to strike terror into the minde of the sinner, even to fear and flee when none pursueth, *Prov.* 28.1. *Lev.* 26.36. and that sometimes after repentance and remission, as in these men. For there was no cause to fear, because they had had long experience of *Iosephs* kindnesse. And therefore let every one that he may be free from such feares, keep a good conscience, and flee sin, being warned by this example.

Ferus. Calvin. Luther.

Verse 16. *Note.* Touching their fiction, it was childish and easie to be discerned, because if *Iacob* had willed any such thing, he would doubtlesse in all this time have spoken himself to *Ioseph* for them. When men have done wickedly, we may see what slender shifts they are oft-times put to. The words are, *they gave commandment to* Joseph, *saying*, &c. but the meaning is, they gave this message in charge to one, whom they sent to him. But who might this be? The Hebrews think that *Dan* and *Naphtali*, the sons of *Bilhah* were sent, because it was said before, that *Joseph* was with them. *Calvin* thinketh, that some of their servants were sent, but to me it seemeth more probable, that they sent one or two from amongst themselves, haply *Judah* and *Reuben* that had faulted least. Howsoever, it is not to be read in the singular number, *they sent a messenger*, because the plurall by and by followeth.

Quest. Hebræi. Gen. 37. Calvin.

And

And the way being thus made, and haply *Joſeph* upon this meſſage ſending for them, they came all unto him, and humbled themſelves, as his ſervants. Upon this asking of forgiveneſſe by *Joſephs* brethren, *Maimony* noteth, that when a man is injuried in his goods, atonement is made if there be reſtitution; but if in his perſon, not unleſſe he asketh forgiveneſſe, and the party wronged forgive him, no not although he ſhould bring for ſacrifice the Rammes of Neroth, and make any ſatisfaction to him beſides. Verſe 18.

To whom *Joſeph* ſaid, *Fear not, for am I in the place of God?* If the vvords be read thus, as they vvill bear, the meaning is, am I equall to God to turne that to deſtruction, vvhich he hath ordeined to preſervation? if thus, *for I am under God*, as they may alſo be read, for then the ſenſe is, It is my part to follovv God, as being under him, and to preſerve and not to deſtroy thoſe vvhom he vvould have preſerved. In the Chaldee it is, *for I fear before the face of God:* others think that he ſpake thus rejecting the honour given to him by his brethren; others, that he vvould not take revenge, vvhich vvas Gods part; others, that all this vvas done not by theirs, or his, but by Gods counſell. Let the Reader followv vvhich ſenſe he pleaſeth: but to me this ſeemeth the beſt, Do ye think, that I vvill take upon me as God, as if I vvere an abſolute Lord and had none above me? for even thus I ſhould do, vvhen God hath ſo plainly ſhevved, that the ſelling of me into Egypt came of him for the good of many, if notvvithſtanding I ſhould meditate upon revenge. And this to be the true and full ſenſe, the next words do declare, *v.* 20. of which ſee, *Chap.* 45.5. As *Joſeph* forgave his brethren deſiring it, ſo, ſaith *Maimony*, is every one of the ſeed of *Iſrael* bound to do, and not to be cruel for the injury received, *Treat.* of Hurt and Damages, *Chap.* 5. Verſe 19. *Calvin.*

Joſephus writing this hiſtory, ſaith, that *Joſephs* brethren being in Canaan, would not return again with him into Egypt, till they had thus made their peace, but by the courſe of the hiſtory of *Moſes* this was done in Egypt after their return thither. *Joſeph. lib. 2. Antiqu.*

And Joſeph *lived* 110 *years.* The age of *Joſeph* is here ſet down, ſaith *Chryſoſtome*, that it might appear, how abundantly the Lord recompenced him with much more time of proſperity then he had been in adverſity: for he had ſuffered from 17 to 30, but had reigned in great glory from thence to 110, for 13 of adverſity having 80 of proſperity. In this time alſo the children of *Iſrael* being favoured in Egypt might increaſe greatly, as God had promiſed. Now although *Joſeph* lived thus long, yet his time was much ſhort of his fathers, even 37 years, and it ſeemeth, that howſoever he was one of the youngeſt, yet he died before his other brethren, ſeeing he gave them a charge at his death, as it followeth, *v.* 24. and of *Levi* it is expreſly ſaid, that he lived 137 years. The reaſon hereof might be partly his former ſorrows, which he ſuffered 13 years together, and partly his great cares and troubles afterwards in managing the affairs of the Common-wealth; for as cares and ſtudy do bring grey hairs ſooner, ſo they bring death ſooner alſo, the labour of the minde conſuming and waſting the ſpirits more then that of the body. Verſe 22. *Chryſoſt. hom.* 67. *in Gen.* Exod. 6.

And Joſeph *ſaw the children of* Ephraim, *unto the third generation, and the ſonnes of* Machir, *the ſonne of* Manaſſeh, *were brought up upon* Joſephs *knees.* Verſe 23.

This is added to ſhew that *Jacobs* bleſſing upon *Ephraim* before *Manaſſeh* was not in vain, nor his conſtituting of them for two tribes. For the phraſe of bringing up upon his knees, *Vatablus* ſaith, the word ſignifieth, *were born upon* Joſephs *knees*, but then it muſt not be properly underſtood, but onely that they were brought up by him, and therefore the Chaldee Paraphraſt hath it, *the ſonnes of* Machir, *the ſonne of* Manaſſeh, *were born, whom* Joſeph *nouriſhed.* And it is not to be thought, ſaith *Muſculus*, that they were born upon the knees of their grand-father, but being born, were brought and put into his boſome, to exhilerate and to comfort him, that being thus ſtirred up he might praiſe God the more affectionately, and ſo bleſſe the nevv-born babes. *Calvin* gathereth hence, that *Joſeph* had long ſince left the Court to come himſelfe *Vatablus. Chaldee Paraphraſt. Muſculus. Calvin.*

ſelfe unto his brethren, preferring rather to be a member of Gods Church, then to live perpetually in the greateſt glory of Egypt. But I ſee no ground for this, and it made more for their common good for him to hold his ſtate ſtill, and therefore I rather think that he did ſo, and at this time, death approaching, ſent for his brethren to give them the charge here following.

Verſe 24. *Then* Joſeph *ſaid to his brethren, I die, but God will ſurely viſit you, and will bring you out of this land, &c.* It is uncertain, whether his brethren, properly ſo called were yet living, although ſome of them, as hath been ſaid, were now living: ſome think, that his kinſmen, the chiefe of each family are meant, but I think rather it might be ſpoken of his brethren, properly ſo called. But how came *Joſeph* to be ſo aſſured? *Quæſt.* *Anſw.* He had not indeed had any viſion, but he heard of the promiſe of God to his fore-fathers, and by faith believed this as firmly, as if it had been by the Lord revealed unto him. And ſuch a firme faith ought we to have by hearing of the Word of God preached, or elſe we ſhall be unworthy to enjoy the promiſes thereof. *Note.*

Verſe 25. *Therefore* Joſeph *adjured the children of Iſrael to carry his bones thence with them, when God ſhould viſit them.* Why the holy Patriarchs took ſuch care about the place of their buriall, hath been ſhewed, *Gen.* 47. But why would he not have them carried forthwith, as were *Jacobs*, but afterwards, and whether the bones of his brethren were carried alſo, and where they were laid, and why not in Hebron with *Abraham*, *Iſaac*, and *Iacob*, but in Shechem, and how the Oath given to his brethren here, could tie them that lived afterwards to do this? To the firſt it was anſwered, that partly becauſe he thought that the Egyptians might take offence at it, if he ſhould have offered to carry them away immediately, or that they would not ſuffer it, he being a man ſo honourable amongſt them: and partly becauſe their faith might thus be the more confirmed, that they ſhould be delivered out of Egypt, for a pledge whereof they had his bones lying there. Touching the other Patriarchs, in all the Hiſtory of *Moſes*, nothing is ſaid of the tranſporting of them; yet becauſe, *Act.* 7. 16. *Stephen* ſaith that they were tranſported and buryed in Shechem, it is moſt probable that taking example by *Ioſeph*, they cauſed their bones to be carried likewiſe: See my expoſition upon *Act.* 7. 16. Touching the place where he was laid in Canaan, it may be ſaid that his bones were rather laid there then in Hebron, becauſe Shechem was his poſſeſſion peculiarly, and they were wont to bury their dead in their own poſſeſſions, as we may ſee, *Ioſu.* 24. 32, 33. And laſtly, for the tie of their poſterity by this Oath, they could not but take themſelves to be bound hereby, the Oath being given for them and their poſterity, and therefore they were mindfull to do accordingly, *Exod.* 13. 19. Joſhua 24. 32. Heb. 11. 22.

Verſe 26. *Then* Joſeph *died, and when they had embalmed him, they put him in a certain coffin in Egypt.* Some think that this was marble, but it is rather to be thought that it was wood, becauſe more portable. It is to be noted, that they ſet not up his bones as holy reliques to be worſhipped, as the ſuperſtitious of later times, but as was moſt fit, buried them, ſo that they were not then certainly of the Religion of the now Roman Catholikes. *Cajetan.* *Note.*

EX-

EXODUS.

CHAP. I.

THese *are the names of the children of Israel, which came into Egypt, &c.* In the Hebrew it is, *and these are the names*, this Book being thus connected to the former, wherein promises were made to *Abraham, Isaac*, and *Jacob*, of multiplying their posterity exceedingly; as if he had said, and now mark how these promises were fulfilled. But why is there a capitulation made of the number coming into Egypt with *Jacob* here again? *Answ.* That we considering how few they were at their first coming, might the more admire their wonderfull great increase in so short a time, when we shall come to see their whole number at the going out of Egypt, *Exod.* 12. and that it might appear what stirred up the Egyptians to envie them. Verse 1. *Simlerus.* *Quest.*

In reckoning up the souls that came with *Jacob*, he particulariseth only the twelve Patriarchs in this place, understanding the rest, concluding as before, that they were 70: of the reason of the account whereof, and the difference of the Septuagint and *Stephen*, *Acts* 7. making them 75, I have spoken before, upon *Gen.* 46. and of the divers reckonings, another order in placing these twelve being used here and elsewhere, *Gen.* 49. But *Ferus* specially noteth, now that they had been blessed they were equall, none being before or after other, and therefore it was not materiall in what order they were set down, they being one people, as all Christians are, distinctions being taken away in Christ Jesus. Touching the number of twelve, thus the Tribes were kept distinct, and not confounded, that it might appear, that the Messiah came of the Tribe of *Judah*, and yet *Simlerus* saith, that he doth not doubt, but in this number of 12 some mystery lieth hid; because also of the twelve Tribes 12000 are sealed of each Tribe; and of the new Jerusalem there are twelve gates, and twelve manner of fruits, and each part of the City is 12000 furlongs: But touching the full knowledge of this mystery, what it is, we must expect it when we shall dwell in that heavenly City. Verse 2,3. Verse 4,5. Gal. 3. 28. Revel. 7. Chap. 21. 22.

But Joseph *died, and all his brethren, and all that generation.* Whether *Joseph* died first of all, hath been already considered, *Gen.* 50. *v.* 24 by that ge- Verse 6.

Generation, we muſt underſtand the Fathers, and Children, and Childrens Children, even all that company which came together into Egypt, *viz.* thoſe 70 ſoules. For although the word *Generation* is ſometime put for 100 years, and ſometime for 30, as *Simlerus* hath it, yet here it muſt needs be taken in the ſenſe before-ſaid. *And the Children of* Iſrael *were increaſed, &c.*

Ferus.

Verſe 7.

That is, dwelling peaceably in that Land all this time, they multiplied exceedingly, as long as *Joſeph* lived, or any of that Generation, and his benefits towards the Egyptians were remembred. In all this time they felt not the cruelty of that people, God providing thus for the accompliſhment of his promiſe unto *Jacob* at his going downe thither, and this time of their multiplying was 100 years, after which their oppreſſion began: thus *Calvin* and *Simlerus* but others, according to the order herein followed: *Joſeph* being firſt dead and all that Generation, as *Auguſtine*, *Origen*, *Iſidore* and *Ferus*, ſo that for many years after their coming into Egypt they did not multiply ſo exceedingly, but the laſt 145 years of their ſtaying there. I think that the meaning of *Moſes* is to ſet forth their greateſt increaſe, even to the ſtirring up of the Egyptians to envy, to have been after the death of *Joſeph* and of all that Generation, not that they increaſed not before, but becauſe now being growne into many more families, and ſo their Semenaries being many more, the Populouſneſſe of this Nation beganne from henceforth to be more remarkable. In the Hebrew there are foure ſeverall words uſed to ſet forth their increaſing 1 פרה ſignifying to fructifie. 2 שרץ ſignifying to multiply after the manner of Fiſhes. 3 רבב ſignifying ſimply to multiply 4 עצם ſignifying to ſtrengthen, and therefore it is well rendred, they *were fruitfull, increaſed abundantly, multiplied and waxed exceeding mighty.* for a few are weak, but many joyned together are mighty. How long a time they were growing from 70 to 600000, as we read, (*hap.* 12. is not certaine, but it is commonly held to have been in 210, or 215 years, as I have touched, *Gen.* 15. 15. although I ſtand there rather for a time much longer. Howſoever we muſt not impute this extraordinary great increaſe only to a naturall fruitfulneſſe, but to God, who promiſed it, and wrought wonderfully herein. The Rabbins of the Jews ſay, that the women brought forth three or foure at a time, but this favoureth, as an invention of their owne. They might by Gods extraordinary bleſſing, having more wives thus multiply by unities, and ſometimes having Twins or more together.

Calvin.
Simlerus.

Auguſt lib. 16. de Civit. c. 7.
Origen hom. 1. in Exod.
Iſidore.
Ferus.

Auguſt. lib. 18. de civit. c. 7.
Rabbini.

The Allegory

Origen, Auguſtine, Iſidore, and other Ancients ſay, that myſtically *Joſeph* with his Brethren figured out Chriſt and his 12 Apoſtles, the 70 ſoules here mentioned, the 70 Diſciples ſent out by Chriſt: for as the Iſraelites multiplied exceedingly, *Joſeph* being dead: ſo Chriſt being dead, the Church conſiſting of ſpirituall Iſraelites increaſed in all parts, being at the firſt very ſmall, yet as they continued ſtill in Egypt, ſo muſt the Church in this world, till ſhe be tranſlated into the heavenly Canaan at the laſt day. Moreover, as *Joſeph* being dead, they multiplied thus, ſo if a man hath received Chriſt dead into him to mortifie ſinne, good and ſpirituall graces ſhall be multiplied in him daily more and more. And *Ferus* going yet higher ſaith, that Iſrael comming from Canaan into Egypt repreſented man caſt out of Paradiſe: for as they for their ſin againſt *Joſeph* were brought thither and ſhould there have utterly periſhed, had it not been for Gods ſingular mercy towards them, ſo man caſt out of Paradiſe for his ſinne ſhould have periſhed, had it not been for the ſingular mercy of God in Chriſt Jeſus: and as the means to bring them out of Canaan into Egypt was a famine, and Egypt was a place of darkneſſe and ſuperſtition, and to them of intolerable oppreſſions; ſo man having ſinned, the earth was curſed, and he expelled into a place of darkneſſe for the ignorance of God, and the corruption that is in him, being ſubject to all manner of miſeries. If we take heed, that we do not with *Origen* turne all into Allegories forſaking the Hiſtories, we may not unprofitably thus meditate upon this Hiſtory.

Origen.
Auguſt. Serm. 84. de Tempore.
Iſidore.

Ferus.

Now

Now there roſe up a new King over Egypt, which knew not Joſeph: *and he ſaid unto his people, Behold, the children of Iſrael are more and mightier then we: Come on, let us deale wiſely with them, leſt they multiply, &c.*

In the Chronicles of *Euſebius* and of *Jerome* divers Kings of Egypt from the time of *Jacobs* comming into Egypt, till the birth of *Moſes* are ſet downe, with the times of their ſeverall reignes in this order. 1 *Amoſis*, who reigned 25 yeares. 2 *Nebron* 13 yeares. 3 *Amevonphis* 21. 4 *Mephres* 12. 5 *Miſphar-mutuſis* 26. 6 *Tithimoris* 9. 7 *Amonaphis* 31. in whoſe reigne, and *Anno* 18 thereof *Amram* begat *Moſes* being 70 yeares old. But whether of theſe was this new King, and how any King of Egypt could ſo ſoone ariſe, that knew not *Joſeph*, is the queſtion, becauſe *Joſeph* had made himſelfe memorable by preſerving the whole Kingdome, and by inriching the King with the fifth part of the Revenues of the Land eſpecially? *Euſebius* ſaith, that *Mephres* was this King, and that *Joſeph* died in the firſt yeere of his reigne, and then he entred into this Counſell, ſo likewiſe *Vincentius*, but that he maketh of *Joſeph* to fall out in the nineth year of his reigne. But thus from Iſraels comming downe into Egypt till this, ſhould have paſſed but 68 yeares at the moſt, as appeareth by the Chronology before ſet down, whereas *Joſeph* lived longer then this time by 3 yeares, for he was 39 when *Iſrael* came into Egypt, and lived till *Anno Ætatis* 110. To ſay nothing, that a King, at the beginning of whoſe reigne *Joſeph* died, could not be ignorant of *Joſeph*, nor of the dying of all that Generation, before this happened: *Gerardus Mercator* ſaith, that the name of this King was *Armeſeſmianus*, who reigned 5 yeares before the birth of *Moſes*, and continued 66 yeares and two moneths, after whoſe death *Moſes* was called to returne to bring *Iſrael* out of Egypt. *Cajetan* ſaith, that this King was an Aſſyrian, a ſtranger, that came in and reigned in Egypt, and ſo it is no marvell, though he knew not *Joſeph*, applying to this purpoſe *Eſa* 52. 4. but moſt fondly, as will appeare to him that ſhall look into the place, there being two afflictions commemorated together, one in Egyyt, and the other by the Aſſyrian. To ſay nothing that the Chronicles of the Kings of Egypt make no mention of any ſtranger reigning there, but of Egyptians only till 1000 yeares after this, when *Cambyſes* added this Kingdome to his Empire. *Joſephus* ſaith, that this King was of another family, and therefore knew not *Joſeph*: but this could not hinder from knowing *Joſeph*, that was ſo famous in Egypt. Some think, that *Rameſſes* was this King, becauſe he cauſed a City to be built now called by this name, *v* 11. but he lived not, till long after the going out of Iſrael from Egypt, *viz.* in the dayes of *Deborah* and *Barak*, according to the computation of *Euſebius*.

The Author of the Scholaſtical Hiſtory and *Toſtatus* ſay, that this King was *Amonaphis* the 7 before named, in whoſe time *Moſes* was borne, he was otherwiſe called *Memnon*, whoſe Image uſed to ſpeak at the Sun-riſing even till the birth of Chriſt. And this is moſt probable, becauſe two Kings reigned between him and *Joſephs* death, one 26 yeares, and another 9. to the third yeare of the former of which *Joſeph* lived; but counting it thus, 32 yeares were paſt ſince his death, when this King began to reigne, and haply ſome yeares paſſed of his reigne, before he thus oppreſſed them. If in the beginning of his reigne, Iſrael had lived in peace 32 yeares after *Joſephs* death; and whereas he is ſaid not to have known him, this might well be in all this time, for this King haply was not borne when *Joſeph* died. Or although he might know ſomething of him by the relation of others, yet he paſſed that over, as not willing to take any notice thereof to favour this people, who he thought might be dangerous to his State. And if this were the King here ſpoken of, then the Children of Iſrael had lived in proſperity in Egypt above 100 years, and yet *Moſes*, in the 80 yeare of whoſe age they were delivered, was not borne: wherefore it was a great errour in *Cheremon* an ancient Writer to ſay, that *Joſeph* and *Moſes* were both of a time, and in *Juſtine* to ſay that *Joſeph* was the Father of *Moſes*. *Joſephus* contrariwiſe ſaith, that *Joſeph* died before the birth

Verſe 8.
Verſe 9.
Verſe 10.
Euſeb. Chronic.

Queſt.

Vincentius lib. 1 Speculi hiſtor.

Gerard Mercator Chron.

Cajetan.

Joſeph.

Author Scholaſt. hiſtoriæ. Toſtatus.

De Cherem. loquitur Joſeph. lib. adverſ. Appion. Juſt. lib. 36.

birth of *Moſes* 170 yeares, but as it is generally held erroniouſly. *Herodotus* and *Diodorus* make mention of *Menas*, as the King, under whom *Joſeph* flouriſhed, and the King, in whoſe time *Moſes* brought the children of Iſrael out, is by *Clemens* ſaid to be *Nechephres*, by others *Amoſis*. There are two things, ſaith *Simlerus*, noted here as the cauſes of this great alteration. 1 The coming on of a new King, under whom haply another forme of government was ſet up, the Laws made in *Joſephs* time being abrogated. 2 He knew not *Joſeph*, this is by the Chaldee Paraphraſt applied thus, He knew him not, that is, he kept not his decrees, but abrogated them, making new Lawes, or he kept not the Covenant, that the Hebrews might ſtill injoy *Goſhen*: but I think, that the meaning is, the memory of *Joſeph* and of his beneficence to Egypt was now quite obliterated, as *Daniel* was forgotten by *Belſhazzar* the ſonne of *Nebuchadnezzar*, *Mordechai* by *Ahaſhueroſh*, and as *Teucer Sophocles* the Brother of *Ajax* complained after the death of *Ajax*, the benefits being forgotten, which came by him, ſaying, Alas, how ſwiftly doth the grace of one being dead flow away amongſt mortall men, Some think, that he is ſaid not to have knowne *Joſeph*, becauſe he diſallowed his geſtes. Hitherto *Simlerus*. It is noted here by *Calvin*, that Joſeph had been very modeſt in his life, not ſeeking in the time of his greatneſſe to magnifie his family, or to get priviledges for his Brethren, to free them by publick acts from impoſitions or taxes, but only a convenient place for them to ſojourne in: but the ingratitude of the King ſo greatly inriched by his means, is the more for this to be condemned. If he had ſought himſelfe and his poſterity, he might doubtleſſe have made many of them great in Egypt, and farre above a ſervile condition, but all fell out for the beſt, ſeeing dignities and proſperity in Egypt might have made them forget removing to the promiſed Land, and to have ſettled themſelves in Egypt. And forſomuch as even *Joſephs* poſterity was dealt withall, as the reſt, it ſeemeth that they lived together with them, as one people, ever ſince the death of *Joſeph*, he appointing them ſo to do, or elſe it is to be thought, that afterwards in their miſery they would not have joyned themſelves with them.

Clemens Alex. lib. 1. Strom.

Simlerus.

Chaldee Paraphraſt.

Heu mortui quàm velox mortalibus gratia diffluit? Calvin.

Note.

Note.

Verſe 9:10. The cauſes of the cruelty uſed by the Egyptians againſt the Iſraelites were their envy and feare of them, they envied their multiplying, and (as is moſt probable) had heard, that the God of their Fathers would one day remove them into Canaan, and give them the poſſeſſion thereof, at what time they feared they ſhould not be able to hold them any longer, but that they would go and carry away all their goods with them, and rifle all Egypt alſo. *Joſephus* ſaith, that they did not only envy, but hate the Hebrews, becauſe they hated their Idolatries, and would not worſhip ſuch baſe things, as they did, but only the true God: ſo likewiſe it is ſaid, He turned their hearts to hate them. *Pſ.* 105.25. And more particularly they entred upon this Counſell, becauſe a Prophet amongſt them foretold, that a Childe ſhould ſhortly be borne to the Hebrews, who ſhould overthrow the Kingdom of Egypt, and wonderfully promote the matters of the Hebrews. They ſpeak of Warres, which might happen, and that then the Hebrews might joyne with their enemies to their deſtruction; what Warres might theſe be? To this *Simlerus* anſwereth, peradventure the Warres of the Syrians, Phenicians, or Arabians, but there was no reaſon to feare their joyning with them, becauſe there was no familiarity betwixt them. They were now multiplied exceedingly, but had not yet practiſed any treachery againſt the State, why then did they feare this? verily they did after the corrupt nature of man, whereby the fewer and the weaker do feare the more and the mightier, and therefore are ready to oppreſſe them by treachery, to prevent being oppreſſed by them; but this is a moſt wicked and horrible thing in whomſoever. They feared herein where no feare was, as is threatened to the wicked, *Pſ.* 14. and ſo made a way for that to come upon them, which they feared, *viz.* their owne deſtruction; and the Hebrews going out of the Land, and into the danger of deſtruction

Joſeph. lib. 2. Antiqu.

Queſt. Simlerus.

Note.

do

do all they likewiſe run, that by wicked and unjuſt means ſeek to provide for their own proſperity. But what is the going out of the land, of which the King ſpeaketh? *Anſ.* Peradventure he meaneth their going out of Goſhen to joyn with ſuch ſuppoſed enemies, but it is more probable, as I ſaid before, that he meant their going out to Canaan: thus alſo *Simlerus*, who noteth hence, that the Hebrews did not ſpare to ſpeak of their hopes to be removed thither, and this yet aggravateth more the wickedneſſe of this King, that he would go about to prevent that which the Lord had appointed, and conſidering, that this people were not bond-men to him, but free, and came dovvn onely to ſojourn, that he vvould not rather provide for his ovvn ſecurity by giving them free leave to depart, as he ought to have done to ſtrangers. But he calleth this dealing vvith them vviſe, which vvas rather crafty and deviliſh: but ſuch do the men of the vvorld count their ovvn vvayes, vvhen they ſavour not of any true vviſdome, but altogether of vvicked and abominable policy. The Hebrevv Rabbins ſay, that they thought great vviſdome lay in this, to deal ſo vvith the Hebrevvs, as that they might not be in danger of being puniſhed in like manner again, and therefore they conſulted not to kill them with the ſword, or to burn them, becauſe ſo God, that uſeth to requite like with like, might have brought upon them the like deſtruction, but to drown their little ones, ſuppoſing, becauſe God had promiſed never to drown the world again, that in thus doing they ſhould keep themſelves out of danger. But he, who taketh the crafty in their craftineſſe, found out a way to drown them, although he kept his word of not drowning the world; and ſo all the wicked, although moſt cunning, muſt look that it ſhall happen to them in the end: there is no policy againſt God.

Quæſt.

Note.

Hebræi.

Note.

Therefore they ſet task-maſters over them to afflict them with their burthens, and they built for Pharaoh *Treaſure-Cities, Pithom and Raamſes. Philo* ſpeaking more largely of this oppreſſion ſaith, that the King made ſlaves of them, as if they had been taken in the warre, or bought. He laid burthens upon them which they could not bear, that is, he exacted work of them beyond their ſtrength, and if any for his infirmity withdrew himſelfe, he was put to death, and ſuch as were moſt cruel, were ſet over them to exact the doing of theſe works to the full. Their works were the making of brick, digging ditches, building, and night and day carrying together matter for theſe buildings, and when being worne with unceſſant toil they died, they would not ſuffer their friends to bury them, or to lament their death. *Joſephus* likewiſe, adding that they made them labour in digging divers ditches, to convey the Rivers other wayes, and in their Piramides 400 years, but he meaneth certainly, that ſo many years paſſed in the whole time of their being in Egypt. *Eupolemus* writeth, that the King commanded the Hebrews to weare a garment diverſe from the Egyptians, that they might the better be known and derided and abuſed in every place, but God ſmote this King *morbo Elephantiaco*, whereof he died. Of this *Euſebius* maketh mention in his ninth book, *de præparat. Evang.*

Verſe 11.

Philo. Judæus.

Joſeph.

Euſebius lib. 9 de præparat. Evang.

Calvin.

Simler.

The words tranſlated *Task-maſters*, are שרי מסים, which are rendered by *Calvin*, *Governours or Preſidents of tributes*, for מסה, as ſaith *Simlerus* ſignifieth tribute, and they both note, that they both exacted money of the Hebrews to diminiſh their ſubſtance and work beyond their power. And yet *Simlerus* acknowledgeth, that the works impoſed upon them might come under the name of tributes, in that they were compelled to finde a certain number of men continually for the Kings workes: for thus *Solomon* is ſaid to have impoſed a tribute upon all *Iſrael* of 30000 men. I thinke, becauſe no mention is elſewhere made, or by any other Writer of any tributes of money, that tributes of worke onely are meant, and ſo it is according to the meaning beſt rendered Task-maſters, and in the vulgar Latine, *Maſters of the works*, that is, ſuch as ſhould overſee and appoint them unto hard and laborious works, and compel them to do them, to the exceſſive toyling of their bodies. And here-

1 Kings 5.

by they thought to keep them from increasing, such extream labour being an hinderance to generation, and a discouragement, when they should think of the bondage, to which their children should be begotten. *Treasure-cities*, Hebr. ערי-מסכנות, which may be translated either *Cities of Tabernacles*, as in the vulgar Latine, or *defenced cities*, as in the Septuagints translation, or *Cities of treasures*, as in the translation followed by *Calvin, Simlerus*, *Oleaster*, and others, or *Cities of Armories*, *Armamentariorum*, as *Tremelius*. It may come of סכן signifying to hide, and then it may best be rendered by treasures, because they are laid up and hidden, peradventure large Granaries are meant to lay corne in, and other provision, so *Lyranus* and *Simlerus* noteth, that this word is thus used, 1 *Reg.* 9. 2 *Chron.* 22. Yet he is indifferent, whether it be taken for Treasure-cities, or defenced, saying, that the Cities to lay up corn and treasure in, most probably were well defenced also; and haply, he saith, a Garrison was placed there to keep in the Israelites. *Jerome* followeth the Septuagint, 1 *Chron. chap* 8. turning this word by, *defenced*, and Tabernacles, saith *Eugubinus*, are by the Hebrews commonly put for Towers or defenced places, *Pithom and Raamses*. In the 70 translation *On* is also added, which is *Heliopolis*. But this City, as *Jerome* noteth, was built before the coming of the children of *Israel* into Egypt; for *Potiphar*, Priest of *On*, was the father in law of *Joseph*, and *Gen.* 41. the 70 themselves call him *Priest of Heliopolis*. This is therefore a great mistaking. Touching Raamses, it may be doubted how they could be said to build it, seeing *Gen.* 47. *Raamses* is spoken of, as being then. But it is there resolved, that the place was then, but the city built there not till now, which most probably was called by the same name, or else *Moses* spake there of Raamses, because when he wrote the history it was standing, and therefore although it were not at *Jacobs* coming into Egypt, yet he calleth it so by anticipation.

Lyranus. Oleaster. Calvin. *Hieron.* *Eugubinus.* *Quest.*

Verse 12. *But the more they oppressed them, the more they multiplied and grew, &c.* The King of Egypt is by God disappointed of his ends, who can make his Church to flourish and increase most, even in the midst of persecution, as also was noted long after, when it grew into a proverb, *Sanguis Martyrum, semen Ecclesiæ*. Now the Egyptians seeing this are said to be grieved at it, the word ויקוצו were grieved, is rendered by *Calvin, anxietate constricti sunt*; by *Simlerus, nauseam habuerunt*; in the vulgar Latine *oderant filios Israel*. The word is used sometimes for abomination, as *Gen.* 27. 46 *Numb.* 21. the Israelites are said by this word to have loathed Manna: sometimes for anxiety, as *Numb.* 22. the Israelites were distressed by the Moabites, and *Esa.* 7. 16. and this agreeth best, because the increase of the Israelites contrary to their expectation, could not but perplex them to think, what the issue hereof would be, when as they feared them before, but now having so injuried them, they might justly be afraid of them much more, their power still increasing, the more they laboured to suppresse it.

Note.

Verse 13. *And the Egyptians made the children of* Israel *to serve with rigour.* 14 *And their life was made bitter unto them, &c.* Seeing that the burthens of workes before imposed upon them would not keep them under so, but that still they multiplied, now they make their estate altogether servile, putting them to the basest works, the tempering of dirt for brick, and the making of Morter, and husbandry works of all sorts, and of this last *Josephus* saith, that they made them carry dung and filth into the fields. And all this they were compelled unto by rigour, which is twice mentioned, to shew the greatnesse of the rigour wherewith they were used, and hereby it also appeareth the more, because it is said, *their life was made bitter unto them*, so that they preferred death before life, to this effect *Calvin* and *Simlerus*. But why did the Lord suffer his people to be so long thus cruelly used by the Egyptians? To this *Tostatus* answereth, that they were tainted with the Egyptian Idolatries, and therefore God did thus severely punish them. This is not here indeed spoken of, but by *Ezechiel* who saith, that Samaria and Jerusalem committed Whoredomes in

Calvin. *Simlerus.* *Quest.* *Tostatus.* Ezech. 23. 3.

Egypt

Egypt in their youth: for *Jerome* upon that place, ſaith, that their Idolatries in Egypt are meant, and if they had not there been corrupted, it is not probable, that they would ſo ſoone have worſhipped the Golden Calves. Thus alſo *Theodoret* upon the ſame place, and that they were even then an Idolatrous people, we may conjecture, becauſe they were ſtill alwayes moſt prone to Idolatries. As for the ſilence of *Moſes* touching this, no argument can be drawne herefrom, becauſe he is intent only to the hiſtory of their oppreſſions and deliverance, and therefore no marvell, although he paſſeth this over in ſilence. And it may be many of them were free from this infection, amongſt whom the pure worſhip of God was ſtill upheld. Partly then for the puniſhment of this great ſinne God permitted the Egyptians thus to rage againſt them, and partly to puniſh their ſinne againſt *Joſeph*, and partly to ſtirre up in them an hatred of the corruptions of Egypt, to make them more earneſtly to deſire to returne into Canaan, and to give them cauſe ſo to do, and at their departure to ſpoile the Egyptians, and that the Lord might hence take occaſion to work his wonders in Egypt for the manifeſtation of his power and mercy, and that the Hebrews might never more have a deſire of returning into Egypt, unto which how prone they ſtill were the following Hiſtories do declare, *Numb.* 11. and *Numb.* 14.

Hieron. in Ezech. 23. Theodoret.

Then the King of Egypt ſaid to the Hebrew Midwives, Shiphrah *and* Puah, *&c.* The Hebrews ſay, that theſe Midwives were Hebrew women, the one called *Jochabed* the Mother of *Moſes*, the other *Mary* his Siſter, but *Joſephus* contrariwiſe ſaith, that they were Egyptians, and it is not likely, that *Pharaoh* would have committed ſuch a buſineſſe to women of the ſame Nation, and their ſpeeches to the King afterwards do ſhew, that they were Egyptians, for they ſay, the Hebrew women are not like the Egyptian, for they are lively, &c. *v.* 19. *Simlerus* therefore agreeth to this, but *Calvin* ſaith, they were Hebrews, and proveth this, becauſe they feared God: but heathen *Rahab in Jericho* feared God alſo, wherefore this is no argument againſt their being Egyptians. But why did the King give this command only to theſe two, for the Hebrews being ſo many, it is not probable, that they only were imployed amongſt them? Some think, that theſe two went to the chiefe mens wives, whoſe children he chiefly thought he would deſtroy, not regarding ſo much the inferiour ſort, whom he did weare out with continuall toile: ſo *Cajetan*: but *Calvin* and others think, and that better, that theſe were Midwives of greateſt note, and therefore he giveth the charge to them, that either others hearing it by them might alſo do the like, or elſe when he ſhould ſee, how they executed his command, he might proceed to enjoine the ſame to others. For the Egyptians without putting difference oppreſſed with their importable burthens all the Hebrews, and not the meaner ſort only, for even the chiefe of them were ſcourged, when the taſk impoſed was not done.

Verſe 15.

Hebræi. Joſeph.

Queſt.

Cajetan. Calvin.

Exod. 5.

The thing commanded to theſe Midwives was to kill all the Male-Children of the Hebrews ſo ſoon as they were borne, but to keep the Females alive. A tyranny, the like to which was never exerciſed before or after by the moſt cruel: for although ſome in the heat of Warre have ſlaine even Infants in the expugnation of a City, and ſome have expoſed a childe or two to death, by whom danger hath been threatned unto them, as *Amulius* expoſed *Romulus* and *Remus*, *Aſtiages Cyrus*, and ſome all one linage, as *Athalia*, ſome the children of one Town at one particular time, as *Herod*, yet there was none ever that in the time of peace plotted the deſtruction of all the Male-children of a Nation, being alſo ſubject unto him from time to time, as they ſhould come into the world. What might the Hebrews think now of the promiſes made to *Abraham*, &c. when they ſaw themſelves by this meanes in danger to be cut off, ſo as that the name of Iſrael ſhould no where remaine any more upon the earth? Doubtleſſe their faith could not but be greatly ſhaken hereby, yet *Pharaoh*, as all the Tyrants before named, did but plot

Note

thus the ruine of himselfe, his people and posterity, as the sequell will declare, why he was willing that the Females should be kept alive may be easily conjectured, *viz.* because the Males being taken away, he thought there could be no danger in them, and women might be profitable to his King some for work and the increase of posterity. The Mid-wives are said to have feared God, and not to have done, as the King commanded, and being questioned withall about it, they answer, *The Hebrew women are lively and are delivered, ere the Midwife cometh at them.* They knew by the light of nature, that innocent bloud ought not to be shed, and haply by living amongst the Hebrews they had learned, that their God would have them to increase thus wonderfully, and therefore to seek to destroy their off-spring, was but to fight against God, which rather then they would do, they would disobey the King, and herein they shall rise up in judgement against many men, that are better instructed also and condemne them, in that whether it be right or wrong, they will put in execution whatsoever the King commandeth, for such do not feare God, who is of greatest power, but impotent man, contrary to the precept, *Math.* 10.28.

Verse 17,18

Verse 19.

Simlerus.

Calvin.

Note.

Touching their excuse that the Hebrew women were lively, &c. in the Hebrew it is חיות, which signifieth either lively or beasts, that is, if it be so taken, as the beasts, bringing forth their young without help. In the *Targum Hierosolymitanum* it is thus. They themselves do vivifie or keep alive their Males, for before the Midwife cometh at them, they pray before their Heavenly Father, and he heareth them, and they are delivered. In the vulgar Latine it is rendered, *They have the skill of Midwives* the Chaldee: *They are wise.* If it be demanded, whether they said true herein or no? The Rabbins answere, that they certified the Hebrew women of the Kings charge, and thereupon they kept close their travelling in Childbed, till they were delivered, and so the Midwives came not indeed unto them before. This is rejected by *Augustine, Gregory, Calvin, &c.* who affirme that, which they said to be a lye, and that their charity and mercy was rewarded, which they shewed towards the people of God, but not their lye, which needed pardon, their good will was rewarded, not their fallacy, the benignity of their minde, not the iniquity of a liar: But *Tremelius* thinketh rather, that they said true, and I see no reason, but that we should think the same: for if they feared God, would they not devise the safest way to preserve the Hebrews children, and to keep out of danger also, and what could they for this end have done better, then give notice to the Hebrew women of the decree made by the King? whereas it is said, they saved the Hebrew males alive, this may be understood, as *Simlerus* hath it, by their Counsell and admonition. Or it may be, that God also did give a more easie and speedy deliverance in those times to the Hebrew women for the present necessity, so that they could bring forth without the help of Midwives.

Targum Hierosolymitanum.

Quest.

Rabbini.

August. quest. in Exod.
Gregor. Moral. lib 18. c. 26.
Calvin.
August. lib. contra mendac. cap. 10.
Non est his remunerata fallacia sed benevolentia, benignitas mentis, non iniquitas mentientis.
Tremel.
Simlerus.

Verse 20,21

Tremel.

Because the Midwives feared God, he dealt well with them, and made them houses. This of making them houses is by some referred to the Hebrews, as by *Tremelius*, who expresseth them thus, *God made for those children houses*, so that they lived to mans estate, and begat children, and had families, because the word is לה בתים in the masculine gender: but this is a thing not unusuall to speak of females in the Masculine Gender, as *Gen.* 31. *Jacob* saith to his wives in the Masculine Gender, *The flocks of your Father*, and *Exod.* 2. speaking of the Daughters of *Jethro* he saith, the Shepherds drove them away, in the Masculine Gender, thus *Simlerus*, who yet in fine yieldeth rather to that Exposition, whereby it is expounded of the Hebrew children, herein following *Calvin*, who is so earnest for it, that he wondreth, that any interpreter should expound it otherwise, both because the word (*them*) is Masculine; and also because women are not the heads of families, but men, so that houses cannot be said to be built to any women: wherefore he concludeth, that it is a wresting of the words to turne them to the Midwives, but being applied

Simlerus.

Calvin.

to

to the Hebrew children, he saith, that they will excellently agree, *because the Midwives feared God, he built them houses*, that is, by the piety of these women the Hebrews obteined an happy propagation. For in this sense God saith, he would build *David* an house, which is spoken of in divers places, that is, establish the Kingdome to his posterity, and to *Eli*, that he meant to have built him an house, that is, to have continued unto his family the Priesthood; wherefore here is nothing else meant, but that God by these weak Instruments magnified his power, preserving and establishing the families of Israel, which now must needs else have perished. Thus *Calvin*. But amongst the Fathers I do not finde any question made, but that the houses of these Midwives are here meant. *Augustine* a little altering the reading saith, *they made themselves houses*, and demandeth whether they had not houses before? and whether the increase of their wealth was not hereby meant? *Theodoret* likewise saith, God rewarded the Midwives by bestowing riches upon them. *Gregory* saith, because of their lie God turned an eternall into a temporall reward unto them, of building them houses here. *Jerome* saith, that they thus built them mansions in heaven, and *Rupertus*, God built the Midwives houses in heaven, seeing that which God buildeth is eternall, in the heavens. *Ferus* also mentioning this of the Hebrew children, saith, that the other referring it to the Midwives is to be preferred; and whereas God is said to build them houses, those externall are not meant wherein they dwelt, but they had houses built them, when they were made fruitfull, as *Sarah* desired to have it built unto her, as the word signifieth, out of *Hagar*, and *Rachel* and *Leah* are said to have built *Jacobs* house. And to this sense do I subscribe: for the word being of the masculine gender argueth nothing to the contrary, seeing masculines are sometimes joyned with females, and feminines with males, or by *them*, may be meant these midwives and their husbands together, the whole family being blessed greatly for this their piety. And thus they were recompenced in their kinde, they had preserved children, which should have been put to death, and accordingly their posterity is increased, and haply they in their posterity went out of Egypt with the Hebrews, and so their families stood, when others were destroyed. *Lyranus* saith, that they joyned with the Hebrews and were married to chief men amongst them, as *Rahab* afterwards did, and so were established, but this is onely a conjecture. There be divers other strange Expositions brought here by divers; by some, that the Hebrews made these midwives strong houses, wherein they might be safe from *Pharaoh*; others, that *Pharaoh* made them houses, to which the Hebrew women should be brought, that they might be delivered before them; others, that the Midwives being *Jochebed* and *Mary* had houses built them when the Priesthood was established in *Jochebeds* posterity, and the Kingly office in *Maries*, who was married to *Caleb* of Judah: but I passe these over, as fantasies. *David Chimhi* saith, that by building them houses is meant Gods protecting of them, and hiding them, that *Pharaoh* could not hurt them, as he is said to have hid *Jeremiah* and *Baruc*, *Jerem.* 36. But still I cleave to that of multiplying and enriching and establishing their families. And the words going before in this verse and in the former, do plainly shew, that it is spoken of the Midwives, for the Hebrews multiplying is inserted, *Verse* 20. so that it had been superfluous to repeat it again here, and the words used immediately before these, do plainly direct to hearken to a blessing upon them for this their piety, *because they feared God*, what did God for them, *he made them houses*, for if these houses had been for the children preserved from death, where had the recompence of the Midwives been? and it might be demanded, what was that which God did for these children, to the Midwives? to say nothing of the discrepancy of this verse in it selfe, being otherwise understood: whereas if we understand it of the Midwives, here is a proceeding plainly from a generall, *v.* 20. *God did well for the Midwives*, to declare in particular, wherein he did well for them in this, *v.* 21. *He made them*

2 Sam. 7. 27.
1 Sam. 25. 28.
1 Sam. 2. 35.

August lib. 2. locut. in Exod.
Theod. quæst. 2. in Exod.
Gregor. Moral. lib. 18. in Job cap. 26.
Hieron. in Esa. 65.
Rupertus in Exod. ca. 7.

Ferus.

Gen. 16.

Lyranus.

D. Chimhi.

them houſes. For the conceit of *Gregory*, that God changed the reward of theſe Midwives into a temporall benefit for their lie, he was certainly deceived herein; becauſe although they lied that was pardoned, as proceeding from infirmitie, and they truly fearing the Lord might notwithſtanding be ſaved eternally. For if they had not greatly feared and reverenced God, they would not have put their lives in hazard by doing contrary to the Kings command. Wherefore I doubt not but the grace of God wrought with them, and where grace is, he crowneth it with glory. No ſuch thing indeed is here ſpoken of, neither to other faithfull ſervants of God under the old Teſtament, but rarely, the common propounding of an eternall reward in heaven being reſerved till the coming of Chriſt, who opened the way of life by the merits of his paſſion.

Verſe 22.

Then the King commanded all his people, to drown every male-childe of the Hebrews. The Tyrant hath no conſideration of Gods being againſt him in his enterprizes, and therefore he furiouſly goeth on to take another courſe to fulfil his bloody will.

Simlerus.

R. *Solomon.*

R. *Solomon* ſaith, that it was foretold by the Aſtrologers, that one ſhould be born who ſhould deſtroy Egypt with waters and therefore the King would have them drowned in the water, but this came upon Egypt in the end as a juſt reward of ſuch monſtrous cruelty. Hitherto he had ſecretly ſought to deſtroy the holy ſeed, but not prevailing ſo he breaketh out into open violence, neither do we read that the people refuſed to obey him, as the Midwives had done, and their hatred of the Hebrews was ſuch, as that without doubt they acted this cruel part, and therefore were juſtly afterwards plagued and deſtroyed together with their King in the Red Sea.

Calvin.
Ferus.

Ferus.

For the Allegory, this King of Egypt doth aptly figure out the devil, who is King of all that live in darkneſſe, and wickedneſſe, the ſpirituall Egypt; he knew not our *Joſeph* Chriſt Jeſus, for he hated him and ſought his deſtruction; he alſo envied the multiplication of the elect by the preaching of the Goſpell, as he had done from the beginning of the world, not enduring, that men ſhould be more happy then he. Wherefore he ſtirred up the Potentates of this world againſt them, that he might keepe them from going out of the power of darkneſſe; and with perſecuting Kings and Princes here he joyneth evill ſpirits, that by their temptations they might draw them to ſin, and thus they are laden with his burthens, for ſinne is an heavy burthen, which we cannot beare; and he maketh them to build for him *Pithom* ſignifying the mouth of defection, or of the bottomleſſe pit, which is by cauſing them to lie, and by deceit to prepare pits of deſtruction for themſelves: and *Raamſes* ſignifying one that holdeth malice, which is by putting, malice and covetouſneſſe into the minde But the more the elect are preſſed with perſecutions, the more do they proſper and increaſe in vertue. But then the Midwives are called, theſe figure out Preachers, with whom the devill is moſt buſie to corrupt them, that either none may be regenerate, or if any be, they may by their meanes be cut off againe, and thus he hath drawne many to be falſe prophets of old, and Authours of hereſy ſince, but chiefly he deſireth, that all goodneſſe may be killed in the males, that is, in the moſt mighty and wiſe, and in governours, or that vertue may be killed in all, that which is carnall, effemenate and vicious, being ſtill left to ſurvive; but as theſe worthy Midwives, ſo we that are Preachers ſhould withſtand all temptations tending to the corrupting of us, and keep vertue alive in the people, and in thus doing we ſhall be bleſſed, as they were. But the devill will not yet reſt, if by the Preachers he cannot deſtroy vertue, then he will ſtirre up the common ſort to corrupt one another, if men be not carried away by hereſie, then he will drovvn in vvorldly pleaſures or covetous deſires, and that in the time of youth, becauſe he knovveth, that vvhat vvay one entereth into in his youth, he vvill not depart from it in his age, and if there be any good purpoſe in the minde, he ſeeketh in the very entrance to extinguiſh it, Thus *Ierus* and *Rabanus*, *&c.* But *Origen* by this

Pſal. 38. 4.

Prov. 22.

Origen.

nevv

nevv King underſtandeth the vviſdome of the fleſh, ſpeaking to carnall pleaſures about the corrupting of Gods people, vvhich vvho hearkeneth to follovv theſe pleaſures and profits, is under this King labouring in brick and morter; yet having mentioned this, he falleth upon the former allegory alſo. But coming to the Midvvives, *Siphrah* ſignifying a ſparrovv, and *Phuah* ſignifying red or modeſt, he maketh them figures of the tvvo Teſtaments, the nevv being red by the blood of Chriſt, and the old being ſpirituall, for hereby the Devil vvould deſtroy vertue, by cauſing men, to underſtand them in an erroneous ſenſe, but vertue is not hereby deſtroyed, but preſerved, &c.

Rupertus making this King a figure of the Devil ſaith, that his oppreſſing of the Iſraelites vvith burthens ſet forth the miſerable caſe of men till the coming of Chriſt, by vvhom they vvere delivered. But I preferre the firſt of *Ferus*, and let every one take heed of *Origen*, becauſe he doth ſo hunt after allegories, as then he deſtroyeth the Hiſtories. *Calvin* applieth the laſt of deſtroying the males unto Antichriſt, vvho vvhere he findeth any man like to reſiſt his corruptions, he deſtroyeth them, but if effeminate, vveak and yielding, he as vell pleaſed and triumphing in them, ſtayeth his hand.

Rupertus.

Calvin.

CHAP. II.

Verſe 1, 2.

1 *There was a man of* Levi, *who took to wife a daughter of* Levi. 2 *And the woman conceived, and bare a ſon, and when ſhe ſaw that he was a goodly childe, ſhe hid him three moneths.* The name of the man is here concealed, and likewiſe of the woman, but he was *Amram* the ſonne of *Chaath*, the ſonne of *Levi*, and ſhe was *Jochebed* his fathers ſiſter. Of this *Amram Euſebius* ſaith, that he was born 14 years before the death of *Joſeph*, and at the 77 year of his age begat *Moſes*, by which account *Moſes* muſt be born 63 years after *Joſephs* death, and 80 years being added, at which age *Moſes* brought the children of *Iſrael* out of Egypt, they together make 143, and if *Joſephs* time after the coming of *Iſrael* into Egypt be put to, which was 71, the time of their continuance there will be 214 years. But what is to be thought of this, I have examined before upon *Gen.* 15. Of *Amram*, *Joſephus* ſaith, that being noble in his family he was very ſolicitous for the ſtate of his people, and becauſe his wife was now great with childe, wherefore he prayed to the Lord, and the Lord told him in a dream, that his wife ſhould now bear the childe, who ſhould deliver *Iſrael*, and be marvelouſly preſerved, and that the Prieſthood ſhould reſt in his brother; and accordingly ſhe was ſpeedily delivered of this childe, and thus had opportunity to hide him, and to ſave him alive. The thing ſaid here to have been done, *viz. Amrams* taking *Jochebed* to wife, was not now done, but before, for ſhe bare him *Aaron* 3 years before this, and *Miriam* 7, ſo *Calvin*, who alſo thinketh, that when this couple met firſt, that cruell Edict of murthering the males was not come forth, becauſe there is no ſuch care ſpoken of, touching the preſervation of *Aaron*. It is indeed moſt probable, that the charge was not given to all the people of drowning every male till now, but onely to thoſe two Midwives that ſpared them, in whoſe time *Aaron* was born. If it be demanded, how any man of worth, as *Amram* was, could frame his minde to enter into the eſtate of marriage in thoſe times when as nothing could be expected, but either intolerable ſervitude or death to their iſſue male? I anſwer, they might hope by faith for Gods promiſe ſake, that they ſhould not continue long in that miſery, and indeed it appeareth by the Hiſtory following, that this cruel decree continued not till the time of their going out of Egypt, but was again intermitted long before, becauſe otherwiſe there could have been none males at their gonig out leſſe then 80 years of age, as *Moſes* was, whereas mention is made of a very great company 20 years old, and under, who were preſerved in the wilderneſſe, all that were above

Exod 6. 20.

Euſeb. lib. 9 de. prepar. Evang. cap. 11.

Joſeph.

Calvin.

Quæſt.

Simlerus.

Num. b. 14.

above 20, except *Caleb* and *Joſuah*, being cut off. And here it is worth the noting, that God diſpoſed ſo of the birth of *Moſes*, that it was in the heat of this perſecution, and not when it was again allayed, to ſhew, that the moſt earneſt attempts of men are of no force againſt God, but to ſhew how light he ſetteth by and derideth the machinations of Tyrants, he bringeth his whom he meaneth to preſerve through their armed troops, they not being able to hurt them.

Note.

Queſt. Exod. 6.20. *Septuagint. Chaldee Paraphraſt. Euſebius de præparat. Evang. l. 9. c. ult. Lyranus.*

Touching *Jochebed*, whom *Amram* took to wife, ſaid to be his fathers ſiſter, in the Hebrew דודתו, there is ſome queſtion, whether ſhe were his Aunt, or his Uncles daughter? for the Septuagint render it, *his Uncles daughter*; the Chaldee Paraphraſt, *his fathers ſiſters daughter*; and *Jerome* in the vulgar Latine, *Patruelem ſuam*, his Uncles daughter, or Cozen-German. And *Euſebius* accordingly ſaith, that *Amram* married *Jochebed*, the daughter of his Uncle; thus *Lippomannus* in his *Catena*, but he was deceived in the Chaldee Paraphraſt, wherein it is not *his fathers ſiſters daughter*, but *his Aunt*. *Lyranus* ſaith, that *Jochebed* could not be *Amrams* Aunt. 1 Becauſe then ſhe muſt have been *Levi* his daughter, and ſo 130 years old at this time, which is an age paſt childe-bearing. 2 Becauſe all that generation was dead before this. 3 Becauſe no good man, but would marry according to the Law, even before it was expreſſed in writing, and therefore not his Aunt, which is contrary to Law. But *Calvin*, and *Junius*, and *Simlerus*, and *Toſtatus*, and all that follow the Hebrew, hold that ſhe was his Aunt. There are ſome that defend the other reading, *his Uncles daughter*, becauſe the word ſignifieth love, or beloved properly, being tranſferred to an Uncle or Aunt, or Uncles daughter: for the nearneſſe in blood, making them to be ſingularly beloved, and to prove this true, they bring ſome places of Scripture, but in vain, for there is none, wherein this word is taken for any other, but an Aunt. For the obiections of *Lyranus*, although ſhe were *Levi* his daughter, yet ſhe might be begotten after *Joſephs* death, her father being 115 yeares old, for he lived 137, and ſo ſhe was not now above 63, at which age it was no marvell to beare children in thoſe times. 2 *Levi* might have a daughter ſtill living, although all that generation, which came downe into Egypt was dead, becauſe by that generation are meant only ſuch as were then born, numbered to be 70 perſons. 3 Although this was afterwards forbidden, yet now it was not, neither did the beſt obſerve all things, although they obſerved many, before that they were ſet downe in writing: thus *Toſtatus*, who alſo alledgeth the Chaldee Paraphraſt, and the *Targum Hieroſolymitan.* for this reading. Others, as *Calvin* and *Simlerus*, who ſtand for her being his Aunt, yet do not defend *Amram*, but condemne him herein, as making an inceſtuous marriage, becauſe although nothing was yet ſet downe touching this in writing, yet it was a lavv in nature, as appeareth in that the Canaanites are condemned for doing contrary, as doing an abomination, and therefore they commend the humble and candid minde of *Moſes*, in that he ſpared not to ſet dovvn his ovvn inceſtuous comming into the vvorld. For mine ovvn part, I dare not cenſure *Amram* herein, becauſe that vvhich vvas abominable by the light of nature, muſt needs be ſuch a thing, as men led by natures light alvvayes abhorred from, eſpecially the beſt; but they did not, neither could in the beginning abhorre from ſome marriages forbidden, *Levit.* 18. *viz.* the Brother vvith the Siſter, there being none elſe to marry vvithall. Wherefore vvhen the Lord uſeth this, as an argument to move his people to keep his lavves, *After all theſe abominations did the men of the Land, that were before you*; it is not to be extended to every particular, but generally to moſt of the ſinnes mentioned; but then the Law being given, to contract any marriage prohibited was thenceforth an abomination.

Calvin. Junius. Simlerus. Toſtatus.

Levit. 18.

Levit. 18.27.

Verſe 2.

Touching the hiding of this childe three moneths, here it is ſaid, that his Mother ſeeing him to be a goodly childe, hid him: but, *Heb.* 11.23. that by faith he was hid three moneths by his Parents, *becauſe they ſaw he was a proper childe,*

Calvin.

childe, they not fearing the Kings commandment. His mother, as is moſt probable, with the conſent of his father hid him, or ſhe being the firſt Authour of this counſell they hid him. But how is this imputed to faith, when as his outward forme wrought with them? It is anſwered, that faith firſt moved their mindes, and the goodlineſſe of the childe, making them the rather to entertain an extraordinary opinion of him, that he was one ordeined not to be of a vulgar condition, was as a prop to their faith, ſo that believing, that he ſhould be the man that ſhould afterwards deliver *Iſrael*, they took courage to themſelves, contrary to the Kings command to keep him alive. Yet *Calvin* thinketh, that this of his outward forme is added, as a thing obſcuring their faith, and ſhewing, that it did not ſhine ſo clearly in their hearts. But how could they believe, that this particular childe ſhould be the Deliverer? *Anſ.* If that of *Joſephus* be true touching the Revelation made to *Amram*, it may eaſily be conceived, how they were brought to believe this, and if not, there was a promiſe that in the fourth generation they ſhould come out, whereas *Amram* was the third, and therefore they might well believe their deliverance to be now at hand, and ſeeing the countenance of this childe to promiſe ſomething extraordinary, God might work ſo in their hearts, as to make them believe that he ſhould be the inſtrument. But why did they hide him only three Moneths? *Ferus* anſwereth, that the Hebrews ſay, that ſearchers were appointed by the King to come into every mans houſe once a quarter, ſo that novv there would have been danger of hiding him longer, both to him and them. *Philo* ſpeaketh only in generall, that there were ſome, who to curry-favour with *Pharaoh*, would have diſcovered their act, and then they ſhould all have been cruelly ſlaine, wherefore they thought it better to caſt the childe upon Gods Providence, and ſo to expect the iſſue. And to the ſame effect *Joſephus* ſaith, he had rather commit his ſonne wholly to Gods Providence, having a certaine hope, that he would provide that the event ſhould declare the truth of the Oracle.

Simlerus.

Queſt.

Queſt.

Gen.15.

Queſt.

Ferus.
Philo.
Joſeph.
Maluit ſalutem ſilii totam Dei providentiæ committere, certam ſpem habens, cum proviſurum, ut oraculi veritatem eventus declararet.

And when ſhe could no longer hide him, ſhe took an Ark of Bul-ruſhes and daubed it with ſlime and pitch, and put the childe therein, and laid it in the flagges by the Rivers brink.

Verſe 3.

Joſephus goeth here from *Moſes*, ſaying, that ſhe made a little bed of paper, daubing it with ſlime, that the water, might not enter, and putting the childe in, ſhe caſt it into the River, appointing *Mary* his Siſter to watch, whither the ſtreame carried it. In which time *Pharaohs* Daughter called *Thermutis* playing upon the Rivers bank, eſpied this veſſell floating upon the water, and ſent ſome that could ſwim, to fetch it unto her. And having opened it, ſhe ſaw the childe and was wonderfully pleaſed with it, then ſhe cauſed an Egyptian woman to give it ſuck, but the childe refuſed, yea when a ſecond and a third offered the Dugge unto it. Then *Mary*, as coming by chance told *Thermutis*, that ſhe did in vaine ſeek to have the childe nouriſhed by an Egyptian, but if ſhe would ſend for an Hebrew woman, it was likely, that it would ſuck of one of his own kinde, &c. Here *Joſephus* is to be taxed for writing, that this veſſell was caſt into and carried about by the water, whereas it was only put into the water, or where the water uſed to flow amongſt the Bulruſhes, whereby it was ſtayed from being carried away.

Joſeph lib.2. antiquit.

But becauſe he calleth this veſſell a papery one, and the Septuagint likewiſe, but the vulgar Latine *ſiſcellam ſcirpeam*, the Chaldee Paraphraſt, *Pagninus* and *Vatablus*, an *Arke*, the queſtion may be, what kinde of thing this was? *Anſ.* the word תבת properly ſignifieth an Arke, and the word גמא joyned to it, a Bulruſh, or, as it is tranſlated by ſome, paper, for ſo the Septuagint render it *Thebin papyraceam*, or θήκην and *Simlerus* (*arcam papyraceam*) who alſo ſaith, that the Egyptians had a certaine fruit called *Papyrus*, which was triangular, of which in times paſt they made paper to write upon, and therefore that which is uſed for writing at this day, is alſo called paper, and of this *Papyrus*, *Pliny* ſaith, that they uſed to make Boats, and therefore

Queſt.

Simlerus.

Plin.lib.13. cap.11.

no marvell, though an Arke to put this childe into were made hereof. Touching the vulgar Latine, *Fiſcella* is a little cheſt, and *ſcirpus* is the ſame with *juncus* a Bulruſh, being a kinde of Bulruſhes. *Calvin.* *Calvin* rendereth it *arcam arundineam.* But becauſe according to *Pliny* that *Papyrus* ſerved uſually to make water-veſſels of, I think, that an Arke of ſuch ſtuffe was meant. The place where it was laid, was a place of flagges, *in caretto* ſaith the vulgar Latine, and this is followed by *Calvin, Simlerus, &c. Pagninus in junceto*; *Kimbi, in arundineto*; *Septuaginta, in palude*; others, *in Papyreone.* It was a place as all agree, where Flagges, Reeds, Bulruſhes, and the foreſaid *Papyrus* grew, making a kinde of thicket, being produced in watery grounds by the overflowing of *Nilus*, but yet never covered (except at the great overflowing once in the yeare) above two cubits high, ſo that this little Arke being put there, could not either be overturned or carried away, and ſo the childes Mother might have him ſome times fetcht againe from thence to give him ſuck, that he might not periſh for want.

Queſt. Touching the queſtion, which is commonly moved here, whether theſe Parents ſinned not in thus expoſing their childe? It is anſwered, that although it may ſeem in regard of the dangers both of men of Egypt and of wilde beaſts, that might have deſtroyed the Infant, being thus expoſed, yet his Parents are by all means to be juſtified; for they ſavv deſtruction coming, if they had kept him in their houſe ſtill, and being inforced to caſt him out, they ſet a ſpie to look to him, and as the ſequel proved, this motion came of God, yea, the Hebrevvs ſay, that *Miriam* vvas ſtirred up by God, as a Propheteſſe to direct them herein, promiſing a good event. *Note.* See in this example, to vvhat a deſperate caſe they are brought ſometimes, vvho are ſingularly favoured of God, that vve may never deſpaire, but alvvayes hope for his help, even vvhen vve ſee no meanes of eſcaping death.

Verſe 5. *Then* Pharaohs *Daughter went downe to the River to vvaſh herſelfe, and ſeeing this Arke in the flagges, ſhee ſent her maid to fetch it.*

The name of this Daughter, as *Philo* and *Joſephus* ſay, vvas *Thermutis.* The Chaldee Paraphraſt ſaith, that ſtretching out her arme ſhe drevv it to her, but the moſt learned of the Hebrevvs rejecting this, expound it of ſending her maid to fetch it. *Chaldee Paraphraſt.*

Verſe 6. *And when ſhe had opened it, ſhe ſaw the childe, &c.*

It is alſo ſaid, that ſhe knevv it to be a childe of the Hebrevvs, and had compaſſion upon it, this ſhe knevv moſt probably by the circumciſion, ſaith *Simlerus*, but becauſe the Egyptians uſed circumciſion alſo, I rather think, that ſhe conjectured ſo of it, becauſe for the ſtrictneſſe of the Kings Edict it vvas caſt out to the vvaters by ſome Hebrevv vvoman, as ſhe might vvell conceive. *Simlerus.*

Verſe 7, 8, 9. Then his Siſter ſeeing her affection tovvards the childe, offered to call her a Nurſe for it, vvhich ſhe accepting, the childes Mother vvas called, and the childe vvas committed to her to be nurſed. *Joſephus* ſaith, that ſhe vvould have had an Egyptian vvoman Nurſe unto it, but one and another being brought, the childe refuſed to ſuck, vvhereupon *Miriam* his Siſter, as if ſhe had paſſed by by chance, vvhen ſhe ſavv this, offered to call an Hebrevv vvoman as is aforeſaid, & vvhen the mother vvas come, the childe ſucked of her moſt willingly. *Joſeph.* *Note.* All this was ſo brought about by a ſingular Providence of God, that he might be ſaved alive and grow up, whom God would have to be ſaved for the working of the great workes, to which he had appointed him in his ſecret counſell, and continually he ſwayeth the hearts of men and women, as he pleaſeth.

Verſe 9. *And the childe grew, and ſhe brought him to* Pharaohs *Daughter, and he became her Son, and ſhe called his name* Moſes, *becauſe, ſaid ſhe, I have drawne him out of the water.* *Philo* ſaith, that *Pharaohs* Daughter having no childe, but being very deſirous of one, when ſhe had ſeen this, feigned herſelfe to be with childe, and afterwards in travell, and ſo to have brought forth this childe, *Philo.*

ſo

so great was his beauty, and so amiable his person, as that at the very first sight of him she was allured by him thus to do. But *Josephus* saith, that wanting children herselfe she brought him to her Father, telling him, that she had him out of *Nilus*, and desired that she might have him for a successour in that Kingdom, by whose perswasion the King consented, and she adopted him for her Son. But upon a time the King also being greatly delighted in the childe, set his Crowne upon his head, which he cast to the ground, and troad it under his feet, which being seene by one of his Prophets, he cried out, that this childe should be the overthrow of Egypt, and therefore stirred him up to kill him. But God, whose purposes none could frustrate, preserved him still, and he lived in great grace and favour with all men, yea so delighted were they with the beholding of him, that they would come from their work to look upon him, being grieved, when they must depart againe from seeing so pleasing a sight: to this effect *Josephus*; and this is rather to be approved, then that of *Philo*, because his name *Moses* taken from *Mos* signifying water in the Egyptian tongue, sheweth, that *Pharaohs* Daughter did not conceale from her Father what had not happened touching her finding of him in the waters, or neare unto them. For from this word both *Philo*, *Josephus* and *Clemens Alexandrinus* derive his name, although some contend, that it is derived from *Massah*, to draw out, in the Hebrew tongue, as *Tostatus*, *Oleaster*, and *Aben-Ezra* saith, that it is an Hebrew name derived from the Egyptian, and he addeth also, that he found him in a certaine Arabick book called *Monion*, and *Clemens Alexandrinus* saith, that *Moses* was also called *Joachim* signifying one rising againe, confirming or revenging, and in Heaven *Melchi*, my King. It is not likely that *Pharaohs* Daughter would name him by an Hebrew name, being herselfe an Egyptian, although I doubt not, as *Tostatus* alledgeth it for a reason, but that she learned by conversing with Hebrew women that waited upon her, that Language. She named him by an Egyptian name, but so as that it was common to both Languages, so likewise *Simlerus*. and *Calvin*, although he saith also, Peradventure she asked the Nurse, what fit name she might give unto him, and so had this name from her, but I rest in the former. For the name (*drawne out of the water*) it is a marvell, that *Pharaohs* Daughter would give him such a name, whereby he should be continually put in minde of his originall from the Hebrews, or that she durst present such a childe, preserved contrary to her Fathers decree, unto him. But this name giving, saith *Calvin*, is to be imputed unto God, who guided her tongue, as afterwards the tongue of *Balaams* Asse to speak, to call him thus. And for the preserving of him contrary to the Kings decree, this could not in this case offend the King, because he was not preserved, as an Hebrew, but translated by his Daughters adoption from the Hebrew to the Egyptian kinde, that being thus augmented the more by one. In what doubt his Parents now were, we may imagine, as touching the accomplishment of the things foretold of him, because he was altogether gone from his kinred to another people, and to a Kings Court, the corruptions and fascinations whereof were very great. But his name could never suffer him to let the remembrance of his originall to go out of his minde; so doth God provide even by the means of those that knew not God, for the good of his children; and this name did well agree to him afterwards, leading the Israelites through the waters, and so saving them, as Christ also since saveth by Baptisme. Touching the learning, to which *Moses* was brought up, nothing is said here, but *Stephen* saith, that he was *learned in all the wisdom of the Egyptians, and was mighty in word and deed*, and this must needs be implied in that here it is said, he became the sonne of *Pharaohs* Daughter, seeing Princes children are commonly brought up to all good learning. *Philo* saith, that the learning to which *Moses* was brought up, was Chaldee, Greek and Egyptian. Of the Egyptians he learned Geometry, Arithmetick, Musick, and Astrology, which he calleth popular or open learning, and the Hieroglyphicks by certaine symbols noting

Ioseph. lib. 2. antiquit.

Clemens Alex. and l. 1. Strom.
Tostatus.
Aben-Ezra

Simlerus.
Calvin.

Note.

Simlerus.

Act. 7.22.

Philo lib. 1. de vita Mos.

ting out the moſt grave myſteries of Phyſiology, Theology and the Politicall faculty, which he calleth ſecret and ſacred. Of the Grecks he learned Philoſophy, and of the Chaldees Aſtronomicall and Sidereall learning, eſpecially for prediction of things to come. And herein he ſaith he was ſo apt, that he excelled in a ſhort time all his Teachers. And the ſame is alſo reported by *Clemens Alexandrinus* out of *Philo*, yet he ſaith, that *Eupolemus* ſaith, that *Moſes* was a wiſe man, and was the firſt, that taught letters and Grammar to the Jews, from whom the Pheniceans taking their learning tranſlated it to the Grecians, which if it be ſo, then *Moſes* could not be taught by the Grecians, as *Philo* ſaith, and in truth forſomuch as *Cadmus* was the firſt, that brought learning into Greece, who was after *Moſes*, it cannot be, that he ſhould have any Maſters from thence. And by the ſpeech of *Stephen* ſaying, *He was learned in all the wiſdome of the Egyptians*, but not of the Chaldees or Greeks, it is more plaine, that *Philo* affirming the contrary was deceived.

Clemens Alex. lib. 1. Strom.

Verſe 11. *And* Moſes *being growne went out to his Brethren, and looked on their burthens, and he ſpied an Egyptian ſmiting an Hebrew, &c.*

Acts 7. 23. *Queſt.* *Moſes* as *Stephen* hath it, was now 40 yeares old, and if it be demanded, what made him after ſo long a time now ſingularly to ſhew himſelfe to his Brethren? it is anſwered by ſome, that he uſed thus to do in times paſt, being carried by a naturall affection to his Parents and Brethren: but others anſwere and that more probably, ſaith *Simlerus*, that hitherto having forgotten his kinred, and being taken up with the pleaſures and honours of *Pharaohs* Court, he was now by a ſingular motion of the Spirit carried out unto them to commiſerate and help them what he could. And this ſeemeth to be confirmed by that of *Stephen*, who ſaith, *that he ſuppoſed, his Brethren would have underſtood, that God by his hand would deliver them*, from which we may gather, that he had ſome ſecret intelligence from the Spirit, what God had appointed him unto, and was hereby extraordinarily ſtirred up. He had then at this time a ſingular faith, by which forſaking by ſtealth *Pharaohs* Court, he went and joyned himſelfe to the poore people of God, as the Apoſtle noteth. Upon what occaſion the Egyptian ſtrove with the Hebrew, and whether the act of *Moſes* in ſmiting him be juſtifiable, and how he ſmote him, ſee my *Expoſ. Act.* 7. 24.

Simlerus.

Acts 7. 24.

Heb. 11. 24.

Joſeph. lib. 2. Antiqu. Before this time, no particular act of *Moſes* is recorded here, but *Joſephus* ſaith, that by the appointment of the King of Egypt he made Warre againſt the Ethiopians, and having led his Army through a dangerous Wilderneſſe with admirable dexterity, he overthrew the Ethiopians, and beſieged Saba, the chiefe City, ſince by *Cambyſes* in the honour of his Siſter *Meroe* called *Meroe*. And whileſt he was in this ſiege, but not able to winne it, *Tharbis* the Daughter of the King of Ethiopia was ſo far taken with the love of him, that ſhe offered to deliver the City into his hands upon condition that he would take her to Wife, which he did, but the Author of the Scholaſticall Hiſtory ſaith, that when he had taken her, he being deſirous to returne againe into Egypt, made through his skill in the Starres two Images in precious ſtones of ſuch vertue, that the one cauſed memory, and the other forgetfulneſſe, which being ſet in a Gold Ring he gave unto her, keeping the firſt unto himſelfe, and ſo ſhe began to forget her love towards him, and he had liberty to returne into Egypt. But whether theſe things be true or no, I leave it to be judged of by the reaſonable Reader. The Hebrevvs, vvho are full of fables, ſay that for this murther committed by *Moſes*, the Devill ſtrove vvith *Michael* the Archangell about his body, vvhen he vvas dead, and yet *Maimony* ſaith, that from hence a Lavv came amongſt the Jevvs, that an heathen being taken ſmiting an Iſraelite, vvas to be ſlaine therefore. *Treat of Hurts Chap.* 5. The Hiſtory of the birth, expoſing, adopting, and of this his exploit againſt the Egyptian is by ſome myſtically applied unto Chriſt, a notable Type of vvhom he vvas. For as *Moſes*, ſo Chriſt vvas borne in a time of oppreſſion under a ſtrange King, and chiefly of a ſpirituall thraldome of all to the Devill by

Scholaſt. hiſtori.

The Allegory.

Idolatry

Idolatry and other wickedneſſe. And as *Moſes* was caſt out by his parents amongſt the waters, but was taken out by a Gentile, and grew into great eſtimation; ſo Chriſt being rejected by the Jews, and put amongſt many tribulations, as waters, the Gentiles received him by believing in him, and ſo he grew amongſt all the Gentiles into high eſtimation. And as from the birth of *Moſes*, and his taking out of the waters, nothing is ſpoken of him till that he was grown up, but then he ſlew one that wronged an Hebrew; ſo of Chriſt, nothing is ſpoken after his birth and circumciſion, till that growing up to 30 years of age he deſtroyed the Devil our adverſary. Again, as *Moſes* went from the Kings Court for this purpoſe, joyning himſelfe to the poor Hebrews; ſo Chriſt came down from heaven amongſt miſerable men. Thus *Rupertus*, *Iſidore*, *Ferus*, applying alſo every particular circumſtance, as prefigurative which I omit, becauſe over-much ſtreined. *Rabanus* will have *Moſes* to be a figure of the Law, and his hiding 3 moneths, of the Laws remaining hidden, as touching that which was figured out hereby three times of Judges, Kings and Prieſts; the coming of *Pharaohs* daughter to waſh her, of the waſhing of the Church of the Gentiles by Baptiſme, for till then the Law was ſhut up in a little Ark, daubed with ſlime, that is, was amongſt thoſe that underſtood it not, being ſhut up in earthly traditions of the Jews, but the Church of the Gentiles breaking open this cover by atteining to the true underſtanding of that which was figured out in thoſe Laws, brought it into the palace of true wiſdome, where it grew more mighty, as *Moſes* grew mighty in words and deeds.

Rupertus.
Iſidor.
Ferus.
Rabanus.

And when he went out the ſecond day, two Hebrews ſtrove together, and he ſaid to him, that did wrong, Wherefore ſmiteſt thou thy fellow? 14 *And he ſaid, Who made thee a Prince? &c.* Hereby it appeareth, ſaith *Calvin*, that *Moſes* had now propounded to himſelf to leave the Kings Court, that he might joyn himſelf to his brethren, for he went amongſt them day after day, which argueth a great faith in him, for that he was not deterred by their burthens and grievous oppreſſions. And this was another part of a Ruler, as to ſmite an oppreſſour, ſo to make peace amongſt brethren: but the Hebrew, that wronged his brother, ſhewed of what an ill diſpoſition that Nation was, in that he flew thus as it were, in his face for his good will. We may learn from this example to perſevere in viſiting the poor and diſtreſſed, and not to do it once onely. 2 When we do our duties, not to be troubled, if we meet with hard meaſure even from our brethren. 3 The wicked that do ill are moſt impatient of reproof, as the Jews were afterwards, when Chriſt reproved them ſeeking his death therefore, ſo that if we will approve our ſelves not to be of that ſort, we muſt patiently bear reproofs.

Verſe 13.

Calvin.

Ferus.
Note.

Pſal. 141. 5.

Moſes hearing him ſpeak of his killing the Egyptian, feared, and when it came to *Pharaohs* eare, he ſought to kill him, but *Moſes* fled. *Heb.* 11. 27. it is ſaid, that he forſook Egypt, not fearing the Kings wrath: but that this is meant of his ſecond going out of Egypt, ſee my Expoſition there. And now he fled not, as repenting him of that fact, as *Simlerus* ſaith, or to ſeek to pacifie the King being angry, as *Calvin*; but he went aſide for a time, reſerving himſelfe for the execution of the office of a Deliverer, when God ſhould the ſecond time call him unto it. But I preferre the former, ſeeing it is moſt apparent, that he was at this time afraid; and if he ſhould have come to ſeek reconciliation with the King, haply he might have doubted, that being ſeen, he ſhould never have eſcaped.

Verſe 14.
Verſe 15.

Simlerus.
Calvin.

The place to which he came, was Madian, a City, ſaith *Joſephus*, of *Arabia Petrea*, neer the Red-ſea, having the name from *Madian*, the ſon of *Abraham* by *Keturah*, and he ſate by a Well to refreſh himſelfe with water, as was the manner of travellers in thoſe hot Countreys to do. There were, as *Jerome* ſaith, two Cities of this name, one beyond Arabia in the deſart of the Saracens Southward towards the Red-ſea, and another by Arnon, the firſt of which, ſaith one, was of the Edomites, and the other of thoſe that came of *Keturah*;

Joſeph.

Hieron. de locis Hebraicis.
Hen. Bunting. Patriarchs travels.

Exod.18.

Keturah, the one, to which *Moſes* fled 180 miles from Egypt, and from Jeruſalem 160, and the other not above 24 miles from Jeruſalem. It ſeemeth, that this Madian was not farre from Mount Sinai, becauſe *Jethro* came afterwards from thence to *Moſes* with his wife and children, he being then about this Mount, and here *Moſes* fed the ſheep of *Jethro*, *Chap.*3.1.

Note.

Here was a ſtrange beginning for a Deliverer of his people, he began to do ſomething, but preſently he fled away, ſo that there could now according to man, be no more hope of any ſuccour by him. Long was it, after he was born, before he did any thing, even 40 years, and now he is abſent again 40 years, before that he offereth himſelfe again. But God, whoſe wayes are not like mans ways, carried him forth to this exilement by a ſingular Providence, that he might be the better fitted for his office, when he had been ſo long in a deſart place inured to ſuffer hardſhip, which yet he had not done liviog deliciouſly in *Pharaohs* Court: to this effect *Calvin.* *Ferus* rendereth other reaſons. 1 That it might appear, when he ſhould deliver them, that he did it by Gods power, and not by his own, that the Iſraelites might learn to truſt, not in man, but in God onely. 2 That he might be altogether ſeparated from the wicked houſe of *Pharaoh.* 3 That the Hebrews might be puniſhed for their ingratitude, being left deſtitute of a friend, who might have done them many good offices, to bear their miſeries yet 40 years longer, becauſe at the 40 year of his age, he offering himſelfe for a Deliverer was rejected. Thus the Jews rejected Chriſt, and were therefore left deſolate a long time, and ſhall be left, till they have throughly ſmarted for their ingratitude, but at length he will come again with his grace unto them.

Calvin.
Ferus.

The Allegory.
Rom.11.

Verſe 16,17
Verſe 18,19
Verſe 20,21
Verſe 22.

Moſes being by a Well in Madian, an opportunity was offered him to grow into acquaintance there; the ſeven daughters of the Prieſt going about to water their fathers ſheep, were repelled by the ſhepherds, but aſſiſted by *Moſes*, and this vvas an occaſion that *Moſes* vvas enterteined by *Revel* their father, and he gave him *Zipporah* his daughter to vvife, by vvhom he had a ſonne vvhom he called *Gerſhom*.

Here vvas a ſingular Providence, for the comfort of *Moſes* being novv ſolitary and deſtitute of all vvorldly comforts for his zeal for God and his people: for it vvas not chance, but Gods hand that brought him hither at this time, and vvrought further for him for his benefit. Here again he alſo ſhewed his Heroicall ſpirit in ſuccouring diſtreſſed Virgins after the manner of thoſe Worthies of old, celebrated by the Poets and other Writers, as *Hercules*, *Theſeus*, *&c.* Touching the father of theſe Virgines, he is called a Prieſt, or, as the word alſo ſignifieth, a Prince: but forſomuch as his daughters were put to this toil of keeping ſheep, and contending with ſhepherds, I think with *Calvin*, that he was not a Prince but a Prieſt, ſo likewiſe the Septuagint render the word, and *Philo* and *Joſephus* affirme him to be a Prieſt, yet the Chaldee Paraphraſt calleth him Prince, and *Artapanus* cited by *Euſebius* King of Arabia. But if he were onely a Prieſt, being the chief, he was a man of great account. If it be demanded, whether he were a Prieſt of the true God, or of Idols? I finde, that two Rabbins have been of contrary opinions; *Aben-Ezra* ſaith, that he was a Prieſt of the true God, proving it from his ſaying, *Exod.* 18. *Bleſſed be the Lord, who hath delivered you out of the hands of the Egyptians, and he offered ſacrifices to God.* But *David Chimhi* ſaith, that he was now an Idolatrous Prieſt, but converted, when he heard of the wonders done by the Lord in bringing his people out of Egypt, becauſe he ſaith, *Now I know, that the Lord is above all gods*, as if now firſt he began to know and acknowledge this. *Calvin* is for the firſt, and upon the ſame ground, and becauſe if he had been an idolatrous Prieſt, *Moſes* would not ſo readily have married his daughter. It is rather to be thought therefore, that this people coming of *Abraham*, were not ſo farre degenerated, but that they had ſtill ſome knowledge of the true God, and worſhipped him, although their worſhip was haply joyned, as in all places in thoſe times, with many corruptions. And for that

Calvin.
Septuagint.
Philo.
Ioſephus.
Chald. Paraphraſt.
Euſeb. lib.9 de. præpar. Evang.
Queſt.
Aben Ezra.
David Chimhi.
Exod.18.11.

Calvin.

that ſpeech of *Jethro, Now I know, &c.* it argueth no more, but that he was more confirmed in faith touching Gods almighty power.

For the name of this Prieſt, here it is *Reuel* or *Reguel*, as in the Hebrew, *Exod.* 18. *Jethro. Judg* 4.11. *Hobab*. Whereupon ſome have held him to be trinomious, or of three names, *Jethro* ſignifying, *adding*, becauſe he added one point unto the Law, *Chap.* 18. of appointing Captains over thouſands, hundreds and fifties; and *Hobab*, *loving*, becauſe he loved the Law of the Lord, being converted unto it; and at the firſt his name was *Reguel*, and hereunto they adde a fourth, *Kenite*, *Judg.* 4 16. But *Hobab* is plainly ſaid to be his ſon, and ſo the brother in law, and not the father in law of *Moſes*, although *Judg.* 4.11. may ſeem to ſpeak to the contrary. But whereas it is there ſaid, *The children of* Hobab, *the father in law of* Moſes, it is to be underſtood, *the ſonne of the father in law of* Moſes: *Joſephus* ſaith, that his proper name was *Raguel*, and his *cognomen Jethro*, the Septuagint render him *Jethro* in this place.

Lyranus. Teſtatus.

Numb. 10. 29.

Ioſeph lib 2. Antiquit.

Touching his ſonne, whom he calleth *Gerſhom*, becauſe ſaith he, *I have been a ſtranger in a ſtrange Land*: *Moſes* had not one *Gerſhom* only by *Zipporah*, but another called *Eliezer*, *Exod.* 18. yet of one only mention is here made, although the Septuagint are bold, and the vulgar Latin following them to put them both down here. It is not to be thought, that he had this ſonne preſently after his marriage, but many yeares after, becauſe he returning againe to Egypt the 40 yeares ſet his two ſons and their Mother upon an aſſe, neither had he yet circumciſed one of them, ſo that we may gather, that the firſt was born to him many yeares after his comming into Madian. For the reaſon yeilded of the name *Gerſhom*, *Moſes* would doubtleſs by giving his childe this name put himſelf in minde, that he muſt not alwayes dwell in Madian, but long after the promiſed Land, and Heaven, of which that was a type, and that in Madian, and ſo in this world whereſoever, he was but a ſtranger, as is ſpoken of him, *Heb.* 11. and his ſonne alſo might hereby be put in minde of the ſame. This name then was uſed, as a prop to ſupport his faith, and as a monument to declare it, and how that he believed a time would come, when he or his ſhould have a ſhare in Canaan for a continuing poſſeſſion. For the queſtion, whether this were the wife of *Moſes* called an Ethiopian, *Numb.* 12? It is anſwered by ſome, that ſhe was the Kings daughter of Ethiopia, ſaid before by *Ioſephus* to have been taken to wife by *Moſes*, when he warred in that Countrey. But becauſe *Philo*, who wrote of the life of *Moſes* before *Ioſephus*, ſaith nothing of that Marriage, it may well be thought to have been a fiction, and that he never had any ſuch wife, or if he had, ſhe being left in that Countrey, and never coming to him after, cannot be the woman meant, *Numb.* 12. Others therefore anſvvere better, that *Zippora* ſaid here to be of *Madian*, is the ſame that is ſaid there to be an Ethiopian. Thus *Auguſtine*, vvho ſaith that the Madianites vvere anciently called Ethiopians, as we may gather 2. *Chron.* 14. 10, 13. becauſe the Ethiopians, whom *Aſa* is ſaid to have overcome, and to have taken their Cities, may be noted to have had the ſame Cities with the Madianites, which argueth, that they vvere all one people. So likevviſe *Theodoret* ſaith that *Zippora* vvas an Ethiopian, for ſhe vvas of Saba a Citie of Ethiopia, belonging to the Queene of Ethiopia, and he rejecteth that of *Ioſephus* as fabulous, and another thing related by *Apollinarius* as more fabulous, that *Moſes* beſides *Zippora* took him an Ethiopian vvoman, in a figure of Chriſt his taking a Church of the Gentiles, black through Idolatries and ſinnes, as an Ethiopian. *Ierom* alſo ſaith, that *Cuſh* and *Madian* were one and the ſame, one being added to expreſſe the other. *Haback.* 3. 7. *I ſaw the tents of Cuſhan, or Æthiopia in affliction, the Curtaines of the Land of Midian did tremble*; for thou muſt, ſaith he, underſtand the Ethiopians and Madianites to be the ſame. There were two Countreys called by the name of Ethiopia, one Weſterne farre off from Egypt, and the other Eaſterne neare unto it, ſince called Arabia: ſo *Strabo* and *Pliny*; and here dwelt the Iſhmaelites, Madianites and Amalekites, who becauſe they came all of *Abraham*, are ſomtimes called

Exod 4.20.

Calvin. Simlerus.

Queſt.

Auguſt: quæſt. 20. in Num.

Theod. quæſt. 22. in Num.

Hieron. in Habac 3.

Strabo. Pliny.

called by this one name Ethiopians or Arabians. *Euſebius* ſaith, that *Zippora* was the Daughter of *Reguel* the ſonne of *Adam*, the ſonne of *Gerſam*, the ſonne of *Abraham* by *Ketura*, and ſo the fourth from *Abraham*, but the names do not agree.

Euſebius de præparat. Evang. l. 9. c. ult.

Verſe 23, 24 Verſe 25.

And in proceſſe of time the King of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, &c. In the Hebrew it is, *In thoſe many dayes the King of Egypt died*, that is, in the 40 yeares of *Moſes* his living in the Land of Madian. In the dayes of the King, called *Orus*, towards the end of his Reigne, *Moſes* fled into Madian, after whom ſucceeded *Acengeres*, and reigned twelve years, and then *Achorus* nine years, and laſtly, *Chenchres* ſixteen, who was the King, that periſhed in the Red-ſea: ſo *Simlerus* out of other ancient Writers. If this were ſo, not that King alone was now dead, but the ſecond and the third after him alſo, and the fourth now reigned. In the changes of Kings there was no change to the better of the ſtate of the children of *Iſrael*, unleſſe in reſpect of their children, who were not put to death, as before. They were ſtill oppreſſed with heavy burthens, under the weight of which they are now ſaid to cry and to mourn, not that they cried not before, but becauſe perſiſting till now in their ſighings and laments, the Lord began to provide for their deliverance: For which cauſe he is ſaid now to have heard them, and to have remembred his covenant, and to have had reſpect unto them, not that he at any time forgat his covenant, but becauſe he is then ſaid to remember, when he doth according to the ſame: ſo *Calvin* and *Simlerus*, *&c.*

Simlerus.

Calvin.
Simlerus.

Some think, ſaith *Simlerus*, that they were onely affected with ſo great grief out of a ſenſe of their bodily miſeries, but not out of true penitency. It cannot indeed be denied, but that grievous oppreſſions of any ſend forth loud and prevailing cries up to heaven, and the juſt Judge of the whole world is moved hereby to take revenge upon oppreſſours, and to deliver the oppreſſed crying unto him, for this redoundeth greatly to his glory, to right the cauſes of thoſe that ſuffer wrong. But there is great reaſon that we ſhould think more charitably of Gods people, and that their oppreſſions were a means to work true repentance in them, and that in penitency they now cried unto the Lord, and pleaded his covenant with *Abraham*, *Iſaac* and *Jacob*, and ſo were heard and delivered. But it was a ſtrange thing that *Moſes*, the Deliverer, ſhould be left in a ſtrange Countrey ſo long, even to his old age, and then be ſent and not before. What hope or expectation in mans reaſon could now have been of comfort and helpe by him? but he that bringeth light out of darkneſſe, taketh his time now, when the Hebrews plainly ſaw, that by none other means they could have ſuccour, but by the Lords reaching out his helping hand in a miracnlous manner, that we all might learn, not to truſt to any worldly means, or to ſeek thereunto, but onely to God.

Note.

The Allegory. *Rab. Maurus.*

For the Allegory of *Moſes* his coming into Madian, as he ſate by a Well, and drove the ſhepherds away, watering the flocks of *Reguels* daughters; ſo Chriſt coming by his Apoſtles amongſt the Gentiles, when he had left the Jews, drove away the Philoſophers and idolatrous Prieſts, and gave refreſhing by his grace to all that believed in him, beginning with baptizing them with water at Rivers and Fountaines, and thus it cometh to paſſe that he hath a wife amongſt them, which is his Church, of whom he begetteth *Gerſhom* a ſtranger, becauſe all the children of his Church acknowledge themſelves to be pilgrims and ſtrangers here. After this, as the King of Egypt dieth, ſo the Devil with his kingdome is deſtroyed, and the faithfull mourn and lament for their ſins, from all which God is ready preſt to ſend them a timely deliverance. To this effect almoſt *Rabanus*.

Heb. 11. 13.

CHAP.

CHAP. III.

Verse 1.

AND Moſes *kept the ſheep of* Jethro, *his father in law, and led them behinde the wilderneſſe, and came to Horeb, the Mount of God.* *Moſes* had hitherto led a ſhepherds life, and ſtill continueth the ſame, being now aged, and in this courſe he muſt needs endure much hardſhip by heat and cold, and watchings day and night, yet he patiently perſiſted in it now 40 years, although his beginning had been in Courtly pleaſures and Princely glory. An example to be look't at by thoſe that are falne from riches to poverty to work patience in them. By this paſtorall life he is initiated to be a Paſtour of Gods people, as *David* was; for what is a Prince, but a Paſtour, and what elſe is his duty, but the duty of a Paſtour, to care for the good and welfare of his people? But why doth he now lead his ſheep behinde the wilderneſſe to this Mountain? Some ſay, both that he might be more ſafe, and lie hid there from his enemies, and more remote from the company of the idolatrous Madianites, and that he might more quietly meditate, and pray for the afflicted people, for by prayer a ſecret place is to be ſought. But *Joſephus* ſimply, becauſe this was a graſſie place, wherein he might beſt feed his ſheep, the warmth there cauſing the graſſe to ſpring the ſooner, and it was the Spring-time, when he thus brought them thither. And this is rather to be held; *Moſes* going, as his calling required, with his ſheep, where the beſt graſſe was, came unawares to him by a ſingular Providence to the Mount of God: thus God hath his ends in humane actions, when they think not thereupon, for his own glory and the ſpecial good of his people. Mount *Horeb* is called the Mount of God by anticipation, becauſe for Gods appearing and giving the Law there, it had that name afterwards, it is the ſame that Mount *Sinai*, call'd *Horeb* on the Weſt, *Sinai* on the Eaſt part, *Horeb* for the heat, and *Sinai* for the buſhes growing there. It was three dayes journey from Egypt, for which cauſe *Moſes* deſired *Pharaoh* to let the people go three dayes journey into the wilderneſſe to do ſacrifice. One ſaith, that from Midian to Horeb are 64 miles, and that it was diſtant from Jeruſalem 420 miles, and yet that it was in Madian, the chief City whereof to which *Moſes* belonged, being 160 miles from Jeruſalem, which relation cannot be true, becauſe contradictory in it ſelf.

Note.

Queſt.

Ferr.

Joſeph.

And the Angel of the Lord appeared unto him in a flame of fire out of the midſt of a buſh, and he looked, and behold, the buſh burned with fire, and was not conſumed. Here were two things ſeen by *Moſes*, a flame of fire, and the Angel appearing in it, A moſt beautifull forme, ſaith *Philo*, not like to any viſible thing, a plainly moſt divine image, ſhining with moſt clear light, that a man might think it to be the image of God. He which is ſaid here to be the Angel of God, is by *Calvin* and *Simlerus* held, not to be an Angel properly ſo called, but the Son of God, ſhewing himſelf in this likeneſſe, who by *Malachi* is called the Angel of the Teſtament, by *Eſay*, the Angel of great Counſel, and by *Zachary*, a Prince amongſt the Angels, becaue *Moſes* afterwards wiſheth to *Joſeph* the bleſſing of the Angels, that appeared to him in the Buſh, and Saint *Paul* plainly ſaith, that vvhereas this Angel went before the children of Iſrael, it was Chriſt, that followed them, and led them; and laſtly, becauſe he ſetteth himſelf forth, as *Jehovah*, having his being of himſelf, and giving being to all other things, which no meer Angel would have done. Thus alſo all ours. And well may Chriſt the Son of God, be called the Angel of the Lord, becauſe he was ſent of the Father, as the word *Angelus* ſignifieth, although not now, according to that ſending in the fleſh, for which ſpecially he hath this name, yet to ſhew before by his appearing at certain times to the holy Fathers by that likeneſſe whereiu he was ſeen as by a *præludium* to his future incarnation, and coming in a true humane body. And of this opinion alſo was *Theodoret*, who ſaith, The ſpeeches uſed by this Angel, *I am the God of* Abraham, Iſaac, *and* Jacob: and again, *I am that I am*, do ſhew, that the Angel which appeared,

Verse 2.

Sim'erus. Hieronym. de locis Hebr.

Patriarchs travels.

Philo. Et vidit pomicabo ſplendi quædam pulcherrima vultu ipſius ſimile, diximus plane ſimulachrum, lucē fulgens clariſſimā, ac ſuſpicari poſſit Dei eſſe imaginem.

Mal.3. Eſay 9. Deut.33. 1 Cor.10.4.

vvas God. But he is called an Angell, that vve might knovv him not to be God the Father, for vvhose Angel could he be? but the only Son of God, vvho by *Esay* is called the Angel of great Counsell. And as in calling him an Angell he vvould shevv him not to be any of the ministring Angels, but the person of the only begotten, so he doth againe publish his nature and povver, in telling, that he said, *I am the God of* Abraham, *&c.* for this doth declare his divine substance and shevv his eternity. Saint *Agustine* speaketh doubtingly of it vvhether it vvere the Lord in the Angel or the Lord himselfe, vvho is called the Angel of great Counsell, Christ being hereby understood, but in another place, he saith plainly, Is an Angell the God of *Abraham*, &c? therefore our Saviour himselfe may rightly be understood. And againe, the Father cannot be understood, but either the Sonne, or the Holy Ghost, yet vve read not of the Holy Ghost called an Angel in any place, but of the Sonne most evidently in the Prophet, that he is the Angel of great Counsell. *Justine Martyr* also saith, that in this and other apparitions of the Old Testament not God the Father, or the Holy Ghost, but the Sonne appeared, so likevvise *Tertul. lib. 2 contra Marcion. Hilarius lib. 4. de Trinit. Ambros. lib. 1 de fide. Chrysost. in Act 7.* All vvhich I have noted before, *Gen.* 32. *v.* 24. *Qu.* 1 And on the other side, vvho have held him to be an Angell, and upon vvhat reason, and to vvhether of these I most incline.

Theodoret. q. 3. in Gen. Unive-sus iste locus demonstrat Deum esse, qui apparuit, vocavit autem illum angelum, ut cognoscamus, quòd is qui visus est, non fuit Deus Pater, cujus enim Angelus esset Pater? sed quòd fuit unigenitus filius, qui magni consilii est Angelus &c.
August. qu. 3. in Exod.
August lib 2. de Trinit. c. 12.
Just. Martyr Dialog cum Tryphone.

But what might be the cause of the Lords appearing by his Angell in this manner? *Ferus* summeth up divers reasons together, saying, that he which appeared, was not the Lord, but an Angel, this being a difference betwixt the Old Testament and the New, that the Old was given by an Angell, this by the Son of God, yet because this Angell represented God, he is called *Jehovah*, and God. The Angel of the Lord appeared now in a bush in flaming fire, because thus the state of the children of Israel was most aptly figured out, who were as a bush in the fiery flame of affliction, yet forsomuch as they should now be delivered, and were not by afflictions consumed, but wonderfully multiplied, the flame consumeth not the bush, but this was by the miraculous power of God, because the fire would otherwise soone have burnt up the bush, and it was by the same power, that the Israelites not able to beare such oppressions were preserved in the midst of them, for although an Oak may stand in the midst of a flame, yet a vile and weak bush cannot, but by miracle. And because fire is so raging, that nothing can stand before it, but it burneth downe most strong buildings, his appearing in a flame shewed, that *Pharaoh*, and all his armed Troups should be destroyed by him. The bush indeed, in which this flame was, was not consumed, to shew, that herein God is unlike to materiall fire, that burneth and consumeth things neerest to it, but not things further off, for the Lord contrariwise hurteth not those in whom he is, but the wicked who are farre from him, as Egyptians, he surely destroyeth. And the Jewes, saith he, will give this apparition to be so made, because in fire, or in a bush no Image can be made, lest afterwards comming to that place they should by idolatry corrupt themselves. *Philo*, who hath the first of these reasons, addeth this also as another: a bush, although it be weak, yet is thorny and woundeth with touching, therefore by this Bush was signified, that the present infirmity of the Jews should be turned into great power, and that they by many and grievous plagues should wound, as with pricking thornes, the Egyptians greatly, of whom they were then vexed. The former reason is also imbraced by *Theodoret*, *Calvin*, *Simlerus* and all others. And *Calvin* particularly saith, that this vision for signification was not unlike to that, *Gen.* 15 where a burniug Lamp was seen in the midst of a dark caliginous furnace, signifying, that God would not suffer his people to be extinguished in the midst of the darknesse of their oppressions in Egypt. And as the Hebrews, so the Church of God in all times under persecution is as a bush comprehended by a flame, but not consumed. This is also applied by *Gregory* to the Law given to the Hebrews, and to Christ, who

Quest.
Ferus.

Philo. Rubus frutex debilis & spinosus vel solo contactu vulnerans præsignabat præsentem Hebræorum infirmitatem magnam in potentiam conversam iri, & quod ipsi per graves & multas plagas, quasi per spinas ubi vulneraturi essent Ægyptos severiter à quibus ipsi tunc vexabantur.
Hieron. Epist. 127. ad Fabiolam.
Gregor. Moral. lib. 25.

came

came of them. For the Law is called fiery, *Deut*, 33. 2. but conſumeth not ſinnes, which be as thornes. And the Deity being as a fiery flame in the man Chriſt, who was for his outward vileneſſe and ſufferings as a buſh compaſſed with thornes, conſumed him not. *Bernard* applieth this to the Virgin *Mary* ſet forth by a woman clothed with the Sunne, ſhewing the coming of the glorious Spirit upon her, and yet able to ſubſiſt. Some to a regenerate man, in whom is the flame of concupiſcence, but not unto his conſumption, but only for his exerciſe. Laſtly, *Iſidore* ſaith, As *Moſes* ſaw the Lord in a repreſenting the Church, ſo in the Church only may a man come to ſee the Lord to his comfort, and not out of it by any means. Touching fire, by which God is called, as he is here ſet forth by it; *Dionyſius* obſerveth many wayes a ſimilitude betvvixt God and it. Fire is felt by all things, and is in them, but yet not mixed vvith them, overcometh all things, maketh thoſe things, that it layeth hold upon, to ſerve it ſelfe, reneweth vvith the vitall heat all things, inlighteneth them, and hath the force of diſcerning all things, is agil, ſvvift, tendeth upvvard, and can by no povver be made to tend dovvnvvard; if it be neglected, ſeemeth not to be; but being ſtirred up, it forthvvith breaketh out into a ſhining flame, and being imparted to all things, is never yet diminiſhed, all vvhich may be applied unto God.

Bernard. Serm. de beata virgin.

Iſidor.

Dionyſ. Areop. cap. 15. Eccleſi. Hierarchiæ.

Verſe 3.

And Moſes *ſaid, I will now turne aſide, and ſee this great ſight, why the buſh is not burnt.* It is a queſtion, vvhether *Moſes* being moved by ſome divine inſtinct turned to ſee this, or as a Philoſopher, the better to diſcerne the naturall cauſe hereof? For it is no rare matter in ſome places to ſee flaming fires, as in Lycia and in Iſeland, vvhere there is much Bytuminous and Sulphureous matter, and in Italy neare Naples novv that I am vvriting this *Febr.* 10. *Anno* 1631. it is reported, that a very great Mountaine hath moſt terribly burned ever ſince, *Jan.* 6. ſending forth by the violence of the flame ſtones and aſhes, and flakes of fire in incredible quantities an incredible compaſſe about to the deſtroying of many people and cattell neare unto it, and the fiering of houſes. And in Iſeland they ſay, that there are Fountaines of fire, which dry up waters, and yet burne not ſtubble. It is not therefore improbable, but *Moſes* a learned man in all kinde of learning, whileſt he was in Egypt, and having increaſed greatly his knowledge by ſtudy and meditation in the 40 yeares of his leading a ſolitary Shepherds life in *Madian*, would upon any new accident deſire to come with his skill to the contemplation of it, for the further improving of his learning. For of his ſpending his time in the ſtudy of Philoſophy and vertue in theſe 40 yeares, that he might be the more inabled for any function, *Philo* ſpeaketh. But both *Ferus*, *Calvin* and others hold that *Moſes* was now carried by a divine inſtinct, it being put into his minde, that this viſion was offered unto him of God, and did portend ſome great matter.

Philo.

Verſe 4.

Then God called unto him out of the midſt of the buſh, ſaying, Moſes, Moſes, &c. God maketh not a dumb ſhew, but as in all other viſions, ſo in this he ſpeaketh to his ſervant, and he doubleth his call, to move him to the more attention, and biddeth him put off his ſhoes, forbidding him to approach thither, becauſe the ground, that he ſtood upon was holy ground, to ſtrike into him the greater reverence in hearkening to that which the Lord ſhould ſay: thus *Calvin.* And he did not only, ſaith, *Simlerus*, by calling him twice by his name, ſtir him up to attention, but alſo comfort him, ſhewing this his good will towards him, for when a King calleth his Subject by his name, he ſheweth hereby his good will towards him, as *Saul* when he was well pleaſed with *David*, ſaid, *Is this thy voice, my ſonne* David? but at another time being offended, he ſpake of him by none other name but this, *The ſonne of* Iſhai. And it is noted of *Scipio*, that he ſtudied to call his Subjects every one by his proper name, to ſhew his good will towards them, and *Cyrus* likewiſe did ſpeak to each of his Souldiers by name. The Hebrews ſay, that to confirme *Moſes* the more, the Lord uſed a voice like to *Amram*, as in ſpeaking to

Verſe 5.

Calvin. Simlerus.

Hebræi.

Samuel like *Eli*, but this is vaine. For the prohibiting of *Moſes* to come neare, it ſeemeth hereby, that there was ſome humane curioſity at this time in him mixed with divine contemplation: for as Gods command is for humble drawing neare unto him in faith, ſo his prohibition is againſt humane curioſity and temerity in ſearching into the things of his Majeſty, as we may alſo ſee, in that bounds were afterwards ſet in giving the Law to keep the people from comming too neare. In forbidding him then to come neare we are taught not raſhly or without due reverence to approach unto God; we muſt *take heed unto our feet when we enter into Gods houſe, and be more ready to heare, then to offer the ſacrifice of fools.* But why doth he bid him put off his ſhoes? *Anſ.* Beſides the generall reaſon of reverence brought before, *Theodoret* yieldeth this, hereby he would teach *Moſes* before, how the Prieſts ſhould ſerve him in the Temple, or Tabernacle, that is, doing ſacrifice with their bare feet, for thus, ſay the Jews, the Prieſts were wont to miniſter in the Temple. He alſo nameth other reaſons of others, as 1 To ſignifie, that he ſhould put off worldly cares adhering to this mortall life, which ſhoes do moſt aptly repreſent, ſeeing they are made of the skins of dead beaſts. 2 That by putting off his ſhoes he might ſanctifie that ground; but this is contrary to the Text, wherein the ground is affirmed to be holy, and therefore he muſt put them off.

Exod. 19.

Eccleſ. 5. 1.

Queſt. Theod. quæſt. 7. in Exod.

Ambroſe ſaith, that hereby the Lord would teach him to put away the feare of death, in executing that office to which he would now call him, and whereby he vvas to flee out of Egypt before, as he put off his ſhoes made of skinnes of dead beaſts, ſo he ſhould put away the feare of death. The ſame *Ambroſe* alſo in another place, and *Cyprian* yield this as a reaſon, that by this ceremony he might ſhew, that he came not to the Buſh repreſenting the Church, the Spouſe of Chriſt as the Bridegroome, but gave place herein unto Chriſt, becauſe the putting off of the ſhoe amongſt the Jewes, was a ſigne of yielding a mans right in the relict of his neareſt Kinſman to another, *Deut.* 25. *Ruth.* 4. *Simlerus* applieth this otherwiſe to the abnegation of a mans ſelfe, and yielding from the right of the old man, and becauſe ſhoes are made of the skins of the dead, to the putting off of the dead works of the fleſh. The maine reaſon next unto that of reverence, and acknowledging his owne unworthineſſe before the Lord, ſeemeth to me to be one not hitherto touched, *viz.* that by this ſymbole we might learn to put away all filthineſſe, that we may be fit to ſtand before the Lord, who is moſt holy, becauſe the holineſſe of the place is ſpoken of, and ſhoes have dirt and filthineſſe commonly about them, whereby the place trodden upon may be defiled, but this alſo is in *Simlerus*. The other of putting away worldly cares, and the dead works of the fleſh may well come under this, becauſe theſe do defile, or, as *Ferus* hath it, to put away the imitation of thoſe that are dead in ſinne. The affections are feet of the minde, if then they be upon ſinne or upon the world, when we approach to God, our ſhoes are not put off, the place is polluted, or if we come truſting to our owne righteouſneſſe with the proud Phariſee, or to a naked faith, as *Ferus* ſpeaketh. As for that application of *Theodoret* to the Prieſts miniſtring with naked feet in the Tabernacle, haply that cuſtome was rather in time taken up upon ſuperſtition through a fond imitation of this of *Moſes*, and afterwards of *Joſuah*, who was bidden to do the like, and not by divine inſtitution, becauſe in all the Lawes of *Moſes* there was no precept for it. And from hence it is likely that *Pythagoras* commanded his, ſaying, Do ſacrifice with bare feet, and pray ſo, and the Romans, as *Tertulian* reporteth, ſacrificed being bare-footed, and thus it is reported, that the Lacedemonians were wont to pray, and the Mahumetans come to their holy aſſemblies at this day bare-footed. The Papals alſo place great Religion in going to holy places bare-footed, taxing us, becauſe we reject this ſo ancient a cuſtome uſed to ſhew reverence. But we look to precepts, and herein finding that the reverence commanded outwardly ſtandeth in being uncovered our heads, and humbly kneeling, uſe this reverence only, rejecting the other as being perſo-

Ambroſ. lib. 7. in Luc.

Ambroſ. de benedict. Pat. cap. 2.
Cyprian. lib. 2. adverſ. Iudæos.

Simlerus.

Ferus.

Luke 18.

Joſhua 5. 15.

Pythag. Nudis pedibus vota ſacram faciunto adorato. Tertul. in Apologet.

Note.
1 Cor. 11.
Pſal. 95.

ſonally

nally injoined, and at ſome particular times only. And as for being bare-footed, let this be in putting off worldly thoughts and ſinnes, which only pollute, as hath been ſaid.

But how is it ſaid; *the ground that thou ſtandeſt upon is holy? Anſ.* This was only in reſpect of Gods appearing there, and vvhileſt he ſanctified this place to deſcend upon it to give the Lavv there. Whence vve may gather, that places ſet apart for Gods people to ſtand before him, to learne his vvill, and to pray unto him, are holy places, and there we ought to be with all reverence. Thus the place, where God appeared to *Jacob*, came to have the name of *Bethel*, that is, the Houſe of God, which is holy, and the Temple at Jeruſalem was holy. But the time being expired of doing ſacred duties there, the Lord ſhewed, that it was no longer to be counted the holy place to aſſemble in, by demoliſhing it down to the ground, as he had before pronounced, that not at Jeruſalem, nor upon Mount Gerizim God ſhould novv be worſhipped, but in every place in ſpirit and truth. The going for religions ſake to Bethel, after that it was polluted, is condemned by *Hoſea*, who counted it now holy no longer. More of the holineſſe of places, ſee in my Expoſition upon *John* 4.21.

John 4.21.

Hoſea 4.

And he ſaid, I am the God of thy father, of Abraham, Iſaac *and* Jacob, *and* Moſes *hid his face, &c.* If it be demanded here, whom he meaneth by father? Some anſwer, ſaith *Simlerus*, that *Abraham* is meant, and ſome *Amram*: I think, that the word father belongeth to the three here nominated, as if he had ſaid, of thy father *Abraham*, thy father *Iſaac*, and thy father *Jacob*. If it be further demanded, why God entituleth himſelf by theſe three more then by any other? It is commonly anſwered, becauſe to every of them he had anciently promiſed to give the land of Canaan, and hereby *Moſes* might know that he was mindeful of his Covenant, & with the more aſſurance by faith expect the accompliſhment of this promiſe now. If it be demanded, why God is named three times here; *the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob? I anſwer, partly to intimate the myſtery of the Trinity, and partly the ſpeciall Providence of God, appearing over each of theſe in their times, and the excellency of every one of them for ſome ſingular grace in him; as of *Abraham*, for faith and obedience; of *Iſaac*, for purity of minde and innocency; and of *Jacob* for patience and conſtancy, that we might imitate them herein, and ſo have God for our God. Whereas *Moſes* is ſaid to cover his face, *Elijah* did the like, 1 *King*. 19.13. and another time when the Lord would paſſe by *Moſes* with his glory, he ſaid, that he would cover him with his hand, and after take it away, that he might ſee his back-parts, but his glory he might not ſee. And as men, ſo Angels cover their faces before the Lords glory with their wings. And this is a Symbol of reverence, the glory of God being hereby ſhewed to be ſo great, that no creature is able with open face to look upon it. And to this height of ambition is the great Turke come, that as if he were a God, every man that cometh before him, muſt alſo be with his face covered. Under the new Teſtament the man is appointed in praying and propheſying to be uncovered, and the woman onely to be covered, whereby is ſignified, that all things were covered under the Old Teſtament, and as it were hidden, but revealed under the New, ſo that now we may with open face behold the glory of the Lord.

Verſe 6.

Queſt. 1.

Simlerus.

Queſt. 2.

Ferus.
Calvin.

Queſt. 3.

Exod. 33.22, 23
Eſay 6.2.
1 Cor. 11.

2 Cor. 3.18.

And the Lord ſaid, I have ſurely ſeen the affliction of my people in Egypt, and have heard their cry, &c. In the Hebrew it is, *By ſeeing I have ſeen*; which is ſo ſpoken to ſhew the certainty. He nameth their cry, becauſe oppreſſion and blood-ſhed, whereby they ſuffered, are crying ſinnes.

Verſe 7.

And he ſaith, He came down to deliver them, &c. not that he deſcendeth or aſcendeth, but then he is ſaid to deſcend, as alſo againſt the men of Babel, & of Sodom, when he doth actually either ſuccour his or execute judgements upon the wicked. And as he ſaith, that he came to deliver them out of the hands of the Egyptians, ſo he ſaith, that he came to bring them up into a large and good Countrey, flowing with milke and honey. *To the place of the*

Queſt. *the Canaanites, Hittites, Amorites Perizites, Hivites and Jebuſites.* It may be demanded here, how the land of Canaan could be called a large Countrey, and how it could be ſpoken of as ſo fertile, and what theſe people were, that did now inhabit it? For the largeneſſe thereof, it was but 160 miles in length, where it was longeſt, *viz.* from Dan to Beerſheba, and 46 miles in breadth, as *Jerome* ſaith, and therefore it is here called large, onely in compariſon of the land of Goſhen, in which the Iſraelites now dwelt, and becauſe that afterwards being more increaſed in the dayes of *David* they were further inlarged by the addition of other Kingdomes to theirs. For the fertility, much is ſpoken alſo in other places, as, *Deut.* 8. *Deut.* 32. *Deut.* 11. *Levit.* 26. and *Lev.* 25. God promiſeth, that the land ſhould bring corn enough in one year for three years, that they might keep the ſeventh year a Sabbath. When the ſpies who were ſent to ſearch the land, returned, they certified *Moſes*, that it was indeed a land flowing with milke and honey, and in token of the great fruitfulneſſe, they brought a cluſter of grapes upon a ſtaffe between two. And the ſame is reported by *Ariſtæus*, vvho brought the Septuagint to *Ptolomie* to tranſlate the Bible: for he ſaith, that this Countrey vvas full of olive-trees, and all kinde of corn and pulſe, and that it abounded vvith Vines and honey, and moſt fruitfull paſtures, and innumerable Cattel. *Hecatæus Abderita* alſo ſaith, that there vvere three hundred thouſand acres of the beſt and moſt fruitfull grounds. *Joſephus* ſo highly extolleth it for fruitfulneſſe, that he ſaith, he ſhall not erre, that ſhall call it a divine tract, becauſe the beſt things do plentifully grow there, and the deareſt, neither can any Countrey almoſt in all the world compare with it in other fruits, it doth ſo multiply whatſoever is ſown there. *Brocardus* likewiſe, who ſpent ten years in that Countrey 300 years agone, ſaith, that corn doth wonderfully increaſe there upon their ground, although not ſo well tilled, and without the help of dunging, and there are abundance of all manner of moſt rare fruits, and ſpecially of the apples of Paradiſe, which, he ſaith, grow after the manner of cluſters of grapes, 100 on a cluſter, of the bigneſſe of an hens egge, of a moſt delicate taſte, and ſweet as honey, and in concluſion he ſaith, there are all the good things of the World, that a man may truly ſay, it is a Countrey flowing with milke and honey. Yet *Strabo* on the contrary ſide, ſaith, that the Jews eaſily obteined Jeruſalem, as for which none would greatly contend, for it is rocky, conteining a Region about for the ſpace of ſixty furlongs barren and dry. And *Jerome* ſaith, that Jernſalem was the worſt part of all that Province, being rugged with rocky mountains, and dry, uſing rain-water, which is preſerved in Ciſterns, inſtead of that of ſprings, which is rare. And travellers at this day report the like, that for the ſpace of 15 miles about Jeruſalem, the ground is almoſt barren, not yielding ſo much as a tree, or ſcarce a ſhrub: but of old certainly it was moſt fruitfull, otherwiſe, the Lord could not have ſpoken ſo of it, neither could ſo great a multitude have been mainteined within ſo narrow bounds, never being forced by their increaſe to ſeek habitations in other Countreys: it flowed then with milk by reaſon of the cattel, yielding plenty of milke, and with honey, which was, as *Joſephus* ſaith, there not onely, as in other places, but alſo there were Palmes in abundance, vvhich being preſſed, yielded very much honey, and that not much inferiour to the beſt. But ſince, and as it ſeemeth, even ſince the time of *Brocardus*, that fruitfull land hath been turned into barrenneſſe, being much changed before in *Jeromes* dayes, ſo that he could vvrite no better commendations of it. As for the inhabitants, they are here but ſix ſorts, in other places ſeven, in ſome but three, and in ſome ten, the reaſon hereof ſee before, *Gen* 10 14.

Hieron. Epiſt. 129. ad Dardan.

Numb. 13. 27.

Ariſtæus.

Hecatæus.

Joſeph. lib. 5. antiquit.

Brocard.

Strabo lib. 16.

Hieron. in Eſa. 49.

Verſe 9. Here the ſame is repeated again of his ſeeing the oppreſſions of the Iſraelites, that *Moſes* be the more aſſured, that he took their miſeries to heart, and would novv provide for a redreſſe.

Verſe 10. *Come therefore, and I will ſend thee to* Pharaoh, *to bring forth my people, &c.* He could, ſaith *Lyrus*, have done it himſelf, but he vvill uſe means, yet ſee

Lyrus.

vvhat

what weak means he chooſeth, a ſimple ſhepherd, and no man of power, ſo likewiſe afterwards he ſendeth Fiſher-men Apoſtles to bring his people out of ſpirituall miſeries, that he alone might have all the glory. He biddeth *Moſes* come, that is, vvith his minde, being therein ſet to do, as he commanded, and had given encouragement to him to do by his promiſe of delivering them.

And Moſes ſaid, Who am I, that I ſhould go to Pharaoh, &c? Verſe 11.

As *Moſes*, ſo *Jeremiah* and *Iſaiah* afterwards ſought to be excuſed from the Propheticall office, to which they were called, the one alledging that he was a childe and the other that he was of polluted lips, and unto theſe we may adde *Jonah*, and *Ammanius* when he ſhould have been made a Pesbyter, is ſaid to have cut off one of his eares, that ſo for the want of a member he might be thought unfit, and when it was ſaid, that perfection not of the parts of the body ſo much, but of the minde was required in a Miniſter, he threatened, if they urged him any further to cut out his tongue alſo. So hardly have ſome beene drawn to be Leaders to Gods people in this kinde. But two things certainly wrought with *Moſes*. 1 The remembrace of the Egyptians hatred againſt him for killing one of them, 2 The ingratitude of his own countreymen, rejecting him, when he had before offered himſelfe for a Deliverer unto them. He doth then here onely plead his ovvn unfitneſſe, and there vvas certainly novv a great vveakneſſe of faith in him, till he vvas further confirmed, vvhich vvrought vvith his other conſiderations to make him unvvilling to go about this matter. Yet in all humility appeared, and a due vveighing of the greatneſſe of the office to be a Leader, for the cenſuring of thoſe vvho looking at nothing but the dignity and the benefit of Prelacies, are farre from refuſing them, for they contrariwiſe without any pondering of their unworthineſſe thruſt themſelves with all forwardneſſe into them: and yet if to be a Leader in temporall things be ſo great a burthen, it is ſo much more in ſpirituall, when as if any die in their ſins, and be not admoniſhed, their blood ſhall be required at their Leaders hands.

Sinlerus. *Jer.1.*

Ferus. *Note.*

Ezech.3. Heb.13.8.

And he ſaid, I will certainly be with thee, &c. The Lord to incourage *Moſes* againſt his fears, promiſeth to be with him; and to confirme his faith, giveth him a ſigne, that the people ſhould after their coming out of Egypt, worſhip him in that Mountain, which when it was come to paſſe, as other like ſignes to *Saul* and *Hezechiah* of things to come, availed not a little to confirme him touching the Divine Providence in all things, happening from this time till then. The Hebrews refer theſe words, *This ſhall be a token that I have ſent thee*, to the preſent burning of the buſh and not conſuming it: but both *Ferus*, *Calvin* and others reject this, and imbrace the former, as being indeed the true ſenſe.

Verſe 12.

1 Sam.13. 2 Kings 19.

Ferus. *Calvin.* *Sinlerus, &c.*

And Moſes *ſaid unto God, When I ſhall come to the children of* Iſrael, *and ſay unto them, &c. and they ſhall ſay to me, What is his name? what ſhall I anſwer? Then God anſwered, I am that I am, ſay thus to the children of* Iſrael, *I am hath ſent me to you.*

Verſe 13. Verſe 14.

Some think that *Moſes* asked Gods name, as being through his corrupt education in Egypt altogether ignorant of God: but this is certainly falſe, for he is commended before this to have had faith in God. Some think that he inquired thus out of curioſity, but neither is that true, for it ſtood him in hand to be well informed to ſpeak and prove, that God appeared unto him, or elſe he ſhould in all likelihood return again without doing any good upon the children of *Iſrael*. The drift of his queſtion then is, by what means he might perſwade them, that God had appeared unto him, and would deliver them. He inquired not ſo much, ſaith *Calvin*, after a name conſiſting of words and ſyllables, as after a note of difference. Errour, ſaith *Ferus*, had made many gods, and therefore he deſired to know, how he might perſwade them, that he came in the name of the onely true God. But others, by what means he would deliver them, whether by inward motions and inſpirations, turning

Sinlerus.

Calvin. *Ferus.*

turning *Pharaohs* heart, or by outward judgements: I reſt in the other, & the anſwer alſo maketh for it, & *Moſes* his further inlarging of his queſtion, *Chap.* 4. 1. Touching the Anſwer of the Lord, *I am that I am*, in Hebrew הָיָה אֲשֶׁר הָיָה, *I will be that I will be* in the Future tenſe, but the future, ſay the Hebrew *Talmudiſts*, conteineth all differences of time, preſent, paſt and to come, and therefore it is rightly uſed to ſhew Gods eternity comprehending all times. And becauſe the future is often uſed amongſt the Hebrews for the preſent, it is rightly tranſlated, *I am*, as alſo by the Septuagint, ἐγώ εἰμι ὁ ὤν. Thus alſo *Philo* rendreth it, ſaying, that the meaning is, no name agreeth to me properly, to whom alone it belongeth to be. And the being or eſſence, by which God here calleth himſelfe, ſaith *Dionyſius*, is rightly ſpoken of when his name is asked, becauſe it is more ancient then all other participations, as life and wiſdome, &c. and from this have all other principles their being. *Juſtine Martyr* likewiſe ſaith, that God called not himſelfe by any proper name, but by a Participle, *ille ens*, to put a difference betwixt himſelfe and all falſe gods, which are called gods indeed, but are not, whereas he is. *Gregory Nazianzen* ſaith, *I am that I am*, as much as I was, am and will be; or more rightly, I alwayes am, was and ſhall be, being proper to the creatures: for he comprehendeth all that which is in himſelfe, neither having beginning nor ending, being a certaine immenſe and boundleſſe Sea of eſſence. *Auguſtine* alſo ſaith, In the nature of God there ſhall not be any thing, but what now is, neither hath there been any thing which ſtill is not, but only that which is eternity it ſelfe; wherefore let men, ſaith he, hope in thee which know this thy name, *I am that I am*, and let them not hope in things that by the volubility of time flow away, having nothing but ſhall be, and hath been: becauſe that which ſhall be; in them, when it is come, is by and by paſt, being expected, till it cometh, with deſire, and loſt, when it is come, with griefe. And why, ſaith *Jerome*, doth God take unto himſelfe the name of eſſence as his proper name? becauſe he hath his eſſence of himſelfe, and all other things have their eſſence of him. And are not Angels, and Heaven and earth and men, &c. ſaith *Gregory*, that of God it is ſaid, I am? Certainly they all are; but it is one thing to be, and another principally to be, one thing to be mutably, and another immutably. God only is the firſt being, and is immutable, all other things are of him, being made out of nothing, and would ſoon again return to nothing, if he did not uphold them. *Tho. Aquinas* ſaith, that this name (*I am*) is the moſt proper name of God in three reſpects. 1 For the ſignification, vvhich is not of any form, but of himſelf. 2 For the univerſality, other names are leſſe common, or elſe do determine him by adding ſomething according to reaſon. 3 This ſignifieth one in preſent, ſuch as God is, whoſe eſſence knovveth not either paſt or to come. Others, that go upon the future, *I will be*, expound it, as having reference to the help vvhich he vvould give to the children of Iſrael, as if he had ſaid; *I will be a Deliverer to them*, as R. *Solomon*, or as if the latter vvord vvere an expoſition of the former, *I will be, becauſe I will be for ever without end*, as other Hebrevvs. But moſt follovv the former reading (*I am*) underſtanding it, as implying God to have his being of himſelf, to be eternall and immutable, and to give being to all other things, ſo that they cannot be ſaid to be, but of and through him, and are ſubject continually to mutations, that vvhich is novv in a moment of time being ſuch, as that for *it is*, vve muſt ſay *it was*, and ſhall be only, if God vvill, ſo likevviſe *Revel.* 1. 8. and *Heb.* 13. 8.

Verſe 14. *Talmudiſte.*

Septuagint. Philo.

Dionyſ. Areop. lib. de divinis nomin. Iuſtin Martyr exhort. ad Gentes.

Gregor. Naz. Orat. de Nativ. Domini.

Auguſt. in Pſ. 9.

Hieron. in Epheſ. 3.

Gregor. in Job 33.

Tho. Aquinas part. 1. queſt. 13 artic. 11.

R. Solomon.

Verſe 15. *And God ſaid againe to* Moſes, *Say thus to the children of Iſrael, The Lord God of your Fathers, of* Abraham, Iſaac *and* Jacob, *&c.* In Hebrevv *Jehovah Elohei.* The name *Jehovah* is alſo taken from eſſence, noting Eternity, and the force, from vvhich all things are, of vvhich he is the cauſe *efficienter*, *formaliter* and *finaliter*, as the Schoolmen ſpeak. Many names of God are found in the holy Scriptures, as *Jerome* noteth, out of the Hebrevvs. 1 *El.* ſtrong. 2 *Eloha.* 3 *Elohim.*

Tremel.

Hieron. Epiſt. 136. ad Marcellam.

Iohim. 4 *Sabbaoth*, the Lord of Hosts. 5 *Elion, excelsus.* 6 *Adonai*, the Lord. 7 *Shaddai*, omnipotent. 8 *Jah.* 9 *Ehejeh.* 10 this name *Jehovah*, in Hebrevv יהוה, all three from one radix הוה to be. The last name is called by the Hebrevvs *Nomen Tetragrammaton & ineffabile*, a four lettered name, and unspeakable. And the reason, vvhy it is unspeakable, is, because it is uncertaine, with what points these 4 Letters are to be supplied. And to make it the more probable, that to pronounce this name aright as a great secret, they render the next words, *this is my name for ever*, by these, *this my name is secret or hidden*, affirming that the word לעלם being written without *vau* signifieth not *ever*, but *hidden*: but when the Messiah cometh, he will reveale the right pronouncing of it. *Then the Lord shall be King over all the earth*, as *Zachary* speaketh, and *there shall be one Lord, and his name shall be one, viz.* this one name rightly pronounced, which (they say) none ever could do, since *Simeon*, who pronounced it taking Jesus in his Armes. For he was the last that pronounced it, and since none know the right pronunciation thereof. But when the Messiah cometh, it shall be knowne, according to that of the Prophet, *Then shall my people know my name*, wherefore in *lib. Sanedrim* it is said, Whoso shall dare to pronounce this name, shal have no part in the life to come; and it was forbidden altogether to be pronounced out of the Temple, and there when it occurred, *Adonai* was read instead thereof. Now it cannot be denied indeed, but that by the confession of the most learned in the Hebrew tongue, it is uncertaine, how this name should be pronounced, the pronouncing of it by *Jehovah* being new and unheard of in former ages: Thus *Genebrardus*. The name *Jovah* or *Jehovah* is neither amongst Christians nor Jews a name of the Lord, and cannot come from any other, but *Jove*. We Christians have not heard by the Apostles, or by any of the ancient Fathers, that God was ever so called, although *Dionysius*, *Jerome*, *Theodoret*, *Rabanus* and *Joa him Abbas* have written whole books of the names of God, both in Greek and Latine. And the Jews deny, that they have amongst them any such name, and detest this appellation, as a prophanation thereof. For if this were the name, say they, all our Ancestours certainly should not have been ignorant of it, Rabbi *Moses Egyptius*, *Joseph*, and *Albo*, *Jacob*, *Moses* the Author of the *Maiemonim*, *Abraham. Aben-Ezra*, *Lyranus*, *Burgensis*, *Ritius*, and *Felix*, who were converted from Judaisme to Christianity, and have written professedly of this *Nomen Tetragrammaton*, and of all other the names of God. Wherefore he inveigheth against this name, in the words of *Origen*, saying, that it is a most detestable errour of the Gentiles, to give God a new, uncertaine, strange and unused name, yea he addeth, that he thinketh the spirit of *Varro* is called from Hell againe, who thought *Jove* to be the God of the Jews, to the overthrowing of the truth of God: thus he.

Our late Writers, who are for *Jehovah*, do not think that it commeth from *Jove*, but rather that the Heathen hearing of this, as the name of the true God, called their chiefe God so, from *Jehovah Jove*. But according to this it must be granted, that anciently it was thus pronounced, whereas Antiquity hath given us no light into this pronunciation. *Irenaus* pronounceth it *Jaoth*; *Isidore*, *Jodiod*, as if it were to be founded by *Iod* doubled; *Macrobius*, *Iao*; and *Clemens Alex.* saith, This mysticall name consisting of 4 letters may be called, *Iao*, which is, and which is to come. *Theodoret* saith, that the name of foure Letters is called by the Samaritans *Jave*; by the Hebrews. *Iah*. But although it may be known, how this name is to be pronounced, yet Moses certainly was taught to pronounce it, when he was bidden to go and say thus to the children of Israel, and therefore the next words cannot be read; *This is my name in secret, but for ever*, as we read it, which also further appeareth by the words added for the explication of this, and *my memoriall from generation to generation*. And the word לעלם is used also in other places without *vau* in this sense, but as with *vau* it signifieth eternity, so vvithout it, saith *Jerome*, it is put for a time that shall be determined, yet both vvayes it is translated (*in*

Hebraei.

Zachar. 14. 9.

Esa. 52.

Genebrard. in 1. Epist. ad Iacob.

Irenaeus. Isidor. Macrob. Sat. c. 18. Theodoret. in Exod. 15.

Hieron. in Gal.

seculum) for ever. The radix of עולם *seculum* is עלם to hide, and therefore is the word comming hence rendred *for ever*, because the end of the time hereby signified is hidden and cannot be seen into, and for this cause not only eternity is hereby set forth, but a long durance, the end of the time whereof is to man unknowne. The Hebrews, as is most probable, out of a superstition so seldome pronounced this name, that at length the right pronunciation was forgotten, especially in the captivity of Babylon, at what time their whole language was much corrupted; yet it is rightly called uneffable, because the thing set forth hereby cannot according to the essence be sufficiently uttered, and because God and the things of God are not lightly, and commonly to be spoken of, but with great care and reverence. It is also an incommunicable name, because when as the name *Elohim* is communicated to Angels and to Judges, this is not spoken but only of the Lord, and of Christ, hereby appearing to be one essence. The Hebrews hold, that this name doth mystically set forth the whole Trinity. י *principium*, the Father, ה *vivere*, the Sonne, and ו a Conjunction copulative, the Holy Ghost, and ה is twice, but י once, because the Sonne hath a double relation, to the Father, as begotten, and to the Holy Ghost, as proceeding from him, together with the Father. In ancient Hebrew books, for this name, three Jods are set down, with Camets under, all inclosed in a Circle, the 3 Jods setting forth the 3 persons, Camets the divine nature common to each one, and the Circle their Unity. Others finde the Trinity here otherwise, which I spare to set downe. Now if in this name the Trinity be set forth, there is some verity in that which they hold touching the Messiah, that he shall teach his people this name, for so hath Christ done, as *Joh.* 1. 18. it is spoken of him, when he so clearly taught the Trinity, saying *Go teach all Nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost.* And they say, that whoso knoweth rightly this name, may do any thing, work Miracles, cast out Devills, &c. and therefore Jesus knowing it did such wonders, and if so, then by their own grounds it is plaine, that he is the true Messiah. This name is also by superstitious persons held to have vertue to represse and to call forth Devills, and to cure diseases, for which cause it is much used by inchanters, but that is a foule abuse.

Simlerus.

Rabbini.

The Letters of this name ingraven in Gold in the high Priests miter, when he came forth to meet *Alexander* the Great, strook such reverence into the King, that he fell down and adored it. And being asked by *Parmenio*, why he so reverenced that Priest, when he was reverenced of all men? he answered that he reverenced not him, but God, whose high Priest he was. To conclude, if it be demanded, why God set himselfe forth by this name singularly? I answer. 1 Because it signifying essence doth most fitly set forth him, that hath his essence of himselfe. 2 That giveth essence to all other things. 3 That giveth being to his promises, as he did now in the time of *Moses*, but not of *Abraham*, for which cause he saith, that he was not known to him & to the other Fathers by this name. 4 Because he is eternall, ה aptly being put for *fuit*, י for *erit*, and הו for *est*. 5 Because he is immutable. But how saith he touching this name, the God of *Abraham, &c.* this is my name for ever; for now this name ceaseth, he being called the God and Father of our Lord Jesus Christ? *Ans.* To this *Calvin* saith, that the Covenant made with *Abraham* was in Christ performed, and therefore his name is not by this blotted out, but rather renued, and therefore *Abrahams* name ceaseth not under the Gospell, but he is still under Christ the Father of the faithfull. God still goeth under this name, to shew that his Saints departed are still living, as Christ argueth. If the name *Ehejeh*, or יהוה should seeme strange to the children of Israel, to heare of the God of *Abraham, &c.* would not, but his promises to them would thus come into their mindes to hope the more, that they should now be delivered.

Joseph.

Quest.

Exod. 6. 2.

Quest.

Calvin.

Matth. 22.

Verse 16. *Go gather together the Elders of Israel, and say unto them, The God of your Fathers hath*

hath appeared unto me, &c. The Elders of the people were not all the old men amongſt them, but the Princes of the Tribes, who were by *Pharaoh* ſet over the reſt to exact their works upon them, as we may ſee, *Chap.* 5.14, &c. where they are ſaid to be beaten, becauſe the people had not done their tasks impoſed upon them. Theſe muſt be called together, and not all the people, who being ſo numerous, could not without confuſion have been gathered together, and ſpoken unto by *Moſes*, and from them the reſt were to hear this meſſage, that there being a conſent amongſt them, *Pharaoh* might afterwards be ſpoken to. Their Princes, ſaith *Ferus*, muſt firſt be dealt withall, who excelling the reſt in power and wiſdome, and knowing the promiſes of God made to their fathers, were more docible, and if they were vvonne, the common ſort being led by them in all likelihood, vvould the rather be dravvn on alſo. For the common people led by force, not by reaſon, vvould othervviſe haply have rejected this motion coming from one man, although it tended to their good. Princes and Governours and chief men then knowing that the people are apt to be led by their examples, ſhould give them good examples in all things, and not evill.

Simlerus.

Ferus.

Note.

The words, which *Moſes* was commanded to uſe unto them, are, *I have ſurely remembred, &c.* alluding to thoſe of *Jacob*, *The Lord will be with you, and bring you back into the land of your fathers*, and of *Joſeph*, *God will viſit you, and make you to aſcend, &c.* that recounting Gods ancient promiſes, they might the rather believe and obey. For when they ſhould hear theſe two words הוה being; and פקד viſiting, ſay the Hebrews, they might know the time to be now come. The words following, *Verſe* 17. are the ſame that were uſed to *Moſes* before, and therefore the ſenſe may be ſought there.

Gen.48.22. Gen.50.24.

Hebræi.

And when they ſhall hearken to thy voice, thou and the Elders of Iſrael ſhall go in to the King of Egypt, and ſay unto him, The Lord God of the Hebrews hath met us, now therefore let us I pray thee go three dayes journey in the Wilderneſſe to ſacrifice to the Lord our God. The Lord could have by his power brought them out, no leave being asked of the King, but becauſe he is for good order and obedience to Kings, he directeth them thus to do. And *Pharaoh* refuſing to yield, there would be juſt cauſe of bringing judgements upon him to his deſtruction. And he biddeth them ſay, *The Lord hath met us*, intimating that this motion came of the Lord, and was not a motion of their own, but came unexpectedly unto them out of his great mercy. He putteth none other reaſons into their mouthes, as that they being but as ſojourners there, he did them wrong thus to inthrall them, and to murther their children, but only this, that the Lord commanded them this ſervice, and if any Lord upon earth ſhould withſtand his will, he ſhould ſhew himſelf worthy to be deprived of all Lordſhip and Empire for rebelling againſt the great Lord of all. But how are three dayes going out to ſacrifice onely ſpoken of, when the intent was, that they ſhoud go altogether away, never to return again? *Anſw.* This was all that God would have at this time revealed unto *Pharaoh*, reſerving the further manifeſtation of his good pleaſure, till afterwards. We are not bound to diſcover all our intentions to our enemies, the liberty of a few dayes is onely to be propounded unto him, that his obſtinacy in not yielding in ſo ſmall a matter, might appear to be the greater, and the more worthy of ſevere puniſhment, eſpecially the people, to whom this was denied, being ſuch, as that they ought alwayes to have been free to go at their pleaſure. But how can it be ſaid that they went to ſacrifice, when as *Stephen* ſaith, that they offered no ſacrifice to God in 40 years, out of *Amos* 5.25? *Anſw.* They did ſacrifice, when *Jethro* came to *Moſes*, and when the Tabernacle was ſet up, as is expreſly related, and probably at many other times, ſee my Expoſition, *Act.* 7.41. but their neglect of this duty, is inveighed againſt by *Amos*, his meaning being, that within a while, all the ſacrifices which they offered, were made to idols, and not to the true God, and therefore are ſaid not to have been done to him.

Verſe 17. Verſe 18.

Ferus. Simlerus.

Calvin.

Queſt.

Queſt. Acts 7.42.

Verſe 19. *Calvin.*

And I know, that the King of Egypt will not ſuffer you to go, but with a ſtrong hand. This is foretold, leſt when they ſhould come to *Pharaoh*, and be ſtiffly denied, they ſhould be altogether diſcouraged: for now they were armed to bear the repulſe, it being no more then according to the divine Prediction they might expect. *Queſt.* But why would the Lord have them go to *Pharaoh* to intreat that which they ſhould not obtein? *Anſw.* For the greater glory of God, when afterwards that ſhould be juſtly extorted from him vvhich he unjuſtly denied, being ſo courteouſly intreated. *Simlerus.* Theſe vvords, *but or unleſſe with a ſtrong hand*, are in the Hebrevv ולא *even not with a ſtreng hand*, whereupon divers expound them diverſly; ſome referring them to the Hebrevvs, as if it had been ſaid, He vvill haply let ſome of you go, but not vvith all your bands, vvhich are as a ſtrong hand; ſome to the Egyptians, thus, He vvill not let you go by his ſtrong povver, for hereby he vvill think to hold you; ſome to the Lord thus, He vvill not let you go, no not vvhen I ſhall ſend my plagues upon him: for he ſuffered them not to depart for all the nine former plagues, till the laſt vvas ſent, vvhich, according to this Expoſition, muſt be meant in *Verſe* 20 here follovving, but there it is, *I will ſmite Egypt with all my wonders, and afterwards he will let you go:* and therefore the beſt is to expound it by this vvord, unleſſe or vvithout, ſo *Simlerus*. *Tremelius* rendereth it, *ne quidem manu forti*, and *Fagius* likewiſe, and to this do I rather incline, and the next words may aptly be expounded, as agreeing to it, being thus taken, *Therefore I will ſmite Egypt with all my wonders*; that is, not onely with thoſe, that he ſhall not be moved by, but bringing ſtill judgements upon Egypt, till that by the laſt he ſhall be compelled to let you go, who would not yield for the former. And thus underſtood, they might be more confirmed, when God ſhould come with a ſtrong hand in many plagues, and yet he ſhould obſtinately deny leave unto them to depart, whereas otherwiſe, a ſtrong hand being uſed in theſe plagues, and yet not prevailing, they might haply have doubted of the event.

Verſe 20.

Verſe 21. *Calvin.*

And I will give this people favour in the ſight of the Egyptians, and it ſhall come to paſſe, when ye go away, that ye ſhall not go empty. 22 *Every woman ſhall aſk of her neighbour, &c. veſſels of ſilver and gold, &c.* This is added for encouragement, that with the more alacrity they might go about this buſineſſe, God that hath all hearts in his hands, ſaith, that he will turn the hearts of the Egyptians ſo, as that whereas now they hated the Hebrews, they ſhould be loving and beneficent towards them, and ſend them laden away with great riches. And this may be a great comfort to us, and a Bulwark againſt the fear of moſt fell and powerfull enemies, when God will, he can tame and turn them, and make them gentle. *Note.* If it be demanded, *Queſt.* how this may be juſtified, for to take from one to give to another is againſt Juſtice, and the juſt Judge of all ſhould preſerve to every one his right rather? I anſwer, that whatſoever any man hath, is the Lords, and therefore at his pleaſure he may take from one without injuſtice, and give to another. Some anſwer otherwiſe, that the Egyptians had gotten their goods out of the Hebrews labours unjuſtly extorted from them, they being hardly in the mean ſeaſon mainteined, and therefore in requiring theſe goods now of them, they required but their own. But there needeth no reaſon to be rendered of the Lords doings but his wil according to that of *Auguſtine*: The command of God is ſuch, that a man may not judge of it, but obey it, becauſe he knoweth how juſtly he commandeth, and it is a ſervants part to do obediently whatſoever he commandeth. There cannot be a juſter titleto any thing, then by his donation, for he is above all Laws, and his will is a Law to himſelf, and to all things: thus *Calvin.* And this defence is ſufficient; neither could the goods thus taken away be counted ſtolne, becauſe the true Lord and Owner of them all thus diſpoſed of them. Veſſels of gold, of ſilver and raiment onely are named, but they had precions ſtones alſo, as is moſt probable, becauſe we read of them afterwards in the building of the Tabernacle, and of oil and ſweet ſpices, therefore

Auguſt. Mandatum Dei eſt, de quo non eſt judicandum, ſed cui eſt obtemperandum, &c.

Simlerus.

therefore the whole prey that they ſhould carry away, was comprehended under theſe. And it is ſaid, that the women ſhould ask them, becauſe many of them perteined to women for ornament and uſe about their bodies and houſes. And it is ſaid, *They ſhould put them upon their ſonnes and daughters*; that is, ſaith *Calvin*, they ſhould have ſuch plenty, that they ſhould all go out laden with them. For the Allegory, *Moſes* ſent to *Pharaoh* with judgements may not unfitly be thought to ſet forth the Law given by God to deſtroy the Devil and his workes, that men who were mancipated to him, might be called hereby from his ſervice, but the Law effected not this no more then *Moſes* by ſpeaking to *Pharaoh*, yet the Lord Chriſt by his death and reſurrection did it, as the Lord deſtroyed *Pharaoh*, and delivered *Iſrael*, by a ſtrong hand: thus *Rabanus Maurus*. And for the rich things of the Egyptians which they ſhould carry away, they figured out the diverſity of learning amongſt the Gentiles, which ſhould be turned under the Goſpel to the adorning of the Doctors of the Chriſtian Religion: ſo *Iſidore*.

Calvin.
The Allegory.
Rabanus Maurus.
Iſidor.

CHAP. IV.

THen *Moſes* excuſed himſelfe, ſaying, They would not believe, that the Lord had appeared unto him, wherupon he was bidden to caſt his rod down upon the ground, and it was turned into a ſerpent. The Hebrews ſay, that *Moſes* ſinned here in ſaying, that the people would not believe him, and therefore he was puniſhed with terrours before his rod turned into a ſerpent, and with a leprous hand. But theſe are vain imaginations. *Moſes* knowing how ſtiffe they were, and having ſome experience hereof, when before he offered himſelfe for a Deliverer unto them, but was rejected, could not but be doubtful of their believing him, and therefore deſires to be further inſtructed, how to make them believe. The Septuagint therefore by Paraphraſe render the words thus, *If they will not believe nor hear me, what ſhall I ſay unto them?* as if he had ſaid, What ſigne ſhall I do in their ſight, that they may believe? And this ſeemeth indeed to be the end of his ſpeech, becauſe he had hitherto onely been taught, in what words to ſpeak unto them, but no preſent power was yet conferred unto him, to ſhew his calling, which, as I ſaid before, was a thing that he deſired to be ſatisfied in, when he asked the Lord his Name, and having not hitherto obteined it; now he moveth again for it, and hath power to ſhew ſignes given unto him. Firſt, his rod or ſtaffe, for ſo the word מטה here uſed, ſignifieth, is turned into a ſerpent, when he had caſt it upon the ground. It was doubtleſſe a ſhepherds ſtaffe, which he uſed in keeping his ſheep, and this is choſen by God for the thing, about which he would now ſhew his power, as moſt apt for the preſent purpoſe. Hereby ſaith R. *Abraham Aben-Ezra*, is *Pharaoh* ſet forth, who at the firſt entering of the Hebrews in Egypt, was as a rod, eaſie to be handled, but afterwards as a ſerpent, for which cauſe he is by the Prophet called a great Serpent or Dragon. And again, at the time of their going out he was as a rod gentle and harmleſſe. *Lyranus* ſaith, that hereby the ſtate of the children of Iſrael was ſet forth, who at the firſt under *Joſeph* had dominion, ſignified by a rod, but afterwards were caſt down, and hated, as a Serpent; but finally, at their going out of Egypt returned to their power and authority again, when *Moſes* took up this Rod at his comming to the Iſraelites: thus alſo *Ferus*, who ſaith moreover, that hereby was ſignified the horrour of Gods judgements, till they be brought, none feare them; but being brought, the very beſt are made to tremble; but being removed again, all feare is taken away. *Calvin* and *Simlerus* ſay, that *Moſes* was ſet forth by this ſtaffe: for he in himſelf, being but a ſhepherd, obſcure and living in exile, was no more to *Pharaoh* to move him, then a ſtaff in a ſhepherds hand; but going to him at the command of the Lord, he became as the ſtaff at his command caſt upon the ground, a terrible Serpent to him, he ſhould

Verſe 1,2.
Verſe 3,4.
Hebræi.
Septuagint.
Rab. *Abraham.*
Ezec. 29.
Lyranus.
Ferus.
Calvin.
Simlerus.

ſhould not need any other armes to terrefie *Pharaoh*, but going naked with this ſtaffe by a divine vertue he ſhould be made to fear before him. But in that being laid hold upon by *Moſes* again, it is turned into a ſtaffe, it was ſignified, that the ſame which ſhould be terrible to *Pharaoh* ſhould be a ſupport and comfort to *Moſes*, and to *Iſrael*. And this I take to be the beſt, as moſt agreeable to the preſent purpoſe. For the Allegory, to which this is alſo turned. *Rabanus* will have this rod a figure of Chriſt, who being caſt upon the ground by his incarnation and paſſions, the Jews fled from him, as abhorring to acknowledge him to be their Saviour, but they ſhall take hold of his tail as it were, when in the laſt times they ſhall be turned to the faith, and then ſhall he come again in power to judge the world, of which the rod is a ſigne. *Iſidore* ſaith, that he was made like a ſerpent, when being crucified, his Diſciples fled from him, but riſing again he became again what he was before, &c.

The Allegory. *Rab. Maurus.* *Iſidore.*

Auguſtine will have Chriſt crucified ſet forth, and by his death, ſubduing the Devill that he cannot hold the people of the Lord any more in bondage, as *Pharaoh* could not hold the Iſraelites, &c. I think it better here to follow no Allegory but for the preſent purpoſe, unleſſe we ſhall with *Ferus* make one in generall of all theſe ſignes thus. *Moſes* beginning with all ſignes of terrour, figured out the Law given by him, which is to terrour, but theſe being turned again, and all terrour taken away, the Goſpel is full of conſolation. If it be demanded, whether this were a true ſerpent or onely in appearance? I anſwer with *Calvin*, that it was by Gods almighty povver made a true ſubſtantiall ſerpent, and this vvas proved aftervvards, vvhen the rod of *Moſes* thus turned devoured the rods of the enchanters of Egypt. Note here, hovv man differeth from himſelfe, being left to his ovvn vveakneſſe, or ſtrengthened by Gods grace; being left, he feareth and fleeth; being ſtrengthened, he feareth nothing.

Auguſt. Serm. 86. de Tempore. *Ferus.* *Queſt.* *Note.*

Verſe 6. *Then God ſaid unto him, Put thy hand into thy boſome: and he did ſo: and having plucked it out, it was leprous, as white as ſnow, &c.* Hereby, ſaith *Lyranus*, vvas ſet forth the ſtate of the people, vvhen he ſhould firſt take them into his Patronage, they ſhould be more afflicted, but aftervvards they vvere healed, and vvholly delivered. Thus alſo *Ferus*, becauſe God bade *Moſes* to carry them in his boſome, but being taken as it vvere into his boſome, they became more abominable to the Egyptians, as the Leproſie, as they complained, *Thou haſt made us to ſtinke before the Egyptians*; and as the Leproſie cannot be cured by any but by God, ſo by Gods povver alone they vvere made more gracious; and as a man can eaſily put his hand into his boſome, ſo eaſily could God alter their caſe, vvhen they vvere ſo hated.

Verſe 6. *Lyranus.* *Ferus.* Numb. 11. Exod. 5.

Calvin, and after him *Simlerus* touch both the former ſignification of *Ferus*, and moreover, bring another, *viz.* that *Moſes* vvas ſet forth by the hand made leprous, becauſe he had been a long time ſeparated, and ſhut up in Madian, like a leprous perſon, but novv he vvas reſtored again to his former dignity.

Calvin.

Verſe 8, 9. After theſe two ſignes, in caſe they ſhould not for them believe, a third is given; *Thou ſhalt take of the waters of the river, and poure them upon the dry land, and they ſhall be turned into blood.* Becauſe by tvvo or three vvitneſſes every thing is confirmed, here is a third ſigne added, touching vvhich *Joſephus* vvriteth, that fetching vvater from ſome neer place, he poured it dovvn there, and it vvas turned into blood: but *Philo* more agreeably to the truth, ſaith, that this vvas not done till he came into Egypt. By this ſigne, ſaith *Lyranus*, vvas ſignified, that God vvould novv be revenged upon that bloody ſin of drovvning Infants by deſtroying the Egyptians. And like unto this is that of *Ferus*, the ſhedding of the blood of their firſt-born for the caſting of the Hebrevvs Infants into the River vvas ſignified by this turning of the vvater of the River into blood. The turning of the River-vvater into blood, might ſerve to remember the Egyptians of their bloody ſin committed in thoſe vvaters, and that

Joſeph. *Philo.* *Lyranus.* *Ferus.* *Simlerus.*

that now the time of revenge was therefore at hand, and it was a *Præludium* of their periſhing in the Red-ſea. This ſigne of taking water out of the River, and turning it into blood, was done before the Elders of *Iſrael*, but the water in the River was turned into blood before *Pharaoh*, and continued ſo ſeven dayes to the great annoyance of him and his people, wherein there was a repreſentation of that, which hapneth by a ſingular providence about murthered corpſes, the murtherer comming neare, they bleed: ſo the Infants here drowned bleed as it were, and with their blood comming out and crying for revenge, change the waters into a bloudy colour.

And Moſes *ſaid (O my Lord) I am not eloquent, neither heretofore, nor ſince thou haſt ſpoken to thy ſervant, but I am ſlow of ſpeech, and of a ſlow tongue.* Verſe 10.

In the Hebrew, for eloquent is (*a man of words*) and ſo the Chaldee Paraphraſt and *Aquila* alſo render it; it is a Phraſe in that language to ſet forth eloquence, as *Joſephs* Brethren were called men of cattel, and *Noah* a man of the earth, that is, an Husbandman, as they were Shepherds; for the next words, *neither heretofore*, in Hebrew, *neither yeſterday nor the third day*, that is, the day before that, and ſo it is rendred by all both Greek and Latine Expoſitours. But the meaning is the ſame: for theſe words are commonly uſed for all the time going before, or for a long time before, ſo *Jacob* ſaith, that *Labans* countenance was not towards him, as yeſterday and the day before, that is, as in times paſt, and *Exod.* 21. If an Oxe had uſed to puſh yeſterday, or the day before in the ſame ſenſe, and it is ſpoken of a man not hating his Neighbour before, *Deut.* 19. Only in one place, two or three dayes before only are meant hereby, as when *David* told the High Prieſt, that they had conteined themſelves from women, two or three dayes, uſing theſe very words. Whereupon ſome will have the meaning here to be, that *Moſes* being aſtoniſhed with Gods glory, ſince his beginning to talk with him, which they hence gather was 3 dayes one after another, was thus diſabled to uſe his tongue. For, ſaith *Rupertus*, Hereby it is plaine, that *Moſes* his conference with the Lord continued to the third day, ſince which time, he found, that although before he was eloquent, yet now in this divine buſineſſe he ſeemed a childe unto himſelfe, and unable to ſpeak before men, ſo likewiſe *Philo* and *Origen* and *Gregory* illuſtrating the ſame by *Jeremiah* complaining of his inability in like manner. So that according to theſe, *Moſes* was not naturally defective in eloquence, but ſince his communing with God: and for this that of *Stephen*, *Act.* 7.22. may ſeem to make, where he calleth him, *A man mighty in word and deed.* But the Septuagint, which held *Moſes* naturally to be of a ſtuttering and ſtammering tongue, anſwer, that he might notwithſtanding be mighty λόγοις, that is, in the ſpeech, which is the invention and ratiocination of the minde. But whatſoever is or can be ſaid for *Moſes* his defect in eloquence growing now upon him, the Text maketh plainly againſt it, wherein the time, ſince the Lords ſpeaking to him is disjoined from that ſet forth by *yeſterday and the other day*; as if *Moſes* ſhould have ſaid, I have not only wanted eloquence heretofore, but even ſince thou haſt ſpoken unto me, I have not found this fault amended. And if he had been taken with a want of words at this time only, there would have been no need of one to be joyned unto him to play the Oratour, but he being gone from this aſtoniſhing preſence might have bin able to do it himſelf; Wherefore *Calvin* is for a naturall defect this way in him, & *Pererius* alſo. Some ſay, that being formerly eloquent, he now having led a Shepherds life ſo long, had loſt that faculty; ſome, that he meant his inability for want of uſe to ſpeak in the Egyptian tongue to *Pharaoh*; and the Hebrews ſay, that when in his childehood he had caſt *Pharaohs* Crown to the ground, of which I ſpake before out of *Joſephus*, *Pharaohs* Daughter excuſed the fact, ſaying, that the childe did it out of ſimplicity: then a wizard of the Kings would needs have his wit proved by holding an hot coale to his mouth, which he did, and the childe put his tongue to the coale, whereby it was burnt, and thus

Gen. 46.
Gen. 9.
Gen. 31.
Exod. 5. 7.
1 Sam. 21.
Rupertus lib. 1. in Exod. cap. 18.
Philo de vit. Mos.
Origen hom. 3. in Exod.
Gregor. hom. 8. in Ezech.
Septuagint.
Calvin.

thus he was ever after hindred in his ſpeech. But leaving all theſe as imaginations, I reſt in that, which hath been ſaid. The laſt words *ſlow of ſpeech*, are *Cavad*, heavy or ſlow, he wanted words readily to expreſſe his minde, or laboured in pronouncing them. And ſuch an Inſtrument did God chooſe for his owne greater glory: and this doth *Moſes* write of himſelfe, laying open his imperfections, and backwardneſſe in obeying Gods calling in humility, whereby we muſt alſo learne to lay open and confeſſe our own faults, that they may be forgiven unto us out of Gods mercy.

Note.

Verſe 11. *But the Lord anſwered him: Who hath given the mouth to man, or made dumbe or*

Verſe 12. *deafe, &c. Have not I the Lord? Now therefore go, and I will be with thy mouth, &c.*

Hebræi. The Hebrews in rendring a reaſon, why the Lord ſpeaketh of his making dumb and deaf and blinde as well as giving a mouth to ſpeak, ſay, that theſe things were ſpoken in alluding to his operations paſt about *Moſes*, becauſe when he had ſlaine the Egyptian that wronged the Hebrew, and was by *Pharaoh* therefore committed to the Goaler, the Goaler was immediately ſmitten with blindeneſſe, and ſo *Moſes* had opportunity to eſcape from him, and the King ſeeing him when he fled, was ſtricken dumb, ſo that he could not ſpeak nor make any ſigne to have him apprehended againe. But whether this be true or no is uncertaine, but it is certaine, that God can thus in judgement ſmite whom it pleaſeth him, as he did the Sodomites with blindeneſſe.

Queſt. If it be demanded, why God did not heale his imperfection, but only promiſed to be with his mouth? I anſwere, that this was more, then to make him moſt eloquent, becauſe thus he ſhould be ſure of good ſucceſſe, whereas eloquence ſeparated from wiſdome (that is, unleſſe God giveth wiſdome to move thoſe that are ſpoken to, to good) doth more hurt to the Commonwealth then good, as *Cicero* ſpeaketh. Againe, when *Moſes* having no good utterance by ſpeaking ſhould prevaile, the power of God ſhould be more magnified; and laſtly, there would be the better uſe of *Aaron* joyned unto him, one not having all gifts, but one ſome, and another others, the communion of the members of the Church being the better preſerved by this diſtribution of gifts.

Sinlerus.

Verſe 13. *And he ſaid, I pray the (O Lord) ſend by the hand of him, whom thou wilt ſend.*

Rupertus expoundeth this requeſt of *Moſes*, as meant of the Meſſiah, as if he had ſaid, Send him, whom thou didſt promiſe by our Father *Jacob* to ſend to deliver thy people, when he ſaid, *The Scepter ſhall not depart from* Judah, *till* Shiloh *cometh*, that is, *mittendus*, the man to be ſent. And whereas the Lord was angry with *Moſes* for ſpeaking thus, he ſaith, that this was either becauſe it was not for *Moſes* to take upon him to ſet down the time, when the Meſſiah ſhould be ſent, which the Lord had reſerved to himſelfe, or he was ſo angry, that he would not vouchſafe him an anſwer touching that matter, but urged him now to go: thus alſo *Juſtine Martyr*, *Tertullian*, *Cyprian*, *Euſebius*, and *Baſil* Others diſliking this, becauſe God was wroth, and anſwereth nothing touching the Meſſiah, as he would have done, if that had been the drift of *Moſes* his ſpeech, ſay that his meaning is, as if he had ſaid, Lord ſend by any other more fit, whom thou pleaſeſt: Thus *Calvin*, and *Toſtatus* and *Cajetan*. Others ſay, that *Moſes* foreſaw by the Spirit, that not he but another, *viz.* *Joſuah* ſhould bring the people into the Land of Canaan, and therefore he prayeth, that God would now ſend him alſo: thus R. *Solomon*. Others, that *Aaron* was famous amongſt the Hebrews before this for propheſying: for *Ezechiel* ſaith, that God ſpake to them, before they came out of Egypt to put away their abominations, and not to ſerve the Idols of Egypt, and this they ſay, was by none other, but *Aaron* his Prophet then. And it ſeemeth to be ſo, becauſe God ſpake to *Aaron*, to come and meet *Moſes*, v. 27. as if it were a thing uſuall with him ſo to do. And therefore, he hearing of the authority of *Aaron* amongſt the people, being alſo his elder Brother, deſireth that

Rupert. lib. 1 in Exod. cap. 18.
Gen. 49. 10.
Juſtin. Martyr.
Tertull.
Cyprian.
Euſeb. adverſ. Judæos.
Baſil in Eſa. 6.
Calvin.
Toſtatus.
R. *Solomon.*
Lyranus.
Ezech. 20. 7.

that he might rather be sent: thus some of the Hebrews. The words will beare any of these constructions, but *Calvin* readeth them, *by the hand, by which thou wilt send*; the Chaldee Paraphrast, send now by the hand of him, who is worthy to be sent. In the Hebrew, word for word it is, *Send now, or I pray thee, by the hand thou shalt send*; an ecliptical speech, which must be supplied with (*which*) or (*of him which*) and according to this latter we render it, following *Pagninus*. Touching *Josuah*, it is a meere imagination, that he had any Revelation, so that he should meane him. That touching *Aaron*, or of one at large, may indifferently be received. But because so ancient and famous Writers follow the first, and nothing of force can be brought against it, but much for it, I chiefly imbrace that. Thus also *Simlerus*, who saith, as making it the common exposition of our Church, Ours expound it of Christ, neither is it any thing strange, that *Moses* should now desire, that the Messiah might be sent, who in all straits was desired by the faithfull, as by *Jacob*, saying, *I expect thy salvation (O Lord)* when by the spirit he foresaw a dangerous time, and spake of it. If it be objected, that *Moses* knew, that the Messiah should not yet come, because the Scepter must first depart from *Judah*, and he himselfe spake after this of a Prophet like unto himselfe, whom the Lord should raise up unto them; It is easily answered, that *Moses*, as all other Prophets was inlightened by degrees, and therefore now might be ignorant of that, and the knowledge which he then had of the Messiah was but obscure and not so punctuall, as to be able yet to distinguish the times particularly. For Gods being angry with him objected also before and answered; it may further be said, that he was angry for his seeking to withdraw himselfe from the office injoined him, not respecting so much now, what was said of him, that was to be sent. These words, *by the hand*, are an Hebraisme, it being meant by that instrument, or man, &c. *And the anger of the Lord was kindled against* Moses, *& he said, Do not I know thy brother* Aaron, *the Levite, that he can speak well? & behold, he cometh forth to meet thee, &c.* These words, *that he can speak well*, are rendered by *Calvin*, *Loquendo loquuturus est*; and by *Simlerus*, *Loquendo loquutus est*; & it is both in the Hebrew and the Septuagint, by speaking he shall speak; but the Septuagint have it, λαλῶν λαλήσει σοι, he shall speak for thee: the meaning is, he can certainly speak well, and hath not that defect in speaking, which thou objectest, and I therefore I will joyne him unto thee. In that the anger of the Lord was now kindled against *Moses*, the like to which hath not been said: for any reluctation made hitherto, some hold, that he sinned by seeking to put off the office, to which he was called, to another; but others that he did not sinne, because he desired that another might be sent more worthy, only out of humility, and not that he utterly refused to obey his calling. *Simlerus* is for the first, that he was not without fault, because God would not otherwise have bin angry with him, & *Calvin* saith, that he obstinately denied now, & therefore God would not spare him any longer. The Hebrews also hold, that he sinned greatly by diffidence & distrust, & therefore for a punishment he was not suffered to enter into the land of Canaan; & *Rab. Solomon* saith that he was for this deprive, of the Priestly office, which should also otherwise have bin conferred upon him as well as the Regall. Some also, saith *Simlerus*, hold that he was punished by the Angell that met him in the Inne afterwards, and would have killed him; and some, that his punishment was the continuance of his impediment in his speech, which haply should otherwise have been taken away. But I rather hold with *Calvin*, that the Lords sharp reproving of him was his only punishment; for it is not a light, but a great punishment to a man for the Lord to be angry with him and in wrath to reprove him. Touching the Angels meeting him to kill him, and his being not permitted to enter into Canaan, there be other reasons yielded. And it is but an imagination, that he should otherwise have been High Priest also, because this office belonged to the first-born, as his right, & therefore to *Aaron* rather, who was his elder Brother. Only it may be, that he thus was prevented of the healing

Hebræi.

Simlerus.

Gen. 49.

Object.

Verse 14.

Simlerus.
Calvin.
Hebræi.
R. *Solomon.*

Calvin.

Gregor. Moral. lib. 35. c. 13. Quia mentis humilis extitit, nobilitatem prioratus tanti reginibais quoniam expavit.

Moſes precibus renititur, ne Hebræi populo præponatur, Paul. ad adverſa prompto animo ducitur, ille præſentis poteſtatis gloriam voluit, Deo jubente declinare; iſte Deo ſpernente ſi ſtuduit ad graviora præparare. Baſil. in Eſa.

Hieron Epiſt. 142. ad Damaſ

Pereirius.

Cajetan.

Pſal 103. 9.

Queſt.

Calvin.

of his imperfection in ſpeaking, becauſe the Lord had promiſed to be with his mouth and to put words into it, whereas now he propoundeth to uſe another mouth to ſpeak by. For the other opinion is *Gregory, Baſil & Jerom, &c.* Gregory ſaith, that *Moſes* in humility refuſeth the glory of being made ſo great a Governour. There was a great difference betwixt him & *Paul.* For he hearing by *Agabus* that which might have diſcouraged him from going to Jeruſalem, with great reſolution anſwered, I am ready, not only to be bound, but to die at Jeruſalem for the name of the Lord, but *Moſes*, that he might not go into Egypt complaineth of his tongue. But the caſe is divers, Authority was propounded to *Moſes*, Croſſes to *Paul.* And ſo *Paul* is carried with a ready minde to adverſity, but *Moſes* even when God bade him, would have declined the glory of this power: he, God appointing him to hard things, ſtudied to endure greater; but this man ſtriveth by Prayer againſt this Preſectureſhip over the Hebrews; Wherefore by the inviolate vertue of both theſe Leaders going before us we are inſtructed, if we would truly endeavour to carry the palme of obedience, to go a warfare in proſperity being ſet awork only by command, but in adverſity even out of devotion. *Baſil* comparing *Moſes* and *Eſay* together, ſaith, that he deferred, and deſired, that he might not go to *Pharaoh* and to this people, becauſe he knew the proud, ſtout and inexorable heart of *Pharaoh*, and the ſtubborne wit, unſtable minde, and ſtiffe neck of the Hebrews, of which alſo he ſpake, *Exod.* 32, and deſired therefore the comming of the Lord, who only could ſave and forgive ſins; but *Eſay* moved by other conſiderations offered himſelfe to be ſent. And *Jerome* ſaith, that he heard it of a certaine Hebrew, his Maſter, who once diſputed this queſtion, that *Moſes* was to be praiſed herein for his humility and meekneſſe, as thinking himſelf unworthy this miniſtery, and therefore was of God made greater: but *Eſay* truſting not to his owne merit, but to Gods mercy, after that he heard from the Seraphim, that he was purged from all ſinne, offered himſelfe in the zeale of faith. Whereas Gods anger againſt *Moſes* for this his refuſall is objected, as arguing it to be ſinfull; it is anſwered, that he was not angry with him, as with ſinners, but as one friend with another, or a Father with his childe, by the ſhew of ſuch anger teaching them only, what they would have them do, and thus inducing them to do it: ſo *Pererius*; or as *Cajetan* hath it, the Lord was but a little angry after the manner of a man being moved with a ſudden paſſion, becauſe it is not ſaid, he was angry but *furor ejus iratus eſt*, as if one ſhould ſay of a man, *accenſa eſt cholera ejus* intimating, not that he was angry purpoſely, but his choler was moved for the time; yet, *Cajetan* and *Toſtatus* alſo think that he ſinned venially, & lightly. I do not think with thoſe Hebrews, that it was a great ſinne, becauſe there was no puniſhment inflicted upon him therefore, but a ſinne of weakneſſe, which is incident to the beſt, againſt which although Gods anger be ſtirred, yet out of his infinite mercy, he is ſoone pacified againe upon their repentance. But a ſin I cannot but hold it to have beene, becauſe the Lord was provoked to wroth hereby, and for the name of veniall, it was certainly none otherwiſe ſuch, but as all the ſinnes of Gods ſervants, for which upon their repentance they have pardon. That *Moſes* ſoon repented, appeareth by his yielding forthwith after this to do what the Lord injoyned him. Neither do the diſtinctions & ſimilitudes brought prove it no ſin, becauſe one friend is not moved to choler againſt another, but for his fault, nor a father againſt his child whom he dearly loveth. As for the divers imaginations of divers touching his puniſhment, they are vaine, ſith that when a man offendeth, but perſiſteth not in ſinning, God uſeth only to chaſtiſe it, if it be but a diſobedience begun, with reproof, hereby turning his ſervants, that are out into the right way againe. If it be demanded, whether *Aaron* ſhould have bin joyned with him if he had not thus provoked the Lord, or whether this were yielded upon his pleading of his inability to ſpeak? *Calvin* anſwereth well, that there is nothing done, but was decreed by the Lord from everlaſting, yet he appointeth alſo the intervening

vening of means, whereupon this or that is done, and ſo it was in this caſe, God meant before to joyn *Aaron* with *Moſes*, but he taketh this occaſion of his backwardneſſe with a kinde of indignation to joyn *Aaron* unto him, that he might have part of that honour with him, who by back-ſliding had falne from a degree of his dignity. And he calleth him *the Levite*, to ſhew the Tribe, which he had choſen, according to *Malachi*, and that his purpoſe of advancing that Tribe was not changed for the diſobedience of *Moſes*, who was of that Tribe. *Behold, he cometh forth to meet thee, &c.* Here the forwardneſſe of *Aaron* is oppoſed to the backwardneſſe of *Moſes*, as if he had ſaid, to ſtimulate him the more, He is come forth with all cheerfulneſſe a long journey into the wilderneſſe to fetch thee forth about this buſineſſe, ſo ſoon as I called him, but thou being commanded frameſt excuſe after excuſe, and ſtandeſt aſtoniſhed through diffidence not being yet made, after ſo great confirmations to ſtirre one foot as yet, and he cometh forth with this cheerfulneſſe, to be but thy ſecond, although he be thy elder brother, the envy of thy preference not hindering him, but thou being promoted to be chief art grieved at the office enjoyned thee. Thus God partly by fearing *Moſes* with his anger thruſteth him forth, and partly by offering one ſo near a companion unto him, allureth him, and by giving another ſigne of *Aarons* coming out to meet him confirmeth him. Mal. 2. 4.

Thou ſhalt therefore ſpeak unto him, and put words in his mouth, &c. And he ſhall be for a mouth unto thee, and thou ſhalt be inſtead of God unto him. The phraſe of being as a God unto him, ſetteth forth nothing elſe, but that he ſhould teach and guide him, and be a Prince unto him, and therefore the word אלוהים is often communicated to Princes and Judges in the holy Scriptures, and the Chaldee Paraphraſt rendereth it accordingly, *Thou ſhalt be a Prince or Maſter unto him.* It is weak, which the Arrians infer hereupon, that as *Moſes* was a God to *Aaron*, ſo Chriſt was God, but not otherwiſe: for he is not onely called God, as a Prince, but in all things is partaker of the divine glory, and by him the World was made. Verſe 15,16 *Calvin.*

Verſe 17. *And thou ſhalt take this rod in thy hand, and therewith do ſignes:* Why muſt he take that rod? *Anſ.* Becauſe God commonly will have outward meanes uſed to work miracles, although there be nothing of worth in them, that it may appear, that his ſervants uſing theſe means did them, and ſo be believed. And a ſhepherds ſtaffe is taken to confound proud *Pharaoh*, when it ſhould prevail againſt his ſcepter. The Hebrews feign, that this rod grew in *Jethro* his garden, and that none could pluck it up, till *Moſes* came, who did it eaſily, and uſed it in keeping his ſheep, ſtriking terrour hereby into wilde beaſts, and fraying them away. And that it was ſquare, having the four letters of Gods name engraven in the four ſides thereof. *Artapanus* ſaith, that this ſtaffe was had in great honour amongſt the Egyptians afterwards, a ſtaffe in the remembrance of it being kept and worſhipped in the Temple of *Iſis*: for they think *Iſis* to be that earth, which ſmitten with the ſtaffe, brought forth ſo many prodigies. See *Euſeb. lib. 9. de præparat. Evang. cap. ult.* Verſe 17.

And Moſes *returned to* Jethro *his father in law, and ſaid unto him, Let me go I pray thee to my brethren in Egypt, and ſee whether they be yet alive, &c.* It is a marvel that *Moſes* telleth not *Jethro* of his viſion to incline him the rather to be willing, but pretendeth another common reaſon. But it is to be thought, that he concealed his Viſion, as which would ſeem incredible to *Jethro*, and make him haply think *Moſes* a vain man, as being carried by fantaſies. And therefore he dealeth thus onely with his father in law, and forſomuch as upon this motive, *Jethro* is willing that he ſhould depart with his daughter, it ſeemeth that *Moſes* was in good credit with him, ſo that he ſuſpected not any fraud, as lurking under this pretence. So *Calvin.* But whether was it not a fault in him to uſe this delay, for when one being called by Chriſt offered onely to go firſt and bid thoſe of his houſe farewell, he was forbidden to make this delay, and threatenened therefore. And *Jacob* omitting to go to Verſe 18. *Calvin.*

Laban, went immediately into Canaan when he was bidden? Some Ancients have hereupon thought *Moſes* vvorthy of blame, but he did herein no more then he vvas bound by the band of nature to do. Indeed vvhen parents or friends ſtand in the way, and may be an hinderance to the obeying of Gods calling, they are to be pretermitted, becauſe God is firſt and chiefly to be obeyed, but vvhen both obedience may be yielded to God, and reſpect ſhevved to friends, both are to be done. The lavv of crucifying our affections, ſerveth not to take avvay naturall affection, but to moderate and govern it. Thus *Simlerus*.

Verſe 19. *And the Lord ſaid to* Moſes *in Madian, Return into Egypt, for all thoſe men are dead that ſought thy life.*

Calvin. Ferus. Simlerus. Some think, that this was ſpoken before, and placed here out of order, as *Calvin*; but *Ferus* better, and after him *Simlerus*, that this was a new apparition for his further confirmation and encouragement; for God appeared often to *Moſes*, and therefore there is no need to imagine an *Hyſteron Proteron* to be here. When a man beginneth to obey God, he ſhall have comfort upon comfort.

Note.

Verſe 20. *And* Moſes *took his wife and his ſonnes, and ſet them upon an Aſſe, and returned into Egypt, and the rod of God in his hand.*

The Lord did not bid *Moſes* to carry his wife and children with him, but being bound by the Law of marriage ſo to do, he thought it his duty to have them with him, and that this would be no hinderance unto him to the execution of his office, as Saint *Paul* ſpeaketh of leading about a ſiſter a vvife. He took them with him, ſaith *Ferus*, that they might ſee the marvels of the Lord, and ſo be brought to know and fear him, and that they might be joyned to the people of God. And thus all men ſhould bring their families, where they may hear the Word of God, and learn to fear him. Whereas he is ſaid to ſet them upon an Aſſe: it may be doubted, hovv one Aſſe could carry them all? It is anſvvered, either that they vvere very young, or by an Aſſe is meant each of them upon an Aſſe, but I think rather that they vvere little ones. Here vvas a poor going out for one, that ſhould be a Prince vvith onely one Aſſe and a ſtaffe, for which he might have been contemned, but his glory ſtood in the ſtaffe of God, which he carried with him. Outward ſplendor doth not honour Gods Meſſengers, but Gods Ordinance, his power and preſence with them. We read before but of one ſonne that *Moſes* had, but here of ſonnes, and who this other ſonne was, ſee *Exod.* 18. 4. he was called *Eliezer*, becauſe God, ſaid he, hath been mine help. Wherefore he was now born unto him alſo, although no mention be made of him till then. Touching the rod, called *the Rod of God*, and by the Septuagint τὴν ῥάβδον τὴν παρὰ τοῦ θεοῦ: it was ſo called, becauſe God did work wonders thereby, and God appointed him to take it with him, as if he had brought it and given it him.

Note. Queſt.

Note.

Verſe 21. Then God charged *Moſes* to do all the wonders, which he had given him power to do, before *Pharaoh*: but he ſaith, that he would harden his heart.

Calvin. *Calvin*, and after him *Simlerus* and *Cajetan* gather from hence, that God appointed *Moſes*, even in Madian to do all the wonders which he did afterwards in Egypt, becauſe he ſaith, *all the wonders*, and he foretelleth the obduration of *Pharaoh*, that *Moſes* ſeeing it, might not be diſcouraged, as thinking, that he ſhould never prevail with him, whom ſo many ſignes would not bow to Gods Will. For Gods hardening of any mans heart, ſee *Rom.* 9.

Verſe 22, 23 *And thou ſhalt ſay to* Pharaoh, *Thus ſaith the Lord*, Iſrael *is my firſt-born ſonne. I command thee to let my ſonne go, That he may ſerve me, and if thou refuſe to let him go, I will kill thy ſonne, thy firſt-born.*

Calvin. That the requeſt of *Moſes* to *Pharaoh* might not ſeem unjuſt, in that he ſhould deſire, that *Pharaohs* ſubjects might go from under his dominion, the Lord intituleth them his ſonne, and by conſequence free from being ſervants to any man, and he addeth, *My firſt-born*; having reſpect unto the Gentiles, out of whom he would take to himſelfe a

Church

Church afterwards. But a generall rule cannot be drawn from hence, that the ſonnes of God by adoption and grace ought not by any to be kept as ſervants any longer, for it was a ſingular priviledge of the Iſraelites onely, whom the Lord by expreſs words was pleaſed thus to grace: ſo *Calvin*. To ſerve *Pharaoh* ſtill, ſaith *Simlerus*, and to become a peculiar people of God, enjoying his promiſes in poſſeſſing the land of *Canaan*, and ſerving him there, were contrary, and therefore living in Egypt, and ſerving *Pharaoh* being an hinderance from ſerving God, thus muſt ceaſe, and they muſt go out free. Again, *Iſrael* is not onely called the firſt-born of God in reſpect of the Gentiles, which ſhould afterwards be taken into the adoption, but in reſpect of creation, whereby all people are Gods ſonnes, but *Iſrael* for his ſingular priviledges, as his firſt-born ſonne. In that he threateneth to ſlay *Pharaohs* firſt-born, it appeareth, as was ſaid before, that God told *Moſes* of all the ſignes that he would do, before he came into Egypt, becauſe this was the laſt. He ſpeaketh onely of his firſt-born, to terrifie him the more: a puniſhment like to his ſinne is threatened: for killing *Iſrael* Gods firſt-born, his firſt-born ſhall be killed. Or by firſt-born, ſaith *Ferus*, may be underſtood every thing moſt precious, as if he had ſaid, I will deſtroy all thy moſt precious things, but this is ſomewhat forced.

Simlerus.

Ferus.

And it came to paſſe, that in the way the Lord met him in the Inne, and ſought to kill him; And Zippora *took a ſharpe ſtone, and cut off the fore-skin of her ſon, and caſt it at his feet, ſaying, A bloody husband art thou to me, &c.* It is not agreed amongſt Expoſitours here, whom the Lord ſought to kill: for ſome hold, that it was the childe, as *Auguſtine*, who ſaith, that it may be doubted whether *Moſes* be meant, of whom it may ſeem to be ſpoken, as being over that company: or the childe, who was by and by ſuccoured by his mother, circumciſing him, this offering to kill him being to take revenge upon him for being uncircumciſed, as was threatened in the law of circumciſion. Yet if any man will have it underſtood of *Moſes*, I will not greatly contend. And *Tertullian* ſaith, the ſonne of *Moſes* had been ſtrangled by the Angel, had not *Zipporah* cut away his fore-skin with a ſtone. The interlinear gloſſe referreth it either to *Moſes*, or to his ſonne. But the Hebrews and moſt Expoſitors referre it to *Moſes*. For it muſt needs be ſpoken of him that God had appeared to before, and not of the childe of whom if it had been meant, he ſhould have been named. And indeed the fault was altogether in *Moſes*, and therefore he and not the childe was now in danger. And this may be thought to be the reaſon, why not *Moſes*, but *Zipporah* circumciſed the childe, becauſe he being terrefied through the danger of preſent death threatened unto him, could not do it, wherefore ſhe to deliver him with all ſpeed did it. But in what manner was he indangered? R. *Solomon* feigneth, that an Angel appearing like an huge Dragon, devoured *Moſes* unto that part of the body which was circumciſed, whereby his wife gathering, that this was, becauſe the circumciſion of the childe had been neglected, ſhe preſently circumciſed him, and ſo *Moſes* was delivered. But to let paſſe ſuch fables, moſt of the Hebrews thinke, that he was ſmitten with a mortall diſeaſe, and it being conceived, that this was becauſe he had not circumciſed his ſonne, ſhe did it, he through weakneſſe being unable at that time, but giving her this charge. *Theodoret* and *Diodorus* ſay, that an Angell appeared unto *Moſes*, threatening to kill him with a ſword in his hand, as afterwards to *Balaam*. But *Calvin* arguing thoſe of preſumption, that determine, how the Lord would have killed him, ſaith, that it ſufficeth to know, that he was ſo terrefied, as that he was in danger of death, ſo likewiſe *Tremel.* and this is ſafeſt But what was the cauſe of this ſudden change of the Lord towards him? Saint *Auguſtine* ſaith, that ſome thinke *Moſes* to have been thus indangered, becauſe it diſpleaſed the Lord that he ſhould take his wife and children with him, as an hindrance to the execution of the office, to which he was called. And therefore upon this he ſent them back again, untill his coming out of Egypt, when

Verſe 24,25

Auguſt. quæſt. 11. in Exod.

Tertull. lib. contra Iudæos.

Gloſ. interlin. Hebræi.

Quæſt. R. Solomon.

Hebræi.

Theodoret. Diodorus. Tarſenſ. Calvin.

Quæſt. Auguſt. quæſt. 2. in Exod.

Exod. 18.

Euſebius. vvhen they vvere by *Jethro* again brought unto him, ſo likevviſe, *Euſebius Emiſſenus* and *Euſebius Cæſar.* who ſay alſo, that his bringing of his wife & children into Egypt might make the Hebrevvs ſuſpect, that he did not make account indeed, that he ſhould bring them out, becauſe then he vvould have left them behinde him, till that they ſhonld have come to Mount Horeb, vvhich vvas neare to Madian. *Theodoret* and *Diodorus* yield this as the reaſon, that by terrefying him he might make him the leſſe to fear *Pharaoh*, the fear of a greater, expelling the feare of a leſſer out of him. But that neither of theſe vvas the reaſon is plaine from the Text, vvhereby it plainly appeareth, that it vvas becauſe his ſonne vvas uncircumciſed. It is to be thought indeed, that he took this occaſion, as *Auguſtine* and *Theodoret* note, to ſend her back vvith her children to her Father, becauſe he having haſte of his vvay could not tarry, till the ſonne novv circumciſed vvas fit for travell againe: ſo that it is moſt probable, that they having tarryed a vvhile at that Inne returned home againe, from vvhence they vvere aftervvards brought unto him being in the vvilderneſſe. Thus God vvas offended vvith *Moſes*, becauſe he had not circumciſed his Son at this time which is alſo held by R. *David Chimhi*, and *Lyranus*, *Iſidore*, *Rupertus*, *Calvin*, *&c.* And *Tertullian* ſaith, that God vvas therefore ſo ſevere, that others hearing of this touching their Governours Sonne might be moved with more reverence towards this ſigne, and at his inſtruction receive it. He that met *Moſes*, and would have ſlaine him, is ſaid to be the Lord, but in the Chaldee Paraphraſt, and the Greek Tranſlation it is, the Angel of the Lord, an Angell perſonally, and the Lord repreſentatively.

Theod. quæſt. in Exod.

Exod. 18.

R. *David Chimbi.*
Iſidore.
Lyranus.
Tertull. lib. contra Judæos.

Queſt. But what was the reaſon, that the Lord was now ſo infeſt againſt *Moſes* for not circumciſing his ſon? *Ferus* defending his former neglect ſaith, that this ſin was not imputed to him whileſt he was amongſt the Gentiles, and in another mans houſe and hindred by his Wife, and haply it was not thought neceſſary, becauſe one Parent only was an Hebrew, but now *Moſes* being at his owne liberty, and about to carry his ſonnes amongſt Gods people to be joyned with them, the Lord cometh fiercely upon him to kill him for not circumciſing them. Firſt, that his Wife ſeeing it might learne to feare God, and hereafter haſten to circumciſion. 2 That Parents might know, that they ſhall anſwer for their childrens ſinnes committed through their default. 3 That we might know, that the uncircumciſed are not acceptable to God, although comming of holy Parents. 4 Becauſe it would have been a great ſcandall to the Iſraelites, if *Moſes* had carried his ſonnes to them uncircumciſed. 5 To ſhew, that diſobedience ſhall be puniſht even in the Elect, and if God be ſo ſevere againſt his Saints ſinning, where ſhall the wicked appeare? 6 To ſhew his ſeverity againſt Prelates and Rulers, if they ſin. 7 To try *Moſes* his conſtancy in obedience, and whether he would not being ſo hardly dealt withall be diſcouraged from going on.

Queſt.

Ferus.

Simlerus. *Simlerus* ſaith, that ſome think, God was angry, becauſe for his Wives ſake and his children he tarried too long in the Inne, but he rejecteth it, as it is worthy. But how is it, that mention before being made of ſonnes, now *Zipporah* is ſaid to have circumciſed her ſonne? did ſhe circumciſe but one, or both, and if not, when was the other circumciſed? *Cajetan*, and ſome others hold that they were both hitherto uncircumciſed; but it is ſaid, that *Zipporah* circumciſed her ſonne, the ſingular number being put for the plurall by an Enallage of the number, and *Ferus* ſeemeth to have been of the ſame minde, becauſe ſhe called her Husband for this a bloudy Husband to her, as if it had been a new thing to her, to which ſhe had never been uſed before. But others think, that one of them was circumciſed before, and the other not, and theſe are againe divided amongſt themſelves; ſome, as *Calvin* ſaith, holding that the eldeſt was left uncircumciſed, becauſe *Moſes* being a ſtranger in Madian would not ſo ſoone by the circumciſing of him, diſcover his Religion: but he is for the youngeſt, becauſe *Moſes* was long in that Countrey, before he had any childe, and when he had one, having circumciſed him, his Wife and her

Cajetan.

Ferus.

Calvin.

her friends did so abhor from this bloudy ceremony, that to the end he might have peace amongst them, he did forbeare to circumcise the other: thus also *Simlerus*. Againe, others holding also, that the younger only remained uncircumcised, do some of them yield this reason, that *Zipporah* kept one of them from being circumcised, because as *Moses* had one, after the manner of his Countrey circumcised, so she would have one after the manner of her Countrey uncircumcised: so *Hugo de Sancto Victore*. But some, that the reason, why the younger Son remained uncircumcised was this, *viz.* because he was but newly borne, when *Moses* was warned to go into Egypt, and the Lord hastening his journey, although the eight day was come, upon which he ought to have been circumcised, yet he would not stay to do it; lest it should be an occasion of delay unto him; So *Lyranus* and *Tostatus*, and the Hebrews, and divers others. But this last is well confuted by *Calvin*, because it is not probable, that *Moses* would have taken a woman with him in that case, so soon after her deliverance, and a childe so young and tender, and in the case of being upon travell, the experience of the whole Congregation afterwards shewed, that it was a lawfull reason to forbeare circumcising, as making sore and unable to travell: for which, as one cause, there was no circumcising all the time that the children of Israel wandred in the Wilderness, even 40 years, and the best Expositours agree: yet neither can I assent to *Calvin* or the rest, that hold that one of his sonnes was circumcised before: from whence may we learne this? and if no where, it is a meere conjecture. The first therefore doth most arride me, that neither of them was before this circumcised, but now *Zipporah* circumcised them both. And the reason why a sonne only is spoken of, may be, because the birth only of one son was before related, having respect unto which, as if no notice were hitherto taken of the other sonne by the Historian, he saith, *she circumcised her sonne*; but forsomuch as there were two, the other is left to be understood by the Reader to have been circumcised at the same time also.

Simlerus.

Hugo de Sancto Victore.

Lyranus Tostatus.

Why *Moses* did not circumcise now, but his wife, we may gather from that which hath been already said. And in that this neglect of *Moses* was so severely animadverted against, if he did it for quietnesse sake, as is most probable, or in what respect soever, we may learne, to how great danger he standeth exposed, that neglecteth the Sacraments, which be of divine institution. The toole wherewith *Zipporah* circumcised, is said to be a sharp stone, in Hebrew צר, which word, the Hebrews say, is a word of doubtfull signification, and may be expounded a stone, a flint, or a Sword, or Rasor, and therefore both here, and *Jos.* 5. they render it by this word Rasor, and the Jews circumcise with a Rasor at this day. *Tremelius* also rendereth it *Cultrum acutum, a sharp knife*, saying, that they, who render it, a sharp stone, were deceived by the ambiguity of the word, because it is so taken, *Ezech.* 3. 9. but for a sharp knife, *Jos.* 5. 2. and *Psalm.* 89. 44. and reason sheweth that it was a knife, because if they had a knife amongst them, as it is not to be doubted, but that, it had bin a vaine thing leaving the knife to go about seeking a stone fit for the purpose. Indeed if God, when he instituted circumcision, had appointed a stone for the Instrument, it had been necessary to use it, but seeing it is left to the discretion of the Circumciser to use what toole he pleaseth, there is no reason to think, that a stone rather then a knife was now used, except the word did necessarily imply so much. *Jos.* 5. 2. The same word is used with another signifying a Sword or a Knife, and is rendred in our new Translation, *sharp knives*, חרבות צרים the plurall, of צור being translated *sharp*: It cometh of צור to straiten, or of צר to strengthen, whence צור a rock or a stone which is strong, or a sharp cutting thing, the strength whereof lieth in cutting. Wherefore it may as well be rendered here, *she took a sharp, or the edge*, and no more. What this sharp thing was, being left to be understood, as a stone, and it agreeing more with reason that a knife should be meant then a sharp stone. I cannot but think, that *Tremelius* hath most aptly

Note.

Hebr.

Tremel.

aptly translated it so. Yet both the Septuagint, the Chaldee Paraphrast, and all other Translations have *a sharpe stone*. And hereby *Augustine* being led, and *Bernard*, and the Master of the Sentences have taught, that Circumcision was made alwayes of old with a sharpe stone, to figure out Christ the Corner-stone, in whom true Circumcision is atteined. But others more indifferently, that Circumcision was made either with a stone, or a knife or Rasor, as *Justin Martyr*, *Hugo de Sancto Victore*, *Th. Aquinas*, *Tostatus*, &c. If it be demanded, whether a womans circumcising be justifiable, and if so, whether her baptizing in the case of danger? It is answered, that here was a necessity, *Moses* being, as is likely, through astonishment in that case, that he could not now do it, neither indeed did the Lord appoint who should circumcise, when he first instituted Circumcision, and therefore if a woman did it, here was nothing done against precept. But to baptize they that preach the Word are appointed, and therefore what need soever there be, it is not warrantable for a woman to do it: thus also *Epiphanius contra Cataphryges*, and the Council of Carthage forbiddeth any lay-person to baptize in any case, and *Augustine* doubteth, whether it be a venial sin, if a lay-person baptizeth any. Touching the next words, *she cast it at his feet*, the vulgar Latine readeth them, *she touched his feet*, but neither agreeable to the Hebrew, nor to any other Expositor. For the Septuagint have it, *She fell at his feet*, the Chaldee Paraphrast, *She offered it before him*; the *Targum Hierosol. She applied it to his feet*; so likewise *Simlerus*. *Tremelius*, *She moved it to his feet*, and *Calvin. She cast it at his feet*, and thus the word וַתַּגַּע most properly signifieth. But at whose feet she cast it, and why, is much controverted, Some say, at the Angels feet, to pacifie him; according to the Chaldee Paraphrast, *She offered it before him, saying, For the blood of this Circumcision let my husband be granted to us*; and the *Targum Hierosolym. She applied it before the feet of the destroying Angel, saying, My husband would have circumcised him, but my father would not suffer him, now therefore be favourable to the sinne of my husband for the blood of this Circumcision.* Some, to the feet of the childe; and some, of *Moses*, which is most genuine, as the following words do declare: for she did it in wrath, as being compelled by shedding the blood of her children to redeem his life. Some following the Septuagint, *She cast her selfe at his feet*, hold nothing else to be meant here, but her humbling of her selfe at the feet of the Angel to pacifie him. And some, that she fell at the feet of her husband, desiring, that she might return home again; so greatly was she terrefied with this vision. But the words following being to her husband in anger, shew that here was no falling down to the Angel or to him, but a casting of the fore-skin at him as a man that casteth the thing at him in indignation, which he will needs have and can be held no longer from him.

August. Serm. 141. de Tempo. *Bern. Serm. 1. de Circumcisione Domini.* *P. Lombard. l. 4.* *Just. Martyr Dialog. cum Tryphone.* *Hugo de Sancto Victore, lib. 2. de Sacram. Quæst.* *Calvin.* *Simlerus.* *Epiphan. Concil. Carthag. Can. 109.* *Augustin. lib. 2. Epist. ad Parm.* *Child. Paraphrast.* *Targum Hierosolymitanum.* *Cajetan.* *Rupertus lib. 1. in Exod. c. 20.*

For the words used by her, *Thou art a bloody husband to me*. R. *David Chimhi*, holding, according to one opinion before recited, that by *his feet*, the childes feet were meant, to which the blood ran down, or the fore-skin was cast down, will have these words also spoken to him: because amongst the Hebrews as the husband, so the childe newly circumcised was called by the word *Chasan*, here used, which signifieth *sponsus*: so likewise R. *Abraham Zepharadi*, who saith, that she spake thus to the childe flatteringly; but *Rabanus* and others better apply them to *Moses*, and then the meaning must be, I may truly call thee a bloody husband, because I have been compelled to redeem thy life with shedding the blood of my sonne.

R. *David.* *Rab. Manus.*

Verse 26.

So he let him go. This by *Lyranus* is applied to *Zipporah*, dismissing her husband hereupon and departing home to her father again. By *Paulus Burgensis* to *Moses*, as if it had been said, he dismissed his sonne into the land of Madian. But the true meaning is, the Angel let *Moses* go and did not kill him, as before he was about to do. Thus *Augustine* and *Ferus*, &c. and the Septuagint make it plain by rendering it thus, *The Angel went from him*. It is indeed most probable, that *Zipporah* hereupon was sent back again for a time by

Lyranus. *P. Burgensis.* *August. quæst. 11 in Exod.*

by *Moſes* to her father, being afterwards by him brought again unto him with her children, but that ſhe put him away upon this occaſion, and departed, it being a foul fault, ſeeing the Scripture doth not charge her herewith, is by no meanes to be thought: ſo *Simlerus*. And it is to be noted, that the Verb here uſed is maſculine, and that theſe words were again uſed after this, *Thou art a bloody husband to me:* whence it is plain, that they were not ſpoken of her. For the myſtery of this, *Gregory Nyſſenus* ſaith, that *Moſes* taking a wife a Gentile, and having a ſonne by her, that remained uncircumciſed, figured out the Chriſtian Doctor tainted with Philoſophicall opinions, which muſt forthwith be rejected, or elſe they will turn to his deſtruction. The ordinary gloſſe maketh *Zipporah* a figure of the Church of the Gentiles, which cutteth away from her children old heathen errours, by preaching the Rock Chriſt. *Ferus* ſaith, that the departing of *Zipporah* figured out the abſence of the Gentiles, when Chriſt wrought all his wonders, as ſhe was away, when *Moſes* wrought his; but afterwards were brought unto him, as *Zipporah* with her children to *Moſes*. And as by blood *Moſes* his life was ſaved, ſo are we ſaved by the blood of the Son of God. *Rabanus* following the Septuagints tranſlation, in which it is, *The blood of my ſonne ſtood:* Inſtead of theſe words, *Thou art a bloody husband to me*, hath another Allegory, which becauſe it is upon a ſtrange foundation, I omit.

Exod. 18.

Simlerus.

Myſtery.

Gregor. Nyſſen.

Gloſſ. ordin.

Ferus.

Rabanus.

The beſt is the morall; we that are Gods meſſengers, muſt not onely be circumciſed in heart our ſelves, but labour that our people and domeſticks may be ſuch alſo, or elſe we ſhall incurre the danger of death. After this *Aaron* is brought to meet *Moſes* in the deſart, in the Mount of God, and he kiſſed him, and *Moſes* told all theſe things unto him. And they went on and gathered together the Elders of *Iſrael*, and when *Aaron* had ſpoken unto them the words of the Lord, and the ſignes had been ſhewed, they believed and bowed themſelves and worſhipped.

Note.

Verſe 27, 28
Verſe 29, 30
Verſe 31.

Moſes being ſpoken to and confirmed by ſignes, was yet unwilling to go whither the Lord bade him: but *Aaron* forthwith obeyeth, ſeeing no ſigne, and not knowing yet to what end his going out tended, but onely that he ſhould ſee his brother *Moſes*, who he might well think in this long time of abſence had been dead, yet notwithſtanding *Moſes* is made the chief, the cheerfull and forward and elder is allotted to a place inferiour, and the unwilling and ſlow to obey to a Superiour, as it pleaſeth God, one man is preferred before another, not for his own deſert, but onely of grace, which is thus the more magnified. There is an excellent harmony betwixt theſe two brethren at their meeting, the one in love kiſſing the other, *Moſes* repreſenting the Magiſtracy, and *Aaron* the Miniſtery; for in like manner betwixt theſe two there ſhould be all good concord, and then the people will bow themthemſelves, and worſhip the Lord, whereas by their differences they are much hindered. *Aaron* as Miniſter to *Moſes* both ſpeaketh and doth the ſignes, and the people believed, that is, this part of them, the Elders gathered now together, they being called the people Synecdochically, the part for the whole. But here was no ſetled faith, as appeareth by the ſequel, neither do all that believe, believe with a true and lively faith, and out of this worſhip the Lord, but the ſeed ſpringing to this onely ſuperficially in their hearts, and vaniſhing again in perſecution.

Note.

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Note.

CHAP. V.

AFterwards came Moſes *and* Aaron, *and ſpake to* Pharaoh, *Thus ſaith the Lord God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſſe.* When *Moſes* was at the firſt appointed to go to *Pharaoh*, he was bidden to go together with the Elders of *Iſrael*, why then did he not ſo, but with *Aaron* onely, as is here ſaid? The Hebrews anſwer, that the Elders were afraid

Verſe 1.

Queſt.

Hebræi.

afraid to go with him, and therefore were afterwards kept from being with him in the Mount, when God talked there with him: but this is a vain imagination, becauſe *Aaron* was not permitted to be preſent at that Colloquy, neither *Toſtatus* ſaith, that the command of taking with him the Elders was before the joyning of *Aaron* to him, but he being now joyned, that command held no longer.

Toſtatus.

Lyranus.

Lyranus ſaith, that the Elders went with them, although it be not expreſſed, as appeareth, in that *Pharaoh* rejecting their motion ſaith to them, as if they had together with *Moſes* made that motion, *Verſe* 17. *Ye are idle, therefore ye ſay, Let us go and ſacrifice to the Lord.* 18 *Go now therefore and work, &c.* But *Moſes* and *Aaron* onely are ſpoken of as the chief, and as they that moved for the reſt. To this alſo inclineth *Simlerus.* But the argument brought by *Lyranus* is of no force to prove it, becauſe *Pharaoh* might haply ſpeak ſo to the Elders, although they had not been with him before to deſire that liberty, for he might mean, when *Moſes* and *Aaron* deſired it, for them and by their conſent that they deſired it. Yet the words uſed before by the Lord, *Chap.* 3. 18. make for this: for as he ſaith, they ſhould believe, ſo he ſaith alſo, that *Moſes* and the Elders with him ſhould go, and therefore as they did the firſt, ſo it is probable that they did the laſt alſo, though it be not expreſſed, becauſe the Lord ſaid, they ſhould do ſo, and his Word falls not to the ground. And that the joyning of *Aaron* was a *ſuperſedeas* to the going of the Elders with him, is but a conjecture. If it be held that they went alone, the Elders refuſing to go with them, it was through fear; thus alſo *Ferus.* For they might indeed well be afraid ſeeing they could not but imagine that the meſſage would be moſt unpleaſing to the King, to have his works ceaſe, to be in danger of loſing ſo many ſervants, and to hear his gods in effect vilified, as if it were not as good ſerving them, as the God of the Hebrews. And therefore they might well expect ſome hard meaſure from the King inraged for comming upon ſuch a meſſage, and fear keep away. And this ſerveth to ſet forth the magnanimity of *Moſes* and *Aaron* the more, in that no fear of the Tyrants wrath could keep them from executing the office to which they were called. But it is to be noted, that they went not treacherouſly to kill the Tyrant, neither did they ſtirre up the people to tumultuate, but went fairly to him for leave to depart: againſt the practice of the Jeſuits and their Inſtruments, and of Popes and Papals, who if a King be an enemy to their Roman Catholick Religion, will have him made away by any meanes, and ſtirre up his own Subjects againſt him.

Simlerus.

Ferus.

Note.

To hold a Feaſt, and to do ſacrifice a day, or two, or three together is all one; why this onely is ſpoken of, and their going quite away concealed, ſee before, *Chap.* 4. 18.

Verſe 2. *And* Pharaoh *ſaid, Who is the Lord, that I ſhould hearken to his voice to let* Iſrael *go? I know not the Lord, &c.* It may ſeem ſtrange, that any King ſhould be ignorant of God, it being a principle in nature, that there is a God, as alſo appeareth in Heathen men of all Countreys, who worſhip ſome God. Wherefore *Pharaoh* moveth not this queſtion, as who ſhould ſay, Is there any God? but partly making a mock of the new name, of which he had never heard before, and partly out of a doting conceit, that there was none other God ſuperiour to the gods of Egypt, that he ſhould need to ſtand in fear of him, and partly out of pride, to which he was grown by his great wealth and power, as *Nebuchadnezzar* afterwards, he asked, *Who is the Lord?* what Lord is there, that I ſhould be moved by his authority, when as my power and dominion is ſo great? For thus it is prayed, *Prov.* 30. *Give me not riches, leſt being full, I deny thee, and ſay, Who is the Lord?* Thus *Senacherib* proſpering wonderfully, asked, ſaying, *Who is the Lord, that he ſhould deliver out of my hand?*

2 Kings 18.

Verſe 3. *And they ſaid, The God of the Hebrews hath appeared unto us, let us therefore go, we pray thee three dayes journey into the Deſart to ſacrifice, leſt he fall upon us with peſtilence or with the ſword.* If it be doubted, how they could move onely for three

Queſt.

three dayes, when as they came not to the place, where they ſacrificed, *viz.* to *Horeb* in leſſe then three moneths? It is anſwered, that *Pharaoh* not yielding, no not for ſo little a time, might be the more juſtly condemned, as moſt rebellious againſt the Lord. They make mention of judgements, which they might fear, if they went not to ſacrifice, becauſe it was commonly received, that by ſacrificing the anger of the gods was averted: but withall *Pharaoh* might hence gather, that if the Hebrews ſhould be in danger for not going to ſacrifice, he muſt needs be in danger much more for not permitting them to go. The words ſpoken by them here related are very few; but they are all which the Lord firſt appointed *Moſes* to ſpeak, with an addition of danger that might hang over their heads for not going. *Joſephus* ſaith, that they ſpake in many more words, commemorating alſo the benefits done to Egypt by *Joſeph*; and *Simlerus* thinketh that they did more largely relate the Viſion.

Calvin. Simlerus.

Joſeph.

And Pharaoh *ſaid, Why do ye* Moſes *and* Aaron *make the people to ceaſe from their workes? 5 Behold, there is much people in the land, and ye make them ceaſe from their works.* it is a marvel, that *Pharaoh* did not in rage for this attempt preſently to ſlay them, or commit them to ward, being ſo bloody a Tyrant: but God by his ſpeciall Providence, as by a ſhield defended them. *Artapanus*, ſaith *Euſebius*, telleth, that *Moſes* was immediately put in priſon, but in the night the keepers were ſmitten with death, and the priſon-doores being broken open, he went to the Court, and to the Kings chamber, whereas the King being aſtoniſhed, he asked, What was his Gods name, and *Moſes* having told it him, he was by and by dumb, but *Moſes* reſtored him again, this with more like fabulous ſtuffe is uttered by that Authour, which I ſpare to repeat, becauſe if any ſuch thing had been done, doubtleſſe *Moſes* that wrote of leſſer things, would not have concealed it. *Pharaoh* challengeth *Moſes* and *Aaron* as enemies to the Common-wealth, aggravating their fault by this, that they were the occaſion of idleneſſe, not to a few, but to very many people; and thus to have their actions miſ-interpreted, is the lot of Gods ſervants. Some yet, as *Simlerus* noteth, take theſe words of much people being in the land, as ſpoken to their laſt words, *leſt he come upon us with plague or the ſword*, as if he had ſaid, I care not though a deſtruction be made amongſt you, for there are ſo many, that I ſhall have enough of them ſtill, but the other is more genuine.

Verſe 4.
Verſe 5.

Euſebius de præparat. Evang. lib. 9. cap. 27.

Note.

Simlerus.

And Pharaoh *the ſame day commanded the Task maſters and Governours over the people, ſaying, Ye ſhall not give ſtraw to the people to make brick, as heretofore, but let them go and gather ſtraw, &c.* The uſe of ſtraw, as *Lyranus* ſaith, was to mix with the maſſe of which the brick was made, to make them to hold the better together, and the more durable. But what the common uſe is, is known to every one, *viz.* partly to lay next the ground for the brick to lie upon, partly to cover the brick newly made from the heat of the Sun, and the nipping of froſts, and partly where other fuel was wanting to burn them. So that the Hebrews labour was now greatly increaſed, they having as much impoſed upon them before, as they could do. When God is about to deliver them, their ſervitude and miſery is augmented, and the malice of their enemies is more ſtirred up againſt them. Wherefore let not us deſpair, when our miſeries are moſt increaſed, but hope rather that they are neer to an end. Towards the end of his Reign the Devil rageth moſt, knowing that his time is but ſhort, and the beginnings of grace through his Tyranny are moſt preſſed with troubles in the minde. By ſtraw or chaffe which is light, ſaith *Bernard*, may aptly be ſet forth, evill cogitations coming lightly into the minde, becauſe as this is ſoon ſet on fire, and ſoon extinguiſht, ſo evill cogitations through our corruption quickly grow into a flame in our mindes, but being by grace reſiſted they are ſoon extinguiſht again: but if they burn ſtill, brick is burnt as it were hereby, and hardened to endure, that is, if they be cheriſhed, and come into act and cuſtome, they are as a wall of

Verſe 6.

Lyranus.

Note.

Bernard. Serm. Par. 34. Palearum eſt levitas accendi & in momento conſumi, ſic & malæ cogitationes citò in mentibus noſtris accenduntur, carnis mollitie conſentiente, ſed ſi viriliter ſtudeamus reſiſtere & Deo juvante, protinus extinguuntur, &c.

Aug. lib. 21. de Civit. Dei. c. 4.

hard bricke hardly to be demoliſhed againe. Saint *Auguſtine* ſaith, that it hath two contrary qualities, one to keep ſnow coole being covered therewith, the other with the heat to ripen Apples: ſo carnall pleaſure keepeth the ſpirit coole towards any good, but ripeneth evill thoughts and deſires unto vice. *Pharaohs* denying them ſtraw now, which he had formerly given them, ſetteth forth, how a man beginning to come out from the Devils dominion is not permitted to be at quiet any more, as formerly, according to that, When the ſtrong man armed keepeth the houſe, all things are in quiet. *Bernard Serm. 18 de converſione Quotidiana diſcimus experimentis, eos, qui converti ad Deum deliberant, tentari acriùs, & graviùs urgeri in peribus luti & laterum, qui Ægyptum egredi, & Pharaonis imperium effugere moliuntur.* Greg. lib. 9. Moral. c. 14. *Cùm divina lux in mentes humanas ſpargitur, mox ab occulto adverſario contra fulgentem mentem tentamenta ſuccreſcunt, &c.*

Verſe 10, 11
Verſe 12, 13

When *Pharaoh* had given this charge to the Task-maſters, they preſently deny ſtraw to the people, but yet charge them to do their task, whereupon they were ſcattered all over Egypt to gather ſtubble inſtead of ſtraw, &c. The Taskmaſters were Egyptians ſet over theſe workmen by the King, and under them were other Officers of the Hebrews, the King politickly diſpoſing of it ſo, becauſe by them all the people of their own Nation fit for labour might beſt be found out and imployed. And yet theſe together with the other declare the Kings will unto the people, and urge them to do it; there is not one found who is not a Sycophant to the King, that would ſpeak againſt the injuſtice and impoſſibility of this command. As it is a common thing in all Princes Courts, every one is ready through flattery to execute their commands upon others, how unjuſt ſoever, as afterwards the Elders of *Nabaths* City were for *Jezabel*.

Note.

1 King. 21.

This hard charge was given doubtleſſe, not that they meant, that they ſhould alwayes do thus, but to make them expell *Moſes* and *Aaron*, and to be altogether averſe from their motion, that ſo they might never have a thought in their mindes of going out of the Land, and he might alwayes reap the benefit of their labour, as of his inancipated ſlaves.

Verſe 14, 15
Verſe 16, 17
Verſe 18, 19

Their tasks not being done, the Officers are beaten, and challenged for it. Hereupon they complaine to *Pharaoh*, and *he ſaid, Ye are idle, ye are idle, therefore ye ſay, Let us go and ſacrifice to our God, go therefore now and worke, for no ſtraw ſhall be given you, &c.* Here the Officers ſmart for their former humouring of the King, they that were ſo forward to preſſe the Kings command, are beaten for all. They lay the fault upon the Kings owne people, that is, the Taskmaſters, for not giving ſtraw, but this helpeth them not. Some referre thoſe words, *The fault is in thine owne people, v.* 16. to the Hebrews, as if they had ſaid, It is unjuſtly dealt with thy people, but the firſt is beſt. Some alſo referre theſe words, *v.* 19. to the people, *they ſaw that they were in a bad caſe*: and ſome, they ſaw, that is, they looked ill or terribly upon the people, as they had been terribly lookt upon and dealt withall, being ready to do the like unto them. I think, the meaning is nothing elſe, but that they now conſidering their owne caſe with their Countrey-men, as making all one body, ſaw that they were in a miſerable caſe, which made them look ſorrowfully and grieved; and thus *Ierus* expoundeth it. Here was doubtleſſe inſulting and mocking them and their God now on the Egyptians, enough to make them ſtagger in their faith, they being now in a worſe caſe then ever, and yet now deliverance was even at their doors.

Calvin.

Ferus.

Verſe 20, 21

Then they met Moſes *and* Aaron, *and ſaid unto them, The Lord look upon you and judge: becauſe ye have made our ſavour to ſtink before* Pharaoh, *&c.*

They lay a great fault upon the holy ſervants of God, in whom there was none, and who a little before were received by them with all joy; whereby we may ſee the inſtability of the people, and of how little faith they commonly are, as appeareth, when ever they are tried. *Moſes* had proved by ſignes, that he came from the Lord, but becauſe they have not preſent deliverance, they impute couzenage unto him, and caſt away all hope, being affected

Note.

fected only and poſſeſſed altogether in their mindes vvith the preſent ſenſe of miſeries. *Ye have made our ſavour to ſtink*, and have *put a ſword in their hands to kill us*, are Hebraiſmes, to ſhevv that they vvere by their meanes abhorred by the Egyptians, and novv occaſion vvas given them utterly to deſtroy them. *Moſes* and *Aaron* are novv in an hard caſe, for that peoples ſake the King vvas highly offended vvith them, and here the people fall upon them alſo. This is oft the revvard of Gods faithfull Miniſters executing their office faithfully, which is enjoyned them by God. *Simlerus.* *Note.*

Then Moſes returned to the Lord and ſaid, *Why haſt thou (O Lord) ſo evill entreated this people? why haſt thou ſent me? for ſince the time that I came to* Pharaoh, *thou haſt afflicted thy people, and haſt not delivered them.* Verſe 22. Verſe 23.

Calvin expoundeth *Moſes* his returne to God of his defection and falling from his office, as if being affected vvith tediouſneſſe, he vvent to crave a diſmiſſion. And he blameth him for expoſtulating vvith the Lord, and imputing all this evill done by *Pharaoh* to the Hebrevvs unto him, yet he correcteth himſelfe and ſaith, He came grievingly vvith the complaints of the people, and ſpake not out of his ovvn ſenſe, yet his bitterneſſe is not altogether excuſable, becauſe he repenteth him of his calling, and is moved vvith indignation, that a matter was committed to him without all ſucceſſe: Thus *Calvin.* There vvas no reaſon indeed, vvhy *Moſes*, things ſucceeding no better at the firſt, ſhould take it ſo heinouſly, becauſe the Lord had told him, that he would harden *Pharaohs* heart. But haply he thought, that the caſe of the Hebrevvs ſhould have been ſomewhat amended at his firſt comming, as *Simlerus* hath it, yet he ſaith, that he vvas too much terrefied, and darkened in his underſtanding by the peoples bitter complaint. Contrariwiſe. Saint *Auguſtine* ſaith, theſe were not the words of contumacy and of indignation, but of inquiry and prayer, as appeareth by that which the Lord anſwered, for he did not hereupon argue his infidelity, but opened unto him what he meant to do, and this is beſt, and *Ferus* commendeth *Moſes* herein, as fleeing to prayer. But why doth he call *Pharaohs* ill intreating of the people the Lords ill intreating of them? *Anſ.* Becauſe the Lords ſending of him to *Pharaoh* was the firſt cauſe hereof, & yet of every affliction he is to be lookt at as the Author, whoſoever is the Inſtrument. He expoſtulates with God, but rather by admiring then arguing, as *Ferus* ſaith. *Calvin.* *Simlerus.* *Auguſt. queſt. in Exod.* *Ferus.* *Queſt.* *Ferus.* *Dicè* Moſes *cum Deo expoſtulat, magis tamen mirando quàm arguendo.*

CHAP. VI.

AND the Lord ſaid unto Moſes, *Now thou ſhalt ſee, what I will do to* Pharaoh, *with a ſtrong hand he ſhall let them go, &c.* Verſe 1.

In ſaying, that he ſhould ſee, the Lord ſecretly reproveth his haſte, letting him to underſtand, that this deliverance was not to be wrought preſently, but in time, that the mighty power of the Lord might be the more conſpicuous to all the World: for he would work ſo, as that *Pharaoh* ſhould not only be willing with their departure, but urge it, as a thing moſt deſirable to him, and beneficiall, the ſame alſo was foretold, *Exod.* 3.19. but now iterated againe for their greater confirmation; of ſo weak faith are we, that we need to have the ſame promiſes iterated again and again. *Calvin.* *Note.*

And God ſaid, I appeared to Abraham, Iſaac *and* Jacob, *by the name of God Almighty, but by my name* יהוה *I was not knowne to them. I have alſo eſtabliſhed my covenant with them, to give them the Land of Canaan.* Verſe 2. Verſe 3. Verſe 4.

For the name שדי God Almighty, ſome, ſaith *Calvin*, derive it from שדד a waſter, formidable and dreadfull, others from שד ſignifying a Dugge, and ſome from ש and די which is ſufficient, and thus the all-ſufficiency of God, and how he floweth with all good things, ſhall be ſet forth. It is taken both wayes in the Holy Scriptures, ſometimes for a terrible waſter, as *Eſa.* 13.9 and *Job* 23. it is ſaid שדי *terrefied me.* But when he comforted *Abraham*, ſpeaking of *Calvin.*

Gen.17.1. o f himſelfe by this name, he reſpected not ſo much his power to ſpoile, as to exerciſe perfect beneficence. So that in ſaying, he was known to them by the name of אל-שדי; it is, as if he had ſaid, he ſhewed, what power he had

Oleaſter. to defend them, and to fill them with his benefits. *Oleaſter* imbraceth both, ſaying, that he ſhevved himſelfe as a fountaine of good, from whom benefits did abundantly flow, as milk from a Dugge, and as a terrible waſter able to take other mens goods from them, and to give them to them, as *Labans* to *Jacob*, and the Philiſtines to *Iſaac*. For the tranſlation (*God Almighty*) he diſſallovveth, but without reaſon, ſeeing to ſay of God that he is a mighty waſter, what is it but to ſay he is Almighty, ſeeing his might is infinite? But

Queſt. hovv ſaith he, *by my name* Jehovah יהוה *I was not known to them? Anſ.* The meaning is not, that this name was never heard of before by them: for to *Abraham* he ſaith, I am יהוה, and againe he thus nameth himſelfe, *Chap.*18

Ger.15. and the uſe of this name vvas frequent vvith *Abraham*. *Gen.* 12. 13. *ch.* 24.
Ger.22.14. and he called Mount *Moriah* יהוה-יראה. Some therefore hold, that his
R. Solomon. meaning here is nothing elſe, but that hovvſoever he made liberall promiſes
Sixtus Senenſis lib.2. Biblioth. to them of great good, yet he did not actually performe them, for then only
P. Burgenſis. is he knovvn by his name יהוה vvhen he performeth vvhat he promiſed, as
Gloſſ. ord. mar. he vvas novv about to do. Some, that he gave not the povver to vvork mi-
Gregor. hom.16 in Ezech. racles, as to *Moſes*. Some, that he did not reveale himſelfe to them ſo clearly
Lyranus. and diſtinctly, as to *Moſes*, but that their knovvledge of him vvas more dark
Toſtatus. and obſcure, this being the order vvhich the Lord hath obſerved by little and little to reveale himſelfe unto his ſervants. Some, that although they had the name conſiſting of theſe letters revealed unto them, yet they had not the knowledge of the true radix thereof, and that hereby the eternall being of God was ſet forth, as was revealed to *Moſes*, when he told him, that his

Oleaſter. name was (*I am*) at the firſt. Laſtly, *Oleaſter* deriving this name, not from היה to be, as all others do, but from הוה to waſte or to deſtroy, holdeth, that the meaning is, he was not known a waſter or deſtroyer of Nations for their ſakes to them, but now he ſhould be known to be ſuch to *Moſes* and to that people in the deſtroying of the Egyptians and divers Nations more. I do hold both with them, who think that God manifeſted himſelfe more clearly now then in times paſt, and that hereby he meant that now he would give being to his promiſes, which hitherto he had not done. And this compariſon is entred into for the greater reproofe of the Hebrews; if their Fathers not having ſo cleare light, living long before the time, and no miracles to confirme their faith, yet certainly believed, and joyed in believing, how much might they be aſhamed, when they had more means of confirmation, and deliverance was even now at their doores, to be unbelieving and uncomfortable, For the new invention of יהוה to come of הוה, I can by no meanes aſſent unto it, becauſe the Lord himſelfe laid a ground before to finde out the true radix of this name, in ſaying אהיה.

Verſe 4,5. Verſe 6,7,8. For the words following even to verſe 9. there is nothing in them, but a commemoration of his Covenant, of his pittying them in their miſeries, and a repetition in more words of his promiſe now to deliver them and to bring them into the Land of Canaan, that they might be his peculiar people, and know what he now ſpake of, *viz.* that he vvas the Lord, vvhom no povver could vvithſtand, and therefore the Expoſition may be ſought before. Only *Verſe* 8 where we render it, *of which I ſware*, in Hebrew it is, *Touching which I lifted up mine hand.* The Ceremony uſed by man in ſwearing being put for the thing *per Anthropopatheian.*

Note. The main end of all Gods favours towards us, is that we may be his people for ever, and ſerve him, and know him better, and more confidently believe in him.

Verſe 9. *And* Moſes *ſpake ſo to the children of* Iſrael, *but they hearkened not unto him for anguiſh of ſpirit and cruel bondage.* *Moſes* having been anew encouraged,

Ferus. goeth joyfully to the people, but they regard not what he ſaith, partly vexation

on of minde, and partly of body, hindering them from giving any eare. Here was a new temptation offered again to *Moſes:* for ſeeing the people ſo ungratefully rejected what he came to ſpeak unto them from the Lord, he might fear that their neglect would now make the Lord to revoke his promiſe of delivering them. Thus Chriſt was alſo rejected by the Jews, but he ceaſed not to come and ſpeak again and again unto them: Neither muſt it ſeem ſtrange to Gods Miniſters, if at any time they be likewiſe dealt withall, neither ought they therefore to give over their office of preaching unto them, but preach ſtill to the ſtupid, and ſuch as at the firſt turn away their eares. *Simlerus.*

Then the Lord ſpake to Moſes, *ſaying, Go and ſpeak to* Pharaoh, &c. *And* Moſes *ſaid before the Lord, Behold, the children of* Iſrael *hear me not, and how then ſhall* Pharaoh *hear me, who am of uncircumciſed lips? Moſes* being plunged again by the averſeneſſe of the people, ſo that he might thinke his Legatſhip now at an end, is here again anew inſtituted into it. For his pleading that he was *of uncircumciſed lips*; the Chaldee Paraphraſt hath it, as before, when he ſpake of the impediment in his ſpeech, *I am ſlow of ſpeech*; the Septuagint, *I am of a weak voice:* Whereupon *Auguſtine* inquireth, whether as this was an impediment to him to ſpeak to many people, ſo it could be an impediment in his ſpeaking to one onely, *Pharaoh?* and ſaith, Haply he might not be ſuffered to come neer unto him, but muſt ſtand afarre off to ſpeak to his Majeſty. But the ſpeech, as all conſent, is Metaphoricall; as he that is uncircumciſed hath ſome defiling thing that is not cut away, ſo the uncircumciſed in heart or in tongue, or lips, is one that hath ſome vice, defect or impediment, from which he is not purged or healed. He meaneth then, that he was ſtill without that ability to ſpeak which was requiſite before a mighty King. *Simlerus* thinketh, that he ſaid thus, becauſe he was now bidden again alone to go to *Pharaoh:* but that this was not ſo, is plain from the next words, *Verſe* 13. and 26. it was therefore ſpoken rather by way of excuſe, as before, *Moſes* being weary now of this buſineſſe, and therefore willing to underſtand the Lord, as if he had bidden him to go alone and ſpeak, that he might again excuſe himſelfe by his tongue: for which cauſe the Lord expreſly appointeth *Aaron* again to be his mouth, as he had done before, *Chap.* 7.1. *Moſes*, a man in great favour with God, and of great perfections, yet laboureth with one little imperfection which God could eaſily have taken from him, but would not, to ſhew, that they ſometimes, upon whom great things are beſtowed, yet are defective in little, that it might appear, that no man can in this life be altogether perfect and wanting nothing, to pull down the pride of the moſt dignified, as *Pererius* himſelfe noteth contrary to the common Tenet of the Church of Rome, that a man may be perfect even in this life. Verſe 10,11 Verſe 12. *Auguſt. quæſt. 17. in Exod.* *Simlerus.* *Note.* *Pererius.*

The Law, ſaith *Ferus*, and that not unaptly is figured out by *Moſes:* in that as he ſpeaking to the Hebrews in bondage, they would not hear him; ſo carnall men being under the grievous bondage of ſin, do neither hear nor regard the Law taught unto them, they are ſo ſtupified hereby. Again, as the Law ſpeaketh good things, but hath an impediment, becauſe it ſpeaketh by figures and ſhadowes darkly and not plainly; ſo *Moſes* had an impediment in his ſpeech. *Ferus.*

And the Lord ſpake to Moſes *and* Aaron, *and gave them a command to the children of* Iſrael, *and to* Pharaoh, &c. This is added by way of capitulation, to put a period here to the relation hitherto continued of the Lords ſpeaking and appointing *Moſes* and *Aaron* again and again to ſpeak to the Hebrews and to *Pharaoh*, and to bring them out, and therefore *Calvin* rendereth it, *The Lord had ſpoken to* Moſes *and* Aaron; and this capitulation is made here, becauſe he was now to paſſe to the Genealogies of *Moſes* and *Aaron*, and of the children of *Iſrael*, who vvere at this time to be delivered, as follovveth. Verſe 13. *Calvin.*

Theſe are the heads of the houſe of their Fathers. The ſons of Reuben, Hanoch, Pallu, Hezron, Carmi, &c. Becauſe many and great things vvere done by Verſe 14. Verſe 15.

Moſes

Moſes and *Aaron*, vvhich ſhould afterwards be related, their Genealogie is here ſet dovvn, as *Calvin* hath it, that it might appear, that they came of *Abraham*, contrary to the reports of ſome vvho have vvritten othervviſe. And becauſe they came of *Levi*, the third ſonne of *Jacob*, the children of his two elder brethren *Reuben* and *Simeon* are firſt ſet down, *v.*14,15. and then in his order the Genealogy of *Levi*. Although *Moſes* was now raiſed to the higheſt dignity, yet in humility being to write his own Genealogy, he would firſt touch the children of the elder brethren. And it is to be noted, that he goeth no further here, but to theſe three, who were in times paſt moſt hardly cenſured by their father, to ſhew, that although their wickedneſſe was great, yet they were not cut off from having their Tribes, as well as the reſt. And his purpoſe being to declare more fully, who *Moſes* and *Aaron* were from their originall, and not to draw the lines of all the Tribes here, having come to their Tribe, he cutteth off his genealogicall diſcourſe, reſerving the reſt to be ſpoken of afterwards in a more fit place, and nameth no more as heads of their fathers houſes in ſpeaking of *Reuben* and *Simeon*, then thoſe that came into Egypt with them, as we may ſee, *Gen.*46. But coming to *Levi*, of whom *Moſes* came, he ſaith more largely, *Theſe are the names of the ſonnes of* Levi, Gerſon, Cohath, Merari; *and the yeeres of the life of* Levi *were* 137. *The ſonnes of* Gerſhom, Libni, *and* Simei, &c. *v.* 18,19. The age of *Levi* is here ſet down ſingularly, and then of *Cohath* his ſonne, and *Amram* his ſonne, of whom *Moſes* came, becauſe this Tribe was now ſingularly preferred, that the reckoning of years might be made hereby, as the chief. *Levi* then being elder then *Joſeph* about four years was about 43 when he came into Egypt with his father *Jacob*, wherefore when he had atteined to 137, the people had been in Egypt 94 years, and *Cohath* his ſon being one of them that came then into Egypt with *Jacob* alſo, although he vvere but a year old at that time, living 133, made up in his life-time but 39 years more, and *Amram* vvho lived 137, but begat *Moſes*, *Anno* 77 of his age, but born 14 years before *Joſephs* death, according to *Euſebius* but 71 years more vvhich being added together make onely 204, and then *Moſes* his time 60 years, vvhileſt his father lived, being deducted, onely 20 years more of his life are to be added, and then the vvhole is 224, or otherwiſe reckoned, as I have ſhewed upon *Gal.* 3.17. (214,) and upon *Gen.* 15. 15. (215,) where alſo the computations of theſe years are examined.

Calvin.

Note. Gen.49.

Verſe 16. Verſe 17.

Euſeb. Chronic.

Verſe 20. *And* Amram *took* Jochebed *his fathers ſiſter to wife, &c.* What is to be thought touching this marriage, ſee before, *Exod.*2.1.

Verſe 23. *Simlerus.* *And* Aaron *took* Eliſhaba *the daughter of* Aminadab, *the ſiſter of* Naaſſon *to wife, &c.* The marriage of *Aaron* with the Tribe of *Judah* is ſet down, to ſhew the joyning together of the Prieſtly and Kingly family, ſo *Jehoiada* the High Prieſt married afterwards the ſiſter of *Joaſh* the King, and *Zachariah* the Prieſt had *Elizabeth* to Wife, who was Kinſ-woman to the Virgine *Mary*, who was of the linage of *David*. For the Tribe of *Levi* having none inheritance, when the land of Canaan was divided, was not tied from marrying into other Tribes, as they were, that their inheritances might not be confounded together, but kept diſtinct from generation to generation.

Verſe 26,27 Verſe 28,29 *This is that* Aaron *and* Moſes, &c. Here in many words the perſons and office committed to theſe two are deſcribed after a view given of their Genealogy. And theſe things are inculcated, to ſet forth the grace of God the more in delivering the children of *Iſrael* by two ſuch mean perſons. For what were they to do this ſo great a worke, eſpecially *Moſes* labouring with ſuch an impediment in his ſpeech, as is again commemorated, *Verſe* 30? And what were they to govern and lead ſo numerous a people? *Moſes* therefore in making theſe repetitions, would have them doubtleſſe to look up to God, as the Author of all good unto them, and wholly devote themſelves to his ſervice: to this effect *Calvin*.

Verſe 30. *Calvin.*

CHAP.

CHAP. VII.

AND the Lord said to Moſes, *Behold, I have made thee a God to* Pharaoh, *&* Aaron *thy brother ſhall be thy Prophet.* A like ſpeech is uſed before, *Exod.*4.16. *He ſhall be a mouth to thee, and thou ſhalt be a God to him,* ſpeaking of *Aaron*, for *Aaron* was his Prophet, none otherwiſe, but becauſe as a Prophet hath that revealed to him, which he is to ſpeak from the Lord, ſo from *Moſes* was revealed to *Aaron* what he ſhould ſay, as is ſhewed, *Verſe* 2. which is added, as an Expoſition of this. But as he vvas there made *Aarons* God for Revelations, ſo here he is made *Pharaohs* God for the confounding of him and his forces, becauſe as by God who alone hath power over Kings without all force of arms, ſo he ſhould have power over *Pharaoh*. And this is aptly ſpoken here, as anſwering to the plea of *Moſes*, fearing that he ſhould do no good with *Pharaoh* in this matter, becauſe he would not hear or be moved by him being of uncircumciſed lips: for what could better be oppoſed againſt that, then this, *I have made thee* Pharaohs *God?* as if he had ſaid, thou ſhalt not need to fear him as thy Superiour, for I will inſtruct and furniſh thee vvith greater povver then he hath, ſo that he ſhall not be able to vvithſtand thee any more then a mortall man is able to ſtand againſt the eternall God. To this effect *Ferus*. O thou of little faith, vvhat doeſt thou fear? Who is more povverfull the King or God? Let him then be as great a King as he can, yet thou ſhalt be greater, for I have made thee a God unto him, he ſhall not be able to hurt thee, but thou him, and therefore he may fear thee, and not thou him, vvhereby vve may ſee the preferment of humility in *Moſes*, ſeeing that he humbling himſelfe as vile and unvvorthy vvas thus graced by the Lord. Excellently *Rupertus*; Becauſe thou art the meekeſt amongſt men, and judgeſt thy ſelfe unvvorthy to ſpeak to *Pharaoh*, and thus caſteth thy ſelf dovvn to the duſt, behold, I vvill lift thee up above the height of the Clouds, and make thee a God, not vvhich he may humbly adore, but vvhich he ſhall ſervilely fear. Verſe 1. *Ferus.* *Note.* *Rupert. lib.* 1. *in Exod c.* 26. *Ecce ego extollam te ſuper altitudinem nubium, faciamque te Deum, non quem ille fideliter adoret, ſed quem ſerviliter formidet.*

But I will harden Pharaohs *heart, and will multiply my ſignes and wonders in Egypt, &c.* Of all this paſſage, *Verſe* 3,4,5. ſee before, *Chap.*3.20. *Chap.*4.21. *Chap.*6.1. Onely here it is moreover added, *The Egyptians ſhall know that I am the Lord.* Before he had ſaid, the Hebrews ſhould know, that he was the Lord their God, *Chap.*6.7. they ſhould know it by being more confirmed in their weak faith to their comfort, but the Egyptians ſhould know it, when as madly having ſtriven againſt his will, they ſhould finde to their ſmart, that they had not fought againſt men but againſt God, and experimentally know, that there is no power againſt the Power of God, being at the point of utter perdition, and hereby eſcaping, but then being plunged into it. And ſo ſhall all Atheiſts and Reprobates know one day, that the Lord is God, againſt whoſe will they have hardened their hearts, to their greater horrour. Verſe 3. Exod 14.25.

And Moſes *and* Aaron *did as the Lord commanded them.* As hitherto *Moſes* had been ſlow and backward, ſo now the Lord having put life and courage into him, he failed not afterwards in every thing to execute his command, wherein he doth arrogate nothing to himſelfe, but aſcribeth all to God, from whom it was that they did any thing, and all that they did was but obeying his commands, the whole device and worke of deliverance was from God alone. Verſe 6. *Calvin.*

And Moſes *was fourſcore years old, &c.* In the Hebrew, it is the ſonne of 80 years by an Hebraiſme. The age of them both is ſet down to ſhew under what aged and worne out Leaders God brought forth his people, that his power might be the more magnified, as whereby alone, and not by any arm of fleſh this was done. Verſe 7.

Then God bade Moſes, *that* Aaron *ſhould caſt down his rod before* Pharaoh, *that* Verſe 8,9.

Verſe 10,11
Verſe 12,13

it might be turned into a ſerpent, which he did, and the inchanters of Egypt being called by Pharaoh, *did likewiſe, but* Aarons *rod devoured their rods, and ſo he was hardened againſt hearkening to them.* The Lord knew, that *Pharaoh* would aske a ſigne, and therefore he biddeth, when he did aske to ſhew this ſigne, which had been done in other places twice before. We read not, that he did ask any, but it is to be conceived, that this is paſſed over, as taken for granted by reaſon of the words of the Lord uſed before. Haply *Pharaoh* thought by demanding a ſigne to put them to ſilence, but that he might be the more juſtly condemned, for not believing, when at his owne requeſt a ſigne was ſhewed, the Lord ordered it thus, that when he asked, a ſigne ſhould be given. For the myſtery in this ſigne, ſee before where it was firſt done. The Inchanters are called wiſe-men, Sorcerers and Magicians, in Hebrew the firſt word is חכמים wiſe-men, whether in divine, civill or artificiall things, the ſecond word מכשפים whichcometh of כשף, to deceive the ſight, ſo that a Sorcerer is one, that maketh things to appear to the eye in another forme: the third word is חרטמי, turned by ſome *Genethliaci*, *Arioli*; by others, *Necromantici*. *Rab. Levi* ſaith, They are thoſe that by the uſe of naturall things do wonders, or ſeem to do wonders, whileſt their ſubtlety is not perceived. R. *Saadias* deriveth the word from *Cor* and *Athum*, a hole and ſecret, becauſe they did ſhut ſome man up in a ſecret place, and ſo when they inquired touching any thing he made anſwer, and other ſtanders by were deluded, and ſometime they would ſhut one thus up in a Sepulchre. That whereby they are ſaid to have done the like, is להטיהם, this *Aben-Ezra* deriveth from *Lahut fire, or the blade of a ſword*, and turneth it the brightneſſe of Armes, for Sorcerers uſed not only words, but certaine ſacred things in their incantations. Others turne it, *Inchantments*; the Chaldee Paraphraſt, ſuſurrations. Some will have the verſatile agitation of Sorcerers, which is as *Gladius verſatilis*, whereby they ſhew by a ſlight, one thing for another, ſet forth hereby. Thus *Simlerus*. *Ioſephus* ſaith, that theſe Magicians, for ſo was their common name, were Prieſts, who were ſuch for the opinion of wiſdome amongſt the Egyptians, as the *Brachmans* amongſt the Indians, the Gymnoſophiſts amongſt the Ethiopians, the Philoſophers amongſt the Grecians, and Prophets amongſt the Jevvs. They are ſaid by the Chaldee Paraphraſt to have done the like by their ſuſurrations, becauſe as the word turned *magi*, ſignifieth *ſecret*, ſo the vvords ſung by them vvere uttered vvhiſperingly, that the ſtanders by knevv not vvhat they ſaid. For the manner of *Pharaohs* proceeding in calling for them, *Joſephus* ſaith moreover, that the King ſeeing *Moſes* his Rod turned into a Serpent, called him a vvicked run avvay of Egypt, that having in times paſt learned the Art Magick there, came novv ſo confidently to deceive him thereby. And he ſaid, that he had Prieſts alſo, vvho could ſhevv the ſame ſignes. But *Moſes* nothing moved hereby, ſaith, I am not ignorant of the arts of Egypt: but vvhat I do, is ſo much more excellent then theirs, by hovv much divine things excell humane, and novv I vvill ſhevv, that vvhat I do is from God, and no deceit; vvhereupon his rod vvent to theirs, one after another, and devoured every one of them.

R. *Levi.*
R. *Saadias.*
Aben Ezra.
Calvin.
Simlerus.
Joſeph.

Who theſe Magicians were by name is not here ſet down, but by Saint *Paul* they are ſaid to be *Jannes* and *Jambres*. Theſe two, ſaith *Numenius*, were ſo powerfull in their art, that they alone were thought the only men that could reſiſt *Moſes*. *Palladius* ſaith, that they were Brethren, and that for the excellency of their skill, they were in greateſt authority in Egypt, and that they made them a Sepulchre in a Garden, a moſt pleaſant place, with great coſt, and laid up much Treaſure there, which was afterwards kept by Devils. It hath been an ancient opinion, that *Zoroaſtres*, otherwiſe called *Cam*, was the firſt inventor of this wicked art. *Caſſianus* ſaith, that *Adam* firſt received the knowledge of the ſtarres and of ſublunarie things from God, all delivered the ſame to *Sheth*, which he and his poſterity kept undefiled, till their mingling in Marriages with *Cains* iſſue, uſing that skill only in the woſhip

2 Tim. 3. 8.
Numen. Pythagoric. lib. 3. de bono.
Pallad. in vita Macarii.
Caſſian. Coll. 8. c. 2.

of

of God, and for the common good. But this mixture being once made, it was derived by the instinct of the Devil to prophane & hurtful things, & maleficious Arts and Sorceries and Magical superstitions were out of it instituted. And as we have by old tradition, *Cham* was infected with this depraved skill, and therefore before the coming of the floud, he took care to preserve it, and ingraved it in plates of Iron placed upon Pillars of stone and Brick, thus transmitting it to posterity. He is said to have been born laughing.

What wonderfull things may be done by Art Magick, I will not stand here to dispute, in many the sight is only deluded, but often-times, as the Devill can by his skill and power being an Angell, wonderfull things are by these his Instruments by his help done indeed. For there is admirable vertue lying hid in certaine Waters, Juices, Gems, Stones, Wood and living creatures, yea and in mens bodies, of incredible operations. And these, wherein they lie hid, how to be compounded, and at what times are known to the Devill, and he can carry them unseen of men, whither he will with wonderfull celerity. Any thing then that may be done by naturall meanes, although we are ignorant how he can do, but no miracle, which is altogether supernaturall. See my *Expos. Math.* 24.24. *August ibid.* Touching the wonders done here by the Inchanters of Egypt, both in turning their Rods into Serpents, and water into bloud, &c. If it be demanded, whether the sight were only deceived, or these transmutations were truly made? Some hold that they were no true mutations, but only a delusion of the sight: as *Josephus* who saith, that the Serpents of the Magitians crept after the manner of true Serpents, but indeed they were delusions, so likewise *Justine Martyr responsione ad quæst. Orthodoxorum qu.* 26. and *Tertullian, Greg. Nyssen, Rupertus, &c.* But others hold, that as the Rod of *Moses* was truly turned into a Serpent, and water was by him truly turned into bloud, &c. so the mutations made by them were true, as *Theodoret, Augustine, Thomas Aquinas, Lyranus, Tostatus, &c.* and some holding, that these were true Serpents, yet seek another way out of their comming thither, *viz.* the Rods being invisibly taken away, and the Serpents brought suddenly by the Devill in the roome of them. But then there was no true change, as these learned Writers maintaine. I hold with them, that are for a true change. 1 Becaus as it is said of *Moses* his rod, that it was turned into a Serpent, so it is said of theirs, whereas if a shew of a change only had been made, some touch would have been given thereof. 2 Beeause the Devill would now doubtlesse use his uttermost power against *Moses*, and therefore if he could produce by any means true Serpents, he would not make shews only, lest being detected in his fraud by *Moses*, his Instruments should have been confounded. 3 Because when *Moses* had turned the dust into lice, they could not make any true change here, but an end was put now to their Magicall power, whereas if in the other things the sight only had been deceived by them, they could have done it in that also. Or if they had brought the Serpents suddenly thither from some other place, they could also have done the like for lice. But how could a rod by any Diabolicall power in so short a time be turned into a Serpent? *Ans.* By bringing such Agents and Patients together, as were fit to produce it, which although we know not, yet they are very well knowne to the Devill, for he can tell out of what Serpents are produced, and with wonderfull celerity effect such a production. And time he had to bring such matter to the Inchanters rods whilest *Pharaoh* was sending for them and they coming, and to make it ready for this production. If it be demanded, why the Lord would permit the Devill to do such wonders? Answer, he permitteth this often-times to try the faithfull, and that the Reprobate might by such strong delusions be carried away from the truth, which they never loved. If *Pharaoh* had not been blinded with malice, as well as by his inchanters gestes, he might easily have perceived God to have been with *Moses*, in that his rod devoured the rods of the Inchanters, and that neither he nor his could stand

Quæst. *Joseph. lib. 2. Antiqu. Justin. Martyr. Tertull. lib. de anima. Gregor. Nyssen. Rupertus. Theod. quæst. 3 in Exod. August. lib. qu. 83. in quæst. 79. Tho. Aquin. part. 1. qu. 114. artic. 4. Lyranus. Tostatus. Cajetan.*

Reason 1.

2.

3.

Quæst.

Quæst.

againſt that God, in whoſe name *Moſes* came unto him, in that they were now overcome in their own profeſſion, but eſpecially when they could not produce lice, but acknowledged that to be the finger of God.

Theod. quæſt. in Exod.

Theodoret yieldeth another reaſon of Gods permitting theſe enchanters to do ſuch wonders, *viz.* to puniſh *Pharaoh* the more by their water turned into blood, and frogs, and hereby he plainly differenced *Moſes* from them againſt the calumny of ſuch, as ſay that *Moſes* was a Magician, becauſe he both brought plagues and took them away, and produced lice out of the duſt, which they could not do. So likewiſe, ſaith *Chryſoſtome*, None can ſay, that the Apoſtles were Impoſtours or Sorcerers, becauſe they withſtood *Simon Magus*, and other ſuch kinde of men, as *Moſes* did the enchanters of Egypt, and they were confounded before them.

Chryſoſt. hom. 46. in Act. Apoſt

Verſe 14,15
Verſe 16,17
Verſe ,1819
Verſe 20,21
Verſe 22,23
Verſe 24,25

Then Moſes *is bidden to go to* Pharaoh *in the morning, when he came out to the River, that is, to Nilus; and again to require leave for the people to go, and if he yet denied, to ſmite the River with his rod, which he did, and the water was turned into blood, and ſo was the water in all Ponds and Veſſels, and it ſtank, and the fiſh died. Then the enchanters being called for, do the like, and* Pharaohs *heart is hardened, and this plague laſted ſeven dayes.*

Hitherto the Lord had dealt with *Pharaoh* without doing any hurt unto his land, but now he beginneth to ſhew ſignes for his puniſhment. The plagues wherewith he ſmote him were ten, neither more nor fewer, becauſe this is a full number, and when afterwards he gave ten Commadements to his people, they might remember theſe ten plagues, and ſo conſidering how full the Lord was of plagues for ſuch as offended him, more carefully flee all offences againſt them. As the ſinnes of the Egyptians, ſaith *Philo*, were come to the full, ſo that animadverſion of God againſt them was every way full and perfect. And it is worth the noting, to ſhew the fulneſſe of their puniſhment, that they were puniſhed by all the Elements: the earth, when the duſt of the earth was turned into lice; the water, when that became blood; the air, when the winde brought Catterpillers upon all their land; and the fire, when a hail was ſent mingled with fire. They were alſo puniſhed in all their ſenſes, their ſeeing by the three dayes darkneſſe, their taſting and ſmelling by the water turned into blood which ſtanke, and was moſt diſtaſtefull, their feeling by the lice and ſore ulcers, and their hearing by terrible Thunder-claps. They were plagued by God, by men, *Moſes*, and *Aaron*, by Angels and by all creatures, with which wickedneſſe hath been at any time puniſhed, Frogs, Graſſe-hoppers, Catterpillers, Hail, and unto outward judgements was added inward terrour of the minde. And they ſuſteined loſſe in every kinde, in their corn, fruit, cattel, fiſh, children, gold, ſilver, and houſhold-ſtuff, and finally, they loſt their lives in the Red-ſea. Of theſe plagues it is ſpoken again, *Pſal.*78.*v.*43. and *Pſal.*105.26. But there they are ſaid to have been done in the land of *Ham*, and in the field of *Zoan*, but Egypt is called the land of *Ham*, becauſe *Miſraim* a ſonne of *Ham* poſſeſſed it, and gave the name unto it, and *Zoan* was the Metropolitan City, the ſeat of the King, and therefore it is ſingularly named, becauſe firſt and chiefly ſmitten, and from thence the plagues went all over Egypt, onely the land of Goſhen, where the Hebrews dwelt excepted: for by their being excepted, *Chap.*8.&c. it is plain, that their land was not ſmitten at all, but at the fourth plague they begin firſt to be expreſly excepted, becauſe then the enchanters of Egypt did no more the like. *Aug. Queſt.*26. *in Exod.* If it be demanded, whether the Egyptians dwelling together with the Hebrews in Goſhen were not free alſo from theſe plagues? I anſwer, from ſome of them they muſt needs be free, yea from moſt, but onely thoſe, whereby mens perſons were ſmitten, as the biles and lice, and the ſlaughter of the firſt-born, and haply the hail and fire killing men and cattel abroad. Saint *Auguſt. Queſt.*44. *in Exod.* ſaith, that they were ſmitten with none other plague but the laſt in their firſt-born, but *Toſtatus*, becauſe they alike hated the Hebrews, that they ſuffered by all theſe

*Philo lib.*1 *de vita Moſis.*

plagues

plagues as other Egyptians did. I ſee no reaſon to hold with either of them, but as hath been already ſaid. For the reaſon brought by *Toſtatus*, from their hatred againſt the Hebrews, the cauſe expreſſed of Gods ſmiting that land now, was not that, but *Pharaohs* refuſing to let Gods people go. The Hebrews in their greater Chronology, ſay, that theſe plagues laſted twelve moneths from the beginning to the end of them, ſome diſtances coming between one and another, and this is followed by *Genebrardus in Pſal.* 104. How long time they laſted we cannot certainly ſay by the ſacred Hiſtory: for hereby, if one followed immediately after another, they were all finiſhed in 28 dayes, as will eaſily appear to him that computeth the times. If it be demanded, why God was ſo long in bringing plagues upon the Egyptians, when as he could ſuddenly have deſtroyed them all by one plague? I anſwer, partly for his mercy, becauſe he would give them time to repent, and partly that his deſtroying of this mighty and flouriſhing Nation might be the more remarkable to the greater glory of his power, and for a warning to other wicked Nations to repent for firſt judgements, leſt going on in ſinne, judgement be brought upon judgement to their utter deſtruction alſo. And hitherto of the plagues of Egypt in generall. Touching this firſt plague, The Lord, ſaith *Philo*, did firſt puniſh the Egyptians in the River Nilus, becauſe they gloried greatly therein, as being the cauſe of all fertility to their Countrey, and therefore gave divine honour unto it, and there celebrated many Ceremonies of impiety both about the worſhip of their God *Apis* and of Crocodiles, as *Pliny* and *Solinus* write. They greatly gloried, ſaith *Theodoret*, in the River Nilus, accounting it as God, becauſe it was to their land, as the Clouds of heaven: for which cauſe God firſt puniſhed them herein, and becauſe they had drowned the Hebrews children therein, whoſe blood did now as it were appear, and call for revenge. This plague of turning water into blood, ſaith *Philo*, was a means to kill up ſo many men, that periſhed with thirſt and with the ſtinke of the dead fiſh, that the living were ſcarcely ſufficient to bury the dead. And *Joſephus* ſaith, that if any taſted of the water now, he was taken with a ſharpe pain, but to the Hebrews it was pleaſant and good, as before. I cannot think with *Philo*, that ſo many men died of this plague, for then it would have been recorded by *Moſes* himſelfe, and the Egyptians would then have been ready to urge them to depart, as when their firſt-born were ſlain. Moreover, it is ſaid, that they digged for water to drink during this time, *v.* 24. The River Nilus now turned into blood, ſaith *Philo*, was blood as farre as from Ethiopia to the Sea, that is, from the riſing thereof unto the end: but we have no warrant for this here, neither is it probable, becauſe the Lord vvould puniſh the Egyptians onely, and not other Nations alſo. The conſideration of this River flovving out of Ethiopia through Egypt, maketh the miracle the more manifold and vvonderfull, in that the change into blood muſt needs ſo be yielded to have been not at once onely, but all theſe ſeven dayes ſtill, as any vvater came dovvn, it vvas continually turned into blood. The periſhing of the fiſh hereby vvas a grievous loſſe to the Countrey, becauſe they lived much hereupon. But the greateſt queſtion here is hovv the Magicians are ſaid to do likevviſe, conſidering that all vvaters being turned into blood, there was none left for them to turn alſo? To this divers anſwers are invented by divers. Saint *Auguſtine* hath two, one that the enchanters did not this, till after the ſeven dayes ended; and the other, that they might have water fetcht from Goſhen, where the Hebrews dwelt. He alſo ſaith, that the ſweet waters onely being turned, the Sea-water which was not farre off might ſoon be fetcht for the Magicians to try their skill upon, and this anſwer hath *Theodoret* alſo. *Juſtin Martyr* hath a fourth anſwer, *viz.* that the water turned by the Magicians might be that in pits digged now by the Egyptians to drink. It may ſuffice to anſwer any of theſe wayes, but I do ſpecially approve of that of water brought out of Goſhen, or from the Sea, if they had tarried till the end of ſeven dayes, or till the

Hebræi.

Queſt.

Philo. Plin. lib 8. c. 46. Solinus c. 35. Theod. quæſt. 19 in Gen. Fluvius ille in ſanguinem mutatus conquerebatur de cæde puerorum per Ægyptos commiſſa. Philo. Ioſeph. lib. 2. antiquit.

Queſt.

Auguſt. quæſt. 23. in Exod. Epiſt. 7.

Theod. quæſt. 20 in Exod. Juſtin Martyr reſponſ. ad 27 qu. orthodoxor.

the Egyptians had been forced by digging to seek water for their need, *Moses* had had too long a time to triumph over them. Others have devised other answers, but most improbable, as the Hebrews, who think that the River-water onely was turned into blood; and some others, who think that although it be said, all ponds and Vessels having water were turned, yet here and there one might escape; and *Cajetan*, who thinketh that there might be water in brazen, and gold, and silver Vessels not turned; and *Tostatus* and *Lyranus*, who think that the Devil might suddenly bring them water invisibly; and others lastly, that think they might by their Art Magick turn some water again to that it was before, and then make it blood. But this is the most improbable of all, that they should have power to alter Gods Works. And if the Devil had brought them water, as mens eyes were held when it was brought, so they would doubtlesse have thought that their eyes were onely deceived in the change. For the three former solutions, they are either directly against the text, or by consequence. Some think, that all the waters even in Goshen also were turned into blood, but being drawn and used by the Hebrews, they were sweet, and distastefull to the Egyptians onely, as may be gathered out of the saying of *Josephus* before, and if we receive this, and it is most consonant to the History, telling that all the waters in Egypt were turned into blood, not excepting that part which was called Goshen, then it must be held that the water turned by the Magicians was brought from the Sea.

Hebræi.

Cajetan.
Tostatus.
Lyranus.

For the time that this plague lasted, it is said to be seven dayes, yet *Eusebius* expounding these seven dayes of the time passing between this plague and the next, will have the continuance of this but one day: but so the plague had been very small, and their thirst could not have been so great in so short a time. How this plague ceased it is not said, but *Philo* saith, that *Moses* was sought unto by the Egyptians; *Josephus*, that *Pharaoh* when he saw that there would otherwise be none end of his peoples miseries, gave the Hebrews leave to go and sacrifice, and so it ceased, but immediately he hardened himselfe again, and would not suffer them to go. *Tostatus* saith, that it continued till another plague was sent, and then ceased, and this is most probable, because if it had been done, as *Philo* or *Josephus* say, *Moses* would have remembred it here as well as afterwards in speaking of other plagues, and shewing how they ceased. Or it may be thought, that God not purposing to destroy the Egyptians by this first plague, when it had rained a sufficient time, ceased it again, purposing shortly to bring another. For the mystery of this first plague, it is by *Augustine*, and after him by *Ferus* applied to the sinne against the first Commandement, as the other are to the rest, the ten to the sinnes against the ten Commandements. For this first, as all things were made out of the water, so all things are made of God, rightly therefore typified by the vvater, and water turned into blood setteth forth carnall men darkened in their understanding, as touching the knowledge of God, and so transferring his glory to carnall and corruptible things. Thus *Augustine* and *Ferus* saith, As it is an horrible thing to see vvater turned into blood, so it is horrible to see God turned into an image much more, and his glory thus transferred to creatures. And hereby is shevved, that to those that thus debase God all things are turned to blood, that is, to destruction, as all things turn to good to those that love God, as Saint *Paul* teacheth, *Rom* 8. 28.

Eusebius Cæsariensis.

Philo.
Iosephus.

Tostatus.

August. princip. Tom 9.

Ferus.

CHAP. VIII.

Verse 1, 2. Verse 3, 4. Verse 5, 6, 7 *Theodoret.*

HEre the Lord appointeth Moses *to go again to demand leave of* Pharaoh *for the people to go, and to threaten a plague of frogs, if he denied, that should come into his house and bed-chamber and bed, &c.*

This plague of frogs croaking and cravvling about in all places, saith *Theodoret*, vvas a fit punishment to put them in minde of their sinne in stopping their

their ears in times past against the pittifull cries of the Hebrews children, when they drowned them: for children go upon all four like unto Frogs. And it is to be noted, that here again their punishment cometh from the waters, whereby they had sinned most heinously, as was shewed before, for he saith, *the River shall swarm with Frogs*, the Hebrew word is שרץ signifying to multiply after the manner of fishes and creeping things most abundantly. Now it is commonly knowne, that Egypt lying low by a great River, and many ditches of water derived therefrom being in every place, abounded alwayes with Frogs, insomuch as that they worshipped the bird called *Ibis*, as a God, for devouring of the Frogs, that so much annoyed their Countrey. But ordinarily they were brought forth by degrees, and kept about watery places only, the abundance of them not being so great, as to fill mens houses also: but now by Gods power they are suddenly thus multiplied, and come out of their bounds into all places. If this shall seeme to have been no great judgement, *Varro* telleth of the *Attariots* in India, that they were compelled by Frogs to leave their Countrey, and to seek another, and some people likewise about *Peonia* and *Dardania*, and a certaine City in France, saith he, was forsaken by the Inhabitants because of Frogs, and a people called *Abderitæ*, were driven from their houses by Frogs and Mice. God in causing Frogs now to come so abundantly out of the River shewed, that he had hitherto by his providence restreined them from so greatly annoying Egypt, and the Egyptians could not but be much vexed to see themselves overcome by so contemptible a creature: thus *Calvin*. The Hebrews say, that the frogs did not only go into their houses, but into their bodies by their mouthes, when they were asleep, but this is fabulous. *Philo* and *Josephus* say, that they could go no whither, but Frogs were still in their way, and the waters did so abound with them, that they were infected with a filthy slime comming from them, and with their croaking ceased not night or day to molest them, neither could they make ready any thing to eat, but Frogs were seen in it, so that the annoyance by them was intolerable. If it be demanded, how the Magicians could do the like, seeing all places were already full of frogs? *August. qu.* 23 *in Ex.* answereth, that they might bring some in Goshen.

Athanas. l. 8. c. 2. Varro.

Orosius lib. 3. Calvin.

Philo.

Verse 8.

Then Pharaoh *called* Moses *and* Aaron, *and said, Pray the Lord to take away the Frogs from me, and my people, and I will let the people go that they may sacrifice, &c.* By this speech of *Pharaoh* speaking of himselfe and his people, the Egyptians, it appeareth, that this plague was upon the Egyptians only, and not upon the Hebrews. As *Pharaoh* here is affected with Gods judgements for the present, and humbleth himselfe, but being delivered, returneth to his vomit againe: so do all Hypocrites, and this sheweth an Hypocriticall penitentiary like *Pharaoh*, and such the Israelites are shewed by the Psalmist afterwards to have been also. If it be demanded, why *Pharaoh* did not crave as well that the first plague might be removed? It is answered, that it was not so grievous, because thereby they were not so punished, but that they could use some meanes to be supplied with water, as by digging, and the richer sort had wine to drink, but by this of frogs they were so punished, as that they could by no means help themselves, and the Magicians, that brought frogs also in some places, had no power to help them by taking them away in any.

Calvin.

Note.

Psal. 78. 34.

Quest.

Perus.

Verse 9.

And Moses *said, Glory over me, and say, when I shall pray for thee and for thy servants, &c. v.* 10. *And he said, To morrow, &c.*

Pharaoh had hitherto gloried in his own power, and in his Magicians, now seeing his glorying in them was vaine, *Moses* biddeth him to glory in him; for when at his command *Moses* should pray, and Frogs should be taken away, he might well glory, that he had such a man in his Kingdome, as by whose prayers he might be delivered from this great judgement: so that in this speech there is a secret *Antithesis* to his glorying in his Magicians, and bearing himselfe proudly upon his power, as if he had been able to contend with

Calvin.

with God. To glory in *Moſes* then is, to glory in his Patronage, and to count it a great happineſſe that he did interpoſe himſelfe by Prayer to reconcile the Lord againe unto him, and hereby it was not derogated from Gods glory, but *Pharaohs* pride was abated, and God was glorified, whileſt he acknowledged no means available to ſave him and his people, but Gods mercy, and therefore ſought the prayer of his ſervant unto him. Thus *Calvin*, who alſo ſaith, that ſome expound it of an honour done to *Pharaoh* by *Moſes*, in that he biddeth him; appoint the time; and ſome, that *Pharaoh* ſhould ſafely glory, when the Frogs were taken away, but he rejecteth the one, and is not ſatisfied in the other. But the words ſeem plainly to put us upon this Expoſition, Take this honour over me to command, and appoint me the time to pray. The Chaldee Paraphraſt rendereth it, *Take power*, *Tremelius* ſaith, that both he yielded in theſe words, this honour and power to *Pharaoh* to ſet the time, and withall touched *Pharaoh* by the way, who had hitherto gloried in his Magicians. Neither was this a preſumption in *Moſes* to offer the takingaway of this plague, when he ſhould appoint, for he knew that he had this power given him of God, and was herein moved by the ſecret inſtinct of Gods Spirit, that *Pharaoh* might know, that as the bringing of theſe Frogs was meerly by a divine power, not tied to any obſervation of time, ſo ſhould the taking of them away be alſo, and thus be left without all excuſe. And he ſaith, that they ſhould remaine *in the River only*, that is, in and about it, as in times paſt. If it be demanded, why *Pharaoh* appointed the day following, and not the preſent? *Calvin* anſwereth that they are deceived, who think theſe words, *to morrow*, have reference to the removall of this judgement, for hereby is appointed the time, when he would let the people go to do ſacrifice, and he appointeth it (*to morrow*) that he might gaine time. But all others, that I have ſeen, expound it of the time of removing this plague, yielding this, as a reaſon of his delay, that he might ſee, whether *Moſes* wrought by inchantment or no, becauſe if he did, he thought it might ceaſe before the next day of it ſelfe. For the Magicians uſed to look at certain Conſtellations, whereby they knew the time of the determination of evills, and haply he might think, that *Moſes* by ſuch skill ſaw the time of the ceſſation of this to be at hand, and therefore ſo confidently offered to intercede for the removall of it. According to the time ſet by *Pharaoh*, the Frogs at the prayer of *Moſes* are taken away, being killed in every place, and their very great abundance appeareth in this, that they were gathered upon heaps: in the Hebrew to expreſſe it the more, it upon *heaps*, *heaps*, and they ſtank, to ſhew, that they were Frogs indeed, but *Pharaoh* againe hardened his heart, and would not let them go. If any man ſhall aske, why the Egyptians would not kill up theſe poore creatures themſelves? I *Anſw.* They multiplied ſo unceſſantly, that it was impoſſible: ſo it is commonly knowne, that the Biſhop of *Mogune* was followed by Mice into the midſt of the Rhine, and eaten up in a Tower there called to this day therefore the Tower of Mice. See alſo two other like Examples, *Jam.* 5. *D.* 4. By theſe Frogs *Auguſtine* underſtandeth myſtically Philoſophers and Hereticks, who teach vainly touching God and Jeſus Chriſt, being good for nothing, but to fill mens eares every where with an horrid noiſe, as the Frogs did all parts of Egypt; & ſo this plague ſetteth forth the ſin againſt the third commandment, forbidding the taking of Gods name in vaine. *Ferus* alſo following the ſame Allegory, ſaith, Becauſe, God having given us our tongues to bleſſe him withall, we contrariwiſe ſpeak vanity, he hath puniſhed us with Hereticks, *Arrius*, *Pelagius*, *&c.* filling our Eares with vaine diſputes and clamours, like Frogs. *Rupertus* applieth it to vaine and pratling Poets. *Gregor. Nyſſenus* to voluptuous perſons and diſſolute livers, who talk filthily and offenſively. Frogs may well reſemble Hereticks, for by Frogs ſuch are alſo ſet forth, *Rev.* 16.13. *Then* Moſes *and* Aaron *are commanded to turne the Duſt into Lice, which the Magicians attempting to do, were not able, but confeſſed it to be the finger of God. And* Pharaohs *heart was hardened.*

Chaldee Paraphraſt. *Tremelius.*

Queſt. *Calvin.*

Verſe 12. Verſe 13. Verſe 14. Verſe 15.

Auguſt. Principi. Tom. 9.

Ferus.

Rupertus. *Gregor. Nyſſen. de vita* Moſis.

Verſe 16,17 Verſe 18,19

Hitherto

Hitherto have been plagues with warning before given, but now without; becauſe the ſame thing had been hitherto demanded with a threatning added in vaine. The former plagues were by the water; this is by the earth, vvherein the Egyptians had further ſinned againſt the Hebrevvs by compelling them to make Brick out of the earth. The vvord כנם *Chinnim*, tranſlated (*Lice*) ſignifieth a moſt peſtilent kinde of lice, as *Fagius* ſaith, or both lice and other like *animalcula, gnats, fleas, noiſome wormes, and aſyli. Philo* ſaith, they vvere very little creatures, vvhich crept about the skin, entered into the eares and noſtrils, cauſing an hurtfull & troubleſome itch in all parts, and were greatly offenſive to the eyes. *Joſephus* calleth them lice. The Septuagint render it σκνῖπες, and after them the vulgar Latine, *Sciniphes*, vvhich ſeemeth to be taken from the Hebrevv, as vvhich could not be ſufficiently expreſſed by any one vvord in another language: the Chaldee, (*Calmeta*) *Origen* hath it *Sciniphes*, ſaying, that it vvas a certain little creature flying in the air, being ſo ſmall, that it can ſcarce be ſeen, but it boareth the body, vvhere it lighteth with a moſt ſharp ſting. Some think it a creature never ſeen before, but made now to puniſh the Egyptians, and that it cannot be a louce, becauſe that is bred of mans body, but this of the duſt of the earth. But who can ſay, that God cannot bring lice out of the duſt, when it pleaſeth him? Let the Reader follow which Expoſition liketh him beſt. If they were lice or what little contemptible creature ſoever, they were ſufficient being ſent of God to deſtroy *Pharaoh*, as lice ate up *Herod*, *Act.* 12. and the other *Herod*, that ſlew the infants, and *Sylla*.

Simlerus.

Fagius.

Philo.

Origen in Exod.

But why could not the Inchanters produce lice as well as frogs? *Rupertus* ſaith, that they did produce them, but becauſe they did not bite as well as the lice produced by *Moſes*, they were diſcovered to have hitherto deceived the ſight onely, and not to have done any thing in truth, as *Moſes* had done. But ſomething here ſaid is contrary to the text, for although it be ſaid, *That they did likewiſe with their enchantments to bring forth lice*, yet it is added, *but they could not*; Wherefore no more is to be underſtood by the firſt words, but that they endeavoured to do likewiſe, but were not able. Indeed, if they had done nothing truly before but made ſhewes onely, this may be a good reaſon why they could not now do ſo any more, becauſe the lice were felt in their biting. But it hath been already ſhewed, that it is moſt probable, that they did the other things truly, and therefore this reaſon cannot hold. The Hebrews ſay that the Devil cannot produce any living thing leſſe then a grain of Barley, and therefore although he could cauſe frogs, yet he could not cauſe lice. But this is a meer imagination, for by this reaſon he ſhould afterwards have made Catterpillers and Graſſehoppers, which were greater, whereas he could after this do nothing more. Some ſay, that their Inchantments were not fitted to bring forth ſuch an effect, but this is unlikely, ſeeing the Devil is preſent by pact at their incantations to do for them any thing which they deſire without limitation, if God reſtreineth not his power. The beſt reaſon is that of *Calvin*, *Simlerus*, and others, that God now began to reſtrein the Devils power, and he reſtreined it in the leaſt things for their greater confuſion.

Quæſt. Rupert. lib. 1. in Exod. c. 23.

Hebrews.

Calvin. Simlerus.

Saint *Auguſtine* inquiring the reaſon, ſaith, None can be yielded, unleſs haply the myſtery of the Trinity be hereby ſet forth, becauſe this was the third plague, and that no worldly wiſdome can ſearch into this, might be hereby ſet forth. The Heathen Philoſophers knew ſomewhat touching God, but they could not attein to any but a little obſcure knovvledge of the Trinity, as the Magicians when they came to the third plague, could do nothing herein, and this may be a myſticall reaſon hereof. The Magicians having tried their skill, in vain confeſſe, and tell *Pharaoh* that this was the finger of God, that is, done by a divine power, as the Phraſe is aftervvards uſed in the Goſpel, and elegantly the finger is named, to ſhevv that the leaſt povver of God is incomparable by any other povver vvhatſoever, and is ſufficient to do moſt

Auguſt. quæſt. 25. in Exod.

Luke 11.

mighty acts. *Pharaoh* hardening himself after this, bewrayeth his intolerable malice, and all his resistance afterwards was a plain fighting against God, there being no colour of being deceived. If it be doubted, how they were brought to speak thus? It is most probable, saith *Calvin*, that they were sharply reproved and much urged by *Pharaoh*, because they did not this; wherefore in excuse of themselves, they say, *This is the finger of God.* By the Divine Power the finger of God here is expounded, by the Hebrews generally, the Greek Expositour, *Tostatus*, *Cajetan*, and also *Rupertus*; although *Rupertus* imbraceth withall another Exposition, understanding by the finger of God, the Spirit of God, because the finger of God spoken of, *Luc.* 11. as whereby Christ cast out Devils, is in other words set forth, *Math.* 12. to be the Spirit of God. And excellently is the Spirit of God set forth by the finger of God. 1 Because he proceedeth from the Father, as a finger from the hand. 2 As there be many fingers of an hand, so many be the operations of the Holy Ghost. 3 As the left hand hath as many fingers as the right, so there is no lesse need of grace patiently to bear adversities, then moderately to use prosperity: but he saith, that *Caiaphas* like the *Magi* said herein, they knew not what they meant, onely to speak of the power of God, but unwittingly they were guided so by God, that they spake of his holy Spirit. And of the Spirit *Augustine* also understandeth it, and *Jerome in Math.* 12. and other Fathers. But I imbrace the Exposition before delivered. If it be demanded, how the Magicians confessing the true God here, could be brought afterwards again to withstand *Moses*, (for that they did is intimated, *Chap.* 9. 11?) I answer, This confession was sudden like a flash of lightening, extorted at this time from them, but the remembrance of Gods power soon vanishing out of their mindes again, they were put on afresh to resist *Moses*, as *Pharaoh* having spoken of praying to the Lord one day, had the next day forgotten him again. *Lyranus* thinketh, that they meant not God when they spake so, but the Prince of Devils, by whom they made *Pharaoh* believe, that *Moses* wrought, for Devils are wont by their followers to be called gods: but this is improbable, because although Devils be so called, any one is never so called without addition. God enlightened them at this time for his own glory, that they might acknowledge his power, but this light ceasing again, they persisted in their Diabolicall course.

Calvin. *Tostatus.* *Cajetan.* *Rupertus.* *August.* *Hieron.* *Lyranus.*

August. Mystically by these molesting *animalcula*, that wil not suffer men to be quiet, is the sin against the fourth Commandement (which is for the rest) set forth. The contentious then, and turbulent, and railers, and sowers of discord are typified hereby, because their heart is disquieted, and body also by divers passions, as these disquieted mens bodies. For the Commandement prescribeth rest in the minde, and peace and quiet of the body from worldly distractions, and because the Sabbaths of the Lord, saith *Ferus*, are neglected, and we will not be so free to attend then upon Gods service, as we should, we are justly punished, as with *Sciniphes*, with much disquiet and vexation in our labours upon other dayes.

Ferus.

Verse 20,21 Verse 24,25 Verse 26,27 Verse 28,29 Verse 30,31 Verse 32. Verse 22,23

Before the next plague, which was of swarmes of flies, Moses *is sent again to* Pharaoh, *comming out to the Rivers side, to speak to him to let the people go, and to threaten this plague, which is accordingly brought, and he humbleth himself so far, as to offer to let them sacrifice in that land, and this being not accepted of, to let them go out to do sacrifice, but he desireth to be prayed for, which* Moses *granteth, admonishing him not to deal deceitfully any more, and so this plague ceaseth, but* Pharaoh *is still hardened.*

And here is expresse mention made of the difference that should be betwixt the Hebrews and Egyptians, as had not been hitherto, although it must be understood as hath been before said. But here it is at length expressed, because *Pharaoh* haply had not hitherto taken notice thereof. And it is to be noted, that *Moses* is bidden to go meet *Pharaoh* coming out to the water, that in an open place, as in a publick Theatre, all things might be done in the view of many, and

Calvin.

and into the Court *Moſes* might not now come, and no mention is made of any rod to be uſed here, ſo that it is ſometimes uſed and ſometime not, nor any other thing, to ſhew, that God can work by means and without meanes at his pleaſnre. Thus *Calvin*. And it is to be thought, that *Pharaoh* went every morning out to the River to worſhip it, becauſe, as hath been ſaid before, the River was worſhipped for a god amongſt the Egyptians: ſo *Simlerus*, who alſo ſpeaking of the ſwarmes of flies rendereth them by none other word, then the Hebrew word *Arof*, ſaying, that the word ſignifieth properly a mixture, and by the word *Eraf*, coming hereof, the mixt multitude that went out of Egypt with the Hebrews are afterwards ſet forth. In the Greek Tranſlation it is rendred κυνομυίαν, *Muſcam Caninam*, or κοινομυίαν *omne genus Muſcarum*, as it is in the vulgar Latine. Some think that hereby wilde beaſts of all ſorts are ſet forth, as Lions, Beares, Wolves, &c. But this cannot be, becauſe they came into their houſes, and if there had been a mixt multitude of ſuch creatures, they would ſoon have deſtroyed them all. R. *Solomon* thinketh, that they were venomous creatures; ſome, that they were Serpents and Scorpions. But moſt hold them to have been *inſecta animalcula* of divers ſorts, as Flies, Hornets, Waſps, &c. and therefore *Calvin* readeth it, *examen inſectorum*, ſo alſo *Vatablus*. *Tremelius* rendereth it, *Colluvium animalium*, the word in Hebrew is ערב, a mixture. *Philo* following the firſt recited Tranſlation of the Septuagint κυνομυίαν, ſaith, that it was the boldeſt of all creatures, moſt wiſely thus called by thoſe, that had moſt skill in names, from κυνὸς a Dog, and μυῖα a Flie, the one exceeding all birds in raſhneſſe, and the other all four-footed beaſts: for they come upon any creature withhout feare, and cannot be made to depart againe, till they be ſatisfied with fleſh and bloud, they ſtick ſo faſt to the skin, but now were they the more troubleſome, becauſe ſent, as a judgement.

Simlerus.

R. *Sepha adi. Aben Ezra.*

Calvin. Tremel. Philo de vita Moſis.

By which deſcription it ſeemeth, that he thought them to be ſuch flies, as we call Horſe-flies. But *Jerome* preferreth rather the other reading κοινομυίαν, all kinde of flies, yet *Origen*, *Auguſt*. *Theodoret*, and the reſt of the ancient Fathers follow the other reading, which becauſe it was in the dayes of *Philo*, who lived in Chriſts time, may well be thought to be moſt incorrupt. *Joſephus* ſaith, they were little beaſts, the like to which were never ſeen till that day, whereby many were deſtroyed, and diſeaſes were bred by their poiſon, neither could men by reaſon of them till their ground. *Aquila* rendereth it παγμυίαν *Cajetan* thinketh, that they were no flies, but little field-creatures, which came and filled and ate up the Land. But he is herein againſt all Writers, becauſe all agree, that they were flies, except two or three Rabbines. And whereas he ſaith, they filled and ate up the Land, he is contray to the Text, ſaying, that they came into and filled mens houſes. They were then certainly a mixt company of all ſorts of flies, annoying and troubling men only, but not killing, as *Joſephus* hath it. And this plague of flies was much like to that of *Cinnim* before, but that theſe did flie about mens houſes, and ſo came and ſtung and troubled them exceedingly, thoſe by creeping upon their bodies. Of the annoyance of flies read *Pliny*, who ſaith that the *Elei* worſhip the god *Meiagron* becauſe of the flyes, wherewith they are annoyed, bringing the peſtilence, and when they ſacrifice to him, they periſh the ſame day, whereupon that god was called by this name, as the hunter and deſtroyer of flies. Verſe 23. *I will put a diviſion between my people and thine.* The word is פדות redemption, *I will put redemption between my people and thine*, the meaning being all one, and therefore the Septuagint render it ſo, δώσω διαϛολὴ. Simlerus, *I will put a diviſion of redemption.* Verſe 26. *It is not meet ſo to do, becauſe we ſhould ſacrifice the abomination of the Egyptians our God, &c.* The Chaldee Paraphraſt rendereth theſe words thus, We ſhould take the beaſt, vvhich the Egyptians worſhip, and can vve do this and they not ſtone us? For becauſe of the beaſts, which the Egyptians worſhipped, as Oxen and Sheep, but the Hebrewes killed in ſacrificing this was ſpoken; every thing,

Hieron. Epiſt. 135

Joſephus.

Aquila. Cajetan.

Plin. l.10. c.28.

Verſe 23.

Verſe 26.

Chaldee Paraphraſt.

which is made a God, being their abomination, who make it such. See before *Gen.*43. As the life of the just, saith *Augustine*, is an abomination to the wicked, so the sacrifices of the Hebrews to the Egyptians. *Rupertus* saith, that their Faith, Justice, Piety and other vertues are meant by their sacrifices, which were an abomination to the Egyptians, but this is meerly Allegoricall.

August. qu.28. in Exod.

Ferus.

For the Allegory of these flies, divers bring divers: but that of *Ferus* is best; For having said, that this plague answered well to the divers sorts of oppressions, whereby the Egyptians had oppressed the Hebrews, here being divers sorts of flies brought to afflict them; he addeth, This plague rightly answereth to the sin against the fifth commandement: for children dishonouring their Parents are like the flie that corrupteth a Box of precious Ointment, they being so a disgrace to their Fathers house; and as flies suck out the bloud, so do these children their Fathers temporall estate; and as flies they soone perish and are cut off therefore, it being a grace of God towards such as honour Parents to grant them a long life; and whilest they live, they are commonly punished in their kinde with children like flies, that are disobedient unto, and vex and consume them. *Augustine* saith, they are like the Dog, whereof and of a fly this creature was composed. *Isidore* maketh these flies a type of those that are of dog-like conditions. *Origen* of the *Cynicks*, and *Gregory* of carnall and worldly cogitations disquieting the minde uncessantly.

CHAP. IX.

Verse 1,2. Verse 3,4. Verse 5.6,7.

HEre Moses *is bidden againe to go to* Pharaoh, *and threaten him with a murraine upon all sorts of their cattell, which was sent accordingly the next day, and they all died, but of the Hebrews not one, but* Pharaoh *was still hardened.*

Neither this plague nor the former was brought by *Moses* his rod, but by God immediately, to shew, that there was no art Magick used herein, if they should suspect any to have been used before: so *Cajetan.* This plague upon their beasts, that carried burthens, was just for their over-loading the Hebrews with burthens, and their beasts, and haply they violently took some of them away from them. For these words, *upon thy cattell which are in the field*, in the vulgar Latine it is, *upon thy fields*, but erroneously, because in the originall it is, as was said before, and in the Septuagints Translation, and the Chaldee Paraphrast. But how is it said, that they all died, seeing in the next plague of biles the beasts are said to be smitten, and in the last the first-borne of man and beast? The common answer is, that by all are Synechdochically to be understood a very great company, so that they, which survived were counted as none in comparison of them that died, or else of al these sorts. Or that all the cattell, which died were of the Egyptians, and none of the Hebrews. But none of these Expositions do satisfie fully: for first, if some only of all sorts had died, and not all, or only the greatest part, *Pharaoh* would doubtlesse have desired *Moses* to pray for the removing of this plague, that the rest might be saved which he did not; and when the Hebrews cattell, which are opposed to these of the Egyptians, are spoken of, it is said, that not one of them died, all of the Egyptians then, and every one must needs be understood on the contrary side. Againe, to say that the meaning is, all that died were of the Egyptians, is both to pervert the words, & to extenuate this plague: because although all that died were theirs, yet if nothing else be meant by these words, the plague might haply be but small, a few only dying. I think therefore, that the true meaning is, all the cattell of the kindes nominated, that were in the fields, died, but not those in Cities and Towns, in houses or yards, because it is expressely said, the hand of the Lord shall be upon all the Cattell in the field, that is, upon the Herds and flocks kept in

Cajetan.

Quest.

more

more ſpacious and open places: ſo likewiſe, *v.* 25. the hail was upon beaſts in the field. If it be demanded, why *Pharaoh* ſent to ſee whether it were ſo with the Hebrews cattel or no, which he is not ſaid to have done before in the time of other plagues? *Anſw.* Haply when *Moſes* told him in the former plague of ſuch a difference that ſhould be, he regarded it not at the firſt, and ſo ſent not to know, but now he thought he would try the truth of *Moſes* in this, not with a minde if he found it ſo to yield, but if otherwiſe, as he peradventure hoped, he might have ſome juſt cauſe of exception againſt *Moſes*. This circumſtance of the ſending of *Pharaoh* to ſee is omitted by the Septuagint, who have onely theſe words: Pharaoh *ſeeing that not one of the Hebrews cattel was dead, hardened his heart.* But both here and in divers other places they looked at the ſenſe, and not ſo much at the words. In that he is ſaid here to have hardened his heart, but in other places, that the Lord hardened it; *Auguſtine* noteth, that the originall of vices is in the will of man, not upon divers cauſes, but in a divers manner, according to the proper qualities which come from their wils. But becauſe it is ſaid, *Pharaoh* ſeeing that none of the Hebrews cattel died hardened his heart, he further inquireth, how he could upon this harden his heart, which was rather apt to mollifie it? and anſwereth, that this is ſpoken by way of aggravating his ſin, as if it had been ſaid, His obduration proceeded even hitherto, that ſeeing all things to make him relent, he was yet hardened, or as *Ferus* ſaith, he hardened his heart through envy againſt the Hebrews, who ſuſteined no loſſe. And this plague agreeth well to the ſixth Commandment: *Thou ſhalt not kill*, for they that kill are killed up like beaſts, and they periſh miſerably like beaſts both in body and ſoul, they are killed by men, for *if ye bite and devour one another*, ſaith the Apoſtle, *ye ſhall be devoured one of another*, and they periſh for ever by Gods judgement.

Quæſt.

Septuagint.

Auguſt. quæſt. 19 in Exod. 8. In voluntate hominis eſt origo vitiorum, moventur autem cauſis corda hominum, alia ſic, alia verò ſic etiam, non diverſis cauſis, ſed diverſo modo ſecundum proprias qualitates quæ ex voluntatibus veniunt. Quæſt. 30 Illa ingravatio etiam hucuſque progreſſa eſt. Ferus.

Then God commanded Moſes *and* Aaron *to take aſhes, and to ſprinkle them towards heaven before* Pharaoh, *and ſo biles ſore and painfull were upon man and beaſt, and the Magicians could not ſtand before* Moſes *by reaſon hereof.* It is worth the noting, how divers wayes the Lord dealeth with *Pharaoh*; ſometimes he worketh by *Aaron*, that *Moſes* might not be thought to do what he did by Art Magick; ſometimes as in this plague by *Moſes*, who muſt *ſprinkle the aſhes towards heaven*, that he might be acknowledged to be the chief, as bringing greateſt plagues, and doing that which was to be done in ſuperiour places, as *Aaron* did in inferiour, the river, the earth and duſt, over which he ſtretched the rod; ſometimes the Lord uſeth neither of them, leſt they ſhould be counted gods, as *Paul* and *Barnabas* were; ſometimes by the rod, to ſhew that he is of all-ſufficient power to work by the weakeſt means; ſometime without, to ſhew that there was no vertue, adhering to the rod, but all of God; ſometime he uſed them, and did not ſtrike immediately, leſt men ſhould onely in generall acknowledge that God can do all things, and not ſeeing any ſuch power to be given to theſe men contemn them: thus *Ferus*, who alſo ſaith, that God having begun with leſſer plagues, in this *Chap.* proceedeth to greater, from annoying them with lice and flies, to the ſtriking of them in their goods and then in their bodies, to ſhew that if we be not brought to repentance by leſſer judgements, we ſhall be deſtroyed and conſumed by greater, according to that of the Lord, *Go thy way, and ſin no more, leſt a worſe thing befall thee.* *Philo* ſpeaketh ſomewhat like to that of *Ferus*, noting that *Moſes* muſt ſprinkle theſe aſhes, ſaying, Both the brethren muſt take them up, and *Moſes* onely ſprinkle them, becauſe they were taken from the earth, the charge of laying plagues whereupon was committed to *Aaron* and to *Moſes* from the aire and heaven. Saint *Auguſtine* alſo by enquiring onely ſeemeth to reſolve it in the ſame manner, becauſe *Moſes* was as God in heaven. This plague was by handfuls of aſhes taken from the furnace, as the Hebrews had been made to their great toil to burn bricks in the fiery furnace, a juſt thing with God to plague the Egyptians now by that whereby they had plagued others. The Hebrew

Verſe 8,9.
Verſe 10,11
Verſe 12.

Philo.

Auguſt. quæſt. 30. in Exod.

Hebrew word is כיור *ſuffiation*, ſo that being rendered word for word it is, *Take your hands full of the ſuffiation or blowing of the furnace:* that is, the lighteſt aſhes comming of the ſparkles raiſed by the blowing thereof. *Auguſtine* and *Vatablus* render it *favillam, hot embers*, ſo likewiſe the Chaldee Paraphraſt, the Septuagint, and the vulgar Latine, *aſhes*. *And it ſhall become duſt upon all the land of Egypt*, that is, ſaith *Simlerus*, clouding over all the land, as when a duſt is raiſed, thickening the air. Theſe few aſhes by the power of God made a duſt in the aire every where throughout the land, which falling upon mens bodies, and beaſts bred in them ulcers, and mattery ſwellings, having a kinde of hot burning quality, ſaith *Philo*, whereby they were miſerably vexed, as by inflammations and exulcerations all over their bodies, ſeeming to be but one ſore, even from the head to the foot. And hereby the Magicians being ſmitten alſo, were made through anguiſh to depart, ſo that hence-forth they ſtood not by *Pharaoh* to animate him any more, which ſheweth his obſtinacy and malice to be the greater. For that hitherto they withſtood *Moſes*, notwithſtanding their confeſſion made, *Chap.* 8. 19. I ſhewed before upon that place. Laſtly, here the Lord is ſaid to have hardened *Pharaohs* heart, but not after any of the former plagues, he hardened himſelfe firſt, and now for a juſt puniſhment, the Lord by withdrawing all grace from him hardeneth him; ſo that he did not ſo much as flee to the prayers of *Moſes*, as before; but ſtood ſtoutly to the enduring of this judgement to the uttermoſt, although he and his people ſhould have periſhed under it.

Augu?.
Vatablus.
Simlerus.
Philo de vita Moſis.

For the Allegory, *Ferus* applieth it beſt, ſaying, that it anſwereth to the ſin againſt the ſeventh Commandement, forbidding Adultery. For that and all fornication and fleſhly uncleanneſſe here forbidden commeth from the fire of evill concupiſcence, and therefore the body is tormented with filthy diſeaſes, as with the burning of fire which abound outwardly, as luſts do inwardly, and are inflicted in new kindes, as new kindes of luſts and wayes to ſtirre them up are deviſed. So that it is rightly ſaid by the Apoſtle, *He that committeth fornication, ſinneth againſt his own body*. Thus alſo *Proſper* and *Rupertus*. What is the Adulterer burnt with the ſulphureous fire of luſt, but as aſhes out of a chimney? For *all Adulterers*, ſaith the Prophet, *are as a furnace heat to boil withall, Hoſ.* 7. and the aſhes are taken and ſprinkled towards heaven, Ulcers hence ariſing; when the Adulterer is taken from the burning of his Adultery commited to judgement from heaven, and being all over ulcerous and ſwelling through the puniſhment, he beareth everlaſting burning both in ſoul and body.

Ferus.
1 Cor. 6. 18.
Rupertus.
Proſper.
Quid eſt adulter combuſtus libidinis igne ſulphureo, niſi cinis de camino? ut Hoſ. 7. *Cinis de camino tollitur & in cœlum ſpargitur, fiuntque ulcera veſicarum turgentium. quia adulter de perpetrati adulterii incendio ad cœleſte judicium rapitur, æternâq; pœnâ turgens, & totus ulcerоſus ſempiternum animâ & corpore portabit incendium.*

Then the Lord ſaid to Moſes, *Riſe in the morning and ſtand before* Pharaoh, *and ſay to him, &c.* Verſe 14. *For I will at this time ſend all my plagues upon thine heart, and upon thy people and ſervants, that thou mayeſt know that there is none like me in all the earth.* Verſe 15. *For now I will ſmite thee and thy people with peſtilence, that thou mayeſt be cut off.* Verſe 16. *And indeed for this cauſe have I raiſed thee up, to ſhew in thee my power, and that my Name may be declared, &c.* Verſe 17. *Doeſt thou yet exalt thy ſelfe againſt my people, not to let them go?*

Verſe 13.
Verſe 14.
Verſe 15.
Verſe 16.
Verſe 17.
Simlerus.
Calvin.

Pharaoh having been hitherto hardened, God ſendeth now unto him, as at ſometimes before, but more terribly then ever, threatening all his plagues at once, which ſome, ſaith *Simlerus*, referre to the next judgement, becauſe it conſiſted of many particulars, but others, to all the judgements following which he liketh beſt: ſo likewiſe *Calvin*. And whereas he ſaith, *At once I will ſend them*; his meaning is onely before he made an end of plaguing him; for although in the very next plague there were divers terrible things together, yet it cannot be ſaid that they were all the plagues which the Lord purpoſed to ſend, but part onely. And he threateneth to ſend theſe plagues upon his heart, intimating the terrour, wherewith he ſhould be inwardly taken, when he ſhould hear the thunder-cracks, and ſee the fire falling down, as if the day of the laſt Judgement had been come, and feel the darkneſſe, &c. And he addeth, that he might know, that there was none like him in all the earth, to beat down his vain confidence in the gods of Egypt.

The

The next words, *Verse* 15. are in Hebrew, *For now I have extended my hand, and I could have destroyed both thee and thy people with the plague.* Agreeably to which the Chaldee Paraphrast thus: *I was nigh the sending of the plague of my fortitude, and smiting thee and thy people with death, and so thou shouldest have been destroyed from off the earth.* They that follow the common reading, *Now I will stretch out my hand and strike thee, &c.* refer the plague here spoken of to the last destruction of the first-born, and of all in the Red-sea. But this is neither so warrantable in the reading, neither doth it so well agree with the words following, whereas the other agreeth excellently, when I smote the cattel with a plague that they all died, I could as easily have smitten thee and thy people. *But for this cause I have set thee, that thou mayest see my power, &c.* that is, I would not destroy thee at once, but by smiting thee at sundry times and divers wayes, that by multiplying thy punishments I might make a deeper impression in mens mindes of my power and severity against disobedience, that others may ever after fear to do the like, and that no god may be thought comparable to me, or worthy the name of a God but I alone. Some as *Simlerus* saith, expound these words, as if he had said, For this cause I have set thee up for King, raising thee to so great dignity: but the words have reference rather to Gods counsell of old, because not now first, but from the beginning *Pharaoh* was set for an example, as Saint *Paul* applieth it, entreating of election and reprobation, *Rom* 9.17. *And doest thou yet lift up thy self, &c?* The Hebrew word signifieth either to lift up or to tread under foot. The Chaldee Paraphrast rendereth it, *Doest thou force to bondage?* how darest thou after all the former plagues brought upon thee to do thus still?

Behold to morrow at this time I will send a most grievous hail, the like to which hath not been in Egypt, &c. Hail cometh for the most part of naturall causes, and sometimes terrible hailes are noted in Chronologies to have faln, as in France, *Anno* 825. in the dayes of *Lodowick*, son to *Charles* the Great, it is said that an hail fell, which destroyed many, both men and beasts. But the hail now threatened was most miraculous. First, because it fell in Egypt, that was not commonly subject to Tempests. For hail, saith *Josephus*, was never seen before in Egypt, and *Philo* saith, that Egypt is so hot, that it suffereth no winter, being neer the torrid Zone, and so there are not there any winterly Tempests, but onely neer the Sea there fall in the more winterly time some thin showers, and few, but never upon *Memphis*, where the Kings Court is, and the cause of this is partly the heat, and partly the overflowing of the River Nilus all the Summer time, and consuming the Clouds. And what he saith of Rain and Hail, *Pliny* saith of Thunder, it is neither in places very cold, nor very hot; not in the cold, because if there by any exhalation of a fiery vapour, the cold extinguisheth it; not in the hot, because hot and dry vapours of the earth do never make any other but thin and weak Clouds; for the first reason Scythia is free from thunder, and Egypt for the second. Secondly, here was hail now mingled with fire, hot and cold together, the Rain of hail not extinguishing the fire, nor the fire melting the hail, but both coming with a like violence upon all things. Thirdly, this was all over the land of Egypt, so as stormes commonly are not, but in some part: yet Goshen was free. Fourthly, the day and the hour was set so as never any Astrologer could do. And therefore the Egyptians could not but acknowledge it to be a judgement from God being angry with them. If it be demanded, how it can be said, that there should be such an hail, as was never seen in Egypt since it was built, if there never fell any hail there in times past? for in such a Countrey any little hail was such. I answer, in the more Northerly parts there fell some little raines, and haply hailes sometimes; and by these is the comparison made.

If it be further demanded, why the Lord gave the Egyptians warning to take in their cattel out of this danger, seeing he sent it for a judgement to destroy men, cattel and all things, that were in the fields? To this it may be diversely answered, as *Theodoret* hath it, that God did thus both that he might mingle

Verse 15.

Chald. Paraphrast.

Verse 16.

Simlerus.

Verse 17.

Verse 18.

Joseph lib. 2. Antiqu. Philo lib. 1. de vita Mosis.

Plin. lib. 2. c. 50.

Quest.

Quest.

Theod. quest. 21 in Exod.

mingle mercy with judgement, to ſhew how full of mercy he is, and that they which feared God amongſt them, might be ſpared, and laſtly, becauſe heathen people thought, that divers Gods were over divers things, ſome over the aire, ſome over the earth, ſome over the water, or fire, ſome over mountains and ſome over plains, according to which the Syrians ſaid, The Iſraelits God was the God of the mountaines, and not of the plaines, therefore God to ſhew himſelfe to be the God of all things, that he only made, and ruleth over Aire, and Water, and Earth, and Fire, and all things, would have them know, that he puniſhed them thus, when this fire and haile ſhould come, and feare before him alone. And yet this feare, whereby any of them feared God, may be ſuſpected to have been only a ſlaviſh feare, becauſe although they eſcaped this judgement, that feared now, yet they were afterwards again altogether puniſhed, and ſpoiled, and drowned. The feare of God, although it be not ſincere, doth ſometimes profit for the eſcaping of ſome evills, but never for the eſcaping of finall moſt horrible deſtruction in the Abyſſe of hell fire.

Calvin. *Note.*

For the Allegory, *Auguſtine* ſaith, that this plague anſwereth well to the ſeventh commandement againſt theft, becauſe what a man getteth by thieving upon earth, is loſt from Heaven; he that ſtealeth getteth a Garment, but loſeth credit by a judgement from Heaven; where there is gain, there is loſſe, viſibly gaine, inviſibly loſſe; &c. This alſo is followed by *Ferus*, noting moreover, that this puniſhment ſuited with the ſin of the Egyptians, they by withdrawing ſtraw from the Hebrews made them wander over the fields to gather ſtubble, now their fields are ſmitten, and themſelves therein, if they haſtened not out into the houſe for ſhelter. They had ſtolne from the Hebrews, although not by taking theirs from them, yet by damnifying them, and therefore now they were damnified, and for the like ſinne we often ſuffer in the fruits of the earth, and ſeldome do ill gotten goods come to the third heire. And which is worſt of all, God ſendeth his haile into the heart and conſcience, wherein grace is deſtroyed, when goods are unjuſtly gotten. Moreover, he ſaith, that this was the greateſt judgement hitherto inflicted, whereby not only beaſts, but alſo men periſhed, ſo as they had not done before, and therefore it is ſet forth in more words. And worthy it is to be dilated upon, becauſe it figured out the perdition of hell. 1 As it came with a noiſe of thunder, ſo the laſt judgement ſhall come with a great noiſe. 2 As here were divers things together for puniſhment, ſo then ſhall be all manner of miſeries, *Pſ.* 11. *fire and haile, ſtorme and tempeſt.* 3 All in the fields are ſmitten, ſo all out of the Church. 4 There was not the like haile to that, ſince Egypt was a Nation, ſo there was never the like puniſhment to that of Hell fire.

Auguſt. Quod per furtum contra Dei præceptum ſeducis, de cœlo perdis. Qui furatur, acquirit veſtem, ſed cœleſti judicio perdit fidem; ubi lucrum, ibi damnum, viſibiliter lucrum, inviſibiliter damnum.
Ferus.

Verſe 27. *Pharaoh* being thus plagued acknowledgeth himſelfe to be a ſinner, and God to be juſt, but only out of feare, not true penitency, as the ſequel doth declare. *Entreat the Lord, (for it is enough) that there be no more mighty thunderings and haile, &c.* The Hebrew is very obſcure here, being word for word, *and much if the Thunder of God and Haile be not*, or *from the being of Thunder, &c.* and therefore it is rendered by *Simlerus, & multum tonitrua Dei & grandinem fuiſſe*, by Calvin, *Magnum erit, ſi non ſint tonitrua Dei & grando.* The vulgar Latine leaving out the word much, *Orate Dominum, ut deficiant tonitrua Dei & grando. Tremel.* as our Tranſlation hath it. The moſt agreeable to the originall is to render it, *pray to the Lord, that the thunder of God and haile may be no more, and I will count it much*, or notwithſtanding my loſſes hereby, I will count it a great favour, and let the people go.

Verſe 28.

Verſe 29. *Then* Moſes *ſaid, When I ſhall be gone out of the City, I will ſtretch out my hands to the Lord, &c.* why would he not do it in the City? ſome think, becauſe the City was full of Idolatry, and he by going out would ſhew, that the worſhip of God was not to be mixed with their prophane ſuperſtitions, which was the cauſe, why he required leave for the people to go out three dayes into the Wilderneſſe to ſacrifice. And he would be out of *Pharaohs* ſight, when he prayed thus to taxe his infidelity, as moſt oppoſite to faithfull prevailing

Queſt. *Simlerus.*

Prayer:

Prayer: and theſe reaſons are good, if we further adde, that *Pharaoh* ſeeing *Moſes* free from danger in the fields might be moved the more to reverence him, as ſingularly protected by the Lord, when none elſe going out could eſcape.

But for thee and thy ſervants, I know, that ye will not yet feare the Lord. Verſe 30. *Moſes* knew by revelation, that *Pharaoh* was appointed to perdition, therefore he ſpeaketh thus, meaning that they would not feare, to become truly penitent. *Moſes* in ſtretching out his hands without the City, ſaith *Ferus*, was a type of Chriſt ſuffering without the City.

The Barley and the Flax were ſmitten, but not the Wheat and Rie, becauſe they were within the grownd. Verſe 31,32 The courſe of things growing there was contrary to that with us, becauſe, as is moſt probable, they having but one ſeed-time for all manner of graine, when the grounds began to be drie from the overflowing of *Nilus*, and therefore ſowing all graines at the ſame time, Barley, which groweth ſooneſt, came up firſt, and ripened firſt, and Wheat afterwards.

Moſes, according to his promiſe prayeth, but *Pharaoh* is ſtill hardened, when the rod was taken off, as in former times. Verſe 33,34 Verſe 35.

CHAP. X.

THen the Lord bade Moſes *go againe to* Pharaoh, *but he ſaith, that he hath hardned his heart, that he might do more wonders, and that they might tell their children afterwards of them, &c.* Verſe 1,2.

God reſpecteth the good of his people in multiplying evills upon *Pharaoh* and his people ſeeking hereby the more to excite them to all faithfull and carefull obedience. And their children and childrens children muſt be inſtructed in theſe things throughout all Generations. To neglect the inſtruction of children is a moſt ſinfull neglect in Parents, contrary to Gods expreſſe charge given unto them. *Note.* The word tranſlated, *which I have done in Egypt, v.* 2. is התעללתי, ſignifying properly, as *Simlerus* hath it, to illude, becauſe theſe judgements were brought upon the Egyptians to their illuſion and ignominy, whereby God did but as it were for a long time play with them, ſeeing by one judgement at the firſt he could eaſily have deſtroyed them all, and ſo have made way for his people to depart. *Simlerus.* The vulgar Latine hath it *contriverim.*

Then Moſes *and* Aaron *came to* Pharaoh *and ſaid, How long doſt thou refuſe to humble thy ſelfe before me, &c? Pharaoh* had humbled himſelfe before the Lord, but becauſe his humiliation was not to reformation, it is counted as no humiliation, whereas the judgements of God ſhould cauſe every one to humble himſelfe to ſubjection unto the holy will of God, and not to ſpurne againſt it any more. Verſe 3.

The judgement threatened now is of Locuſts, to conſume what had eſcaped the haile, and to annoy them in their houſes, and in every place, and ſo Moſes *went out.* Verſe 4,5,6.

The Egyptians had grievouſly oppreſſed the Hebrews, by whoſe means they had in times paſt been preſerved from famine, and therefore it was juſt, that they ſhould now be puniſhed with a deprivation of all growing fruits to the famiſhing of them: to this effect, *Calvin.* And becauſe *Pharaoh* had ſet Exactours over them, ſaith *Ferus*, now theſe Locuſts are ſent as Exactours over the Egyptians. *Calvin. Ferus.* And this judgement is ſet forth in many words, as the former was, becauſe Locuſts do uſually annoy many places of the world, eating up all green things, as in *Syrenaica, Syria* and *Lemnos*, where the Inhabitants make Warres, as it were againſt them continually, as *Simlerus* noteth. *Simlerus.* But here the time is appointed, to morrow, at once altogether, their multitude exceedeth, they fill houſes alſo, they were ſuch as the like to them had never been ſeen before, and they make an end of all growing things, ſo as never was done before in any place. It is ſaid, they ſhould cover the ground,

Chald. Paraphraſt. the Chaldee Paraphraſt hath it, They ſhould hide the brightneſſe of the Sun from ſhining upon the earth. The Locuſt is called *Rab* in Hebrew, ſignifying many, becauſe of their multitude; in Latine *Locuſta, ab uſtione locorum,* from burning, becauſe what green things they touch, they burn as it were and conſume, as alſo by eating. In the Pſalmes not onely Locuſts, but Graſſehoppers are ſaid to have been brought, which are a kinde of Locuſt without wings. The Locuſt is great and winged, flying like fowls in the air, and making a noiſe with their wings, as *Pliny* ſaith, and in their flying they darken the Sun: and for greatneſſe, There have been, ſaith he, in India ſeen, ſome three foot long, whoſe thighs when they have been dried, have ſerved for Savves. They vvill fly over huge Seas many dayes together ſuffering hunger, till they come at a Countrey vvhich they may feed upon; but this is thought to be a plague comming from the vvrath of the gods: they cover the corne vvith a direfull Cloud, burning many things by touching, and eating up all the reſidue, and even eating through the doores of houſes. They came often from Africa into Italy, cauſing Famines. In Cyreniaca there is a Law for the deſtroying of them three times in the year. 1 In their egges. 2 In their young. 3 When any eſcaping are grown up. In Lemnos a certain number of them killed is appointed for every one to bring to the Magiſtrates, and they worſhip Caddowes for chaſing them away. And in Syria they fight againſt them. They are ſometimes deſtroyed by being blown away with a winde in great companies into the Sea. Yet to the Parthians theſe are grateſull meat. Thus *Pliny*. And this may ſerve for ſome illuſtration of this Judgement, and of ſome things ſpoken before. A ſilly poor creature this is in compariſon of man, and yet they are called Gods mighty Hoſt by the Prophet, in reſpect of men priding themſelves in their infirmity, and daring to lift up their heads againſt God, when as even little flies can ſubject them, ſaith *Rupertus*. For *Moſes* his going out from *Pharaoh*, and not ſtaying to hear his anſwer, this was doubtleſſe done with a kinde of indignation at the unmolliſiable hardneſſe of *Pharaohs* heart, which he well perceived by ſome outward ſignes, ſo that *Moſes* could not endure to ſtay any longer to expect his anſwer. They which thinke that nothing elſe is meant, but that he went backward after the manner of the Egyptians, and of the Turkes at this day, who for reverence go backward, till they are out of the Emperours preſence, are much deceived: for he regarded not the King to do ſo much reverence to him, as the words which he uſed to him do declare, and the word פָּנָה ſignifieth nothing elſe. but that he turned himſelſe away, as making haſte to be gone.

Pſal.105.34.

Plin.lib.11.c.29

Joel 2.

Rupert.lib.1. in Exod.c.38. Fortitudo mea, inquit, Locuſta & vrzonus, non reſpectu ſuæ naturæ virtutum, ſed baſiſimorum comparatione hominum in furiam inſolentiæ ſuperbientium, qui cervicem erigunt contra Deum, quam patiei ſubjiciunt

Verſe 7.

And his ſervants ſaid, How long ſhall this man be an offence unto us, or a ſnare, מוֹקֵשׁ *? knoweſt thou not yet, that Egypt is deſtroyed?* In Hebrew, *Wilt thou firſt know that Egypt is deſtroyed?* The Septuagint for *(this man)* have *(this thing)* in the neuter gender, the word זֶה may be expounded both wayes, either of *Moſes*, or of that obſtinate reſolution of *Pharaoh*, which was turned as it were into a ſnare, to make them fall and periſh. *Pharaohs* ſervants now begin to yield, but not out of any true penitency, but for fear of utter ruine. If any man ſhall marvail, that none offered violence to *Moſes* in all this time, it is to be thonght that ſeeing him ſo powerfull, none durſt, leſt it ſhould have turned to his own preſent deſtruction, and God doubtleſſe reſtreined them that they could not.

Septuagint.

Verſe 8,9.
Verſe 10,11

Then Moſes *was brought back to* Pharaoh, *& he yielded to let them go, that were men, but none elſe, as* Moſes *required, for he required to go with old and young, & with their cattel, wherefore he was threatened, & thruſt out from* Pharaohs *preſence.* Once before he yielded that they ſhould do ſacrifice in that land, now being more terrefied, he yieldeth, that the men ſhall go forth, & after another plague, that all ſhall go, but onely their cattel. Reprobates never agree to all things required of them by the Lord, but to ſome onely, as alſo *Herod* afterwards. For the words uſed by *Pharaoh, The Lord be ſo with you, as I will let you go:* This, ſaith *Calvin*, is an ſcornfull ſpeech, as if he had ſaid, Then ye may well ſay, the Lord is he

Note.

Verſe 10
Calvin.

that

that leadeth you forth, when I suffer you to depart upon these termes, which I mean never to do. He doth not onely herein mock at them, but at their God, as if he could not bring them out without his leave. *Similerus* hath another Exposition thus, The Lord be so with you and no otherwise, as I will let you go, as if it were spoken by way of imprecation. When I recount the saying of *Moses* to *Pharaoh* at the first, *Exod.* 5.3. *Let us go and do sacrifice to the Lord, lest he fall upon us with pestilence or with the sword*. It seemeth to me that *Pharaoh* in saying thus had respect to that, whereby was implied, that the Lord might be with them, and not against them, as if he had said, If your welfare dependeth upon your going to do sacrifice, let the Lord deal with you, as he will; for if ye will not go but with all things, as ye say, I will never suffer you to go, and so ye shall lie open to his Judgements. *Look to it, for evill is before you:* this is spoken by way of commination, as if he had said, Ye shall by and by smart for your insolency, and then ye shall see, how vainly ye have trusted in the Lord, who shall not be able to deliver you out of my hands: to this effect *Calvin*. Or else, the meaning may be, The evill of pestilence or of the sword, which ye said ye feared from your God, is before you or ready to fall upon you: for if he had threatened them, he would likewise have by and by attempted to do somewhat against them in his rage, which he did not, but onely thrust them out from his presence. Some referre it to the evill that was covertly in their hearts, as if pretending onely to go to sacrifice he had by this their demand found out that they had a secret purpose to revolt altogether from his obedience. And therefore he saith, that he granteth as much as they at the first desired, that the men onely should go, laying the fault of the difference now upon their inconstancy, whereas *Moses* did not indeed nominate at the first, who should go, but indefinitely required, saying, *Let us go*. *Pharaoh* would by all means keep their children, as pledges of their return. *And he cast them out from the presence of* Pharaoh, that is, he commanding the Officers carried them out with indignation, so that *Pharaoh* did now much more increase his sinne.

Sir Lanc.

Calvin.

Verse 11.

Then Moses *stretching out his rod, the Lord brought an East-winde all that day and night, and in the morning it brought Locusts, &c.* For an East-winde the vulgar Latine hath it, *Ventum Urentem*; the Septuagint, a South-winde, and *Philo* likewise, who saith, it was a South-winde, which in respect of Egypt was a burningwinde more then any other: but the Hebrew is קָדִים, an East-vvinde, and therefore I marvell that many Expositours should say, that it is not set dovvn, vvhat vvinde brought them, but onely vvhat vvinde carried them avvay; onely *Tostatus* conjectureth, that it vvas an East-vvinde, because contrarivvise the West-vvinde, vvhich vvas cold and moist, as the East is hot and dry, and burning, ridded the Land of them again. But they vvere deceived by the vulgar Latine. The East-vvinde of Egypt, saith *Calvin*, is vvholesome and milde, yet somevvhat stormy in respect of *Judea*, and therefore it vvas the more miraculous, that it should produce such an effect. But vvhether it vvere so or not, the coming of these Locusts vvas plainly miraculous, as hath been already shevved. *Then* Pharaoh *hastened to call* Moses *and* Aaron, *and said, I have sinned against the Lord your God and you, &c.* If it be demanded, whether *Pharaoh* was not now truly penitent, or wherein he was defective? *Calvin* answereth well, that in confessing his sinnes and craving pardon he was onely moved with fear of Gods Judgements, harbouring malice and impiety still in his heart, he confessed not in sincerity, as one seeing into his inward corruption, & throughly shaking it off. Confession of sin without a good purpose to leave it, saith *Ierus*, is no true repentance. That slavish fear wrought onely with him appeareth, because in the next words he desired *Moses* to pardon him, and to pray to the Lord to remove that death, not his sin, but the judgement under which he now trembled. Such was the repentance also of *Ahab*, *Judas*, or *Antiochus Epiphanes*, *Maximianus* and *Licinius*. For his confession, *I have sinned against the Lord* that is, by refusing to obey

Verse 12,13
Verse 14,15

Philo.

Tostatus.

Calvin.

Verse 16,17
Quest.

Calvin.

Verse 17.

bey his command, *and against you*, that is, by using you so contumeliously, and casting you out yesterday, *forgive I pray you my sin*, that is, which I have committed against you, and pray to the Lord, that my sin against him being remitted, this plague may cease.

Verse 18,19 Verse 20. *Calvin. Simlerus.*

Then Moses *went out and prayed, and the Lord sent a strong West-winde, and took away the Locusts, and cast them into the Red-sea, &c. Moses* prayed not, because he thought *Pharaoh* now converted, for he heard the contrary before from the Divine Oracle, but for Gods glory, and to make way to other plagues to follow. The Red-sea, in Hebrew ים סוף so called from Bul-rushes and Whirlwindes; it was *Sinus Arabicus*, saith *Calvin*, that is, otherwise called, *Mare Erythreum*, saith *Simlerus*.

The Allegory. *August.* *Rupert. lib.1. cap.33.*

For the Allegory, This plague, saith *Augustine*, answereth to the ninth Commandement; *Thou shalt not bear false witnesse*, for as Locusts, so false witnesses do bite and devour, as the Apostle noteth, *Gal.* 5.15. *Rupertus* saith, that Hereticks and all that speak lies, are hereby typified, as also, *Apoc.* 9. the force of the lying of Hereticks is set forth by Locusts comming out of the smoak of the bottomlesse pit. For as Locusts are not carried with their own flying, but with the winde to the destruction of the Egyptians, so all false witnesses, whether in the Court or in the Council, when they bring false testimonies out of the Scripture against the faith of Christ, are lifted up & carried with the stinke of Diabolicall pride to the destruction of their hearers, and finally, of themselves also. *Calvin* saith, that they set forth fanaticall men with their impious errours, and infection, destroying the people in those Countreys, where the *Pharaohs* of this age do hinder with their cruel threatenings the pure worship and service of God. *Ferus* saith, that by this Commandement we are forbidden to refrein from speaking evill with our tongues, which because we do not, the world is filled with Locusts, one kinde of which are flatterers, another slanderers, a third railers, and a fourth hereticall Preachers and these waste and spoil our goods, our body, good name, and soul. And we are all as Locusts soon living, and when we are carried aloft by the wings of pride soon dead. And *Gregory* saith, Flatterers are like Locusts, because by immoderately praising the good deeds of the worldly, they corrupt their mindes by inclining them to good workes through the affectation of transitory praises, as the Locusts spoiled the fruits of Egypt by lighting upon them.

Calvin. *Ferus.* *Gregor. Moral. lib.31.c.20.* *Quid Locustæ perficiunt, quæ plus quàm cætera minima animantia fructibus nocent, nisi linguas adulantium, quæ terrenarum hominum mentes, si quando bona aliqua proferre conspiciunt, hæc inconsideratius laudando corrumpunt, &c?*

Then God bade Moses *stretch out his hand towards heaven, that there might be darknesse in all the land of Egypt, which might be felt: and he did so, &c. Pharaoh* had sinned by obscuring Gods glory, yea, as much as in him lay, extinguishing it by his impious contempt lastly shewed, and herein did bewray horrible darknesse to be in his understanding, and therefore this plague was aptly sent as suitable to his sinne, the Sun and all heavenly lights denying their usuall light unto him and his people, and they being all given over to horrible darknesse, as *Calvin* noteth. This plague of darknesse, as *Ferus* saith well, was the most uncomfortable of any that had yet been sent, both because now they could have no comfort of one anothers presence as they had had in the time of all other plagues, and because it was a representation of the most hideous darknesse of hell, wherein the damned shall have no comfort from one another, neither shall they be able to flirre out of that place for ever.

Verse 22,23 *Calvin.* *Ferus.*

Hels torments a concourse of all these plagues.

But the torments of hell shall consist of all the rest of Egypts plagues also, of destruction for ever set forth by bloud, perpetuall horrour by frogs, perpetuall vexation by the lice, the worme that never dieth by the flyes, a perpetual subtraction of all help by the death of the beasts, a continual paine in the body by the boiles, a perpetuall terrour by the haile, a perpetuall want of all good by the Locusts, and a perpetuall death by the death of their first-borne, causing crying and lamentation for ever. This plague of darknesse is thus described by *Philo*. The day being faire was suddenly overspread with darkness, either by a greater Eclipse of the Sun then ordinary, or by continuall thick Clouds gathered together, or by a great constipation shutting out the Sun-

Philo.

beames

beames for three dayes together, as if it had been all one continall night. Then the Egyptians either ſtirred not, or being urged by the neceſſity of nature went feeling after the manner of the blinde: for the fire was either by the aire troubled put out, or elſe was overcome by the thick darkneſſe, ſo that although they had eyes, they could ſee no more, then as if they had been blinde. And being deprived of the benefit of this ſenſe, they could neither ſpeak nor heare, nor take meat, but in ſilence lay vexed with famine all this time. In the book of *Wiſdome* alſo it is ſpoken to the ſame effect, *They were ſhut up in their houſes the Priſoners of darkneſſe, and fettered by the bands of a long night*, and it is added, *they were horribly aſtoniſhed and troubled with ſtrange apparitions, for noiſes of water falling downe ſounded about them, and ſad viſions with heavy countenances appeared unto them; No power of fire might give them light, &c.* whereby we may partly ſee, how the doubts ariſing here may be reſolved; As how it became thus dark? and the darkneſſe could be called palpable, ſeeing that belongeth to the ſenſe of ſeeing, this of feeling? both the Sun-beames were withheld by a divine power, and thick vapours troubling the aire did ariſe, not only cauſing darkneſſe, but thickneſſe in the aire, ſo that it might be felt: thus alſo *Toſtatus*, *Lyranus* and *Cajetan* and *Calvin*. *Paul. Burgenſis*, who will have only the thickening of the aire the cauſe of this darkneſſe, erreth groſſely in ſaying, that it was ſo thickned, that no man could go in it, for then they could not have breathed, and ſo they ſhould ſoone have been all ſtifled. The ordinary gloſſe ſaith, It is Hyperbolically called palpable darkneſſe, the interlinear gloſſe, that the want of light from the Sun was the only cauſe of that darkneſſe, but then how could it be called palpable? the words tranſlated *darkneſſe which may be felt*, are ימש חשך, which may be turned alſo actively, he *ſhall feel*, or it *ſhall feele the darkneſſe*, meaning Egypt, that is, the people therein, the word ימש ſignifieth alſo *to take away*, as if it were meant, that this ſhould *take away* the darkneſſe of the night, it being nothing in compariſon of this, and *to go back*, as if it were meant, as the Chaldee Paraphraſt hath it, that it ſhould remaine, when the night darkneſſe was gone away. Againe, if it be demanded, whether they had not the fire or candle-light in this time? It is anſwered no, for the vapours were ſo thick, as that they would not ſuffer any light to burne to give them light. The Septuagint to ſhew, that no candle could keep light, have theſe words, *There was darkneſſe, and a whirlwinde or tempeſt*, which *Toſtatus* following ſaith; if there was at that time any fire amongſt the Egyptians, it was extinguiſhed by the ſtormy tempeſt of the aire, or reſtreined by God from giving light; but I preferre the former, which is according to *Philo*, and the book of *Wiſdome*.

If it be further demanded, whether theſe words are ſtrictly to be underſtood, No man moved out of his place for three dayes? It is anſwered, yes, becauſe the darkneſſe was ſo great, that they were hereby tied as by chains in Priſon in their houſes, and there they durſt not ſtir neither, they were ſo terrefied with viſions, as *Lyranus* and *Toſtatus* have it, following that *Wiſd.* 17. But *Calvin* and *Simlerus* hold, that when it is ſaid, that they could not go out of their places, nothing elſe is meant, but that they went not forth about any buſineſſe, but only as men might do in a dark night, as neceſſity inforceth them. And *Cajetan* thinketh, that it is meant, they moved not out of their place by the light coming from above, but by lights made with fire they might ſee to go. The literall ſenſe may ſtand very well, and therefore no need is there to flee to figures, eſpecially the judgement being hereby leſſened, whereas it was doubtleſſe every way moſt grievous. Laſtly, if it be demanded, how *Pharaoh* could then ſend any for *Moſes*? It is anſwered, that he could not, whileſt this darkneſs continued, but at three dayes end it beginning to ceaſe, he ſent, and therefore no mention is made of his deſiring *Moſes* to pray that it might be taken away, or of the ceaſing thereof afterwards, ſo *Lyranus* alſo and *Toſtatus*. If it be objected, *Pharaoh* being delivered would never have ſent for him. I anſwere, he ſaw that now the Lord began to ſend plagues

Wiſdom 17. 2,3.&c.

Queſt. 1.

Lyranus. Toſtatus. Calvin. P. Burgenſis.

Gloſſ ordin. Gloſ. Interlin.

Queſt. 2.

Septuagint. Toſtatus.

Queſt. 3.

Lyranus. Toſtatus. Calvin. Simlerus.

Cajetan.

Queſt. 4.

Lyranus. Toſtatus.

Object.

plagues without warning & remembring that *Moses* had threatened all Gods plagues against him, till he was cut off; he feared some greater judgement to come forthwith, although he were now delivered, and therefore to prevent it, he sent and offered to let them go with their little ones also. I like not therefore that of *Calvin*, *Cajetan*, *Simlerus*, &c. who will not have the words of not moving from their place understood, but as was said before, and that they went feeling in the dark, to finde out *Moses*, or by candle-light. A most admirable thing in the time of this plague was that light was to the Hebrews in all their habitations, because they dwelt mixt with the Egyptians in Goshen, and so in one house there was light, and in another adjoyning darkness that might be felt. Verse 24.

Quest. If it be demanded, how they knew the time to be three dayes, seeing there was nothing to distinguish the dayes? I answere, the Hebrews knew it by their light during all that time, as at other times. Verse 25,26

Pharaoh yielding now more then hitherto, *viz.* that their little ones should go with them, but not their cattell, *Moses* standeth for the going of all their cattel with them, saying, that they would not leave an hoof behinde, because therewith they must do sacrifice, and knew not, till they came there, what number of sacrifices the Lord would have them offer. *Pharaoh* haply thought, that having their cattel still, he should not lose all, or else that the poore men would be glad to come back againe rather then lose them; but *Moses* will have all, or stay still to plague him further. Verse 27.

Pharaoh then was hardened againe, and threatened death to *Moses*, if ever he saw his face any more; unto which he willingly consenteth, neither did he see him indeed, because when the next plague was sent they were urged to depart in haste. Verse 28,29

For the Allegory, this plague agreeth fitly, saith *Augustine*, and after him, *Ferus*, to the 10th Commandement *Thou shalt not covet thy Neighbours wife*: for he is in darkness of minde like a brute beast, that lusteth after his Neighbours wife; and darkness is upon him so, as that he seeth not to regard God, his conscience, honour, or losse, or his Neighbours rage thus stirred up against him. For any other darkness in respect of grace typified hereby, see before. *August.* *Ferus.*

CHAP. XI.

Verse 1. AND *the Lord said to* Moses, *I will yet bring one plague upon* Pharaoh *and upon Egypt, afterwards he will let you go, &c.*

These words together with those *v.* 2, 3. come in by a *Parenthesis*, as conteining the reason of *Moses* his confidence, when *Pharaoh* charged him not to see his face any more, the Lord had said thus unto him, and therefore *Calvin* and *Simlerus* read it so, he spake thus not now, but long ago, and *Moses* knew by the Spirit, that only this plague was now to come before their deliverance. Of *Pharaohs* driving them out the Lord spake, *Chap.* 6. 1. of the favour that they should have from the Egyptians, *Chap.* 3. 21. and of Gods destroying their first-borne, *Chap.* 4. 22. That then which is said, *Verse* 4. *About midnight will I go out into the midst of Egypt.* 5 *And all the first-borne of the Land of Egypt shall die, &c.* is to be conceived of, as spoken by *Moses* to *Pharaoh*, before he went out from him, as if when he had said, *Chap.* 10. *v.* 29. *Thou hast spoken well, I will see thy face againe no more*; he had immediately added, *yet let me tell thee this before I go, thus saith the Lord, About midnight, &c.* As is plaine by that which is added, *v.* 8. *And he went out from* Pharaoh *in a great anger.* Verse 4,5. *Calvin.* *Simlerus.*

He shall surely thrust you out. *v.* 1. The word translated surely is, כֻּלָּה, *omnino*, altogether, that is, whereas he hath hitherto sought to detaine some things of yours, your little ones first, and since your cattel, he shall now drive you with all that is yours out, detaining nothing. Some will have nothing else meant by כֻּלָּה, but he will be so farre from holding you, as that he will not suffer you to delay your going. If any shall hold, that God spake thus *Simlerus.*

to

to *Moses* the second time, and not in those places only before mentioned, as *Calvin* doth, I will not oppose it, but then it must be conceived to have been done, before his coming to *Pharaoh* after the plague of darkness. *Calvin.*

For the things, which the Hebrews should take with them of the Egyptians, see the Exposition before, *Chap.* 3. 21. Verse 2.

And the Lord gave the people favour, &c. the Hebrew is, *shall give*, and so all other Expositours read it, and sense requireth it so to be read. *And the man* Moses *was very great, &c.* This is added, as a meanes to move the Egyptians to give them their desire. *Moses* by the wonders, which he had done, had purchased unto himself so great authority amongst the Egyptian people, as that at his appointment, they were ready to do any thing, althouh not by true repentance to turne to the Lord. God moved their hearts inwardly, but he was the instrument, by whom; yet it is a wonder, that they should not rather hate, then reverence him, by whom they had been so greatly plagued; but it was Gods doing thus to turne their hearts. Verse 3.

Then Moses *denounced this last judgement against the first-borne both of man and beast, setting the time, at midnight, and the grievous lamentation that should be, and the difference between the Hebrews and them, and lastly, the humble coming of the Egyptians to him to desire him to depart, and then he went out very angry.* Verse 4. Verse 5. Verse 6. Verse 7, 8.

If it be demanded here, why *Pharaoh* and the Egyptian men sinning, God punished their children, and cattel with death, I answer not because he meant to spare them, as the sequel declareth, but thus to aggravate their punishment, before their drowning in the Red-sea. For this was the greatest judgement, which was sent hitherto, both because in every house one or more were smitten, and that at the most terrible time, at midnight, with death, and also because the first-borne, who were now smitten, were most deare unto them, and many a man doubtlesse had no more but one to lose, to whom this must needs be an exceeding great griefe, *Zach.* 12. 10. Moreover they had destroyed the Hebrews children, who were the Lords first-borne, as he speaketh, *Exod.* 4. 22. and therefore it was just with God to destroy their first-borne; thus *Theodoret.* There were none of these first-borne, but were sinners, and therefore they had no wrong done them by punishing them with death, and if the Lord to punish their Parents the more by cutting them off first, would destroy them, who can speak against it? And for the beasts, they were tee Egyptians goods, and for their service, and therefore when they were smitten, the Egyptians were punished in them also. The Hebrews say, that they were killed in detestation of the Idolatry which was in Egypt committed with them, for they made gods of many of them; wherefore to explaine this, *Chap.* 12. *v.* 12. it is added, after that he had spoken of the beasts, *Against the gods of Egypt I will execute Judgement.* *Jerome* out of the Hebrews traditions saith, that the Temples of their gods were then also overthrowne, either by Earthquake or by Thunders. The Hebrews say moreover, that the Idols made of stone were beaten to pouder, the wooden putrefied or burnt to Ashes, and those that were made of metall, molten. Some think, that they were cast downe and mutilated, as *Dagon* afterwards before the Ark. The Hebrews are full of fictions, and therefore I cannot tell, whether any credit may be given to these things; for in killing the first-borne of beasts, Judgement was executed upon beasts, the gods of Egypt, and all their gods were judged, when they that served them, were so lamentably destroyed, they not being able to afford any help, and so exposed to derision and vilification. But whether any thing more were done unto them or no, is uncertaine. If it be doubted, how it is said here by the Lord, *v.* 4. *At midnight I will go through Egypt, and the first-borne shall die,* yet *Chap.* 12. 23. he saith, *I will not suffer the destroyer to come in*, speaking, as if some other sent by him smote the Egyptians first-borne, and *Ps.* 78. 49. *He sent evill angells amongst them.* I answer, the Lord did it, but by the Angels, the Executioners by him appointed, and these were not good, as some contend, (although sometimes

Quest.

Theod. quæst. 22 *in Exod.*

Calvin. Simlerus.

Hebræi.

Hieron. in trad. Hebræorum.

Quest.

good

good Angels have done execution, as upon Sodome, *Gen* 19. for they are expreſly called evill Angels, and here it is to be noted, that they were not one, but many in ſuch a populous and large Kingdome, ſmiting in every houſe at the ſame inſtant ſome, which could not have been done by one onely. And therefore when he is ſpoken of in the ſingular number, the deſtroyer, it is, *per Enallagen numeri.*

For the phraſes uſed, *From the firſt-born of* Pharaoh *which ſitteth upon his throne, to the firſt-born of the maid-ſervant, which is at the mill.* Hereby is meant from the moſt honourable to the baſeſt. *The firſt-born of* Pharaoh is deſcribed by ſitting upon his throne, becauſe he ſhould therein have ſucceeded him, or haply he was now crowned together with him, as *Solomon*, *David* yet living. The *firſt-born* of the baſeſt was of *the maid-ſervant behinde the mill*, or as it is, *Chap.* 12. 29. *the firſt-born of the captive in the dungeon*, ſo called, becauſe ſervants taken in the warre were ſet to grinding all day, and ſhut up in priſon at night, leſt they ſhould eſcape away.

Verſe 6. *And there ſhall be a great cry, ſuch as never was, or ſhall be.* The note of ſimilitude, כמהו *Camohu* is of the maſculine gender, but the word *cry* of the feminine, and therefore it muſt be referred not to the cry, but to the calamity cauſing it. And the like to this was never in any age before or ſince in any Kingdome, that ſome at the ſame time periſhed in all the families farre and near.

Verſe 7. *Againſt the children of* Iſrael *a dog ſhall not move his tongue, &c.* This is another part of the miracle, there ſhould be all ſilence and tranquillity amongſt the Iſraelites, although they in ſo great multitudes ſhould depart at that unſeaſonable time of the night, there ſhould not ſo much as a dog barke, which commonly is a moſt vigilant creature, and apt to bewray by barking any ſtirring in the night: or this is ſpoken by way of oppoſition, the Egyptians ſhould be deſtroyed, but the Iſraelites ſhould not ſuffer ſo much as the leaſt hurt in voice or deed.

Verſe 8. For *Moſes* his anger, in which he went away, it was doubtleſſe an holy anger comming from zeal, when he ſaw *Pharaoh* ſo obdurated, and to proceed thus on ſtill in his rebellion againſt God, and hereby his courage appeared, and by this his threatening after *Pharaohs* threatening of him, that he no whit feared that Tyrant.

Note. And thus we ſhould in Gods cauſe be angry, as if ſome great matter were done againſt us, when he is offended, onely becauſe we are ſubject to be carried away with naturall paſſions in our anger, we muſt pray for the ſpirit of moderation, whereby we may be able to keep within juſt bounds, thus fulfilling that precept, *Be angry, but ſinne not.*

Verſe 9. 10. *Simlerus.* *And the Lord ſaid to* Moſes, Pharaoh *ſhall not hearken to you, &c.* This is nothing but a repetition of Gods ſaying to *Moſes* before touching *Pharaohs* hardening of his heart, being added, as a reaſon of the indignation of *Moſes*, in which he is ſaid to have gone out from him. For the Allegory of this plague, Saint *Auguſtine* proſecuting his compariſons betwixt the ten Commandements and the ten plagues of Egypt, ſaith, that it doth moſt aptly anſwer to the tenth Commandement alſo, *Thou ſhalt not covet any thing that is thy neighbours.*

The Allegory. *Auguſt.* *In primogenit is tuis puniris, qui concupiſcendo res alienas, i. quod tibi jure non defertur, quaſi juris umbram perquiris.*

For when a man coveteth any thing of his neighbours, that is dear unto him, and ſeeketh by unjuſt meanes to gather much to enrich his heire, it is juſt with God to ſtrike his heir, and to take him from him, that he may have none after him to leave all this unto: for his coveting that which is dear to another, to deprive him of his firſt-born, who is moſt dear to him. He that coveteth another mans goods loſeth alſo the firſt-born of his heart, that is, his faith, which is much more. For no man worketh any good, but he in whom there is faith firſt, all thy good workes are as it were thy ſpirituall children, but faith is thy firſt-born, and by inwardly and ſecretly coveting, thou loſeſt this inward grace. His coming at midnight to deſtroy may alſo figure out the Lords comming at the laſt, which ſhall be at midnight, in time of greateſt ſecurity, and therefore let us alwayes watch againſt that time. Laſtly, becauſe this was done after the killing of the lambe, it may figure out the deſtruction of

sinne and death the first-born, as it were of the Devil by Christs Passion.

CHAP. XII.

AND the Lord spake to Moses *and* Aaron, *This shall be to you the first moneth of the year.* Here to the Hebrews for their sacred Feasts and meetings to celebrate Gods praises for his great mercies towards them, a new beginning of the year is appointed in the moneth *Nisan*, answering to our *March*, or the Moon, that was next to the Vernall Equinoctiall; for from the beginning the moneth *Tisri* answering to our *September*, and signifying beginning, was the first, as I have shewed at large, *Gen.* 1. 11. And upon the like reason in remembrance of our deliverance by Jesus Christ do we begin our year, *March* 25. which was the time of his Conception. This moneth is called the moneth *Abib*, *Exod.* 13. 4. not that the Hebrews then called their moneths by any proper names, but by numbers, as the first, second, third, &c. for the first giving of names unto them was after the Babylonish Captivity, and therefore they are all Chaldee. 1 *Nisan* answering to our *March*, *viz.* to that part which beginneth at the New Moon, following the Vernall Equinoctiall, &c. and to so much of *April*, as from thence wanted of a full moneth: of this moneth see *Ester* 3. 7. Whereas it is called *Abib*, it is to be understood, that this was no proper name, but an Epithite. For *Abib* signifieth a stalk bearing an eare of corne, and therefore the moneth *Abib* is nothing else but the moneth of earing, because Barley then grew into eares in that land, whereas the second moneth is called *Zif*, 1 *King.* 6. 1. and the seventh moneth *Ethanim*, 1 *King.* 8. 2. neither were these any proper names, but Epithites, whereby those moneths were set forth. For *Zif* signifieth apertion or opening, and the second moneth was called the moneth of opening, because flowers then chiefly were open in every place, and shewed themselves in their greatest beauty, and *Ethanim* signifieth *fortes*, *strong*, as the Chaldee Paraphrast hath it, and the seventh moneth was so called, because then the corne which serveth to strengthen man was laid into the barne: so *Vatablus*. The proper name of the second moneth was *Tiar*, the third *Sinan*, the fourth *Tamuz*, the fifth *Ab*, the sixth *Elul*, the seventh *Tisri*, the eighth *Marthe*, the ninth *Casleu*, the tenth *Tebeth*, the eleventh *Sebath*, the twelfth *Adar*, of which see *Ester* 3. The Hebrews in these their moneths followed the course of the Moon, every new Moon being to them the beginning of the moneth, and because thus there were in every year some dayes redundant, they added a moneth to every third year, which was called *annus intercalaris*, and therefore that year the moneth *Adar*, which was the last, was reckoned twice over.

Verse 1, 2.

The twelve moneths how called.

Chaldee Paraphrast.

Vatablus.

Speak to all the Congregation of the children of Israel, *saying*, *In the tenth day of this moneth they shall take to them every man a lambe*, *&c.* The circumstances about the Paschall lamb are notable; for first, it must be taken the tenth day, & being kept till the 14, then it must be killed at even by all the Congregation, that is, in every family, which being all considered together, make the whole Congregation. The Hebrews yield these reasons of keeping it in their house four dayes before the killing. 1 That if there were any blemish in it, it might be the better perceived. 2 That through the trouble at the time of their departure they might not forget to do this thing. 3 That by the sight thereof they might be the more confirmed in their faith, to believe their deliverance to come: Every bleating of the lambe in this time, saith *Ferus*, was as the sounding of a trumpet for their departure. 4 To daunt the Egyptians the more, when they should see them thus boldly in every house to take in a lambe to be killed, which at other times if they had done, they would have been ready to stone them, and that the Hebrews might herein see, how God did hold his hand of protection over them, so that whatsoever they did now

Verse 3.

Hebræi.

novv the Egyptians could not or durſt not ſtirre againſt them. Unto vvhich *Ferus* further addeth, that there might be no ſleighty or perfunctory memoriall kept of their approaching deliverance, that they might provide all other things neceſſary, and borrovv in that time Veſſels of gold and ſilver, &c. of the Egyptians. *Ferus.*

Joſeph. lib. 2. Antiquit. Jud.

Joſephus erred greatly about the time, vvhen he vvrote, that it ſhould be prepared, from the 13 day to the 14; for it vvas from the 10 to the 14. This circumſtance of taking it the 10 day, is not ſpoken of any more afterwards, where the inſtitution of the Paſſeover is commemorated, *Chap.* 23. *Deut.* 16. &c. and therefore it is moſt likely, that they were not afterwards tied unto it, there being no more the like reaſon in every reſpect, that there was at this time. By every man who is appointed to take a lambe, is to be underſtood every houſeholder, who had company ſufficient to eat it, and the whole Congregation is bidden to kill it, as if it were but one, becauſe they were all one in the end, for which, *viz.* to prefigure one Chriſt, and in the faith, in which they killed and ate it, as *Ferus* rightly ſpeaketh. *Ferus.*

Verſe 5. And the lambe muſt be a male of the firſt year, becauſe after that it is no lambe but a ſheep, and becauſe it muſt be moſt perfect and ſtrong, for ſo the males were, to ſhew that we muſt ſerve God with a perfect heart, and with all our might, when we are moſt ſtrong and able. And without blemiſh, not blinde or lame or ſick, or any way defective, or lean and ill-favoured, to ſhew that we muſt not ſerve God in our ſinnes. And it might be taken, either of the ſheep or of the goates, the word שה tranſlated lamb ſignifieth either a lamb or a kid, ſo that ſome families ſhould take lambes, and ſome kids. Some, ſaith *Simlerus*, will not have it underſtood, as if a kid might be taken, becauſe the Goat, of which the kid commeth, figureth out the wicked, *Math.* 25. and therefore they ſay that ſheep and goats feeding in one flock together; when the Lord biddeth, take a lambe of the kids and of the goats (for the Conjunction ו *and* is uſed, and not *or*,) he meaneth nothing elſe but a choice lambe taken from amongſt them feeding together. But it muſt be underſtood, that although goates be ſometimes ſpoken of, as repreſenting the wicked, yet they were beaſts appointed often for ſacrifice, as well as ſheep, and therefore I aſſent rather to them that hold that a lamb or kid was to be taken, ſome of one kinde, and ſome of the other, and ſo it was moſt ſignificative, as by and by ſhall be ſhewed in the myſtery. *Simlerus.*

Verſe 6. This lamb or kid muſt be kept till the 14 day, and then killed *between the evenings*, for ſo it is in the Hebrew. The Hebrews ſay, that all this time it was tied to a bed-poſt in a chamber, into which all the family came. But what meaneth this, *between the evenings?* There are amongſt Expoſitours divers conjectures; ſome holding that the lambe was killed at night, and in the ſame night roſted and eaten, and becauſe the whole night, in which this was doing, is between the evening or twilight of the day before, and the twilight of the day following, it is ſaid to be between two evenings. But thus the twilight in the morning muſt have the name of an evening, as it is never in any place called, and the lamb appointed to be killed the 14 day ſhould not have been killed till the 15, ſeeing the night following the 14 is the beginning of the 15 by the ancient account under the Law. The Rabbins of the Jews are divided about this, ſome holding that the evening of the 14 day was all the afternoon, in which time they killed and prepared the lamb, and all other things to be uſed about the Paſſeover, as Rab. *Nathan*, Rab. *Simeon*, and Rab. *Solomon*, who alſo ſaith, that the reaſon why this time is ſaid to be between the evenings is, becauſe it is between the beginning of the obſcuring of the day by the declining of the Sun, and the totall obſcuring of it by the comming on of the night. But R. *Nathan* yieldeth none other reaſon but the tradition of their Elders. Others of the Rabbins hold, that theſe two evenings were the firſt from the Sun-ſetting unto the totall ceſſation of all light of the day, the other immediately after when all was covered with the darkneſſe of the night. *Joſephus* ſaith, that they uſed to kill the Paſſeover from the ninth hour of the 14 day, till night: for

Quæſt.

Lippomannus.

Rabbi *Nathan.* R. *Simeon.* R. *Solomon.*

Aben Ezra. Ioſeph. lib. 7. de bello Jud. c. 17.

for at the ninth hour which is three of the clock in the afternoon began the laſt part of the day conſiſting of three houres, and called the evening. And this is followed by *Andreas Maſius*, and by *Cajetan*, and is moſt probable, becauſe if the latter part of the day, when the Sun grew low, were called the evening, what was done in that time, was between two evenings. The Chaldee Paraphraſt for, *between two evenings*, hath, *between two Sunnes*. *Lyranus* and *Toſtatus* follow that of the whole afternoon, and I cannot ſee any abſurdity in it, if we hold that the lamb might be killed any part of the 14 day, becauſe the day is between two nights which are called evenings: and to kill and flea and to make ready the lamb to be laid to the fire, and other things would ask ſome time. *Matth.26.17.* It is ſaid, that when the firſt day of unleavened bread was come, the Diſciples came to Chriſt to know, where they ſhould make ready the Paſſeover, at what time he ſendeth them following after at night when all things were ready: whence it is probable, that the day was ſpent in preparation, being called the firſt of unleavened bread, becauſe that although they ate not the Paſſeover or unleavened bread till the fifteenth day, which began at the coming on of the night, yet they made their unleavened bread that day. *Verſe* 18. It is ſaid they ſhould eate unleavened bread the 14 day at even, but that even is to be underſtood to be the beginning of the 15 day, for that was the firſt of the 7 dayes, in which the feaſt of the Paſſeover was kept. For the myſticall ſignification of this Lamb, no doubt but that the *Meſſiah* was prefigured hereby, becauſe he is often ſet forth under this name; and in the Cabala of the Jews there is this memorable ſaying; *In the ſame day*, viz. *the* 15th *of the moneth* Niſan, *Iſrael is to be redeemed in* the dayes of the *Meſſiah*, as they were upon that day *redeemed out of Egypt*, as it is written, *In the dayes of thy going forth out of Egypt, I will ſhew wonderfull things*: thus the Cabala, one of the ancient Monuments of the Jews, written long before the comming of Chriſt, being now a plaine evidence to convince the Jews, ſeeing Chriſt, by whom the redemption is made, ſuffered upon that very day.

Andr. Maſius in Joſh.5. Chald. Paraphraſt.

Levit.23.6.

The Myſtery.

1 Cor.5.7.

Lib. Cabalar.

And the 15th day of the moneth when the paſſeover was kept, ſaith *Rupertus*, was the full Moon, to ſhew that the *Meſſiah* ſhould come in the fulneſſe of time: and it was the full Moon after the vernall Equinoctiall, when the dayes begin to be longer then the nights, there being before ſhort dayes and long nights; but now the light overcometh the darkneſſe, to ſhew that the World was held in the dark night of ſin before, and under dark legall rites; but now ſin is overcome, and the light is greatly increaſed, all things touching the Kingdome of Heaven being made manifeſt. And this was in the ſpring, when all things grovv green and are revived, to ſhevv, that being novv renued in the ſpirit of our mindes, joyfull through hope, and flouriſhing by charity, vve ſhould be preſent at the ſpirituall banquet of our paſchall Lamb. Again, as this Lamb vvas taken the 10th day of the moneth, and kept to the 14th, and then killed: ſo Chriſt came to Jeruſalem upon the ſame day, that being the place of his immolation, and continued there till the 14th at even, vvhen he firſt in a figure ſacrificed himſelfe in inſtituting that holy Supper amongſt his Diſciples, and then vvas taken and crucified and ſlaine. Thus alſo *Ierus*, vvho ſaith, that he came to Bethany ſix dayes before the Paſſeover, and the day followving to Jeruſalem riding upon an Aſſe, that being the 10th day, the next day anſwering to our Munday, being the 11th, Tueſday, the 12th, Wedneſday the 13th, Thurſday the 14th, at the even after which the Lords Supper was inſtituted. And this is according to *Joh.*12. He alſo addeth, that the taking of the Lamb the 5th day before, ſignified Gods manifeſting of his purpoſe to ſend his Son in the fifth age of the world after. For ſo ſoon as man had ſalne, the ſeed of the woman is promiſed, and one age having paſſed from *Adam* to *Noah*, 2 from *Noah* to *Abraham*, 3 from *Abraham* to *David*, 4 from *David* to Chriſt, whoſe age was the fifth, he was ſacrificed. Moreover, it was either a Lamb or a Kid that vvas taken, to prefigure Chriſt; a Lamb to

Rupert.in Exo. Gal.4.4.

Ferus.

Gen.3.

ſhew him to be the Lamb of God, that taketh away the ſinnes of the World; and a Kid of the Goats, to ſhew, that he was in the account of the wicked Jews a ſinner, and did beare the ſinnes of us all. And this Lamb was without blemiſh, to ſhevv that in himſelfe he vvas vvithout all ſpot or ſteine of ſinne. And it vvas taken out of the flock, becauſe he vvas a man like untous. And laſtly, if the houſhold vvere too little, another vvas appointed to joyne vvith it, to ſhevv that the Gentiles ſhould be taken in to the Jevvs. Thus *Ferus. Rabanus* ſaith, that the tenth day ſignified the Decalogue, becauſe under the Law Chriſt was taken as it were, being under the Law figured out, but not ſlain, till afterwards under the Goſpel. And a Lamb or a Kid muſt be taken, to ſhevv, that he came, as of righteous ſo of vvicked Progenitours: and the Lamb vvas killed in the evening, to ſhevv his Paſſion in the evening of the vvorld.

Rabanus.

Verſe 7. *And they ſhall take of the bloud, and ſtrike on the two ſide-poſts and the upper poſt, &c.* Verſe 13. *The bloud ſhall be to you a ſigne.* Verſe 22. *Ye ſhall take a bunch of Hyſop and dip it in the bloud, that is in the baſon, and ſtrike the lintel, and the two ſide-poſts with the bloud, and none of you ſhall go out of the doore of the houſe, till the morning, &c.* This bloud appointed to be a means to preſerve the Hebrvvs from death, figured out the bloud of Chriſt, vvhereby vve are delivered from ſin & everlaſting death, the ſtriking of it vvith a bunch of Hyſop, vvhich vvas alſo uſed to ſprinkle bloud at other times, as to cleanſe the Leaper, *Levit.* 14. 4, 5. and Hyſop vvas alſo uſed to make a vvater for the expiation of ſin, *Numb.* 19. The bunch of Hyſop, ſaith *Rupertus*, figured out the faith and humility of Chriſts paſſion, becauſe humility by faith dipped in Chriſts bloud, ſaveth from death, whereby through the ſwelling of pride in the firſt man we were all indangered, alluding to which *David* ſaid, *Waſh me with Hyſop, and I ſhall be cleane.* For Hyſop is a low hearb growing in rocky places, and healeth the ſwelling of the Lungs. For theſe words, *the bloud in the baſon*, the vulgar Latin hath, *in limine*, and the Septuagint likewiſe; whereupon *Auguſtine* inquireth, what bloud that was at the threſhold? and anſwereth, that either the lamb was killed there, the bloud running out in that place, or elſe it was brought, and ſet there for this purpoſe, but the Hebrew is plaine, *in the Baſon.* But what meaneth the ſtriking of this bloud upon three poſts? *Anſw.* The Angell, that came to deſtroy, had no need of a ſigne, for he knew the Hebrews houſes from the Egyptians without it; but this was given, as a ſigne to them, that they might believe the great care of the Lord over them, for their preſervation. And touching the poſts of their Doores, they muſt have bloud put upon them, to ſhew that we muſt alwayes, when, vve come in, and vvhen vve go out, remember the bloud of Chriſt ſhed for us, and that we ought to make open confeſſion of him, and not be aſhamed of his Croſſe, as *Ferus* ſaith. And three poſts are marked with bloud, to ſhevv the Baptiſme in the name of the Father, Son, and Holy Goſt, and that we muſt not receive Chriſts bloud only externally vvith the mouth, and internally by faith, but to imitate him, thus marking herevvith the upper poſt alſo. And none muſt go out of the Doore thus marked till the morning, to ſhevv, that vve muſt not go out of the true Church after any Hereſies; for if vve do, there is nothing but deſtruction vvithout, but vvithin there is ſafety: ſo *Rupertus.*

Verſe 22. *Rupert. lib. 2 in Exod. cap. 22.*

Pſal. 51.

Auguſt. queſt. 46. in Exod.

Queſt.

Ferus.

Rupertus.

Verſe 8, 9. *And they ſhall eat the fleſh that night roſted with unleavened bread and ſower hearbs. Ye ſhall not eat of it raw or ſodden, but roſt, &c.*

It vvas not enough to mark the Doore-poſts vvith bloud, but they muſt alſo eat the fleſh, to ſhevv, that vve muſt receive Chriſt, not one, but tvvo vvayes, by faith, and by eating the Sacrament, it is not enough to receive him by believing, but vve muſt alſo receive him by eating, leſt vve ſhould ſeeme to contemne his Ordinance. And this eating vvas in the night, to ſhevv that our eating of the fleſh of Chriſt is myſticall, and inviſible, for the eye of reaſon muſt be ſhut, and vve muſt deale only by faith. It muſt be eaten roſt, to ſhevv that Chriſts fleſh vvas put into the fire of tribulation, not ſodden vvith vvater, becauſe it vvas not mingled vvith ſin, vvhich is as vvater. And ravv,

Ferus.

or

or ſodden it muſt not be eaten, to ſhevv that vve muſt not come to eat Chriſts fleſh vvithout preparation, or thinking the bread to be nothing but bread, or carnally thinking vvith the Capernaites, that vve cannot eat his fleſh, for this is to eat it ravv. And by carnall reaſon vve cannot finde out, hovv it can be fleſh, the water of our reaſon muſt not thus ſeeth this fleſh, but we muſt attribute all to the operation of the Holy Ghoſt, who is as fire to roſt it, by faith wrought by the Spirit believing it to be ſuch; for this is to eat it roſt, not ſodden vvith vvater. The bread vvherevvith it muſt be eaten, is unleavened, the leaven of malice and vvickedneſſe muſt be excluded, and vve muſt eat vvith the unleavened bread of ſincerity and truth: there muſt be true repentance in thoſe, that eat, for this is not a Sacrament of remiſſion of ſinnes, that is proper to repentance: he cometh like a Dog, that cometh in his ſinnes, and this is not the bread of Dogs, but of Sonnes. The ſauce is *bitter hearbs*, to ſhevv that the Diſciples ſhould eat the Sacrament in much bitterneſſe and griefe of Spirit, as they did, for the vvords then ſpoken by Chriſt, and that vve muſt eat it vvith a bitter remembrance of our ſinnes, vvhich may cleanſe avvay from the ſtomack of our minde, the humours of a perverſe life. *His head with his legs and purtenance*, to ſhevv that Chriſt muſt be all received, and not part of him only; *his head*, that is, his Divinity muſt be believed, *his feet*, that is, his humanity, and *his purtenance*, that is, his ſoule, for if with ſome Hereticks we deny him to be God, with others, man, or with others, his ſoule, we receive him not; for Chriſt will not be divided, he muſt be received whole or not at all. And we muſt receive him all, his promiſes, gifts and precepts, and not in part, as moſt do, that will none of his precepts. And nothing muſt *remaine of it till the morning*, for before the morning of the future life, all muſt be done, there will be no time for it after: and nothing muſt be left for Dogs or Egyptians: this Sacrament muſt not in any part be left to be conculcated. That which *remaineth muſt be burnt with fire*, that is, the bones, and what myſtery remaineth, that we cannot pry into, we muſt leave to Gods holy Spirit to reveale in his good time. Hitherto and to this effect *Ferus*. Saint *Auguſtine* inquiring vvhat could remaine, ſeeing a ſufficient company muſt be taken to eat it all up? Anſwereth, that a bone thereof vvas not to be broken, and therefore they vvere the bones that remained to be burnt. *Simlerus* ſaith, that the fire, vvherevvith it vvas roſted, ſignified affliction, or the Spirit, and that they eat it ravv, vvho abhor from Chriſts croſſe, and they ſeeth it in vvater, that take it vvith the vvater of humane traditions and cogitations, and that bitter Hearbs ſignified their bitter afflictions in Egypt, and that the remainder muſt be burnt, that it might not be expoſed to contempt. I think that by burning the reſidue, vvas moſt aptly figured out, that the Egyptians and ſuch as they vvere, Idolatrous people, have no part or parcell of Chriſt to do them good, although it be ſaid of him, that he is the Lamb of God, that taketh avvay the ſinnes of the world; or that none but Iſraelites, that is, the faithfull ſhould be ſuffered to eat any of this Supper. And whereas *Auguſtin* and *Ferus* think, that the reſidue to be burnt was the bones, it might fall out that they not being able to conſume all the fleſh, ſome of that might remaine to be burnt alſo. And by this burning of all that remained, the Lord would intimate their certaine departure early in the morning, ſo that they ſhould have no further time to make uſe thereof. For the manner of proceeding, *Toſtatus* ſaith, that this was the cuſtome of the Jews. The Lamb being killed, and the blood ſtriked upon the Door poſts; they flead it, and took out the entrailes, which being waſhed and purged, they put in againe and roſted it whole.

Raw is by Rab. *Solomon* expounded, not ſufficiently roſted, for men in nature abhorred to eat raw fleſh, and if it had been eaten in part raw, it might have cauſed a *nauſea*, and ſo a caſting of it up againe. And boiling asketh a longer time, then roſting; and Lamb boiled is not ſo firme nouriſhment as roſted, wherefore it muſt not be boiled but roſted. And the Lamb roſted did

Nos cum lactucis comedimus, ſi corpus noſtrum affligamus, quatenus amaritudo pœnitentiæ abſtergat à mentis ſtomacho perverſe humorem vitæ.

Verſe 10.

Auguſt.

Simlerus.

Toſtatus.

R. *Solomon.*

did moſt aptly ſet forth Chriſt in his paſſions, becauſe there vvas no mixture of any vvater of conſolation to allay the heat thereof, as to his Martyrs there vvas aftervvards. The vvord tranſlated, *bitter herbs*, is מרורים *Merorim*, *bitternesſes*, but the Chaldee Paraphraſt and *Lyranus* hereby underſtand bitter herbs in generall. The Septuagint render it πικρίδες, which *Theod. Gaza in Ariſtot. de Hiſtor. Animalium, Cap.* 7. tranſlateth *ſylveſtres lactucas*, and thus it is rendred in the vulgar Latine, *agreſtes lactucas*, *wilde lettice.*

Chaldee Paraphraſt.

Verſe 11. *Ye ſhall eat it, your loines girt, your ſhoes on your feet, and your ſtaffe in your hand.* All this was thus appointed, to ſhew their going out with all haſte; and it was afterwards done in the ſame manner, to preſerve the memory of this their deliverance. They uſed to weare looſe garments, wherefore when they travelled, they girded them, that they might not be hindered hereby in going, and whereas commonly they put off their ſhoes, when they went to meat, now they muſt have their feet ſhod, to ſhew that when the time came, they ſhould not have ſo much as leaſure to put on their ſhoes. Laſtly, every one muſt have his ſtaffe in his hand to travell withall, that they might not delay to ſeek that. But whether they ſhould ſtand with ſtaves in their hands, is not ſaid, but it is gathered hence, and the Hebrews ſay, that they ſtood, becauſe ſervants uſed to take their meat ſtanding, and therefore this geſture ſerved to put them in minde, that they were ſervants in Egypt. *Pererius* taxeth *Philo* for ſaying that they ſtood, when they ate the Paſſeover; becauſe no ſuch thing is expreſſed, and if it had been ſo inſtituted, Chriſt would doubtleſſe have eaten it ſo, whereas we read, that he roſe from ſupper and put off his garment, and then he ſate down again, intimating, that he ſtood not but ſate at ſuppper. *Simlerus* ſaith, When Chriſt is ſaid to have ſitten down, it is to be underſtood, that the Paſchall Lamb was eaten before, and then he ſate down with his Diſciples to eat ſomewhat elſe, the lambe having been received, not as meat to fill the belly, but as a Sacrament. Wherefore he ſeemeth to think that he ſtood in eating the lambe, but ſate down to eat other meats, after which he inſtituted his Supper, and thence the Feaſts preceding the Communion in the primitive Church called *Agapæ*, which were eaten firſt, took their beginning. I ſee no neceſſity to hold, that Chriſt ſtood, or that ſtanding was of divine inſtitution, although it were afterwards uſed by the Jews; yea, I think rather that he ſtood not but ſate at the Paſchall Supper; yet not going herein, as is commonly held, and as I have formerly held from the firſt inſtitution, becauſe the geſture of ſtanding was occaſionall for that time of their departure onely: but now I ſee that he ſtood not but ſate, there being never any ordinance for ſtanding, but onely it was by the Jews collected, forſomuch as they muſt have ſhoes upon their feet and ſtaves in their hands, that they ought to ſtand. *It is the Lords Paſſeover.* This Sacrament was ſo called, not from the paſſing of the Hebrews out of Egypt, but from the Lords paſſing over the Hebrews houſes at this time. In Greek it is rendered πάσχα, which ſome have thought to come from paſſion, as *Nazianzen* ſheweth, but reproveth

Perer. in Exod.

John 13. 4.

Verſe 12. *Simlerus.*

Nazian. Orat. 2. de Paſ hate.

The Allegory. *Ferus.* Epheſ. 6.

For the Allegory, the girding of the loines, ſaith *Ferus*, figureth out the chaſtity of thoſe that come to the Lords Supper, and refreining from following fleſhly luſts; the being ſhod, the being ſhod with the *Preparation of the Goſpel of peace*, as Saint *Paul* ſpeaketh, which is, when we do all things according to the Word, for thus we go herein as in ſhoes, our feet muſt not be naked, that is, in our affections we muſt not cleave to earthly things; the ſtaffe in the hand, the having of that about us, whereby we may both be ſupported againſt our weakneſſe, and drive thoſe away that would perſwade us to evill, that is, the ſame Word of God in our mindes; and the Paſſeover muſt be eaten in haſte, to ſhew, that we muſt not deferre preparing our ſelves againſt the Lords coming, but do it ſpeedily: for the time is ſhort, ſaith *Paul*, ſo that fear of being prevented, as a deſire to be with Chriſt, muſt work upon us for this end.

1 Cor. 7.

They

They that ate the paſſeover, ſaith *Gregory*, are bidden to have their loines girded, to ſhew, that we muſt tame pleaſures, and reſtrein the fleſh from luxury, that we may not be ſubject to correction for any vice. By ſhoes he underſtandeth the examples of the godly departed, becauſe ſhoes are made of skins of dead beaſts, of which before, when *Moſes* was bidden to put off his ſhoes. And the ſtaff, he ſaith, is the paſtorall ſtaffe, firſt, the loines muſt be girded, and then this office undertaken. And as the Paſſeover muſt be eaten in haſte, ſo he ſaith, the myſteries of Redemption and the Joyes of Heaven ought to be known vvith haſte, and the precepts of life muſt be fulfilled in haſte, becauſe to day vve knovv vve may do vvell, but vve knovv not vvhether vve ſhall to morrovv. Therefore, let no man be ſlothfull in the journey of this life, leſt he loſe a place in his heavenly Countrey; let no man make delayes through ſtudying after vain things, but let him perfect that vvhich is begun, leſt he have no time to fulfill it.

Gregor. hom. 22 in Evang.

Feſti ergo Paſcha comedite, ad ſolennitatem patriæ cœleſtis anhelate, nemo in hujus vitæ itinere torpeat ne in patria tocum perdat, &c.

For I will paſſe through the land of Egypt this night, and ſmite every firſt-born in all the land, from man to beaſt, &c. Verſe 12.

Here is the reaſon of marking the door-poſts vvith the blood of the lamb, that the Hebrevvs might be preſerved, vvhen the Egyptians vvere deſtroyed. In that, after the killing of the lamb, the firſt-born of Egypt are killed, the deſtroying of originall ſin by the death of the lamb Chriſt Jeſus is ſet forth, ſaith *Rupertus*. *And I will execute judgement upon all the gods of Egypt*; of this ſee before, *Chap.* 11.*v.*5.

*Rupertus l.*2. *in Exod. c.* 17.

And this day ſhall be to you for a memoriall, ye ſhall keep it a feaſt to the Lord, &c. Verſe 14,15 Verſe 16,17

After the Lavv of the Paſſeover ſet dovvn for that time, here it is eſtabliſhed for a Sacrament perpetually. Seven dayes muſt unleavened bread be eaten, and if any ſhould eat leavened bread in that time, he is threatened to be cut off, and of theſe dayes the firſt and the laſt are appointed for holy Convocations, no vvork muſt be done in them, ſaving about that vvhich they muſt eat. God will not have his great benefits forgotten, and therefore this feaſt muſt be kept, that hereby their deliverance out of Egypt might be remembred for ever, and God might be praiſed therefore: for the time, *perpetually*, or *for ever*, ſee before of Circumciſion, *Gen.* 17. The feaſt of unleavened bread muſt laſt ſeven dayes, becauſe all that time they could not ſtay to leaven their bread. *Joſephus* ſaith, that when the Jews had continued their journey out of Egypt three dayes, they came to Baalſephon by the Red-ſea, and finding nothing there, becauſe it was deſert, they ſuſteined themſelves with a little meal made into bread and a little baked. And thus they lived 30 dayes, uſing it ſparingly, and then their proviſion brought with them was all ſpent, in the remembrance whereof we keep eight dayes, eating unleavened bread: thus *Joſephus*. But here it is ſaid, *ſeven dayes*, and *Levit.* 23. *Numb.* 28. *Deut.* 16. Yet *Rupertus* alſo ſtandeth for eight dayes, becauſe the reckoning beginneth at the 14 day, and endeth the 21. But the reckoning is made from the 14 excluſively, not incluſively, from that day, but that day is none of the number. And if they ate unleavened bread 30 dayes, as *Joſephus* ſaith, it may be demanded, why they kept but ſeven afterwards? It may be anſwered, that ſeven was an holy number in reſpect of the ſeventh day from the Creation, and therefore God would have no holy Feaſt to laſt above ſeven dayes. The number of ſeven is often put for many, as *Ruth* 4.15. *Prov.* 26.16,25. and in that ſaying, The righteous falleth ſeven times in a day. Wherefore ſeven dayes, that is, many dayes in ſignification were enough to remember the many dayes, wherein through neceſſity they ate unleavened bread, and ſeven dayes were likewiſe appointed, to remember their dwelling in Tabernacles fourty years.

Joſeph. lib 2. *Antiquit.*

Verſe 18,&c

Queſt.

Levit. 23 34.

But why is the firſt day and the ſeventh amongſt theſe to be kept as Sabaths, with reſting from labour, all but about the meat to be eaten? *Anſw.* it would have been an importable burthen to keep ſo many dayes together ſtrictly, with reſting from all work, and therefore God in mercy appointeth onely

Verſe 16. *Queſt.*

onely the firſt to be kept thus, and the laſt to make an holy concluſion of this Feaſt, requiring no more upon the dayes comming between, but that they ſhould eat unleavened bread, but of this ſee more, *Levit.*3.7,8. But which was the firſt day, is not agreed amongſt all. *Rupertus* ſaith, that the 14 day was the firſt, but this cannot poſſibly ſtand, becauſe it is expreſly ſaid, ſeven dayes they ſhould keep this Feaſt, and the 21 was the laſt, ſo that by his account the dayes would have been eight. The time indeed began the 14 day at even, but then the 15 day began, as hath been already ſhewed. The exception, *ſaving about that which every one muſt eat*, ſerveth to diſtinguiſh the reſt of this Sabbath from the Sabbath of the ſeventh day: for in it no work muſt be done without any exception; they muſt bake what they would bake, and ſeeth what they would ſeeth the day before, and not kindle a fire upon it. For the place where the Paſſeover ſhould be kept, although at this time it was in their private houſes, yet afterwards when they ſhould come into the land of Canaan, they were forbidden to ſacrifice it in any of their gates, but onely in the place which the Lord ſhould chooſe. If any did eat any leavened bread in theſe dayes, he muſt die for it: and ſo all the lawes about the Sacraments and Sabbaths and ſervice of God were ratified by threatening death to tranſgreſſours. Yet there was ſometimes a caſe, wherein it was no ſin to eat leavened bread upon theſe dayes, *viz.* if he were hindered from keeping the Paſſeover this moneth, either becauſe he was unclean, or forth in a journey: for then he was not tied to keep the Paſſeover at this very time, but the 14 of the moneth following at even, and therefore this tie was not upon him this firſt moneth, but the ſecond, as is ſhewed, *Numb.* 9.11. and practiſed, 2 *Chron.* 30.13.

Rupertus.

Exod.16.23.
Exod.35.3.

Deut.16.5,6.

Juſtin. Martyr. Dial. cum Tryphone.

Now becauſe, as was before ſaid, the Paſſeover muſt not be eaten but at the Temple, and the Temple was long ſince deſtroyed, it is plain, ſaith *Juſtin Martyr*, that this Sacrament is at an end, and ought not to be uſed any longer.

Verſe 21. Verſe 22. *Then* Moſes *called all the Elders of* Iſrael, *and ſaid to them, Take to you a lamb, and kill the Paſſeover.* Verſe 22. *And ye ſhall take a bunch of Hyſop, &c.* Here *Moſes*, according to the Lords direction appointeth it in every family to be done, and if there be any thing added, or otherwiſe propounded, then before, we muſt not think that *Moſes* did it of himſelfe, but by the guidance of the Spirit for further explication. They are forbidden to go out of their houſes that night, not becauſe the Angel could not diſtinguiſh them from the Egyptians, if he met them without, but to ſhew, that their ſafety ſtood in the blood of the lambe, and ſo doth all ours in the blood of Chriſt. And this Sacrament is appointed to be uſed for ever, and their children muſt be informed of the reaſon of it. And the time of beginning is ſet, *viz.* not before, but when they ſhould inherit the land of Canaan, yet it was once kept in Sinai the next year, *Numb.*9.1,2,3. And they did, as was commanded, and God did, as he had threatened. Pharaoh *therefore roſe in the night, he and all his ſervants, and there roſe a great cry in Egypt, for there was no houſe wherein there was not one dead.* If it ſhall ſeem doubtfull, how this could be ſo, conſidering, that in many houſes there is not any firſt-born, for ſome have no children. Saint *Anguſtine* anſwereth, that by a ſpeciall Divine Providence it was ſo diſpoſed of, that at this time there was a firſt-born in every houſe: ſo likewiſe *Lyranus*. *Cajetan* ſaith, that by the firſt-born may be underſtood alſo the ſurvivour, when the firſt is dead. *Toſtatus* ſaith, that they may be underſtood as firſt-born, whether males or females who were born firſt, although their Parents were dead. *Hugo Sancti Victoris* ſaith, that it may be underſtood every houſe wherein there was a firſt-born: *Aben-Ezra* by every houſe underſtandeth the farre greateſt part. But I hold with *Auguſtine*, that one was ſmitten in every houſe, for men had divers wives, and therefore it is no marvell, although there were ſome children in every houſe, or a man thes firſt-born of his father departed, yea becauſe one man had more wives having all

Verſe 23,24
Verſe 25,26
Verſe 27,28
Verſe 29.
Verſe 30,
Queſt.

Auguſt. qu.44. in Exod.
Cajetan.
Toſtatus.
Hugo Sancti Victoris.
Aben Ezra.

all children, there might be more first-borne in the same house slaine. Novv *Pharaoh* is overcome after the bloud of the Lamb striked upon the Posts of the doore, and he speaketh flatteringly to *Moses*, saying, Depart and blesse me, the Lamb having by death overcome sinne and the Devill, the Devill novv likevvise croucheth to him, but as *Pharaoh* being compelled through feare, all in vaine. Verse 32. *Ferus.*

And the people took their dough, before it was leavened, &c. Verse 34.

As they going into a desert place, took provision with them, so must we in the Wilderneſse of this world alwayes have the bread of the word with us. *Ferus.*

And they borrowed of the Egyptians Vessels of Silver, and Vessels of Gold, &c. Verse 35.

How just the Israelites spoiling of the Egyptians at this time by the command of the Lord was, I have already shewed, *Exod.* 3. 21. But forsomuch as they borrowed these things of them, and neither meant nor did ever restore them againe, it may be questioned, how this can be justified from fraud? *Quest.* *Augustine* answereth, that although it be said now, that they borrowed them, yet it is to be understood, as spoken by way of capitulation, this borrowing being before in the space of the foure dayes, from the taking of the Lamb, and now they being thrust out in haste, the Egyptians not requiring them, they might go away with them. Elsewhere he saith, There were secret reasons, that we cannot search into, and this may suffice for their justification, God commanded them thus to do, and in doing his command there is no sinne, but in doing against it. *August. qu. 45. in Exod.* *Lib. 22. in Faustum cap. 71.*

Tertullian saith, that there is an old tradition, that the Egyptians sent after the Israelites, requiring them to restore their goods borrowed, but they required then of the Messengers satisfaction for their labours so many yeares in Egypt, promising upon this condition to restore them, and the recompence for their work being counted came to so much, that it exceeded far the worth of the goods carried away, which when the Messengers perceived they left them for their stipend. I am not of *Augustines* minde, or theirs, that think these goods to have been borrowed before this time, for whilest the Egyptians were hardened against the Hebrews, as they were before this blow, there is no probability, that they would lend so much, or colour for the Hebrews to borrow. But now urging thē to depart, they might require them to lend vessels for their sacrifices and service of the Lord, and apparell, and ornaments fit for them to put on to keep an holy day to the Lord, and they counting it a benefit to be rid of them any way, would not doubtlesse now deny them any thing, by whose stay they thought all their lives would be hazzarded. And for justifying their borrowing, and not restoring, I think, that although they desired only to borrow, the Egyptians might to redeem their lives give them, and so send them away, and then it was no fraud in them to aske to borrow, they beleeving that God would work so, as that they should not be tied in conscience to restore againe. And that it is probable, that they asking to borrow, the Egyptians freely gave, appeareth by the next words, *The Lord gave the people favour in the eyes of the Egyptians, &c.* for though the word *lending* be used, yet they might lend so, as never looking for any restitution of them again. And if it were only borrowed and lent, it may be justified by the after-dealing of the Egyptians pursuing the Israelites, for hereby they came into termes of hostility, in which case they might as against their enemies have come, if they had been able, and taken their goods from them, and therefore having them already in their custody, keep them. Lastly, the Egyptians were drowned in the Red-sea, before the time of restoring came, so that they remained not to whom restitution should have been made; and come back to restore they could not for the sea between them and Egypt, without going farre about, and it would have been dangerous for those that should have gone amongst such inraged ememies. Tertull. lib. 2. contra Marcion. Verse 36.

For the Allegory, the Hebrews borrowing precious things of the Egyptians, which were used afterwards about the The Allegory.

Tabernacle in the worſhip of God, figured out Chriſtian Theologues borrowing of all parts of humane learning from the Heathen, amongſt whom it was firſt invented to ſet forth the Doctrine of truth. Thus *Auguſtine* as the Egyptians had Idols, which the Hebrews deteſted, ſo they had precious things, which they carried cloſely away from them, as being ill uſed by them, but better by the Hebrews: in like manner the Gentiles had many things to be abominated by us Chriſtians, coming out from their ſociety, and they had liberall Arts, and profitable morall precepts, vvhich being abuſed by them are to be taken away by us Chriſtians, and uſed in preaching the Goſpell. And what elſe have many of our faithfull men done? with how much Gold and Silver and precious ſtuffe came *Cyprian* furniſhed out of Egypt, and *Lactantius*, *Victorinus*, *Hilarius*, *&c.* And it is indeed worth the noting, that heathen men were Inventors of all Arts; *Socrates*, *Plato*, *Ariſtotle* of Philoſophy; *Gallen* and *Hippocrates* of Phyſick; *Euclides*, *Archimedes* and *Ptolomie* of Mathematicks; *Iſocrates*, *Demoſthenes* and *Cicero* of Rhetorick; and *Homer*, *Pindarus* and *Virgil* of Poeſie; *Herodotus*, *Thucidides*, *Saluſtius*, and *Livy* of Hiſtory. And although theſe Arts remained along time amongſt their Heires and ſucceſſours, Heathen men, yet they were at length taken from them, and they were ſpoiled thereof, as the Egyptians of their goods, and they remained only amongſt Chriſtian Doctours, *Juſtine Martyr*, *Tertullian*, *Clemens*, *Alexandrinus*, *Origen*, *Arnobius*, *Lactantius*, *Euſebius*, *Jerome*, *Auguſtine*, *Cyrill*, *Theodoret*, *&c.* who ſeem to have taken out of the ſtore-houſe of the Heathen for the adorning of Chriſtian Doctrine, all manner of learning, and to come laden out of Egypt, as the Hebrews with the rich ſpoiles of the Egyptians, and the Heathen remaine thus ſpoiled, and without all learning at this day. Thus alſo *Porphyrius*, the enemy of the Chriſtian Religion of old ſaid of *Origen*, that he gat unto him, as a ſupport to confirme the ſtrange and feigned Fables of the Jews, the Doctrine of the Greeks; for he had *Platoes* Books alwayes in his hands, he was much converſant in the writings of *Numenius* and *Cronius* he uſed familiarly *Apollophanes*, *Longinus* and *Moderatus*, *Nicomachus*, and other famous *Pythagoreans*, *Theremon* the Stoick, and *Cornutus* *&c.* And of what availe the knowledge of theſe Liberall Arts is for the furtherance of our Doctrine, *Julian* the Apoſtata perceived very well, when he ſtraitly forbade the ſtudy of all humane learning to Chriſtians. The Gold of Egypt, ſaith *Ferus*, which they carried away, is wiſdome; Silver, Eloquence; Garments, morall virtues: for the World hath theſe in many, as in *Scipio*, *Fabius*, *Brutus*, *Lucretia*, *&c.* but they abuſe them to vaine glory, wherefore we muſt take them to us, and uſe them well to Gods glory, and ſo we ſhall ſpoile the Devill and inrich the Church of God, which ſhould be the care of us all.

Auguſt. lib. 2. de doct. Chriſt. c. 40

Porphyrius lib. 3 adverſ. Chriſtianos.

Quòd ſpectat ad opiniones cùm de aliis rebus tum de divino numine, quas tenebat Origenes, *in illis* Græcorum *conſuetudinem imitatus, etiam eorum doctrinam ad peregrinas & commentitias* Judæorum *fabulas confirmandas tanquam ſubſidium ſibi comparavit, &c. Ferus.*

Verſe 37.

And the Children of Iſrael went out of Rameſes to Succoth about 600000 *men, only on foot, beſides little ones.* Their number is ſet downe, that their admirable increaſe in this time, they being alſo ſo greatly oppreſſed, might be taken notice of to the greater glory of God, by whoſe power they were ſo exceedingly multiplyed. And if the men only were 600000, and they were reckoned from 20 yeares old and upward, but none under 20, as *Numb.* 1. 3. the women, and males under that age might well be twice or thrice as many more, and then the whole company of them, beſides the mixed multitude, could not be leſſe then 18 or 2000000. And all theſe came from Rameſes, which was in Goſhen, where they dwelt for the moſt part, although by reaſon of their multitudes we cannot but think that they muſt needs fill divers other parts of Egypt alſo, but now they were congregated thither expecting this time. Whereas it is ſaid about 600000, *Toſtatus* thinketh, that there was no vvant of this number, but rather a Surpluſage, becauſe *Numb.* 2. 32. it is ſaid, that they vvere 603550, and yet the Levites vvere not counted, vvho are counted here, and 3000 vvere cut off for their Idolatry, he ſaith, followving the vulgar Latine 23000. And I do think the number vvas rather greater

Toſtatus.

Exod. 32. 28.

greater, then leſſer, becauſe, howſoever that numeration, *Numb.* 2. was a yeare after, in which time many, that were but 19 yeares old, then might come into the count, yet it is not probable, that there were ſo many, as to countervaile the ſlaine, the Levites, that number above 600000, and the number that died in that yeare alſo by a naturall death. *Succoth*, to which they are ſaid to come, was part of the Troglodites Countrey, being eight miles from Rameſes. *The mixed multitude, v.* 38. that went up with them are thought by *Calvin*, *Simlerus* and ſome others to have been people of other Nations drawn to dwell in Egypt by the fertility of that place, but now ſeeing all things deſtroyed by Gods judgements, they went away together with the Hebrews, and ſome of the Egyptians alſo, groaning under the tyranny of that King. It ſeemeth more probable to me, that they were for the moſt part ſuch, as came of the ſervants brought by *Jacob* into Egypt, and ſo belonged to his children, and ſome ſtrangers of other Nations offering to go with them, becauſe *Moſes* being ſent to deliver the Hebrews only, and to carry them into Canaan, would not doubtleſſe receive many others, except in the nature of ſervants.

Hen. Bunting Patriarchs travele.

Verſe 38.

Calvin. Simlerus.

And they baked of the dough, which they had brought out of Egypt, unleavened cakes, &c.

Verſe 39.

Although the Iſraelites had free liberty of departing out of Egypt, yet there was ſome mixture of adverſity with this bleſſing, in that they had but ſimple proviſion, *viz.* of Meale, which they could only make into unleavened Cakes, called the bread of affliction, *Deut.* 16. 3. So the children of God, ſaith *Calvin*, are not every way happy at any time in this world, but have adverſity mixed with proſperity, that they might be kept from loving the World, and the things thereof. And we muſt, ſaith *Ferus*, do the like unto the Iſraelites in this place, that is, carry the food of our ſoules, that is, the word of God with us, and by often meditating thereupon make us cakes to feed our ſoules, but they muſt be unleavened, that is, the word of God muſt not be uſed to liberty and wickedneſſe, but unto piety and devotion.

Calvin. Note.

Ferus.

Now the dwelling of the children of Iſrael in Egypt was 430 yeares. v. 41. *And at the end, &c.* Of this time enough hath been ſaid before upon *Gen* 15. where I have ſhewed, that the common received opinion is, that they dwelt in Egypt, ſince *Jacobs* coming down thither only 215 yeares, and that the other halfe of this time was ſpent partly in Egypt, when *Abraham* came firſt down to ſojourne there, and partly in Canaan, and Meſopotamia: but it hath been alſo conſidered, whether this whole time may not be counted to have been ſpent in Egypt.

Verſe 40, 41

It is a night to be obſerved to the Lord, wherein he carried them out of the Land of Egypt, &c.

Verſe 42.

There cannot but be ſome doubt made here, how they are ſaid to have gone out in the night, becauſe *Moſes* had before commanded them, *Verſe* 22. not to go out of their houſes, till the morning, and *Numb.* 33. 3. it is ſaid, that they went from Rameſes *the morrow after the Paſſeover? Rupertus* anſwereth, that they began not to go out, till the light of the morning began to approach, and this was truly the morning, but becauſe it was ſtill ſomewhat dark, the night was not altogether gone. The cauſe, why *Moſes* warned them not to go out of their houſes till the morning, was, leſt they ſhould be ſmitten by the Angel of the Lord, but this danger being once paſt, and the Egyptians urging them to be gone, there was no reaſon, why they ſhould ſtay till day-light, and yet they being ſo great a multitude, could not all depart in the order of Armies, as they did, till the next day. It is to be held then, that they began their Journey before day, for which it is ſaid, that they were brought out in the night, and the laſt of them went away by day, for which it is ſaid, that they went out the morning after the Paſſeover. To make this their expedite going out in ſo great Companies the more credible, *Joſephus* ſaith, that *Moſes* had before gathered them together and

Queſt.

Rupertus l. 2. cap. 18.

Joſephus.

diſtributed them into Companies, as they ſhould march forvvard. *This is the ordinance of the Paſſeover, no ſtranger ſhall eat thereof.* 44 *But every man-ſervant, after thou haſt circumciſed him, ſhall eat thereof, &c.*

Verſe 43,44 The reaſon, vvhy none might eat the Paſſeover but the circumciſed, vvas becauſe it vvas eaten in remembrance of their deliverance out of Egypt, and of their preſervation, vvhen the firſt-borne of the Egyptians vvere all ſlaine, and therefore if any that vvere not of the children of Iſrael at the leaſt in Religion, as the uncircumciſed vvere not, their eating of the Paſſeover vvould have been but a prophanation of this moſt holy Sacrament. And by the like reaſon no man that is unbaptized may eat of the Lords Supper, and if any unbaptized vvithin, that is, living impenitently in ſinne eateth thereof, he alſo prophaneth it, although he be outvvardly baptized; yet ſuch are not by the Miniſter to be put back, but becauſe they are members of the viſible Church, to be admitted, but vvith premonition of the danger, vvhich by comming thus they incurre. For the queſtion made here by Expoſitours, vvhether bought ſervants might be compelled to be circumciſed, that ſo they might eat the paſſeover? it hath been reſolved already, *Gen.* 17.15. *Toſtatus* gathereth from the different vvords uſed touching a ſervant and a ſtranger, that the laſt might not be compelled, but the firſt might; and *Cajetan*, that he might be compelled to receive Circumciſion, as a mark upon his body, as any other mark that his Maſter would put upon him, but not as a ſigne of the Religion profeſſed by the Iſraelites: but this is a diſtinction without all ground. And for the collection of *Toſtatus*, if he meaneth by compelling, threatening him vvith being cut off in caſe he refuſed to be circumciſed, as the Lord appointed at the firſt inſtituting of that Sacrament, *Gen.* 17. it is true, but not otherviſe, he utterly refuſing and reſiſting.

Toſtatus.

Cajetan.

Verſe 46. *It ſhall be eaten in one houſe, neither ſhalt thou carry forth of the fleſh thereof, and ye ſhall not break a bone thereof.* None of the lambe muſt be carried out, in remembrance of the firſt uſe thereof in Egypt, where it was eaten whole in the houſe, in which it was prepared; and if any remained, it was burnt, and none could then be carried out, becauſe they might not go out of their houſes for fear of the deſtroying angel: ſo that *Lyranus* erred, when he ſaid, that they might not ſend any forth of the doors, becauſe they had no leaſure to do now, as at other feſtivall times, *viz.* to ſend part to their neighbours. This charge of eating the whole lamb in one houſe, doth myſtically ſet forth the unity that ſhould be in the Church of Chriſt, all thinking and ſpeaking the ſame things: if there be Schiſmes, ſome of the Paſchal fleſh is carried forth, and the law of this Sacrifice is broken, if the Sacrament be given to thoſe that are ſchiſmaticall, or live in diſſenſion with their neighbours: to this effect *Ferus*. Touching the caution of not breaking a bone, this was, becauſe they were in haſte, they muſt not ſtand to break the bones and to pick out the marrow: and myſtically that which befell the Lord in his paſſion, was figured out, not a bone of him was broken, as it is applied by the Evangeliſt. And the word, wherein the meat and drink of our Sacrament conſiſteth, ſaith *Ferus*, ought not to be broken by drawing it into divers ſenſes, but taken whole and as it is, and as the Evangeliſts not daring to change any thing therein, and the Apoſtles have delivered it.

Lyranus.

The Myſtery.

Ferus.
Calvin.
Cajetan.
John 19.

CHAP. XIII.

Verſe 1,2. *AND the Lord ſaid unto* Moſes, *ſanctifie unto me every firſt-born that openeth the wombe both of men and beaſts, it ſhall be mine.* The Lord having ſpared the firſt-born amongſt the Hebrews when he ſlew all the firſt-born in Egypt, now maketh a law for ever after, that all their firſt-born ſhall be his. And herein he dealt moſt equally, he could have taken more, but he taketh onely ſuch as he had preſerved, the firſt-born are further ſaid to be all ſuch as open

the

the wombe, becauſe otherwiſe a man having more wives might have thought that one of his children onely had need to be redeemed. In bidding that they ſhould be ſanctified unto him, he meaneth that they ſhould be ſeparated from a common uſe unto an holy. But the firſt-born of men might be redeemed, and how they ſhould be redeemed is appointed, *Numb.* 3. unleſſe any of them ſhould be peculiarly choſen for the Lords ſervice, as *Samuel* was, 1 *Sam.*1. being by his mother vowed unto him. And the firſt-born of an unclean beaſt might be redeemed, as of an Aſſe, or elſe his neck muſt be broken, that he might not come to any common uſe: and the firſt-born of clean beaſts muſt be ſacrificed, *v.* 12. *Chap.*22.29. *Chap.*34.18. But by the firſt-born here is ſhewed that the males onely are to be underſtood, as was noted before, *Chap.* 12.5. to figure out the perfection and beſt ſtrength required to be ſpent in Gods ſervice. For the firſt-born of men the Levites were taken, and for the firſt-born of cattel their cattel, *Numb.* 3.41. and for thoſe that were more of all the children of *Iſrael* at that time of numbering, five ſhekels apiece were appointed to be taken by the poll, being ſhekels of the Sanctuary, that is, 2 *ſhil. 6 pence* the ſhekel, and given to the Levites, *v.* 47,48, &c. Afterwards ſuch firſtlings as fell of clean beaſts, were after ſeven dayes to be given to the Lord, becauſe as Rab. *Menahem* hath it, in ſeven dayes there was a Sabbath to ſanctifie it, but before the ſeventh day of the age was paſt, it was not lawfull to kill it for common uſe, *Exod.* 22. 30. *Calvin* ſaith, that in appointing the eighth day, it was alluded to Circumciſion upon the eighth day, and that before this time it was nought worth, and ſo unworthy to be offered up in ſacrifice. The words tranſlated, *every one that firſt openeth the wombe*, are *v.* 12. *every apertion or opening of the wombe.* And the firſt ripe of their fruits were alſo to be given to the Lord, *Chap.*22.29. As for the firſt-born of men, they were to be redeemed, but with what price is not ſet down here, but, *Numb.*3.47. five ſhekels were appointed, and *Numb.* 18.16. this was the price from time to time, no more was required of the rich, and the poor paid no leſſe. *Heb.* 12.23. the faithfull are called, *the Congregation of the firſt-born*, wherefore in this law of ſanctifying the firſt-born was figured out their Sanctification, and how they ſhould be ſeparated from the reſt of the world, to ſerve God in holineſſe; and likewiſe the whole people of *Iſrael*, *Exod.* 4.22. for as they by the blood of the Paſchall lamb, ſo we by the blood of Chriſt, are ſaved from death, and do therefore owe our lives to the Lord. Chriſt is alſo called the firſt-born amongſt many brethren, and therefore the ſanctifying of the firſt-born figured him out, and the prime of our ſtrength and actions which ſhould be ſanctified to the Lord,

Exod.13.12.

R. *Menahem Maimony Treatiſe* of forbidden meats, *ch.* 4. *Sect.*4. *Calvin.*

Note.

And Moſes *ſaid unto the people, Remember this day, in which ye came out from Egypt, &c.* Here the ſecond time *Moſes* putteth the people in minde of keeping duly the Feaſt of the Paſſeover, and then according to that which the Lord further ſaid unto him, *v.*1,2. he delivereth to them the law of ſeparating every of their firſt-born unto the Lord, *v.*12,13. If it be demanded, why he remembreth the ſame thing here over again? The Hebrews anſwer, to intimate a ſecond and more myſticall ſenſe of the Paſſeover beſides the firſt, *viz.* that hereby our Saviour Chriſt might be figured out, who was to come; as in reſpect of things paſt, it was a memoriall of their deliverance out of Egypt: ſo *Simlerus*, who alſo addeth, that this repetition is made to inculcate it the more into their mindes, that they might never forget ſo great a benefit, or to keep this ſolemnity in remembrance of it.

Verſe 3.

Queſt.

Simlerus.

This day came ye out in the moneth of Abib. Here firſt, the firſt moneth hath a name given unto it, but of this name enough hath been already ſaid, *Chap.* 12.2. In Canaan the corn was eared, and began to be ripe at this time, and therefore in way of thankfulneſſe and acknowledgement, that all increaſe of the fruits of the earth came from God, the firſt fruits were appointed to be brought and offered to the Lord.

Verſe 4.

And when the Lord ſhall bring thee into the land of the Canaanites, Hittites, &c.

Verſe 5.

Here

Here the time of beginning to keep this Feaſt from year to year is ſet down. Before they came in that land they were fed with Manna, ſo that they had neither leavened bread nor unleavened to keep this Feaſt withall. Here are five Nations onely mentioned, the other two Gergeſites and Perezites underſtood are ſupplied in the Septuagints tranſlation. And he ſpeaketh of this Countreys flowing with milk and honey, to intimate that they would be moſt apt in the midſt of ſuch plenty to forget their former poor eſtate, and therefore even then eſpecially he biddeth them remember this ſervice. Of the meaning of this phraſe, *flowing with milk and honey*, ſee before, *Chap.* 3. 17. And of ſpeaking hereof to their ſonnes injoyned, *verſe* 6, 7. ſee *Chap.* 12. 26.

Verſe 6,7,8. Verſe 9.

And this ſhall be for a ſigne upon thine hand, and for a memoriall betweene thine eyes, &c. To the ſame effect it is ſpoken again, *v.* 16. and again, *Deut.* 6. 8. *Deut.* 11. 18. and *Numb.* 15. 38. they are commanded to have fringes upon their garments in their borders, and upon them a riband of blew for a remembrance of all the Commandements of the Lord to do them; and *Deut.* 22. 12. The Jews upon theſe grounds made them little rolles of parchment, and upon them wrote four Sections out, called *Peraſhoth* 1 *Sanctifie unto me every firſt-born, &c.* from *Verſe* 2. of this 13 *Chap.* to the end of *v.* 10. 2 *And it ſhall be when the Lord ſhall bring thee into the land, &c.* from *v.* 11. to the end of *v.* 16. 3 *Hear, O* Iſrael, *the Lord our God, the Lord is one, &c. Deut.* 6. 4. to the end of *v.* 9. 4 *And it ſhall be, if ye hearken diligently to my Commandements, &c. Deut.* 11. 13. to the end of *v.* 21. And theſe four rolles were ſeverally covered with leather, and being all folded in one piece tied upon the head with ſtrings from the crown to the forehead. And the ſame four Sections were again written in one piece of parchment in four columns, and tied to the left arme with ſtrings neer the elbow, that they might be before their eyes, and neer to their heart. But the Sadducees wore them upon their forehead and hand. And ſo preciſe were the Jews about the writing out of theſe paſſages, that unleſſe they were written word for word without any fail or alteration, they held them unlawfull to be worne. And ſo ſuperſtitiouſly opinionated were they of them, that they counted great vertue to be in the wearing of them, for they taught, that whileſt a man had theſe on upon his head and arme, he was meek and fearing God, and not drawn away by laughter or vain meditation, nor conceived any evill thoughts, but turned his heart to the words of Truth and Juſtice. Their chief time of putting them on was when they went to prayer, or to reading the Law, wherefore they called them *Tephillin*, Oratories or Prayer-ornaments in the Chaldee tongue, although they allowed the wearing of them by day at all other times alſo, except upon the Sabbath, becauſe it is ſaid, the Sabbath ſhould be a ſigne unto them: but they allowed not the wearing of them by night. Thus *Maimony*. The word uſed, *v* 16. is טוטפות *Totaphoth*, which we render frontlets, the Septuagint *Phylacteria, conſervatories*, or keepers in memory. *Chryſoſtome* and ſome others think, that by this conſtitution of the Lord they were tied to weare theſe memorials about them, but *Jerome* and others that the meaning was onely that they ſhould alwayes have the law before the eyes of their minde, and put the ſame in practice: ſee my Expoſition *Matth.* 23. 5. In imitation hereof ſuperſtitious perſons under the Goſpel uſed to wear amulets with a piece of the Goſpel written therein, placing great holineſſe in thus doing, but this was long ago condemned by the Council at *Antioch*. The beaſts marke is ſaid to be in the forehead, and upon the right hand, *Revel* 13. 16. I think with *Jerome*, that the meaning is not, that they ſhould outwardly weare any writing, but onely by theſe ſpeeches is meant that they ſhould have them in their minde, and do accordingly, as we may gather from *Deut.* 6. 6, 7, 8. *Prov* 6. 21. ſo likewiſe *Simlerus*, who ſaith, that herein it was alluded to the cuſtome of the Heathen, who ware earings, and other enſignes in honour of their gods.

Maimony in Tephillin, chap. 4. *Sect.* 3.

Synod. Antioch.

Simlerus.

When

When the Lord shall bring thee into the land of Canaan, &c. Thou shalt set apart unto the Lord all that openeth the Matrix, &c. In Hebrew it is, *Thou shalt make to passe to the Lord*; what this is, is shewed, *v.*15. *viz.* to make to passe through the fire, *to sacrifice.* See also *Deut.*18.10. 2 *King.*16.3. *Ezech.*20.26. *Levit.*18.21. *Numb.*18.17. In the Septuagint it is, *Thou shalt set apart*, that is, from thine own to the use of the Lord, to the same effect.

Verse 11,12

But every first-born of an asse thou shalt redeem with a kid, and if not, break his neck. Touching the redeeming of their sonnes, see before, *v.*1,2. for *Asse*, *Numb.* 18.15. is *unclean beasts*, but this, as R. *Solomon Jarchi* hath it, was the asse onely. The word translated *kid*, signifieth lamb or kid, as was shewed before, *Exod.*12. and this was to be given unto the Priest, *Numb.*18.15. After the redemption made, a man might use his asse, but otherwise not, *Deut* 15.19. For *break the neck*, the *Targum Hierosolym.* hath, *kill it*, the same word is rendered, cut off the neck, *Deut.* 21.4. The redeeming of the first-born of an asse with a lamb, figured out the changing of our unclean nature into innocency, as *Gregory* speaketh, saying, what is signified by an asse, but uncleanesse? what by a sheep but innocency? therefore the first-born of an asse must be changed for a sheep, that is, the beginnings of an unclean life must be turned to the simplicity of innocency, that after a sinner hath done those things, which being unclean the Lord refuseth, he may now bring forth such clean things, as he may offer in sacrifice unto him.

Verse 13. R. *Solomon Iarchi.* Gregor. *Quid per asinum nisi immunditia, quid per ovem, nisi innocentia designatur? Asini ergo primogenitum ove mutare est immundæ vitæ primordia ad innocentiæ simplicitatem convertere, ut postquam illa peccator egit, quæ immunda Dominus respuit, eam agendo proferat quæ Dei sacrificio imponat.*

And it came to passe, when Pharaoh *let the people go, that the Lord led them not through the way of the land of the Philistines, though that was neer, &c.*

Verse 17. *Aben Ezra. Philo de vita Mosis.* Gen.10.19.

How neer the Philistines were to Egypt, and what cause there was that the Hebrews should be afraid of them, we may gather, 1 *Chron.* 7.21,22,23. where some are said to come from Gath, which was in the Philistines Countrey and to have slain some of the children of *Ephraim*, for whom *Ephraim* their father mourned many dayes. *Aben-Ezra* saith, that the way through the Philistines Countrey from Egypt to the land of Canaan was but 10 dayes journey; and *Philo*, that the bounds of the land of Canaan were from Egypt but three dayes journey. The bounds are said to be from Sidon to Gerar and Gaza, which Gerar and Gaza were part of the Philistines Countrey, *Gen* 20. *Josh.*10. and Gerar was between Cades and Sur, which Sur was neer to Egypt, for the Hebrews having passed through the Red-sea, are said presently to have been in the wildernesse of Sur, *Exod.*15. This way of the Philistines which was West and North, the Lord would not lead them, although the neerest and the most usuall way, for this way *Alexander* came out of Phœnicia into Egypt, by Rinocorura, Gaza and Azotus, but East and Southward to the Red-sea, and so forth about by huge desarts. And the reason is rendered, *Lest peradventure the people repent when they see war, and return into Egypt.* This was one speciall reason, because they not being used to war, but to servile labour were cowardly and fearfull, and so might, if the Philistines being a warlike people should come out against them, be moved forthwith to return into Egypt again, and the shortnesse of the way might be a motive unto them. For how timerous they were, even when they had seen many experiments of Gods Providence fighting for them, and doing miraculously for their sustentation, appeareth, because when they were come to Cadesh-Barnea, hearing that the inhabitants of Canaan were mighty, they would have made them a Captain to lead them back into Egypt again, although they knew not any way but through the Red-sea, and many vast and barren wildernesses. *Scholast. Histor. Non duxit eos per Palestinam, propter antiquum odium patrum, tum pro mandato Domini jubentis, ut duceretur populus ad montem Sinai, ad immolandum ibi.* Whereas it may be said, that even in this way they went not without war, for when they were in Rephidim, the Amalekites came out to fight against them. I answer, that this was above 40 dayes after their coming out of Egypt, for from hence they went immediately to Sinai, where the Law was given, and the time of their coming thither is noted to have been

Numb.14.

Object.

Exod.17.

been the third moneth after their comming out of Egypt, that is, as vvill appear to him that ſhall compute it from the 14 of the firſt moneth 46 dayes, and from Rephidim to Sinai vvere but eight miles. And in this ſpace of time they had ſeen the Egyptians drovvned, and many vvonders more done for them to confirme them; vvhereas if they had been led directly into the Philiſtines Countrey, they might haply have met vvith enemies vvithin four or five dayes, being without theſe experiments of Gods favour. Another reaſon of leading the people ſo farre about, was to tempt and to try them, what was in their minde, and whether they would keep his Commandements, and to give them proofs of his Providence in feeding them ſo miraculouſly.

Deut.8.2,3.

Queſt. But what is this that he ſaith, *leſt peradventure*, did not God certainly know what they would do? *Anſw.* This is ſpoken according to the manner of men, wiſely providing againſt thoſe adverſe things that might happen, and that it might appear, that the will of man is not enforced by neceſſity to the evill which he doth, but that he doth it of his own will. But could not God have deſtroyed thoſe Philiſtines before them, and ſo have given them a paſſage; and if ſo, why is this alledged as a reaſon? I anſwer, the Lord yet did thus to teach us, that we muſt wiſely provide as much as in us lieth to avoid dangers ſo farre as we can, and not caſt our ſelves needleſly upon his miraculous power. Hereby it is ſhewed, ſaith *Auguſtine*, that all things ought to be done which may rightly be done by counſell to avoid adverſity, even when God is apparantly an helper. *Rupertus* ſaith, that God would have the Philiſtines reſerved by them to puniſh his people afterwards ſinning againſt him, and therefore he would not now lead them through their land to deſtroy them. And this was alſo, ſaith he, done in a myſtery, to ſhew that when God bringeth a man out of the Egypt of ſin, he ſpareth him for a time after his converſion, not ſuffering Satan to fight againſt him by his temptations, becauſe he is yet weak and tender, and not able to bear them. So likewiſe *Gregory*, *Moral. lib.*24 *cap.*13. He ſuffereth not one newly converted to be aſſaulted as yet with temptations of the world, the fleſh, and the Devil, leſt they ſhould be driven back from the ſervice of God, wherein they have begun. So Chriſt would have his Diſciples let go, when he was taken, and God, ſaith the Apoſtle, *will not ſuffer you to be tempted above that, which ye ſhall be able to bear.*

Queſt.

Auguſt. quæſt. 49. in Exod. Hinc oſtenditur omnia fieri debere quæ rectè conſilio fieri poſſunt, ad evitanda adverſa, etiam cùm Deus apertiſſime eſt adjutor.

*Rupert. lib.*2 *in Exod. cap.*26.

1 Cor.10.13.

Verſe 18. *And the children of Iſrael went up armed out of Egypt.* The word tranſlated armed is חמשים *five*, and accordingly it is by *Theodotion* rendered πεμπαιξενλες *five and five*, after the manner of Souldiers marching But becauſe the word ſignifieth *five*, and a man having his ſword on, girdeth it againſt his fifth rib, *Pagninus* rendereth it, *accincti*; *Aquila*, καθωπλισμένοι; ſo likewiſe R. *Solomon* and the Chaldee Paraphraſt, and *Jerome*, who ſaith, that the whole Bench of the Jewiſh Doctours herein ſubſcribe to *Aquila*, *armed.* The Septuagint, *in the fifth Generation*, but erroneouſly, for God promiſed, that they ſhould go out in the fourth. And armed they could not be, although the word be uſed in this ſenſe, *Joſ.* 1.14.*c.*4.12. *Judg.*7.11. Becauſe *Joſephus* ſaith, that the Hebrews went unarmed out of Egypt, but when the Armour of the Egyptians was driven upon the ſhoare, they being drowned in the Red-ſea, *Moſes* diſtributed their Armour amongſt them. And it is not probable, that Egyptians fearing them for their exceeding great number would ſuffer them to keep any Armour in their houſes. *Scholaſt. Hiſtor. Armati, i.e. multâ ſupellectile muniti*; whereas ſome think, that they might borrow Armour, as other things of the Egyptians to defend themſelves in the way, it is but a conjecture, becauſe they were not bidden ſo to do. According to this of going in order five and five, holdeth alſo *Simlerus*, and *Oleaſter*, and *Calvin*, who accordingly rendereth the word חמשים, *diſpoſiti.* They went not out then tumultuouſly after the manner of runawayes, but marſhalled into ranks.

Gen.15.

Joſeph.

Toſtatus. Lyranus. Simlerus. Oleaſter. Calvin.

Verſe 19. *And* Moſes *took with him the bones of* Joſeph, *for he had made the children of Iſrael ſweare, &c.*

The

The Hebrews ſay, that when they ſought for the Cheſt with *Joſephs* bones, and could not finde it, immediately a Sheep ſtood by them, and ſpake, and ſhewed them the place, where it was, for which cauſe they carried that Sheep with them into the wilderneſſe, calling it *Joſephs* ſheep, and according to this, they ſay it was ſpoken in the Pſalme, *which leadeſt* Joſeph *as a ſheep*; but this is an invention of theirs. And no better is that of *Comeſtor* in his Scholaſticall Hiſtory upon *Exod.* 37. that the place where *Joſephs* bones lay, being drowned at that time with the overflowing of *Nilus* more then ordinary, *Moſes* wrote the name יהוה in a plate of Gold, and caſt it into the water, and this ſwam upon the water, till it was over the place, where *Joſephs* bones were, and ſo they took them up, and they propheſied of the difficulty of the journey, which they ſhould have, according to that, *Eccleſ.* 49. *The bones of* Joſeph, *after his death propheſied*; but that is to be underſtood only, that they did prophetically as it were demonſtrate their departure out of Egypt to come: As they, ſaith *Ferus*, going out of Egypt took *Joſeph* with them, ſo muſt we take Jeſus with us, when we turne from our ſinnes. Of *Joſephs* adjuring his Brethren to carry his bones, and whether the like were done touching the reſt of the Patriarchs, ſee *Gen.* 50.

Hebræi.

Thus ſaith *Pererius*, Gen. 50. but I no where finde it in *Comeſtor. Scholaſt. hiſtor.*

And they took their journey from Succoth, and encamped in Etham, in the edge of the Wilderneſſe. Verſe 20.

Etham vvas eight miles from Succoth: Etham vvas a City, but then deſert, ſaith the Scholaſt. Hiſtory, by *Joſephus* called *Lycus*, and afterwards, when *Cambyſes* waſted Egypt, Babylon vvas built there, but not *Nebuchadnezzars* Babylon, but another.

Hen. Bunting Patriarchs travels. *Scholaſt. hiſtor.*

And the Lord went before them by day in a Pillar of a Cloud to lead them in the way, and by night in a Pillar of fire to give them light, that they might go on both day and night, &c. v. 22. Verſe 21. Becauſe in the vaſt Wilderneſſes, through which they were to paſſe, the way would have been uncertaine, the Lord erecteth a viſible ſigne to guide them, in the forme of a Pillar erect, called therefore a Pillar, as ſmoak ariſing in this forme, *Judg.* 20. 40. and *Joel.* 2. 30. is called *Pillar of ſmoake*. The Lord that went in this Pillar, was the Angel of the Lord, *Chap.* 14. 19. The uſe of this Piller was. 1 To guide them in the way. 2 To inlighten them in the dark time of the night. 3 To ſhadow them, and cool them in the heat of the Sun, vvhich vvould othervviſe have been grievous to be borne. *Pſal* 105. 39. *He ſpread a Cloud for a covering.* 1 Cor. 10. 2. *They were all Baptized in the cloud.* Thus the Hebrevvs ſay, that they vvere covered from the heat of the Sun vvith that Pillar of a Cloud 40 yeares ſo likevviſe *Lyranus*, *Hugo de Sancto Victore*; *Ambroſe*, *Juſtine Martyr*, vvho ſaith, that it defended them both from heat and cold; and *Genebrard* ſaith, that of this Pillar there vvas a three fold uſe. 1 To guide them in the vvay, becauſe in thoſe vaſt Wilderneſſes, vvhere the ſands are continually blovvn about vvith the vvindes, no vvay can be diſcerned, but Travellers muſt uſe Inſtruments to direct them, as Mariners upon the Sea. 2 To protect them from their enemies, for to this end did God remove it and place it behinde the children of *Iſrael* betwixt them and the Egyptians, *Chap* 14. 3 To ſhadow and protect them from the heat of the Sun, which in theſe deſarts of Arabia and of the Saracens was moſt ſcorching. Yet becauſe in reaſon this pillar could not cover them, ſaith *Toſtatus*, it is not to be held that it did, being properly underſtood, but that the Lord being in this pillar did ſo temper the air about this hoſt, that they were not annoyed with the heat of the Sun, no more then if they had been ſhadowed with a Cloud therefrom. For, 1 The figure of it being as a pillar was not fit for a covering. 2 It is ſaid often to have covered the Ark, but not the whole hoſt, that which covered it, being indeed unfit to cover a place of ſo great extent. 3 It went continually before them, except at one time, when the Egyptians purſued them, ſo that except the Sun had alwayes been in their faces, it could not ſhadow them continually: thus alſo *Cajetan.* Some, conſidering theſe reaſons,

Hebræi. Lyranus. Hugo de Sancto Victore. Ambroſ. in Pſ. 118. *Juſt. Martyr Dial. cum Typhone. Genebrard. in Pſal.* 104.

Toſtatus.

think, that there were two Clouds, one like a pillar to direct, and the other to ſhadow them. But becauſe here is mention made of one onely, this is to be rejected. One Cloudy pillar being at the firſt appearance, and at ſundry other times in the forme of a pillar erect, might at the pleaſure of God be ſo dilated, as neceſſity required in the manner of a Cloud, as that hereby the whole hoſt might be ſhadowed, and yet again at ſtanding times ſo contracted, as that it might appear for the moſt part over the Arke onely. The fourth uſe of this pillar was that which hath been already touched by *Genebrard*, to protect them from their enemies. The fifth, that out of it the Lord ſpake to *Moſes*, and revealed his will divers times unto him, *Pſal.99.7.*

This pillar appearing by day as a Cloud, and by night as a light fire, although it may ſeem to have been double, yet it was but one onely, one ſide whereof was cloudy and dark, and the other ſide ſhining and light, *Chap* 14. 20. ſo that when it appeared as a Cloud, the dark ſide was turned to *Iſrael*; but when as fire, the light ſide. If it be demanded, when it began firſt to appear? *Jerome* ſaith, that now in Etham it appeared firſt, for here firſt is mention made of the appearing thereof: but this reaſon proveth it not, ſeeing *Moſes* is not ſaid to have taken the bones of *Joſeph* away with him, till their comming to Succoth had been ſpoken of, which was notwithſtanding done before, and therefore this pillar might alſo appear before, although it be not ſpoken of till now: and ſome hold more probably, that it appeared at their firſt coming from Rameſes, becauſe they had as much need of a guide then as now. And the time of the appearing of this pillar unto them was 40 years, even till they entered into Canaan, as may be gathered hence, *v.22. He took not away the pillar of a Cloud by day, nor, &c.* The ſame uſe ſtill continued of it till then, *viz.* to guide them in the way, ſtanding ſtill over the Arke when they were not to journey, and removing and going before them when they ſhould journey. There were divers continued miracles all that time, whereof this was one; another was the feeding of them with Manna: a third, their garments waxed not old in ſo many years, neither did their feet ſwell: and a fourth, there was not amongſt ſo many thouſands one feeble perſon, ſo that they had need in their travels either to ſtay for him, or to leave him behinde. When the pillar moved, the Levites took up the Ark, and followed, and *Moſes* uſed theſe words, *Ariſe (O Lord) and let thine enemies be ſcattered, and let them that hate thee flee before thee.* When it ſtood, they ſet it down, and then he uſed theſe words, *Return, O Lord, to the multitude of the hoſt of* Iſrael. And all this was alſo done in a myſtery, Chriſts guiding of us towards the heavenly reſt being figured out hereby, as is intimated by the Prophet *Eſay*, ſaying, *When the Lord ſhall have waſhed the daughter of Sion, he will create upon every dwelling place a Cloud, and ſmoak by day, and the ſhining of a flaming fire by night.* And accordingly he baptized with water anſwering to the Cloud, and with fire, *Math.3.11. 1 Cor.10.2.* As a pillar, ſo he with his ſtrength ſupporteth us in our infirmity and weakneſſe. 2 As that pillar, ſo he guideth us; for *I am*, ſaith he, *the way, the truth, and the life.* 3 He is, as that, both a Cloud for his humane nature, and a fire for his divine; as long as it was night, he was onely fire, that is, God; but when the day began to appear, he was made a Cloud, that is, man, his Divinity being covered under his humane nature. 4 As the light is greater in the day, though the Sun be covered with a Cloud then in the night, although fire ſhineth; ſo he having taken upon him our nature, the light was greater then in the night of the Old Teſtament, when he gave light onely in the fire of his divine. 5 Chriſt is ſtill a fire, that is, terrible to the wicked, and ſo will be at the laſt day; and a Cloud, that is, milde and comfortable to the godly. 6 Chriſt is a fire in the night, to enlighten thoſe that in humility acknowledge their own darkneſſe, but he is a Cloud in the day, hiding himſelfe from the proud, according to that, I came into the world; that the blinde might ſee, and the ſeeing be made blinde; and again,

Queſt. Hieron. Epiſt. ad Fabiolam de 42 manſion.

Num.9.17,18.

Deut.8.4.

Pſal.105.37.

Num.10.35,36

The Myſtery.

Eſay 4.4,5.

Ferus.

John 14 6.

Thou

Thou haſt hid theſe things from the wiſe, and revealed them to babes. Thus *Ferus.* And *Rupertus* before him ſaith, In every place of this heaven of the Scripture occurre bright ſtarres, all looking to the fountain of their light, *viz.* the true Sun Chriſt, &c. *Rupertus lib. 2. in Exod cap. 8. Ubiq; in hoc ſanctæ Scripturæ Cœlo lucida occurrunt ſidera, omnia in fontem ſui luminis; ſcilicet in verum ſolem, Chriſtum reſpicientia, &c. Quiſnam hic Dux itineris, niſi qui & Dux & via nobis eſt, Jeſus Chriſtus; ipſe nimirum columna ignis, qua verus Deus, &c. Sol ut tolerari poſſit, venit in nube, id eſt, Deus ut cum hominibus verſaretur venit in carne, ſecundùm illud,* Eſa. 19. 1. *Ecce aſcendet Dominus ſuper nubem levem, & ingredietur Egyptum, &c. Et ad quid hujuſmodi columna nos præceſſit? niſi ut oſtenderet nobis viam fugiendi à* Pharaone, *id eſt, à diabolo, & aperiret nobis viam Maris rubri, id eſt, gratiam baptiſmi ſanguine ſuo rubentis, & ingreſſi poſt nos Egyptii cum* Pharaone, *id eſt, baptizatos nos idolatræ perſequentes perirent de memoria noſtra cum diis ſuis, ſecundùm illud,* Eſa. 19. 1. *& movebuntur ſimulachra Egypti à facie ejus. Origen* ſaith, that *Etham* ſignifieth fortitude, and *Othon his ſignes*, according to that which was here done.

John 9. Matth. 11.

Origen.

CHAP. XIV.

AND the Lord ſpake unto Moſes, *ſaying, Speak to the children of* Iſrael, *that they turn and encampe before Pihahiroth, betwixt Migdol and the ſea, over againſt Baalzephon.*

Verſe 1,2

The word *Pi* ſignifieth mouth, ſo that it was the mouth of *Hahiroth*, ſignifying, as ſome ſay, liberty; others, a den; others, a mountain; and laſtly, others, ſcratching, becauſe of the ragged rocks that were there: ſo *Simlerus.* One expoundeth it, *a mouth cut or carved out*, ſaying, that it was 16 miles from Etham. This place had the name from the forme thereof, being a place between two huge rocks or mountains, the Sea being before. And becauſe they are bidden to turn thither, we may gather, that they went not at this remove ſtreight on, but kept neer unto Egypt, the Lord appointing it that *Pharaoh* might be drawn to purſue them, as intangled here to his own deſtruction. The word *Migdol* ſignifieth a Tower, and it was the name of a City of the Egyptians, *Jer.* 44. 1. ſo that they being between this and the Sea, and hemmed in on both ſides with mountaines, were in a place moſt diſadvantageous for them, and advantageous for the enemy to purſue and deſtroy them. Thus *Pet. Comeſtor* ſaith, that they turned towards Egypt, and pitched their tents in *Pharaohs* Countrey, for Migdol was a Town in Egypt, to which they fled in *Jeremiahs* time, when *Gedaliah* was ſlain.

Simlerus. Numb. 33. 8

Hen Bunting Patriarchs travels.

Scholaſt. hiſtor.

Baalzephon was the Temple of an Idol of the Egyptians ſo called, and therefore in the *Targum Hieroſolym* it is rendered, the Idol of *Zephon*. Baalzephon ſignifieth the Lord of defence, becauſe they held that this their god reſiſted fugitive ſervants: but by this place God would carry them, to ſhew the vanity of this Idol. *Origen* turning this into an Allegory ſaith, that Pihahiroth is *os nobilium*, Migdol, *turris*, and Baalzephon, *Dominus Aquilonis*: for by the mouth of Doctours we muſt be turned to the Tower of vertue, and remember to fight againſt the Lord of the North. He expoundeth alſo Baalzephon, *aſcenſio ſpeculæ*, aſcending being by work, and ſeeing by faith.

Targum Hieroſolymitanum.

Origen.

This was a ſtrange thing, when the leading of them into Canaan was propounded, to turn them again towards Egypt. But God would thus try their faith, draw forth *Pharaoh* to his deſtruction, and magnifie his power, that they all might more firmly believe. So we in our travell towards heaven, muſt look for many a turn-again through ſtraits and adverſities.

Ferus.

And Pharaoh *will ſay, They are intangled in the land, the wilderneſſe hath ſhut them in.* If they had gone ſtreight on, three dayes being now paſt, *Pharaoh* could not have had any hope, if he ſhould purſue, to overtake them; but now ſeeing them to return, as held ſtill in his land, the Hebrewes ſay, he thought

Note. Verſe 3.

that Baalzephon by his divine power held them there, and ſo he doubted not but by the help of his God he ſhould bring them back to his ſervitude again: thus *Simlerus.*

Simlerus.

Verſe 4. *And I will harden* Pharaohs *heart, &c.* By this means contrary to mans reaſon God provideth for the ſafety of his, and for a full revenge taking upon *Pharaoh*, ſaying, that thus he would be glorified. And indeed now was his power fully glorified, and likewiſe greateſt glory redounded unto him, when Chriſt by his death overcame the Devill.

Ferus.

Verſe 5.6,7. Verſe 8,9. *News being now brought to* Pharaoh, *both he & his ſervants reſolve to purſue them, and he went out with* 600 *chariots, &c.* Theſe chariots were choice chariots, moſt probably the beſt armed, there being in all likelihood many more, for it is further ſaid, *and all the chariots of Egypt*, and his horſe-men, and his whole army, as *Joſephus* hath it, of 50000 horſe-men, and 200000 foot. *Pharaoh* with all his army being come neer them, it is ſaid that they went out *with an high hand*; the Chaldee Paraphraſt, *capite aperto*, that is, cheerfully and boldly, without all fear, not running away like fugitives, as it had been told to *Pharaoh.*

Chald. Paraphraſt.

Verſe 10,11 But when they ſaw this great army purſuing them, *They were greatly afraid, and cried to the Lord.* Verſe 11. *And ſaid to* Moſes, *Was it, becauſe there were no graves in Egypt, that thou haſt brought us out to die in the deſart, &c?*

Queſt. It is a queſtion here, how they could be ſaid to have cried unto the Lord, and yet to have expoſtulated with *Moſes*, who was the Miniſter of the Lord? *Calvin* anſwereth, that it is not to be thought, that ſome of the moſt godly cried to the Lord, and the reſt expoſtulated thus, becauſe the ſame that cried are ſaid to have uſed theſe words, neither is there any diſtinction made in the relation. But when they had through fear, as all men by the inſtinct of nature being in great danger do, cried to the Lord in a tumultuary manner, they madly expoſtulate with *Moſes*, ſhewing not onely how little they had profited in faith by all the forepaſſed ſignes, but great ingratitude and impudency in that they durſt commemorate their former murmurings, to juſtifie themſelves herein, and to condemn the Lord in his ſervant *Moſes*, and that with an Irony. But they looked, as *Ferus* ſaith, at the Egyptians purſuing them, not at the pillar before them, which was the cauſe that they were ſo terrefied. And who can look at the multitude of his ſinnes, and at the helliſh hoſt herewith purſuing him, but he muſt needs ſhake through fear, if he doth not alſo look to the pillar ſet to protect him, Chriſt Jeſus?

Calvin.

Ferus.

Verſe 13. *And* Moſes *ſaid to the people, Fear not, ſtand ſtill, and behold the ſalvation of the Lord, &c.* *Moſes* being greatly urged by the rebellious and unbelieving people, ſheweth his great meekneſſe, in that ſparing to reprove their murmurings he onely comforteth them in this extremity. In bidding them ſtand ſtill, he meaneth that they ſhould be quiet and without perturbation in their minde, and although they were able to do nothing to defend themſelves againſt the Egyptians, yet they ſhould not be troubled, for they ſitting ſtill and doing nothing God would fight for them.

Verſe 15. *And the Lord ſaid to* Moſes, *why crieſt thou to me? ſpeak to the children of* Iſrael *to go forward.* This is by *Calvin* rendered by the preterpluperfect tenſe, *God had ſpoken*, holding that he had this Revelation before he comforted the people. But if not, he ſpake out of a firme faith, whereby he was fully perſwaded without particular Revelation at this time, that God would deliver them, and having ſpoken, he had this Revelation for further confirmation. *Moſes* was a man full of the Spirit, and hereby was guided to ſpeak upon the ſudden, as God by and by ſhewed, that it ſhould be. *Why crieſt thou to me?* The children of *Iſrael* are ſaid to have cried to the Lord, *v.*10. but amongſt them none is ſpoken of as crying to the Lord, but *Moſes*; their crying was onely the fruit of a troubled minde, and of an unpatient ſpirit, breaking out by and by into murmuring, and therefore the Lord would not hear it. Many may pray, but yet he onely is accounted to pray, that in faith and obedience crieth

Calvin.

Note. *Ferus.*

crieth unto God, and he onely ſhall be regarded. The Chaldee Paraphraſt relating Gods anſwer, ſaith, *I have accepted thy prayer, ſpeak to the children of* Iſrael, &c. intimating that he cried to the Lord for pardon, fearing leſt they ſhould be deſtroyed for that their murmuring. *Chaldee Paraphraſt.*

Verſe 16.

Lift up thy rod, and ſtretch out thy hand upon the Sea, and divide it, &c. This Sea is before ſaid to have been the Red-ſea, *Chap* 13.*v.*18. but touching the reaſon of this name divers ſpeak diverſly. Some think it was ſo called from the red ſcales that grow therein, being therefore called in Scripture the ſcaly ſea: ſome from the red ſand upon the ſhore thereof: ſome, that it ſeemeth by reaſon of the Sun-beames reflecting upon it from the mountains adjoyning, for it is not of a red colour in the water but cleer, as the reſt of the Ocean. *Strabo* ſaith, that it was ſo called from *Erithrea*, the ſon of *Perſeus* and *Andromeda*, who dwelt in the Iſland thereof, and ἐρυθρὸς in Greek is red or purple. It is alſo called the Arabian gulf, and by the Hebrews, *Jam Suph, a ſcaly ſea*: thus *Henry Bunting*. *Andreas Maſius* ſaith, that it was called the Red-ſea from a certain kinde of red herbe, wherewith the ſhores of that ſea abounded, and *Stephanus*, ſaith he, citeth *Uranius* a Punick Writer, who ſaith that the rain falling upon the mountains, and ſo down into this Sea gives it a red colour. R. *Solomon* ſaith, that *Suph* ſignifieth a bulruſh, and that from the bulruſhes it is called *Jam Suph*, a bulruſhy ſea. *Cteſius Gnidius*, that a certain fountain running with red water floweth into it. The opinion moſt commonly followed by *Pliny*, *Pomponius Mela* and the Greeks is, that *Erithrea* before ſpoken of, gave the name to it, who in times paſt reigned there. *Hen. Bunting.* Patriarchs travels. *Strabo lib.*16. *Andr. Maſius in cap.*2. Joſuæ. R. *Solomon.*

Verſe 21.

Here God biddeth *Moſes* ſtretch out his hand, and ſo he with a ſtrong Eaſt-winde blowing all that night made a dry way through the Red-ſea. The Septuagint render it a South-winde, and *Philo* likewiſe, but erroneouſly. The vulgar Latine, *a ſtrong winde*, not naming the part from whence it blew. The winde raiſed was the meanes, but God wrought extraordinarily hereby, otherwiſe it could not have blown the waters away to the bottome, and divide and hold them ſo one part from another in one continued track of ground. *Pet. Comeſtor* following the Hebrew Doctours, ſaith, that there were twelve diviſions made for the twelve Tribes to paſſe ſeverally, and then *Moſes* exhorting them to follow him, *Reuben*, *Simeon* and *Levi* feared ſo to do, but *Judah* entered firſt, being therefore worthy of the Kingdome. Moreover, the Hebrews ſay, that in their journey through this Sea, they went not directly on, but wheeled about, as the boſome of an huge mountain lay into the Sea, thus arriving again on the ſame ſide, from which they entered, but on the other ſide of the mountain: for the Sea was ſo ſpacious, that they could not go through in one night, as they did, and ſuch is the nature of the Sea that it caſteth up any thing drowned therein the ſame way that it entered, and accordingly it is to be held, that it caſt up the dead bodies and armour of the Egyptians, wherefore they being caſt up on the ſhore, where the Iſraelites came and armed themſelves with them, it appeareth that they arrived again upon the ſame ſide; thus he out of the Hebrews traditions. If there were twelve diviſions made in this Sea, they muſt needs be the ſooner over, but we have nothing but tradition for this, and it is not probable, becauſe they all followed *Moſes*, who could not go but in one path, and if there had been more, *Pharaoh* ſhould have been doubtfull which way to take after them; to ſay nothing that the miracle had been ſo much the greater, and therefore *Moſes* certainly would for the greater glory of God have made mention of it. *Theodoret* therefore rejecteth that of twelve diviſions as fabulous, ſaying, that we ought to follow the undoubted verity of the Scriptures; ſo likewiſe *Euthymius* and *Lyranus*. But *Origen* relateth it, as having heard it of his Anceſtours, and ſaith, that he thought he was bound in piety towards them not to conceal it *Toſtatus* approveth it, and *Genebrard* alledging for it *Aben-Ezra* and *Epiphanius*. Their common reaſon is drawn from *Pſ.*136.13. *Septuagint. Philo.* *Scholaſt. hiſtor.* *Theod. quæſt.*25 *in Exod.* *Euthym. in Pſa.* 136.13. *Lyranus.* *Origen.* *Toſtatus.* *Genebrard. in Pſal.*

He

He divided the water into parts, therefore say they into many parts. But to this it is answered, that it is so said, because being one before, now it was parted into two; or if it be read into divisions, the plurall is put for the singular, which is a thing not unusuall in the Scriptures, especially a great and large way being made equall to many divisions. For the fear said to have been in the rest of the Tribes, and that *Judah* entered first, *Jerome* speaketh of it by the name of a Jewish fable. Touching their wheeling about and not going directly on to the opposite shore, very learned Expositors are much divided. For *Tostatus*, *Paulus Burgensis*, and *Thomas Aquinas* are for it, alledging both the site of the Land of Canaan, which was such, that if they had gone directly over the Red-sea, they could not have come into that land without returning again, because the Red-sea was the East-border or boundary of Canaan. For the Red-sea, saith *Orosius*, cometh from the parts of India, and flowveth on the South-side of the Mountain Caucasus in Aracusia, Persia, Media, and other Nations, from thence descending into Arabia, and afterwards into Egypt, all which tract is more Easterly then Canaan, so that the children of *Israel* going out of Egypt had this Sea on the East, and if they had gone directly over it, they must needs have returned again, otherwise they could not have come into Canaan; the passage to which from Egypt was without coming over any sea, as we may see in *Jacobs* coming down thither in times past with his droves and in chariots, and *Abrahams*, &c. Moreover, before they entered the sa they were in the wilderness of Etham, & after this again, *Numb.* 33. they are said to have wandered three days in the same wilderness, although *Exod.* 15. 22. it is said that they wandered thus long in the wilderness of Shur, whereby we may gather that Etham and Shur were one wilderness called by these two names. But from these things thus compared together it is plain, that they were in the wilderness of Etham before their passing through the Red-sea, and again after, therefore they went not over to the opposite shore, but because an huge craggy mountain in Etham neer the sea suffered them not to passe, they were let through the Sea, wherein having fetcht a compasse they came up again on the other side thereof in the same wilderness of Etham or Shur, for so it is most probable, that that part of Etham was called, the generall name being Etham, and the particular in that tract Shur.

Hieron. in Hosea 11.

Tostatus.
P. Burgensis.
Tho. Aquinas.

Exod. 23. 31.
Orosius.

On the contrary side *Iosephus* saith, they went to the opposite shore, and by a singular Providence the dead bodies of the Egyptians were cast up thither, and their armour for the greater comfort of the Israelites, that they might be sure that they were delivered from the Egyptians, and make use of their armour: so likewise *Philo*, and *Lyranus* followeth this, labouring to confute the other, and *Cajetan*; but this last Author delivereth a thing most improbable, *viz.* that the shore on both sides of the Red-sea was one wilderness of Etham. But the main reason touching the site of the land of Canaan is by them all left altogether untouched. Wherefore till I shall see better reason to the contrary, I hold with *Tostatus* that in passing through the Red-sea, they onely fetcht a compasse therein, and arrived on the same side of it again, the breadth of an huge mountain in that wilderness onely being between. And the words seem not to set forth any further proceeding in the Sea, then unto the midst, for it is not said, that they went through, but into the midst of the sea.

Joseph. lib. 2. Antiquit.
Philo lib. 3. de vita Mosis.
Lyranus.
Cajetan.

Verse 22.

Verse 23. *And the Egyptians pursued, and went in after them, &c.* The Egyptians, saith *Comestor*, thought them mad at the first, when they saw them enter in, but then perceiving that they went safely, they followed.

Scholast. histor.

Verse 24, 25 *But in the morning-watch the Lord looked upon the host of the Egyptians, and troubled it, and took off their chariot-wheels, &c.* There are four *Vigiliæ* or watches of the night. 1 *Conticinium*, or bed-time. 2 *Intempestivum*. 3 *Gallicinium*. 4 *Antelucanum*, and this last is the morning-watch; when God troubled the Egyptian host, sending intolerable showers & grievous Thunders and Lightenings upon

Scholast. histor.

upon them, whereby they being terrefied ſought to flee back again when they were now come into the depth of the ſea. And that rain and thunder was ſent upon them firſt to their terrour is moſt probable, becauſe the Lord is ſaid to have looked upon them out of the Cloud: thus alſo *Artapanus* in *Euſebius*: and *Simlerus* ſaith, Either terrours ſurprized their mindes, or they were terrefied with tempeſts. And their horſes being with the tempeſt ſcared brake ſome of their chariot-wheels, or rather the tempeſt braſt them, whereupon they ſaid, Let us flee, for the Lord fighteth for Iſrael; ſo that without doubt the Lord fought againſt them, firſt, by a terrible tempeſt, and then he brought the ſea upon them to their utter deſtruction, ſee *Pſ.*77.17. The *Targum Hieroſolym.* hath it, God threw down upon them pitch and fire and hail-ſtones, and aſtoniſhed the hoſt of the Egyptians.

Euſebius lib.9. de præparat. Evang.
Simlerus.

And this was done when the morning appeared, that by the light of the day the Iſraelites might ſee Gods judgements upon their enemies, and be thankfull. Verſe 27.

Manethon writing againſt *Appion* ſaith, that *Pharaoh* himſelfe was not drowned, but his people, for he reigned after this 25 years: but *Pharaoh* is expreſly ſpoken of, *v.*8. and *v.*6. *Pſal.* 136.15. The old opinion of the Hebrews is, that he was drowned laſt of all, that ſeeing his people periſh firſt, he might be the more vexed. Touching this diviſion of the Red-ſea, the Heliopolites in Egypt, ſaith *Artapanus*, held the ſame, that is here delivered, that *Moſes* by his rod divided it; but the Memphites, that he being skilfull in the times of ebbing and flowing of this ſea, took his opportunity to lead the Iſraelites over, which the Egyptians beihg ignorant of periſhed. But this muſt needs be moſt falſe. 1 Becauſe that ſea being the Egyptian ſea, they certainly had as much knowledge of it, as any other man could. 2 As *Diodorus Tarſenſis*, *Chryſoſtomes* School-maſter reaſoneth, although the ſea ebbing maketh ſome part bare next the ſhore, yet it never is hereby made bare in any part, water ſtanding up as a wall on each ſide, as it did at this time. *Joſephus*, to make this miraculous diviſion of the ſea the more probable, ſaith, that God did the like once for *Alexander* and his Army, the Pamphilian ſea made way for them to paſſe that he might deſtroy the Perſian Empire. This, ſaith *Strabo*, was done, he taking the opportunity of the ebbing of that ſea, and paſſing in a ſtrait place by the mountain Climax, where the ſea uſed to flow, and it being winter, there was notwithſtanding ſo much water, which came down, that they waded an whole day in the water up to the middle. And hitherto hath been ſet forth the departing of the Iſraelites out of Egypt, and the manner and true cauſe thereof, but *Manethon*, *Cheremon*, and *Lyſimachus* Egyptian Writers out of an hatred of the Jews have written of the leproſie and the ſcab amongſt them, which was the cauſe of their expulſion.

Manethon.
Artapanus in Euſebio.
Diodorus Tarſenſis.
Joſeph.lib.2. Antiqu.
Strabo lib.13.

For the myſtery; The Red-ſea figured out baptiſme, as it is applied, 1 *Corinthians* 10.1. and as the Iſraelites entering the Red-ſea were purſued by the Egyptians, ſo we being baptized are purſued by our ſpirituall enemies, but we having lived a life anſwerable to our baptiſme to the end, come ſafe to the ſhore of happineſſe, ſinging there a new ſong, and all our enemies are deſtroyed for ever by vertue of the red blood of Chriſt ſet forth in baptiſme; for by death he deſtroyed him that had power of death, that is, the devill. We are purſued by them yet whileſt we live, but after death ſet forth alſo by the Iſraelites going into the deep, we ſhall never ſee them nor be troubled with them any more for ever. Wherefore let us comfort our ſelves in this, and not cowardly yield to Satans temptations, but manfully reſiſt them, being aſſured that if we yield not, they ſhall not be able to do us any hurt; for the cloudy and fiery pillar ſtandeth betweén us and them: but aſſaulted we muſt look to be till death bringeth us to the ſhore of everlaſting happineſſe.

The Myſtery.
Revel.14. Chap.15.3. Heb.2.
Note.

And Iſrael *believed the Lord and his ſervant* Moſes. In the Hebrew it is, Verſe 31.

They-

Chaldee Paraphraſt.

They believed in God, and in his ſervant Moſes; by the Chaldee Paraphraſt rendered, They believed in the Word of the Lord, and in the prophecie of his ſervant *Moſes*. A like ſpeech is uſed, 2 *Chron.* 20. 20. *Believe in the Lord, and in his Prophets*. *Exod.* 19. 9. 2 *Cor.* 2. 3. *Gal.* 5. 10. *Iſa.* 14. 32. Now there is a diſtinction received in Schools, *credere Deum, to believe that there is a God, credere Deo, to believe that which God hath ſaid, to be true*, and *credere in Deum, to put our confidence in God*: according to this laſt we deny *credere in hominem aliquem*: or *in Eccleſiam*, holding that our confidence muſt be put in God onely. Wherefore it is not ſo ſpoken in the Scriptures according to this diſtinction alwayes, but that ſometime one is put for another, as *Joh.* 2. 23. They are ſaid to have believed in Chriſt, to ſome of whom he would not commit himſelf, as knowing that they had not ſuch a perfect confidence in him. *Joh.* 20. 31. *That ye might believe, and believing have eternall life*: here ſaving faith is ſet forth by giving credit to, as elſewhere by believing in, and *Beth in*, and *Lamed to*, ſaith *Simlerus*, the moſt learned Hebrews acknowledge to be promiſcuouſly uſed. Wherefore to believe in *Moſes*, here is no more but to believe his prophecie, according to the Chaldee Paraphraſt; or to put confidence in his faithfulneſs, when they ſaw ſuch ſignes and wonders wrought by him. They believed not in him, as though by his own power he could ſave them, but in God onely, and *in him* declared mightily to be an Inſtrument under God to ſave them. For we are forbidden ſtreightly to truſt in man, and threatened if we do. *Maimony* ſaith, that the Jews believed in *Moſes* now, but not ſo certainly, till they heard God ſpeaking to him out of the Mount, for then they had a confidence in his word, as which they were ſure came from God, but all the ſignes ſhewed before could not work that confidence, becauſe they might be done by Art Magick, but this is onely his conjecture.

Simlerus.

Pſal. 146. 3. *Pſal.* 20. 8. *Maymony in Miſn. c.* 8. *Sect.* 1

CHAP. XV.

Verſe 1. THen Moſes *and the children of* Iſrael *ſung this ſong unto the Lord, ſaying, I will ſing to the Lord, &c.*

There are divers holy ſongs made and ſung after this by divers, but none before it; ſo that this is the moſt ancient of all. It may rightly be called an Hymn, or *Pæana*, or Euchariſticall ſong, becauſe it was made to celebrate the Lords praiſes. It was ſung by *Moſes*, and the men by themſelves in dances, and then by his Siſter *Miriam*, and the women playing with Timbrels thereto; ſee the like *Judg.* 11. 1 *Sam.* 18. And it ſeemeth to have been the firſt beginning of dances, perverted ſince to vanity and prophaneneſſe. *Philo* ſaith, *Moſes* leading the men, ſang one Verſe, and they another, and ſo likewiſe *Miriam* and the women; he ſinging great, and ſhe ſmall, and ſo likewiſe the whole body of the men great, and the women ſmall, making the more delightfull harmony, but we may note, *v.* 21, that they ſang the ſame after them. *Joſephus* ſaith, that *Moſes* made this ſong in *Hexameter* Verſes, and that they continued by the ſhore ſeven dayes together, and ever ſince, ſaith he, upon the ſeven Paſſe-over-dayes we go out to the fountains to ſing likewiſe in remembrance hereof. And although the unskilfull Reader, ſaith *Jerom*, cannot perceive this ſong to be Metricall, yet both it, and almoſt all the ſongs of Scripture, and almoſt the whole book of *Job* are ſuch, running in a *Dactyl* and a *Spondee*, and ſometime for the Idiome of the language they receive other feet of the ſame time, though not of the ſame ſyllables, witneſſe *Philo*, *Joſephus*, *Origen*, *Euſebius Caſarienſis*, *&c.* And this he that hath skill in Verſe may eaſily perceive if he looketh into this ſong There were two cauſes, ſaith *Simlerus*, of compiling it, one to teſtifie this famous deliverance, when ſo many thouſands joyned together in ſetting it forth: the other, to expreſſe high thankfulneſſe to God therefore, and to ſet forth his moſt worthy praiſes.

Philo.

Joſeph.

Hieron. præfat. in Job.

Simlerus.

Rupertus.

Now this Hymne is myſticall, as *Rupertus*, and after him *Ferus* hath obſerved,

ſerved, our deliverance by Chriſt being herein ſet forth, as well as their deliverance at that time from *Pharaoh*. And therefore the Church, ſaith *Ferus*, uſeth this ſong, as is moſt meet, ſeeing the redeemed by Chriſt are ſet forth ſinging it, *Revel.*15.3. and this is to ſing with the voice, and with the ſpirit and underſtanding, as Saint *Paul* ſpeaketh, to perceive or apprehend the myſtery inwardly, which is ſet forth in the outward fact.

Cantare mente eſt in exteriori facto myſterium intus perſentire.

For he hath triumphed glorioufly, the Horſe and his Rider hath he caſt into the Sea. This was done when *Pharaoh* and his horſmen were drowned in the Red-ſea, but never did the Lord triumph ſo glorioufly as in our Redemption, his wiſdome, power and mercy ſhining more herein then in the very creation of all things; and ſpecially may he be ſaid to have triumphed glorioufly, when breaking the bands of death he aroſe again and went up into heaven, for then, as one riding in triumph he led captivity captive. The Horſe and his Rider are the world and the devil, ruling it as it were with a bridle, and turning it to all evil. For, according to this, *Now*, ſaith Chriſt, *is the judgement of this world, now ſhall the Prince of this world be caſt out*: and as *Pharaoh* he is caſt into the Sea, that is, into hell, whither his horſe the world ſhall be caſt after him; and therefore take heed that thou be not the devils horſe turned about to vice by his bridle, leſt thou periſh horribly together with him. The horſe, as *Philo* noteth, may aptly ſet forth the world, becauſe it is a proud and violent kinde of creature, uſed to the warres, and running headily to his own deſtruction, and is moſt unruly and violent in his deſire to the female. And horſes were creatures in which men were moſt apt to put their confidence; for which cauſe it is ſo often inveighed againſt in the *Pſalmes*, and a charge is given to the Kings of *Iſrael* not to multiply horſes, for they that had troops of them were hereby puffed up with pride, and by their chariots, thinking their force invincible.

Epheſ.4.8.

John 12.
Eſay 14.

Note.
Rupert. Iſtum aſcenſorem aſcendentem ſuper equum, i.e. ſuper effrænatam ſtultitiam ſuperbientium, & à ſe deceptorum hominum dejecit in profundum lacus, in barathrum ardentis inferni.
Deut.17.

Verſe 2.

The Lord is my ſtrength and ſong, and he is become my ſalvation, &c. Pharaoh, and his army, that ſeemed ſo mighty, were overthrown, and ſo ſtrength appeared to be in God onely, who is therefore alone to be accounted our ſtrength. And worthily may the ſame be ſaid of Chriſt, yea theſe words are uſed in praiſing him, *Pſal.* 118.14. *Eſa.*12.2. *Iſraels* ſalvation from *Pharaoh*, being premiſed, *Eſa.*11.15,16. and then applied to that by Chriſt, ſhewing it, and the praiſe given for it to be typicall, figuring out this. The word tranſlated, *the Lord*, is יה, firſt uſed here, and ſeldome uſed but in Songs or Pſalmes. The Greeks tranſlate it, *Lord*, the Chaldee, *fear*, the *Targum Hieroſolym. the fear of all the world*, it ſignifieth being, as יהוה doth, and is held by ſome Hebrews to be an abridgement thereof. This is reteined in the Greek, *Halelujah*, *Revel.*19.1,2,3,4. *My ſong*, that is, the ſubject of my ſong or melody. Chriſt is called our ſalvation, *Luk.*1.71,74. *Luk.*2.30. *He is my God, and I will make him an habitation*: in Hebrew זה־אלי *this is my God*, it is ſpoken in oppoſition to the gods of Egypt, who were no gods, and of no divine power, but vainly ſo called, but the true God, who is of all power, is my God. *Lyranus* here commemorateth an opinion of the Hebrews, that *Moſes* meant by this, God manifeſting himſelf by ſome viſible appearance to the people of *Iſrael*, as a Warriour fighting eagerly for them, ſo as he never did ſhew himſelf at any other time, no not to his Prophets: but he rejecteth it, becauſe no ſuch thing is ſpoken of in the Scripture, yea we may gather from that which is ſpoken in Scripture, that this is moſt falſe, becauſe *Deut.*4. it is ſaid, *Ye heard a voice, but ſaw no likeneſſe*. God knew the proneneſſe of that people to Idolatry, and therefore he alwayes avoided giving occaſion by ſhewing himſelf in any likeneſſe. *I will make him an habitation*, the Chaldee Paraphraſt hath it, a Sanctuary; ſo that *Moſes* together with the people here binde themſelves to ſet up a Tabernacle to God: the Septuagint and vulgar Latine read it, *I will glorifie him*; but this followeth next, *He is the God of my father, and I will exalt him*: becauſe it was an impeachment to ſerve a new God, here antiquity is aſcribed unto God, the God of my father *Abraham*,

Lyranus.

to whom all the promiſes were made long ago, which begin now to be fulfilled, and then to *Iſaac* and *Jacob*, but *Abraham* was the head and the firſt, with whom God made his Covenant and with them in him, and therefore he ſaith in the ſingular number, *The God of my Father*. Touching the myſtery, this, ſaith *Rupertus*, that is, this man ſo much deſpiſed by the Jews, and ſo poor in appearance, even Chriſt Jeſus is my God, and I will make my ſelfe his habitation, for he dwelleth in the heart by faith, and let no man object, that ſo I ſhould ſet up a new god unto me, contrary to the Comandement of the Lord; for even this is the God of our Father *Abraham*, who ſaw his day and rejoyced.

The Myſtery.

John 8.

Verſe 3. Exod.4.10.

The Lord is a man of Warre, the Lord is his name. A man of war is an excellent Warriour; as a man of words, one very eloquent; *a man of arme*, a mighty one, *Job* 22.8. the Septuagint, *a breaker of warres*, the Chaldee, *a Victour of warres*; the name יהוה is elſewhere ſet forth with this addition, *of hoſts, the Lord of hoſts*, *Pſal.*83.14,19. *Pſal.*46.7,8,12. it ſignifieth a being of power, to execute all judgements upon his enemies for the ſalvation of his elect.

Ferus.

There have been many famous Warriours amongſt men, ſaith *Ferus*, but none comparable to God, for they all, *Pompey*, *Alexander*, *Cæſar*, *&c.* when they have ſlain others, have periſhed themſelves, but God continueth for ever. The vulgar Latine rendereth it, *The Lord is as a man of warre, his name is omnipotent.* From generals *Moſes* here proceedeth to particular matter of praiſing God, and this notably agreeth alſo to Chriſt in the myſtery: for he,

Rupertus.

ſaith *Rupertus*, ſhewed himſelf an excellent Warriour, in that not being to fight againſt fleſh and bloud, but ſpirituall powers, he armed himſelf accordingly, not with ſword and ſpeare, but with humility and obedience againſt their pride, and with charity againſt their malice, and thus he threw down the chariot of the aiery *Pharaoh*, whereby he thought, he could ride above the altitude of the Clouds, and be like to the moſt high, and his whole army both of vices and Idols, which he had ſet up to be adored as gods, according to that which followeth, *Pharaohs chariots and his hoſt he hath thrown into the ſea, &c. v.*4 thus alſo *Ferus*; and thus Chriſt is ſpoken of, *Pſal.*24.8. *Revel.*19.11. *Pſal.* 45. 3.4. And he ſaith not onely his hoſt, but alſo *his choſen Captaines*, that is, the wiſeſt, nobleſt, ſtouteſt, and moſt valiantt; Chaldee, *the faireſt.*

Eſay 14.

Verſe 4.

Verſe 5.

The depths have covered them, they ſanke down into the bottome, as a ſtone; that is, never to riſe up again, and therefore the phraſe is varied, *v.* 10. *They ſank as lead*, ſee *Nehem.*9.11. and ſo the ſpirituall enemy is caſt down, being never able to riſe again to hurt thoſe that are in Chriſt, and Babylon the ſeat of Antichriſt and his Kingdome is caſt as a ſtone into the ſea.

Revel.18.21.

Verſe 6.

Thy right hand, O Lord, is become glorious in power, thy right hand hath daſhed in pieces the enemy, &c. that is, not by accident, or by the power or policy of man, but by thy power alone have they been confounded.

Verſe 7.

Thou haſt overthrown them that roſe up againſt thee, thou ſenteſt forth thy wrath, which ate them up as ſtubble. The Chaldee hath it, *which roſe up againſt thy people*, for they that injury Gods people, ſet themſelves againſt God, *Zach.*2.8. *Matth.*25.45. *Act.*9.4. *Thy wrath*; not his Angels, but his wrath was ſent forth, for that is as a fire, before which the wicked are but as ſtubble, *Pſal.* 89.47. *Eſa.*5.24. *chap.*47.14.

Verſe 8.

With the blaſt of thy noſtrils the waters were gathered together, &c. The ſame thing is here inculcated with many words, to beat the remembrance of it the more into the mindes of the rude people. The blaſt of Gods noſtrils is commonly put for his wrath, as *Job* 4.9. but here it is alluded to the winde ſent to dry up a way in the ſea, *Chap.*14.26. which was done in favour to the Iſraelites, but in wrath againſt the Egyptians, that they might thus be drawn to enter in to their deſtruction. And therefore in the vulgar Latine it is, *in ſpiritu furoris tui*, according to the ſenſe of the words.

The Myſtery. *Ferus.*

Hereby alſo is myſtically ſet forth, how God under the Goſpel in his wrath beat down and deſtroyed the dumb Idols, whereby the Gentiles were led,

as

as *Jupiter* and *Venus*, &c. which now are no where to be found. Their proud neighing horſes, the wicked Kings and Rulers, which tyrannically ſhed the blood of many Martyrs, were now devoured alſo, the trumpet of the Goſpel, the breath of Gods noſtrils blowing upon them. And the people, which are as many waters, were hereby gathered together, when they were converted unto Chriſt, yea the great deeps in the midſt of the ſea were gathered together, in that wicked men out of the hidden places of darkneſſe, and the depths of vices came flocking together to Chriſts baptiſme: for by the abyſſe or deep the wicked and unſearchable evill heart of man is ſignified: Thus *Ferus*.

Apoc. 17. *Quando pravi homines de occultis tenebrarum, & de profundis vitiorum confluxerunt, ad unicum & universale Chriſti Baptiſma.* Jer 17. 9.

The enemy ſaid, I will purſue, I will overtake and divide the ſpoile, my luſt ſhall be ſatisfied upon them, &c. Here the fact of the Lord againſt them is further amplified, they being brought in by a *Iroſopopeia* vaunting themſelves, ſee the like, *Judg.* 5. 30. for (*my luſt*) is נַפְשִׁי *my ſoule*, but *will* or *luſt*, is hereby ſignified, ſo *Pſ.* 27. 12. *Iſ.* 41. 3. 78. 18. *My hand ſhall deſtroy them*, or repoſſeſſe them, for thus the word is uſed, *Numb.* 14, 12, 24. The Septuagint render it, *Have dominion over them.* And this is moſt probably the meaning, becauſe when they firſt went out after them, they ſaid, Why have we thus done to let *Iſrael* go from ſerving us? Yet it is not to be doubted, but that they purpoſed to ſlay *Moſes*, and *Aaron*, and the chief amongſt them.

Exod 4. 5. *Simlerus.*

Thou didſt blow with thy winde, the ſea covered them, they ſanke as lead. When they preſuming upon their ſtrength made juſt account to overthrow them, the Lord to ſhew the greatneſſe of his power, did but blow with the breath of his mouth, and eaſily confounded them all, when he turned the winde to bring the Sea upon them. When wicked men are moſt ſecure, then deſtruction commeth ſuddenly upon them, ſo likewiſe *Senacherib*, *Siſera*, &c. *They ſanke as lead*, iniquity is heavy as a talent of lead, ſinking the ſinner into the pit of deſtruction, but faith maketh light, as *Peter*, who walked upon the waters, but yet he had ſome lead, that is, ſin in him, not ſufficiently yet purged, which made him to ſink; wherefore let us put away our ſins, leſt we ſink at the laſt day into the deep of hell. Lead, as *Origen* hath it, will melt when it cometh to the fire, and ſo ſhall the ſinner, that is all leaden at the laſt burning, when the gold, that is, the godly ſhall be purged, and ſhine more gloriouſly. Myſtically the Devil purſuing the faithfull maketh juſt account to devour him, but by the breath of Gods mouth he is reſtreined, as when he was not ſuffered to touch *Jobs* life, and ſhall finally fall as lead into the abyſſe of hell.

Verſe 10.

Note.

Zach. 5.

Matth. 14.

Origen.

Ferus.

Who is like to thee, O Lord, among the gods, who is like thee, glorious in holineſſe, fearfull in praiſes, doing wonders? From the amplification of this wonderfull overthrow *Moſes* now proceedeth to an *Epiphonema*; by *gods*, here I underſtand with *Calvin*, not Princes or Angels, but the Idols of the Heathen, by them worſhipped and truſted in, as being of great power, as gods: and God is ſaid to be incomparably glorious in holineſſe, to tax the prophaneneſſe of thoſe gods on the contrary ſide: *fearfull in praiſes*, becauſe we cannot ſeriouſly apply our ſelves to praiſe him, duly conſidering his geſtes in overthrowing ſo many thouſands of men in an inſtant, but a kinde of trembling and amazedneſſe muſt needs ſurprize our mindes. And the next words, *doing wonders*, ſeem to be added to direct us to explain this clauſe thus. *Simlerus* yieldeth three other reaſons. 1 Becauſe to praiſe God ſufficiently exceedeth our ſtrength, and therefore we cannot but tremble when we praiſe him. 2 Becauſe all our praiſing of God muſt be with reverence and fear. 3 Becauſe as the Devils malicious works affect the minde with fear, ſo ſhould Gods laudable acts. But all theſe are rejected by *Calvin*, and onely the firſt followed, which is indeed the beſt and moſt genuine. But when God is ſaid to be terrible, ſaith *Ferus*, it is to be underſtood to the wicked, whereas his faithfull ſervants have joy of that which he doth terribly againſt them, and praiſe him therefore with glad hearts: and the former words, *amongſt the gods*, he following the vulgar Latine readeth it *in fortibus*, concluding that we ought

Verſe 11.

Calvin.

Simlerus.

Ferus.

to look at theſe four things in God, that we may be rightly affected towards him, that he is moſt mighty, holy, terrible to the wicked, and gracious to the godly.

Verſe 12. *Thou ſtretchedſt out thy right hand, and the earth ſwallowed them.* They were drowned in the waters, and yet he ſaith, *the earth ſwallowed them*, but this was in regard of mire at the bottom, wherein they ſtuck, ſaith *Simlerus*. But how did they ſtick there, when they were caſt up? wherefore this is ſpoken in regard of the deep hollow in the earth, wherein they were drowned, ſuch as the channell of the Sea is, ſo *Jonah* ſaith of himſelf, *The earth with her bars was about me*: Or becauſe being deſtroyed by death, they went into the land of darkneſſe, as *Ferus* noteth out of *Job*, ſaying, that in theſe words he beginneth to ſet forth in order the things touched upon before; for firſt Gods might was ſpoken of, which appeared in drowning the Egyptians, this was the wonder of his might, the wonder of his mercy and holineſſe followeth next, *v.*13. *Thou in thy mercy haſt led forth the people, whom thou haſt redeemed.* This leading was by the hand of *Moſes* and *Aaron*, *Pſ.* 77.21. but aſcribed to God as the principall Leader. *Calvin* rendreth it, *Thou wilt lead*, but it is in the preter tenſe, and ſetteth forth that which is paſt, as the next words, *Thou haſt guided them in thy ſtrength unto thy holy habitation*, are a prophecie of that which was to come, when they ſhould be brought into Canaan: ſo *Ferus*, who alſo applieth the firſt unto Chriſt, becauſe as a good ſhepherd he led his forth in mercy, whom he hath redeemed. And for the other to come, he ſpeaketh alſo in the preter tenſe after the manner of a Prophet, becauſe he knew by the Spirit, that this ſhould be as certainly done, as if it had been already fulfilled, and he uſeth another word properly ſignifying to beare, or carry, intimating his power, and their weakneſſe, being able to do nothing, and his great ſollicitude and love towards them, for which it is ſaid elſwhere, that he carried them, as upon Eagles wings. *In thy ſtrength*, this is added for their comfort, becauſe they ſhould meet with many obſtacles, that they might be confident through his power of overcomming them all, *unto thy holy habitation*, that is, to the land of Canaan, where the Temple was afterwards built, & where his flock, the people of Iſrael did ſafely dwell, and reſt: ſee *Jer.* 50.19. & *Jer.* 33.12. *Eſa.* 33.20. *Pſ.* 78.52, 53, 54. And this prophetical continued to the 19 V. is the laſt part of this Hymne.

Verſe 14. *The people ſhall heare and be afraid, ſorrow ſhall take hold upon the inhabitants of Paleſtina, &c.* The vulgar Latine rendreth it, *Aſcenderunt populi, & irati ſunt*; but it is שמעו, *they heard*, and were ſtirred with anger and fear. *Ferus* following the Vulgar ſaith, that here it is propheſied with what oppoſition they ſhould meet, the Philiſtines, Edomites, Moabites and Canaanites coming out againſt them, but it is plainly ſpoken of their hearing of theſe wonderfull judgements, whereas they ſhould tremble, which came accordingly to paſſe. For the feare of *Moab* is ſhewed, *Numb.* 22. and of the reſt, *Joſ.* 2 *Ch* 5, *&c.* For the Edomites feare, although they may ſeem not to have feared, becauſe they came out armed to their borders, to deny them paſſage, but it was feare that moved them thus to do, leſt they ſhould enter and poſſeſſe their Countrey, and haply they came to their borders, becauſe moſt advantageous for them in regard of the Mountains there to make reſiſtance: ſo *Simlerus*.

Verſe 15. And he ſaith, *The Dukes of Edom*, becauſe the Edomites were governed by Dukes: of their fear, ſee *Deut.* 2.4. *Trembling ſhall take hold upon the mighty men of Moab*, this is ſpoken of thoſe, that are overcome with feare. *The inhabitants of Canaan ſhall melt away*, that is, faint with feare, as *Joſ.* 2 9. *Ch.* 5.1. by a ſimilitude taken from vvax melting before the fire.

Verſe 16. *They ſhall be as ſtill as a ſtone, till thy people paſſe over.* The Septuagint render it *Lapideſcent*, as *Niobe* is feigned by the Poets for ſorrovv to be turned into a Stone; hereby the extremity of feare is ſet forth, bringing ſuch a cold upon the heart, as that a man is ſtill and unable to ſtir, as a ſtone, as *Nabal* hearing of *Davids* comming againſt him vvith 400 men, it is ſaid, *His heart died within him, and he became like a ſtone.*

Thou

Thou ſhalt bring them in, and plant them in the mountain of thine inheritance; that is, in Canaan a mountanous Countrey, and ſpecially having mount Zion therein, and the vvord planting is uſed to ſhevv a ſtable and ſetled abiding that they ſhould have there, *Pſal* 80.9. *Pſal.* 44.3. It is a Metaphor taken from a Vine deep rooted in the ground. For the myſtery; as they had Philiſtines, Moabites, &c. for enemies in their paſſage to Canaan, ſo vve have Jevvs, Pagans, Hereticks, falſe Chriſtians, and ſpirituall vvickedneſſes, upon vvhom vve muſt pray vvith *Moſes*, that fear may come, and they may be ſtill as a ſtone, vvhileſt vve are paſſing to the heavenly Canaan, that is, alvvayes, vvhileſt vve are living in this vvorld, for our paſſing is never at an end, till vve be gone from hence. We muſt therefore alvvayes be praying, that vve may be planted in that mountain of Gods inheritance, never to be removed again: thus *Ferus*. And this is our comfort, that vve which are the true faithful people of God, ſhall in ſpite of all our enemies by Gods grace and povver be undoubtedly at length planted there for evermore.

Verſe 17.

The Myſtery. *Ferus.*

The Lord ſhall reign for ever and ever; in Hebrevv לעולם ועד *for ever and ſtill*. The vulgar Latine follovving the Septuagint, *in æternum & uſq*; *Pagninus*, *in ſæculum & uſq*; *in perpetuum*; the Chaldee Paraphraſt, *in ſæculum, & in ſæcula ſæculorum*. This addition of the laſt vvord, *uſq*; *ſtill*, hath given occaſion of much inquiry to Expoſitours, hovv it could be ſo ſpoken, ſeeing that beyond eternity there is nothing. But I vvill not trouble my Reader vvith their divers vvayes of reſolving this. For *Origen* hath reſolved it vvell for all, vvhen this vvord *in ſæculum* is uſed, oft times a long duration of time is meant, which ſhall yet have end, but when *uſq*; is added, abſolute eternity, ſo that name what long ſpace of time thou can't, and he ſhall reign all this time, and ſtil for ever without end. And this is the concluſion of this ſong with another *Epiphonema*, having reference to the Lords reigning perpetually in the holy land amongſt his true Iſraelites here, being as a King unto them to protect and provide for them, and in the heavenly Jeruſalem, of which this was a type for evermore.

Verſe 18.

Origen.

Becauſe the horſes of Pharaoh *with his chariots entered into the ſea, and the Lord brought the waters upon them, &c.* This is no part of the ſong, but is added as a reaſon of the Lords reigning for ever, and of all the praiſes here given unto him, as in the *Revel.* it is ſaid, *Now ſalvation is of God, and the Kingdome is Chriſts, becauſe the accuſer of the brethren is caſt out*: ſo *Ferus* and *Calvin*. But *Simlerus* thinketh, that it may be a part of the ſong, anſvvering to the firſt Verſes, and being the ſumme of them together. But it differeth from all the reſt, being of many more feet then come into a Verſe, and therefore I ſubſcribe rather to them that hold it for an addition, prefixing this word *becauſe*, which is not in the Hebrevv, to make it the plainer.

Verſe 19.

Revel. 12. *Ferus. Calvin.*

And Miriam *the Propheteſſe, the ſiſter of* Aaron *took a timbrel in her hand, and all the women went out after her with timbrels & dances, &c.* The men after *Moſes* having done ſinging, the women now anſvver in the ſame words, haply Verſe by Verſe. And *Miriam* is called the Propheteſſe, becauſe, as may be gathered, *Numb.* 12.2. ſhe had divine Revelations, and ſhe is ſaid to be the ſiſter of *Aaron*, becauſe *Aaron* was the eldeſt brother, and ſhe had alvvayes lived with *Aaron*. God hath divers times not onely uſed men but women, as his inſtruments to reveal his will, as *Deborah*, *Hulda*, *Hanna*, *&c.* but vvhether they might teach publickly, as Prophets did, is a queſtion? *Simlerus* holdeth, that they might, and alledgeth for this the example of *Deborah* judging *Iſrael*, and the ſaying of the Apoſtle, *A woman praying or propheſying*. And vvhereas he ſaith a woman ſhould not ſpeak in the Church; it is anſvvered, it is true, ordinarily, as none but the Levites were to teach the people yet extraordinarily ſome have been ſtirred up of other Tribes. But *Calvin* contrariviſe: ſee my Expoſition, 1 *Cor.* 11. The vvomen beſides voices uſed timbrels, vvhich the men did not, ſaith *Ferus*, becauſe they are the vveaker ſex, and need more helps.

Verſe 20.

Micah 6.4. I ſent before thee *Moſes*, *Aaron* and *Miriam*. *Simlerus.*

Ferus.

And

Verſe 22. *Hen. Bunting* Patriarchs travels. *Simlerus.*

And Moſes brought the children of Iſrael *from the Red-ſea, and they went into the deſart of Sur, &c.* Here they travelled in three dayes 40 miles, ſaith *Henry Bunting*. Of this deſart it hath been already ſpoken, and that it was the ſame with Etham. *Simlerus* noteth, that the word tranſlated, *brought them up*, ſignifieth properly, drew them out, to intimate, that they ſtuck to the ſpoil of the Egyptians, hardly ſuffering themſelves to be drawn from thence. Here travelling three dayes they found no water, and then coming to water, it was bitter, being therefore called *Marah*, bitter, whereupon they murmured againſt *Moſes*. Here begin their tentations, and the effect thereof, murmuring. And as they ſometime found no water, then bitter water, ſo we in our pilgrimage to our heavenly Countrey ſometimes are without all worldly comforts, and ſometimes we meet with many adverſities in theſe things, which we have, and our weakneſſe is never ſo much tried, as when we thus ſuffer, now it appeareth, that we are fleſh, and of little or no ſtrength.

Verſe 23, 24

Verſe 25. *Scholaſt. hiſtor. Targ. Hieroſol.* *Moſes* prayed, and God ſhewed him the tree *Aridiphne*, with flowers like Lilies, but very bitter. *Fagius.* *Joſeph.*

Then he cried to the Lord, and the Lord ſhewed him a tree, which he caſt into the waters, and they were made ſweet, &c. The Hebrews, ſaith the Scholaſticall Hiſtory, held, that this Tree was bitter, and that the power of God might the more appear, he cauſed bitter to be put to bitter, hereby making ſweet, and this is commemorated by *Fagius*, and that they held, that this tree had no vertue in it to ſweeten, but to make the waters worſe, but God to ſhew, that he can do all things, would thus work by contraries. Thus *Eliſha*, by caſting in ſalt made the waters of *Jericho* ſweet, and Chriſt by anointing blinde eyes with clay made them to ſee. *Joſephus* ſaith, that this water was in a pit being corrupted for want of motion, and into it *Moſes* caſt his rod, being cut with a long ſciſſure in the midſt, and then cauſing much water to be drawn and poured out, that which remained with frequent concuſſions was purged and made potable. But this is a derogation from the miracle, and therefore to be rejected. It may be, ſaith *Comeſtor*, that this tree had ſuch vertue in it, as being prepared of God, and ſhewed to *Moſes* in the wilderneſſe, where no tree grew. It was certainly a great miracle, howſoever, becauſe no tree could naturally have any ſuch vertue to ſweeten ſo much water upon the ſudden, as this did, wherefore God wrought hereby, who could have done it without any meanes, but he would hereby rebuke the fooliſhneſſe and infidelity of the people, as *Calvin* ſaith, as if he had ſaid, Do ye ask what ſhall we drink? as if it were impoſſible to give you good water here. Lo, I can eaſily do it by any weak means, and for proof hereof, do but caſt that tree into the waters, and they ſhall be ſweet; and if by a tree I can ſweeten your bitter waters, then never doubt any more of my power to provide for you in any time of want. And in regard of thus much ſpoken here in effect, it is added, *There he made him a ſtatute and judgement, and there he proved him*, that is, *Iſrael*. *Peter Comeſtor* ſaith, that he is ſaid to have given it there, becauſe now he promiſed to give it, if they would obey him. The ſtatute given here, ſaith *Ferus*, is orall onely, not in writing. And it is expreſſed in the next words.

Eccleſiaſtic. 38. verſe 5.

Calvin.

Scholaſt. hiſt.

Ferus.

Verſe 26. *Lyranus.* *Simlerus.* *Calvin.*

If thou wilt diligently hearken to the voice of the Lord thy God, and do that which is right in his ſight, &c. It is a generall precept to keep all his Statutes and Commandements with a promiſe of keeping them free from the diſeaſes brought upon Egypt, that is, the plagues ſent for their rebellions to their utter deſtruction. *Lyranus* ſaith, that the law of the Sabbath was here in ſpeciall given them, and therefore is obſerved, *Chap.* 16. and the law of the red Cow, and ſome judicials, and this he hath from the Hebrews. *Simlerus* thinketh that the laws obſerved by their fathers, and coming to them by tradition, were now eſtabliſhed, that they might know, that they were of God, and did not depend upon cuſtome onely. But theſe are all conjectures; for if God had ſaid any more, it ſhould certainly have been related as well as this generall. In the former words, *proved him*, is by ſome underſtood, ſaith *Calvin*, as ſpoken of the people, as if they had tempted the Lord, after this law given, but

he

he rejecteth this, and referreth it, as we commonly do, to the Lord trying the people by affliction.

The waters of Marah do myſtically ſet forth the Law, which is bitter to the carnall man, and in the carnall Rites to the Chriſtian, but let the tree of Chriſts Croſſe be caſt in, which is, underſtand them with reference to Chriſts paſſion, and they will be ſweet and wholeſome: or by Marah underſtand afflictions ſweetened by the remembrance of Chriſts paſſions: thus *Ferus*. And *Elias in Lexico Cald.* ſee *Galat.* 3.13. 1 *Pet.*2.21. 2 *Cor.*1.5,7,10. The Myſtery. *Ferus.*

And they came to Elim, where were twelve fountains, and 70 *Palm-trees, &c.* God brought them hither, ſaith *Calvin*, in condeſcending to their weakneſſe, that they might have a more comfortable ſtation. The Palm-tree is good for ſhade, and the boughs were uſed in rejoycing, *Levit.*23.40. In *Targum Hieroſolym.* the twelve Palm-trees are made figurative of the twelve Tribes, and ſeventy Palm-trees of the ſeventy Elders, and of the ſeventy ſoules that came into Egypt, the Apoſtles alſo were twelve, and the Diſciples ſent out ſeventy, *Luk.*9.1. And according to this laſt *Simlerus* ſaith excellently, that as the Iſraelites, ſo the true Church after Baptiſme cometh to Marah by afflictions, but through Chriſt their afflictions are ſweetened, and they are recreated eſt-ſoones with the doctrine of the twelve Apoſtles, as clear fountains, and by the ſeventy as Palm-trees, and all other holy Fathers, whoſe writings being watered with theſe fountains do greatly delight and nouriſh the Church of God. Verſe 27. From *Marah* to *Elim* were eight miles. *Hen. Bunting* Patriarchs travels. *Calvin. Targ. Hieroſol. Simlerus.*

CHAP. XVI.

AND they took their journey from Elim, and all the Congregation came to the wilderneſſe of Sin. This was 16 miles: from Zemeh a buſh, cometh Zin or Sin, a thorny place. Here their going to the Red-ſea from Elim mentioned, *Numb.*33.10. is omitted, and from the Red-ſea they came into this wilderneſſe, being a journey of 16 miles. Verſe 1.

There is a ſtrong City in Egypt called by this name, *Ezech.*30.15. but this wilderneſſe ſeemeth to have taken the name from the Mount Sinai, which ſtood here, of which ſee before, *Chap.*3. This is ſaid to have been betweeen Elim and Sinai, becauſe there was another wilderneſſe called Sin neer the Borders of Canaan, called alſo Paran and Kadeſh, and the remove from Elim to the Red-ſea is here omitted, and their coming to Sin next to Elim is ſet down, becauſe the moſt noted places of their abode onely are here mentioned, every particular elſe being reſerved to *Numb.*33. The time when they came hither is noted to have been the 15 day of the ſecond moneth. So that from their going out of Egypt hitherto had paſſed 30 dayes, all which time haply their proviſion brought out of Egypt laſted them, but now it was all ſpent, ſo *Joſephus*, ſee before, *Chap.*12.16. *Calvin* thinketh, that they found ſome food, till now, as they paſſed, but this is improbable at that time of the year. *Simlerus.* *Calvin.*

And all the Congregation murmured againſt Moſes, &c. Here again the corruption of man appeareth ſo ſoon as he is in any want. This murmuring, although it be ſaid to be of the whole Congregation, yet ſome faithfull perſons there were doubtleſſe that murmured not, as *Joſuah*, and *Caleb*, *Eleazar*, *Ithamar*, *&c.* It was a generall murmuring that overſpread all the Tribes, and the thouſands of *Iſrael*, and therefore the whole Congregation is ſaid to have murmured. The temptation indeed was great, to want all ſuſtenance, and to be in a wilderneſſe, but if we conſider, that God knoweth our wants, it is by his providence, that we come into them, not for our hurt, as out of hatred, but to prove and ſo to better us, and that he is of power ſufficient to ſupply our wants whatſoever they be, we ſhall never murmur againſt him, as they did. Verſe 2. *Simlerus.* *Ferus.*

And they ſaid, Would to God we had died in Egypt, when we ſate by the fleſh-pots, and Verſe 3.

and did eat bread our fill, &c. Hebr. *Who will give, that we might have died, &c. by the hand of the Lord.* In the Septuagint, πληγῆναι ὑπὸ κυρίου, being ſmitten of the Lord. This was groſſe ingratitude to prefer being ſmitten with the Egyptians, before being delivered ſo graciouſly. Or the meaning may be, we wiſh rather that we had continued ſervants, and ſo lived and died. Having through hunger ſuffered a little while in their journey to *Canaan*, they are more vexed, then at all the miſeries indured in Egypt: ſo whatſoeverr we ſuffer being in our worldly wayes, is counted light, but if we ſuffer but a little for godlineſſe it is counted grievous.

Simlerus.

Ferus.

Note.

Verſe 4.

Then the Lord ſaid to Moſes, *Behold, I will rain you down bread from heaven, and the people ſhall go out and gather, &c.* The Scholaſticall Hiſtory ſaith, When *Moſes* had prayed to the Lord, he anſwered thus, and this doubtleſſe is here to be underſtood. God ſaith, *he will rain*, to intimate the abundance, and *from heaven*, becauſe the earth where they were, was barren, *a certain rate every day*, Hebr. דבר יום ביומו, *a dayes word for his day*, that is, a portion, for דבר is put for thing, as well as for word. God would ſend food, but they muſt gather it, and go out for this purpoſe, man muſt labour for his living, and he would ſupply them with no more, but ſufficient for the day, that he might teach them to depend upon his providence, and prevent murmuring for time to come, and according to this we are commanded, *Care not for to morrow.* This was the third time of their murmuring, yet God paſſing by ill-deſerving, for his own glory, without rebuking them, thus graciouſly ſupplieth their wants, but he will not alwayes thus bear with mens ſins, but be avenged upon them at the laſt. *That I may prove them, whether they will walk in my law or not.* Here is a difference, ſaith *Calvin*, amongſt Expoſitors; ſome holding that the meaning is, when I ſhall thus extend my bounty towards them, I ſhall ſee, whether they will be won hereby to better obedience or not; others, whether they will be content with my allowance, or long after daintier meat, or a greater quantity. But he preferreth the firſt and the beſt. *Simlerus* ſaith, that God in ſaying, *Whether they would walk in his Law*, meant the law of keeping none till the morrow, and of not going out for it upon the ſeventh day. But this is too particular, the meaning is more generall, whether they would by his bounty be brought to more conſtant obedience, not murmuring for any want, ſeeing by daily experience, that God could from heaven provide for them, when all meanes in this world failed. This bread did myſtically ſet forth Chriſt ſent down from heaven to feed the ſoul to eternall life. And it is worth the noting, that this was not ſent, til that they had paſſed through the ſea, & all the proviſion brought out of Egypt was ſpent, to ſhew, that we cannot be fed with Chriſt, till that we have been baptized, and we neglect all worldly comforts in compariſon of this, we muſt be ſpiritually hungry. Again, the time is noted to be the 15 of the ſecond moneth, which was the time appointed for the ſecond Paſſeover, if any could not be prepared to eat it in the firſt moneth, *Numb.* 9. becauſe they were farre off in a journey or unclean, to ſhevv that the Gentiles ſhould have the true Manna given unto them, Chriſt Jeſus, vvho vvere afarre off and unclean, vvhen the firſt Paſſeover of the Jevvs vvas celebrated.

Matth.6.34.

Calvin.

Simlerus.

John 6.
1 Cor.10.
Ferus.

Epheſ.2.

Verſe 5.

And upon the ſixth day they ſhall prepare that which they bring in, and it ſhall be twice ſo much, &c. Here we may ſee, that the Sabbath-day was holy, before the promulgation of the Law, even ſince the creation, as was noted, *Gen.2.* contrary to the opinion of ſome, although no mention be made hereof again, till now. The Sabbath is a type of the future reſt in heaven, and whoſo will reſt there, muſt gather ſo much as will ſuffice him then, he muſt lay up a treaſure, *Matth.6. 1 Tim.6.17.*

Verſe 6.
Verſe 7.

At even ye ſhall know, that the Lord hath brought you out of Egypt: and in the morning ye ſhall ſee the glory of the Lord, for he heareth your murmurings, &c. They had mentioned the fleſh-pots of Egypt, and the fulneſſe of bread there, *verſ.3.* and therefore, that they might be ſatisfied in both theſe, they are promiſed

miſed fleſh in the evening, and bread in the morning, *verſ.*8. *Moſes* and *Aaron* ſpeak to them firſt generally, *In the evening ye ſhall know, &c. and in the morning ye ſhall ſee the glory of the Lord*, and then expreſſe further, how they ſhould know, that not they, but the Lord brought them out of Egypt, becauſe they had complained, *Ye have brought us into this wilderneſſe, to kill this whole aſſembly with famine*, this they ſhould know, that he brought them out, not to famiſh them, but to feed them with fleſh, becauſe in the evening they ſhould have fleſh. Then they expreſſe, what they meant by their ſeeing the glory of the Lord in the morning, *viz.* they ſhould fill themſelves with bread. And herein it is ſaid they ſhould ſee the glory of the Lord ſpecially, becauſe with this bread they ſhould be fed fourty yeers together, and ſo Gods glory ſhould ſhine moſt of all in this, ſo *Simlerus*. Whereas it is added, as a reaſon, why the Lord would do thus, *for he heareth your murmurings*; It is not ſo to be underſtood, as if hereby they prevailed to get this food: for to ſhew, that it was not granted to their ſins, but that God did thus ſtrive with their perverſe contumacie, he ſaith, *Ye ſhall ſee the glory of the Lord, for he heareth your murmurings*, that is, God will appear unto you, that in the brightnes of his countenance, ſeeing your impiety, ye may at length be aſhamed, and feel, that it was a ſacrilegious tumult, which ye ſo audaciouſly made againſt him, as *Calvin* ſpeaketh. As here, ſo to *Elijah* God ſent bread and fleſh, ſaith *Auguſtine*, by the evening, when fleſh was ſent, Chriſts paſſion; and by the morning, wherein Manna, his reſurrection being ſignified. Or by the evening, when they ſhould know, that the Lord brought them out of Egypt, this life is ſet forth, as *Ferus* hath it, becauſe now under the Goſpel this life is, as it were, the evening of the world; by the morning, the life to come: for here we know, that Chriſt hath brought us out of the bondage of ſin, but there we ſhall ſee his glory: or by the evening underſtand the time of the Law, when they had fleſhly rites; by the morning, the time of the Goſpel, wherein we have the bread that came down from heaven, Chriſt himſelf. Or becauſe the fleſh was ſent onely to fill their bellies, and the Manna, as a Sacrament that cometh in the evening, ſetting forth darkneſſe: this in the morning, ſetting forth Gods grace, as the morning often doth, *Pſal.*30.6. 143.8. *Lament.* 3.22,23. ſo *Ainſworth*. Yet in the courſe of nature, quails having flown all day, come to their reſting place at night, and the dew falleth in the morning, with which Manna came down. Whereas it was noted before out of *Simlerus*, that by the glory which God would ſhew, is meant the ſending of Manna, both this and the appearance of Gods glory to the eye, ſpoken of *v.*10 is meant, as *Ainſworth* alſo hath it. The appearing of that glory made it manifeſt, that they murmured againſt God, and it could not but be terrefying and ſo ſhewed, as a dreadfull rebuke for their murmuring.

Verſe 8.

Simlerus.

Calvin.

*Aug. in Exod. quæſt.*60. 1 Kings 17.

Ferus.

Ainſworths Annotations in *Exod.*

Come neer before the Lord, for he hath heard your murmurings. And when Aaron ſpake to all the congregation, they looked towards the deſert, and behold, the glory of the Lord appeared in the cloud. This by the courſe of the hiſtory muſt needs have been done in the morning, when the Manna was fallen. The cloud was that, wherein God went before them to guide them in the way, in it was an extraordinary appearance of a terrefying brightneſſe at this time, and by ſhewing his glory thus, God did alſo at other times repreſſe the tumultuous rage of the people, as *Numb.*14.10. 16.42. 12.5. And hereby they were convinced, that not *Moſes*, but God led them out of Egypt, and that he was amongſt them, and therefore they did impiouſly to murmure, whereas they ſhould rather in their neceſſity have called upon him.

Verſe 9. Verſe 10.

Simlerus.

And the Lord ſpake to Moſes, ſaying, I have heard the murmurings of the children of Iſrael, &c. Some, ſaith *Simlerus*, hold, that God ſpake here the ſecond time to *Moſes* out of the cloud, but that is improbable; for the time of this glorious apparition doth not ſo agree with the words ſpoken. It is doubtleſſe a commemoration of that which was ſpoken before by the Lord unto *Moſes*, that in promiſing them fleſh in the evening, and bread in the

Verſe 11.

morning, it might appear, that he ſpake not without ground, which might before this be queſtioned; becauſe he had hitherto declared onely, how the Lord had promiſed to rain bread from heaven, no mention being made of fleſh, *verſ.*4. And therefore *Calvin* and ſome others read it, *For the Lord had ſpoken.* This was the ground of *Moſes* his ſpeeches, *verſ.*6,7,8.

Calvin.

Verſe 13. *And it came to paſſe at even, that the quails came up, and covered the camp, and in the morning the dew lay round about the hoſt, &c.* The word tranſlated quails, is by the Septuagint rendered *Ortygometræ*, which bird (they ſay) is the king of quails; by *Joſephus*, *Ortygia*: but all others render it, quails. But it is put in the ſingular number, *quail came up*, for the plurall, *quails*; as before, frog, for frogs, *Exod.*8.6. Touching this kinde of fowl, *Avicen* and ſome other Phyſicians, ſaith *Simlerus*, write that they are very unwholeſome, becauſe they feed upon Helebore, and have the falling ſickneſſe, and ſpecially at the ſpring-time, which was now. But others ſpeak to the contrary, comparing the quail to the partridge, as *Ariſtotle*, who handleth them both together, as being alike in nature. And *Galen* preſcribeth a medicine againſt the falling ſickneſſe out of a quail. They feed ſometimes indeed upon Helebore, but that groweth not in all places, neither doth it argue them to be unwholeſome, becauſe many creatures do feed upon that which would be hurtfull to man, and yet are themſelves good meat for him. It is well known, that they feed upon corn, and *Ferus* is ſo far from yeelding them to be a mean kinde of food, as that he hence magnifieth the bounty of God, in that he gave them no courſe fleſh, but the moſt dainty. And *Cogan* in his Haven of health, preferreth them, as the moſt wholeſome and fineſt of meats. Touching theſe quails, ſome queſtions offer themſelves. As firſt; How the coming of quails could be counted miraculous, and a ſingular act of God, ſeeing it is well known, that they flee in great companies from one countrey to another, as into Italy about Piſaurus, at the latter end of the ſpring, where their coming being obſerved, an huge multitude of them is yeerly taken, and ſometimes as men ſail upon the ſea, they are ſeen coming in ſuch great multitudes to ſhips, and to light ſo thick upon them, that they indanger them of drowning; And the very time of their remove noted, was the ſpring-time, wherein they came about the hoſt of Iſrael? I anſwer: All this being granted, yet it was a very great miracle. 1 That ſuch an infinite multitude ſhould now be brought hither to ſatisfie ſix hundred thouſand perſons, and afterwards, *Numb.*11. a moneth together, when as a man would think, as *Ferus* ſpeaketh, that all the quails in the world could not have ſufficed. 2 That they ſhould come into the wilderneſſe, whereas they naturally flee not, but to places, where they may finde food. 3 That they ſhould come at once, and at the time ſet by *Moſes*, that very evening.

Simlerus.

Ferus.

Cogan.

Queſt. 1.

Queſt. 2. Secondly, whether the ſending of quailes, mentioned, *Numb.*11.31. be the ſame with this, or another? It is generally anſwered, that it was another, and a year after this, ſaith *Ainſworth*; but *Ferus* ſpeaketh, as if it were all one. The circumſtances alſo ſhew, that it was another; for this was in the wilderneſſe of Sin, that in Chibroth-Hattaavah; this before the giving of the Law, that after; this before they had Manna; that when they were weary of being fed onely with Manna, this without any expoſtulation on the part of *Moſes*, and but for once, that for a moneth, *Moſes* alſo expoſtulating, and asking, how they ſhould get fleſh enough for an whole moneth? So that quailes were ſent doubtleſſe two times. 1 No revenge being taken for their murmuring, becauſe they were hungry, and in extream want. 2 Deſtruction following after, becauſe having food enough, they would not therewith be content. If it be ſaid, This ſeemeth not to have been ſo, becauſe *Moſes* having experience once of Gods giving fleſh, would not have doubted, how he could do it the ſecond time: I anſwer, as he doubted at the waters of Meribah, after many miracles, ſo he might then, notwithſtanding the ſame miracle done before.

Ainſ. in Ortl.

Thirdly,

Thirdly, why did they complain, as if they had been in ſo great want of fleſh, vvhen they had many cattel? To this *Auguſtine* anſvvereth, that the vvilderneſſe being a barren place, theſe could not be ſo fruitfull in increaſe, and therefore if they ſhould have been ſpent for food, they vvould have been vvanting for ſacrifice. *Queſt.* 3.

Fourthly, vvhy vvas fleſh given onely one evening, but Manna every morning continually, vvhileſt they vvere in the vvilderneſſe? I anſvver, God in giving fleſh did onely intend to ſhevv his povver to provide fleſh for them in the vvilderneſſe as vvell as in Egypt, but not to ſatisfie their vvanton deſires, vvherefore he giveth it once onely, but becauſe they could not live vvithout ſome food, Manna continually to teach them frugality, and to be content to be mainteined and fed as it pleaſed him, and not as they themſelves out of their intemperance deſired. *Queſt.* 4.

The Manna fell vvith the devv in the morning; *And when the dew was gone, there lay in the wilderneſſe a ſmall round thing, as ſmall as the hoar froſt. And the children of* Iſrael *ſaid, It is Manna, &c. Verſe* 31. this Manna is ſaid to have been, *like Coriander-ſeed, white; and the taſte of it like Wafers made with honey. Numb.*11.7. the colour of it is ſaid to have been, *as the colour of Bdellium, and the taſte of it as the taſte of freſh oil,* and for the uſe of it, *Numb.*11.8. *they ground it in Mils, or beat it in a Mortar, and baking it in a pan, made Cakes thereof.* Theſe things being rightly underſtood, there is no difference; for *Bdellium* is vvhite, and the taſte of it unbaked vvas as that of Wafers vvith honey, but being baked, as of freſh oil. So *Tremelius*, vvho ſaith, that by *Bdellium* the gum of *Bdellium* is meant, vvhich is light through the vvhiteneſſe like vvax, *Plin. nat hiſt lib.*12.*c.*9. and for vvafer he hath *Epichyti*, affirming that *Athenæus* calleth this kinde of Cake, *Attanita*. Verſe 14,15. *Tremelius.* *Athenæus l.*14.

It ſeemeth, that it lay under the devv, for that being gone in the morning, it continued being hard and not diſſolveable by the heat of the Sun. For the name thereof, *Manna* in Hebr. מן-הוא, that is Man. Some render it, *what is this?* as the Septuagint, and the vulgar Latine, for מה ſignifieth what, and in the Chaldee Man is put for *Mah*. *Tremelius* rendereth it, *cibus præparatus*, ſo likevviſe *Calvin*, noting that the people herein ſhevved themſelves gratefull, as if they had in this name acknovvledged, that they vvere obliged unto God not onely for food, but for having it ready provided vvithout any hard labour. Thus alſo ſome of the Rabbins, calling it a prepared bread ſent from heaven vvithout mans labour, agreeable to every mans taſte, and able to content and pleaſe every one. *Man* properly ſignifieth a prepared portion. *Philo*, *Joſephus*, Rab. *Solomon* are for the firſt, and to them *Simlerus* ſubſcribeth, becauſe the reaſon following here, *for they knew not what it was*, implieth, that in saying מן-הוא they onely queſtioned vvhat it vvas. *Ferus* ſaith, that *man-hu* ſignifieth, this is a gift, as if they meant in vvay of extolling, this is a great gift indeed, but ſome have taken it, as ſpoken in contempt, as if they had ſaid, This is a goodly gift indeed, nothing but a little round thing, is this the bread promiſed in ſuch plenty? vve knovv not vvhat this is. But if in this ſenſe, they ſhould certainly have been reproved. I hold vvith *Calvin*, *&c.* that prepared meat is meant, and the next vvords, *they knew not what it was*, do onely imply, that they called it by this common name, becauſe they knevv not, hovv properly to call it. And that they ſpake not theſe vvords by vvay of queſtion, but as naming hereby this thing, appeareth, *v.* 31. vvhere it is ſaid they called it *Man*. And hovv to ſubſcribe unto the other, I knovv not, becauſe the Hebrevvs had none acquaintance vvith the Chaldees at this time, that they ſhould uſe any vvord of their language in any other ſenſe, then in their ovvn. Were not this obſtacle in the vvay, that other reading, vvhat is this? I confeſſe vvould be moſt current, Myſtically, as the Manna fell vvith the devv, ſo Chriſt cometh dovvn in the preaching of the Goſpel, and to the Manna lying under the devv, it is alluded, *Revel.*2.17. vvhere the Spirit ſpeaketh of the *hidden Manna*, ſo that this is alſo a type of the heavenly happineſſe *Septuagint.* *Tremelius.* *Calvin.* Wiſdom 16.20 *Philo.* *Joſeph.* R. *Solomon.* *Simlerus.* *Ferus.*

R. *Iſaack.* R. *Menahem.*

to come, which ſome Rabbins have acknowledged, as Rab. *Iſaac* on *Gen.* 1. and R. *Menahem* on *Exod.* 16. ſaying, It is a figure of the food of juſt men in the world to come.

There is a thing called Manna, which is uſed in Phyſick, of which *Galen* and other Phyſicians write, which falleth naturally in ſome parts of Arabia, but this was not of that ſort; for that was onely for Phyſick, this for nouriſhment; that fell onely in the Spring-time, this all the year; that fell onely in certain places, but never in any other, this in all places, whither the children of *Iſrael* went; that fell not, as the Hebrews affirm, in the wilderneſſe of Sin, but this fell there; that was ſoft enough, this hard to be beaten in Mortars; that laſteth all the year, this would not laſt till the next morning, unleſſe it were the Sabbath-day. So that this was ſent altogether miraculouſly, and came not from naturall cauſes, as that did. Yet for the ſimilitude that was between them, it is to be thought, that this Phyſicall Manna took the name from that. And touching this miraculous Manna, there is another admirable thing added, *v.* 21. *When the Sun waxed hot, it melted*; it indured the baking with the heat of the fire, and yet melted away with the heat of the Sun, but the *Manna* that falleth naturally from ſweet exhalations, melteth not.

Verſe 16.

This is the bread which God hath given you to eat. Verſe 16. *This is the thing which the Lord hath commanded, gather of it every man according to his eating, an Omer for a man.* An Omer, in Greek called a Gomer, was the tenth part of an Ephah, *v.* 36. that is, a Gallon, according to *Budæus*, who will have an Ephah to be a buſhel and a peck of our meaſure, but according to others an Ephah is a pottle leſſe then our buſhel. If we follow the rate of *Budæus*, each one had half a peck for a day, both the head and the inferiour perſon, the great and the ſmall, which was a liberall allowance. One meaſure is appointed to each man myſtically, to ſhew that all the faithfull partake alike of Chriſt, *Gal.* 3. 28. 2 *Pet.* 1. 1. and that howſoever one man gathereth more worldly goods then another, yet he enjoyeth no more, becauſe he enjoyeth no more then he uſeth for the ſuſtenance of his life, and he that gathereth leaſt, hath ſo much alſo. Some obſerve a miracle in this, that he which gathered moſt, had but an Omer, and he which gathered leaſt had ſo much: but I ſubſcribe rather to them, who hold, that it was brought into a common place, and diſtributed thence by meaſure, and the miracle was rather in this, that ſome bodies requiring more food then others, yet the Lord made an Omer ſuffice the greateſt ſtomack, which was but ſufficient for the leaſt. If the quantity before ſpoken of may ſeem too much for any man; it muſt be conſidered, that men in thoſe dayes had ſtronger bodies, requiriug more food then our bodies in theſe times, and the wilderneſſe where they were was an hungry place.

Budæus. See more of this *Levit.* 27. 16.

Verſe 19. Verſe 22, 23 Verſe 24, 25 Verſe 26. Verſe 20. Verſe 27, 28 Verſe 29.

The conditions ſet in this gathering and uſing of Manna, were both that they ſhould keep none till the morning, and that they ſhould go out to gather none upon the Sabbath, but both gather and make ready againſt the Sabbath upon the ſixt day.

Queſt. *Ferus.*

Againſt both theſe ſome tranſgreſſed, but the Manna kept till the morrow was full of worms and ſtank, and they which went out upon the Sabbath to gather, found none, but a rebuke from the Lord for their labour, whereupon they kept the Sabbath better aftervvards. If it be demanded, vvhy the Lord would not have them gather more then for one day at once? *Ferus* anſvvereth vvell. 1 To ſhevv that he would have us to depend upon his providence from day to day, he vvould try by this, vvhether being fed to day, they vvould beleeve that they ſhould be fed to morrovv. 2 To teach them and us to fear the Lord, ſeeing they depended upon him to be fed from day to day, and ſo likevviſe do vve. 3 To teach that no man ſhould be covetous, or deſire abundance, but be content vvith things neceſſary. And if any, as the diſobedient Iſraelites, will reſerve ſomevvhat till the morrovv, that is, covetouſly extend their care to after-times, their riches ſhall alſo cravvl vvith Worms, the worm

vvorm of conſcience checking them for unjuſt gettings, the vvorms of cares, which never ſuffer them to reſt in quiet, and the vvorm that never dieth in the vvorld to come, and their riches are like ſtinking and unprofitable things, not benefitting them in their life, and much leſſe at the day of death and judgement.

It is here noted, that in the heat of the ſun the Manna melted, intimating, that they muſt go out betimes in the morning to gather it, intimating, that we muſt uſe diligence in our callings,& ſpecially ſeek for the heavenly Manna betimes, and not defer this care, *Prov.*10.4,5. *chap.6.6,8. Joh.*12.35. *Gal.*6.10. Verſe 21.

And on the ſixth day they gathered twice ſo much, and all the Rulers came and told Moſes, &c. *Joſephus* ſaith, that they gathered ſo much as they uſed to do, and vvhen they came to meaſure it, it vvas by miracle doubled, and this vvonder vvas that vvhich they told *Moſes*. *Calvin* and *Simlerus* charge the Rulers here to be more ſtupid and ſlovv to obey, then the people,becauſe they doing as *Moſes* had before commanded,the Rulers ſeem to complain of them. *Ferus* commendeth them for their ſollicitude, leſt the people ſhould provoke God again in any thing: and that of *Joſephus* ſeemeth to be probable, Rulers and people having forgotten the precept of the Sabbath, God did miraculouſly give them occaſion to go to *Moſes* to be put in minde of it. Verſe 22. *Joſeph.* *Calvin.* *Simlerus.* *Ferus.*

Bake that which you will bake, &c. and the remainder lay up till to morrow. The Sabbath was a day of reſt, and therefore they muſt neither go out to gather Manna, nor bake it being gathered upon that day, but upon the ſixth, for they might not kindle a fire upon the Sabbath,*Exod.*35.3. *Simlerus* ſaith, that theſe words may be taken two wayes, either that they ſhould bake upon the ſixth day for the ſeventh alſo, or elſe bake their proportion for the ſixth, and reſerve the reſt, as they gathered it, unbaked, and if ſo, the miracle was the greater, ſeeing that if it had been baked, it might have been thought, that by this means it kept from putrefying, and not by the meer power of God. In that the Lord would not have them to reſerve any before this, till the morrow; but now the ſixth day being come, he willeth it: This, as *Ferus* well noteth, ſheweth that we muſt not be ſollicitous for this world, ſet forth by the ſix dayes, but for the world to come, ſet forth by the Sabbath, we ſhould be carefull: for God knoweth that we need worldly things, and therefore vvill provide them for us; but vve muſt lay up treaſures in heaven, and ſeek the kingdom of God; for as Manna kept till the Sabbath putrefied not, ſo treaſures laid up in heaven are not corrupted vvith moth or canker, but contrarivviſe treaſures laid up here,as Manna reſerved at other times. Verſe 23. *Simlerus.* *Ferus.* Math.6.18.&c. 1 Tim.6.17.

Six dayes ye ſhall finde it in the field, but the ſeventh there ſhall be none. This alſo is myſtically verified, in the time of this life vve may vvork, and be revvarded in the vvorld to come; but after death there is no more working of good, for which we may be revvarded. Thus alſo the Rabbins, as in the ſix dayes a man muſt prepare for the Sabbath in reſpect of vvork and food, ſo unleſſe a man prepare his vvorks aright in this vvorld, he ſhall have nothing to eat in the world to come. For the Sabbath, of which it is ſaid, in it ſhall be none, ſignifieth the world to come, which ſhall be all Sabbath, for there ſhall be no doing of the Law, but receiving of reward. Whoſo labour-eth in the evening of the Sabbath, ſhall eat in the Sabbath: ſo Rab. *Elias*: wherefore *walk*, ſaith the Lord, *whileſt ye have the light*; and *Paul, Whileſt we have time, let us worke the good: and behold, now is the acceptable time of the Lord.* Verſe 26. *Rab. Elias in Sepher reſhith Camah.* Joqn 13. Gal.6, 2 Cor.6.2.

Whereas ſome went out upon the Sabbath, and found none, it ſheweth the infidelity of ſome, they will not believe, but that they may obtein grace even at the laſt, ſee *Math.*7.22. *Luc.*13.25. but they ſhall be deceived, and even here God curſeth mens labours upon the Sabbath, ſo that they get nothing but diſpleaſure hereby. It ſhall be found at the laſt to be true, which Gods Prophets have foretold to the confuſion of unbelievers, although they have lightly regarded it here. Verſe 27. *Note.* *Note.*

Abide

Verse 29. *Abide ye every one in his place, let no man go out of his place upon the Sabbath-day.* This is not meant so, as if they should keep in their tents or houses, a in prisons, shut up upon the Sabbath-day, for they were to go to the holy Assemblies, *Levit.*23.3. *Act.*15.21. but that they should not go out to labour. The Jews hereupon held it unlawfull for any man to go out of his City upon the Sabbath-day, and becaus̃e the limits thereof were 2000 Cubits, they determined this space to be a Sabbath-dayes journey. See my Exposition, *Act.*1.12. Chaldee Paraphrast, *Talmud. Rabbin. &c.*

Verse 32,34 *Fill an Omer of it, and let it be kept for your generations.* 34 *So* Aaron *laid it up before the Testimony to be kept.* Here becaus̃e *Moses* would set down the whole history of this Manna together, he addeth this of the keeping a pot full thereof, which was not done till a year after, when the Arke was built, in which this was put. The pot wherein, is said, *Heb.* 9. to have been a golden pot, and so the Septuagint render it here, *v.*33. *Take a pot*, Septuagint, *a golden pot.* The Hebrews, saith *Comestor*, say, that they had a little Tabernacle at the first, at which they asked counsell of the Lord, and in this the pot of Manna was now placed, and this is not improbable, becaus̃e, *Chap.*33.7. the Tabernacle is said to have bin removed, before that the Tabernacle was made, which was not till, *Chap.* 36. And if it were so, then the opinion generally received, that this is spoken, *per Prolepsin*, is not true, for it is spoken in the proper place, when indeed it was done.

August. qu.61. Simlerus. Calvin. &c. Scholast. hist.

Verse 35. *And the children of* Israel *ate Manna* 40 *years, till they came to the border of the land of Canaan.* This is spoken by anticipation, to set forth together the infinite power and mercy of God, in that he fed them not one day, or moneth, or year, but 40 years, being so great a multitude, without any thing growing out of the ground, neither did he with-hold this gift from them notwithstanding their sinnes. Why they were kept 40 years in the wilderness̃e, is shewed, *Numb.* 14.

The Mystery. For the mystery, I have said already, and shewed Manna to be a figure of Christ, for which cause it is called *spirituall bread*, becaus̃e, as *Ambrose* hath it, it was prepared by divine vertue without commixtion of elements, and not by mans industry according to the course of the world, having therein a figure of the mystery to come, which we now take in remembrance of Christ our Lord: and for this it is also called the bread of Angels, becaus̃e created by the vertue, whereby Angels subsist, figuring out him that was to come from heaven to feed us spiritually. *Ferus* upon this, *Man did eat Angels food*, saith, It was not so called, becaus̃e the Angels live by bodily food, for they are spirits: but 1 Becaus̃e it was prepared by the ministery of Angels. 2 Becaus̃e it was superhumane. 3 Becaus̃e it figured out Christ, into whom the Angels desire to look. 4 Becaus̃e in the faithfull it effecteth the same, that invisible food doth in the Angels, *viz.* that they live for ever without waxing old. *Ob.* Christ saith, *Your fathers did eat Manna and are dead.* *Sol.* This is spoken of those that looking carnally upon the Manna, ate it onely to fill their bellies; but not spiritually by faith, looking up to him that was figured out hereby, and they that receive the Sacrament of Christs body and blood thus at this day, shall die and perish also. And it is to be noted that Manna doth aptly figure out Christ in every thing; that was a gift coming from heaven, so was Christ; when that was sent, they knew not what it was, so they knew not who this man Christ was; Manna was given to tempt them, so Christ is preached by his Ministers to try whether we will believe in him, having not seen him, and in the Sacrament, whether we will believe more then we see or perceive by our outward senses. Again, Manna was small, yet of great vertue, so Christ, being of little reckoning in outward appearance; Manna was white, so Christ without all spot of sin; Manna tasted pleasantly, so Christ to the penitent sinner; Manna was beaten in a Mortar, so Christ by many passions; Manna came in the dew, so Christ in the Word; Manna was alike distributed to all, so Christ; Manna was kept for a memoriall to poste-

1 Cor. Ambros. Manna & aqua de rupe dicuntur spiritualia, quia non mundi lege sed Dei virtute creata sunt habentia figuram futuri mysterii, &c. Psal 78.25. Ferus.

Object. Sol.

rity,

rity, ſo the Sacrament ſerveth for a remembrance of CHRIST.

They muſt go out in the morning to gather Manna, ſo we muſt betimes, firſt ſeek the Kingdome of God; in the heat of the Sun it is melted, if we deferre long, he will vaniſh from us. Upon the ſixth day they gathered for the Sabbath, ſo we in the time of this life muſt get Chriſt, and we muſt gather him daily, till we come into the heavenly Canaan, all the years of our life: to this effect *Ferus* and others, and he alſo compareth the Word of God unto Manna, but *Rabanus Maurus* moſt excellently. It will appear to him, that ſhall compute the time, that Manna began to fall the firſt day of the week, which is our Lords day, for the ſixth they muſt gather twice ſo much, the next after which was the Sabbath. Upon our Sabbath then falleth the true Manna, but none upon the Jewes Sabbath; we have the word of God ſet forth upon ours, but as no Manna fell upon theirs, ſo that of the Prophet is now verified upon them, *The children of* Iſrael *ſhall ſit many dayes, without a King, a Prieſt, a Prophet, and without a Sacrifice.* But as the people knew not, but enquired of *Moſes* what the Manna was, ſo muſt Chriſtian people inquire of the Miniſters of Gods Word, what the meaning of it is. Again, as Manna was ſweet, ſo is the Word, yet it is alſo as the hoare froſt, having ſome ſharpneſſe for correction therein, and it is moſt white and pure, &c.

Rab. Maurus.

CHAP. XVII.

AND the children of Iſrael journeyed from the wilderneſſe of Sin, and pitched in Rephidim, and there was no water to drink. *Numb.* 33. 13, 14. mention is made of two other places, to which they came, before at Rephidim, *viz.* Daphca twelve miles from the wilderneſſe of Sin, and Aluſh twelve miles from thence; and from Aluſh they came to Rephidim, eight miles. Theſe are here omitted, it being onely inſerted, *according to their journeys*, becauſe nothing memorable happened in theſe places. Rephidim, or as the Greeks have it, Raphidim ſignifieth a graſſe bench, of *Raphad*, *to make a place to lie down on.* *Rabanus* noteth, that all theſe ſtations, Suph, Sin, Daphkah, Alus and Raphidim were all one wilderneſſe of Sin, taking the name from mount Sinai, neer to which they now were being in Raphidim. And it is ſaid, they made their journeys *at the commandment of the Lord*; becauſe he, by going before them in the pillar, ſhewed them whither they ſhould go, and where they ſhould reſt.

Hen. Bunting Patriarchs travels.

Rabanus.

Numb. 9. 17, 18

And the people chode with Moſes, and ſaid, Give us water to drink: and Moſes ſaid, Why contend ye with me? why tempt ye the Lord? &c. A like hiſtory to this is ſet forth alſo, *Numb.* 20. Which ſome, ſaith *Calvin*, think to be the ſame, but their errour ſufficiently appeareth by the diſtance of this place from that, appearing *Numb.* 33. 15, 36. to be two and twenty journeys, and whereas this was the ſecond moneth after their coming out of Egypt, that was about the fourtieth: but a little before *Aarons* death, *Numb.* 33. *v.* 38. And therefore *Pſal.* 106. it is commemorated, *verſ.* 32. after all other ſins of theirs in the wilderneſſe, as being committed but a little while before their paſſing over Jordan. And although in ſome things there is ſuch agreement, that a man would think both theſe hiſtories to be one, yet the places being divers and far diſtant, evince the contrary, this was in Rephidim of Sin, that in Zin or Kadeſh, between Ezion-Gaber and Cadeſh-Barnea, not above an 120 miles from Jeruſalem towards the South, whereas the wilderneſſe of Sin was 156 miles towards the South-weſt, and there is much difference in many circumſtances. If it ſhall ſeem improbable, that *Moſes* having once brought waters out of a rock without any infidelity, ſhould in the like caſe doubt afterwards; *Simlerus* anſwereth well, that haply he might fear that God would be ſo offended with the people for murmuring upon the ſame occaſion the ſecond time, that he would not vouchſafe the ſame favour again unto them, and

Verſe 2.

Calvin.

Hen. Bunting Patriarchs travels.

Simlerus.

and therefore doubted then. Gods giving them water twice out of a Rock, ſeemeth alſo to be implyed by the ſaying of the Apoſtle, *The Rock that followed them:* for in that being farre from the firſt place, they were yet watered out of a Rock ſo long after, the Rock did as it were follow them. Here again the people ſhew themſelves to be moſt wicked, in that having had ſo lately ſo great experience of Gods power and mercy when they wanted food, they were again without all faith, when they wanted drink, and this aggravateth their ſin, that they mutiny againſt their Governour, and require of him to give them drinke, which was not in his, but in the power of God alone. He chargeth them with tempting the Lord and ſinning againſt him, becauſe he that believeth not, but out of infidelity is moved with vvrath for any vvant, and chargeth the Lord or his Miniſters vvith unjuſt dealing, tempteth him, that is, tryeth his patience, and provoketh him to take revenge upon him, as upon a Rebel.

1 Cor. 10.

Verſe 4. *And* Moſes *cryed to the Lord, ſaying, What ſhall I do to this people, for they are almoſt ready to ſtone me.* This prayer of *Moſes*, ſaith *Calvin*, vvas not rightly compoſed, but confuſed and mingled vvith much perturbation of the minde, as if he held himſelf to be unjuſtly burthened to be ſet over to unruly a people. But all others applaud *Moſes* herein as a pattern to us, teaching us in his example in the time of diſtreſſe to flee to God by prayer, to be directed by him, as not knovving of our ſelves vvhat to do. And *Ferus* ſpecially praiſeth *Moſes*, in that he deſired not revenge to be taken upon the people, but prayeth for them, not timerouſly ſpeaking of their being ready to ſtone him, but fearing if they vvere not preſently ſupplied, they might commit this great ſin to the provoking of God againſt them to their own deſtruction, to vvhom I rather ſubſcribe herein, becauſe no fault is here laid to the charge of *Moſes*.

Calvin.

Ferus.

Verſe 5. *And the Lord ſaid to* Moſes, *Go on before the people, and take with thee the Elders of* Iſrael, *and the rod wherewith thou ſmoteſt the River, &c.* Here again the infinite mercy of God appeareth, in that being again provoked, he yet commeth at it. He biddeth *Moſes* not to flee avvay, as fearing the fury of the people, but to go on before them towards *Horeb*, and there he ſaith, that he would ſtand at the Rock, and make the waters to flow out, when he ſhould ſtrike it with his rod, that is, he would ſtand in the cloudy pillar. But why muſt he go with the Elders to this place, and not with all the people? *Ferus* anſwereth, becauſe the people for their infidelity were unworthy, and yet ſome eye-witneſſes muſt ſtand by to teſtifie the miracle, and for this purpoſe the Elders were fitteſt, who might inſtruct the people in the fear of the Lord, thus alſo *Calvin* and others.

Verſe 6.

Queſt.

Ferus.

Calvin.

His rod alſo, wherewith he ſmote the River that is in Egypt, turning it into blood, he muſt take in his hand, that by this outward ſigne, wherewith he had done ſo great miracles, and eſpecially upon the River in ſmiting therewith, he might be the more confirmed, that now again in ſmiting the Rock, he ſhould by the divine power bring out waters.

God could as well without *Moſes* and his rod, as *Ferus* noteth, have brought out waters, but he would thus win authority to *Moſes*, the Enſigne whereof was his rod: for if the Miniſter of God be without authority, he ſhall be ſubject to contempt amongſt the people. Whereas in the preceding hiſtory it is ſaid, *Aaron* ſmote the River, not *Moſes*, but here *Moſes*; whereupon *Auguſtine* maketh a queſtion, whether by the River be not meant the Sea, which *Moſes* ſmote? it is eaſily reſolved, as he alſo finally reſolveth it, that it is ſaid to have bin ſmitten by *Moſes*, becauſe *Aaron* did it at the command of *Moſes*. And the rod elſewhere called the rod of God is here called the rod of *Moſes*, becauſe God imparted his authority to *Moſes*, a ſigne whereof it was. And the Lord promiſeth to ſtand there in the cloudy pillar, to be ſeen, that *Moſes* might have the more confidence, and yet be kept humble, as not doing it by any power in him, but ſtriking onely, and God bring-

Auguſt in Exod. quæſt. 61.

Ferus.

ing

ing out the water, and that the people prone to Idolatry might not think any vertue to be in the Rock to adore it. Of the name of Horeb and Sinai, see before, *Ch.*3.1. they were two tops of one Mountain, one eastward called Sinai, the other westward called Horeb, and a Plain fruitfull and pleasant is between them, this, *Brittenbacchus* saith, he with many others went and saw *Anno* 1483, in the moneth of *September*, the mountain is all one in the base, and is both great and high, so that they could not without great labour go up unto it, this was from Raphidim eight miles. This miracle is for the greatnesse of it much celebrated, *Deut.*8. *Nehem.*9. *Psal.*78. *Psal.*105. *Esa.*48, *&c.* Some, saith *Simlerus*, to derogate from this miracle, and say, that the rod of *Moses* was of Adamant, and so he brake the Rock therewith, and thus a fountaine lying hid there before flowed out, but this is vain: if there were any fountaine, God brought it forth by his Almighty Power, or rather at this instant he created a new fountain there.

Beat. Brittenbac.

Patriarchs travails.

Simlerus.

And he called the name of the place Massah and Meriba, that is, temptation and contention, that by the name they might be put in minde of their sin to repent, and take heed of tempting the Lord by murmuring any more: for this name was a perpetuall memoriall, that when they tried it, the Lord shewed himself to be amongst them, not of their merit, but of his grace, when they deserved to be forsaken.

Verse 7.

For the mystery, this rock figured out Christ, 1 *Cor.*10. he is therefore often compared to a rock, upon which the Church is built, at which some stumble, and which breaketh those in pieces upon whom it falleth, *Matth.*16. *Rom.*9. 1 *Pet.*2. *Matth.*21. *Esa.*8. *chap.*28. *Dan.*2. *Zach.*3. *Psal.*117. *Eph.*2. *Act.*4. And as the rock yeelded water to drink, so Christ yeeldeth both the drink of his spirit, *Joh.*7. and of his blood. But as the rock, so Christ must first be smitten with the rod of affliction, and his side must be pierced with a spear, and then cometh forth blood and water, so *Ferus*. Or as *Isidore* hath it, the wood of the crosse was as the rod wherewith he was smitten, and the peoples murmuring, which gave occasion to bring water out of the rock, figureth out trouble and want found, when a man looketh to the Law, but then the Rock Christ is shewed, whereby refreshing cometh, and unto him also *Moses* leadeth.

The Mystery.

Ferus.
Isidore.

And Amalek came and fought with Israel in Rephidim, and Moses bade Josuah chuse out men and go fight with Amalek, &c. The Amalekites are thought by many to have come of *Amalechus* the bastard son of *Eliphaz*, the grand-childe of *Esau*, spoken of *Gen.*36. But because *Gen.*14.7. mention is made of Amalekites in *Abrahams* time, this seemeth to be false; but they might be called so, saith *Simlerus*, by anticipation, because in the time of *Moses* they were called so, when this history was written. *Strabus*, saith the Scholasticall History, affirmeth the Amalekites to have been Ishmaelites, or Saracens, coming of *Ishmael*. *Josephus* saith, that they were a warlike people inhabiting Goboch and Jaboth, and that they were hired of those that dwelt about the rock to come and fight against Israel. Some say, that they came to fight with them to be revenged for the injury done by *Jacob* unto *Esau*: Others, that they were brought by envie to hinder them from coming to Canaan: Some, that they came for prey onely after the manner of the Arabians, or fearing, lest they should invade their bounds, to keep them off. No reason is here rendered, but it seemeth that they would stop their passage, being stirred up by Satan, as his instruments to prevent their coming to the land of Canaan, that Gods promises might be frustrated; and therefore God would have the memoriall of them, as of his enemies, quite blotted out, for which cause he afterwards sent *Saul* against them. And I think that they were neither Ishmaelites, nor Edomites, but a people, before they had any being, coming of some other strein, as is noted, *Gen.*14. and with the Edomites, because they were their brethren the Lord would not let them fight, *Numb.*20. and mount Seir was given to *Ishmael* for an inheritance for ever, wherefore

Verse 8.
Verse 9.

Simlerus.
Scholast.histor.

Joseph.

1 Sam.15.

God would not have any people of them cut off for *Abrahams* ſake, of whom they came. But Expoſitours hold generally, that they came of *Amalechus* the grand-childe of *Eſau*. If it be demanded, why God would have them now exerciſed with war? *Calvin* ſaith, To puniſh their murmuring, & to keep them from mutinying hereafter, which men are moſt apt unto, when an Army is kept together without action, for being hitherto favoured they grew more and more petulant. *Simlerus* addeth, that being inured to war, they might be the better fitted to encounter with the Canaanites. But *Ferus*, that having taken the ſpoil of the Amalekites, they might uſe their armour in their following wars, and reſpect was herein had to their further confirmation by a new miracle, victory being gotten by the lifting up of the hands of *Moſes*. In that *Joſuah* is ſent to encounter with them, ſelecting ſome men, and not taking all with him, but *Moſes* keepeth aloof upon the top of the mountain; this was done to ſhew, that the people were unworthy to have *Moſes* with them, ſo *Calvin* expounding it, as a ſigne of Gods indignation for their late offence, that they might be the more humbled, and ſeek reconciliation again with God and victory by prayer more earneſtly poured out: But *Ferus*, and after him *Simlerus* better; *Moſes* was aged, and a Prophet, and therefore it was not fit for him to go out to fight, but for *Joſuah* a young man and valiant. God had not committed to *Moſes* a ſword, but a rod, working by that after an extraordinary manner. And therefore after his example, whileſt others fight, the Miniſters of God, as *Moſes* taking *Aaron* and *Hur*, Prieſts with him, pray in the mean ſeaſon, The weapons of our warrare are not worldly, but ſpirituall. *Joſuah* is ſent, no doubt, God appointing it, becauſe he ſhould afterwards be their leader, that prevailing now under his conduct, they might the more willingly ſubmit to him afterwards. And he taketh ſome choſen men onely with him, not all, becauſe God would give the victory not by the ſtrength of a fleſhly arm, but by his own power, and if all had gone out, many of them for want of ſtrength, or courage, would rather have been an hinderance then a furtherance in the time of battell. He is derided in the Comedian, as a coward, who when he ſent others out to war, got himſelf a ſafe ſtanding. But *Moſes* doth not thus go aſide, but by the lifting up of the rod of God, and his hands in prayer to aid them fighting, and to encourage them, as aſſured of the victory, when they ſhould ſee him with this rod (whereby he had ſubdued Egypt) there.

Queſt. *Calvin.*

Simlerus. *Ferus.*

Verſe 9.

Calvin.

Ferus. *Simlerus.*

Aaron and *Hur* called Prieſts by *Simlerus*, but 1 Chron. 2. 19. we read of *Hur*, as coming of *Caleb*, of the Tribe of *Judah*.

Verſe 10. *So Joſhuah did as Moſes had ſaid, and Moſes, Aaron, and Hur went up to the top of the hill.* When two or three are gathered together in my Name, there am I in the midſt of them, ſaith the Lord; wherefore *Moſes* taketh *Aaron* and *Hur* with him to go and pray for victory.

Verſe 11. *And when Moſes lifted up his hand, Iſrael prevailed, and when he let it down, Amalek prevailed, &c.* This lifting up of the hand was, as all Expoſitours agree, in prayer; and becauſe he had the rod in his hand, it is to be thought that he held that up alſo, and being ſo held, ſaith *Simlerus*, ſome think that there was the form of a Croſſe, typifying the Croſſe of Chriſt, wherein the Devil and all our ſpirituall enemies are overcome. But to leave this to *Rabanus* the Authour thereof. It is an uſuall thing to lift up the hands in prayer, to ſhew, that the help which we ſeek is from Heaven, towards which place we lift them up. And therefore *Moſes* lifteth up his hands for the ſame end, and this ſheweth that when we pray, the affections of our heart, as the hands thereof, ſhould be lifted up. But it may be demanded, becauſe when *Moſes* lifted up his hand Iſrael prevailed, but not when he let it down, why it was ſo, ſeeing the power of prayer lieth in the heart, and not in the hand? *Simlerus* anſwereth well, Becauſe by this externall ſigne it appeared unto the people, that their help came from Heaven, which could not otherwiſe have been ſo well perceived by them. But all this was not done without a myſtery, as *Ferus* hath well obſerved. Whileſt we are in the way to the heavenly Canaan, our ſpirituall enemies ſin and Satan fight againſt us, and ſtop our paſ-

Simlerus.

Rab. Maurus.

Queſt.

The Myſtery.

ſage,

sage; against them not *Moses*, but *Joshuah* is sent out, that is, we are saved not by the law, figured out by *Moses*, but by Jesus, of whom *Joshuah* was a notable type. Again, *Moses* set upon a stone figured out the Law written in tables of stone, his hands being heavy, the weakness of the Law to save: *Aaron* supporting one, signifieth the mountain of fortitude; *Hur*, the other, signifying fire, to shew that by Christ the Rock or Mountain, and by the Holy Ghost, who is as fire, we are comforted against the terrours of the Law, and our hands feeble and hanging down for fear are lifted up, when remission of sins and salvation are pronounced to the penitent and believing: to this effect *Rabanus*. *Ferus.* *Rab. Maurus.*

Calvin nameth another Allegory, In these two men are figured out the Lavv and the Gospel, whereby our prayers must be supported, that they may prevail, but he slighteth both this and all others brought here, holding that *Aaron* and *Hur* did onely by holding up the hands of *Moses* shew, that they holpe him in praying, joyning their prayers together also. But to me the foregoing mystical significations seem excellently to agree. We may also note from hence, that the power of prayer is more then all the force of Armes, but the heart must be lifted up as the hands of *Moses*, but vve are feeble through the flesh, as *Moses* vvas through age, and therefore they vvill ever and anon be falling dovvn, unlesse they be supported and held up, and that by these tvvo, good vvorkes and meditations placed in heaven; for by good vvorks vve lay up a treasure in heaven, and vvhere the treasure is, there vvill the heart be also, and an heavenly minde is lifted up to things above. And vve must not let our hands fall dovvn, till the Sun of our life setteth, but alvvayes be praying, even till *Amalek*, that is, our spiritual enemies be quite vanquished. *Calvin.* *Note.* Matth. 6. 18. Col. 3. 1.

And the Lord said to Moses, *Write this for a memoriall in a Book, and rehearse it in the eares of* Joshuah, *for I will utterly put out the remembrance of* Amalek *from under heaven.* This famous Victory must be written, that by reading, it being alwayes kept in minde, they might both be continually thankfull, and incouraged to all future battels against other enemies, when they should recount *Amaleks* overthrow, that first came out against them, and the curse laid upon him therefore to the rooting out of his name for ever. And it must be rehearsed in the eares of *Joshuah*, as their future Judge, and other Judges and Kings his Successours, till they were utterly destroyed, which vvas not till about 400 years after, when *Saul* vvas King, and by remembring this decree God vvould continue an hatred of *Amalek* in *Israel* for ever: see also *Deut.* 25. so *Maimony in Misn. Treat. of Kings, Chap. 5. Sect. 5.* As *Amalek*, so Antichrist shall one day be rooted out for ever, but to shevv a long time to come before this, he biddeth that it should be vvritten. Rab. *Menahem* saith, that the destruction of the seed of *Esau* in the dayes of the *Messiah* vvas figured out hereby. Verse 14. *Maimony.* R. *Menahem.*

And Moses *built an Altar, and called the name thereof*, Jehovah Nissi, &c. that is, Jehovah *my banner, or my exaltation.* This vvas done in vvay of gratitude, sacrifices being there also vvithout doubt offered, for the one place for oblations was not yet appointed. Verse 15.

And he said, Because the Lord hath sworn, the Lord will have war with Amalek *for ever*; Heb. כי יד על כס יה, *because the hand upon the throne of Jah.* Now because God is said to lift up his hand to heaven, vvhich is his throne; vvhen he svveareth, it is commonly rendered, *The Lord hath sworne*, hand being referred to God. So the Chaldee Paraphrast, With oath this is said from before the fearfull God, whose Majesty is upon the throne of glory, to vvage vvarre against *Amalek*, &c. so likevvise the *Targum Hierosol.* saying, that it vvas fulfilled in *Saul*, and in *Mordecai* and *Hester* destroying *Haman*, called the Agagite, because he came of *Agag* King, of *Amalek*. The Septuagint, With hidden hand the Lord vvill vvarre, &c. or othervvise, *Because the hand*, that is, of *Amalek*, *is upon the throne of Jah*, that is, upon or against his peo- Verse 16. *Chaldee Paraphrast.*

ple, and conſequently againſt him, *Zach.*2.8. *Act.*9.4,5. *Jer.*3.17. the Lord vvill have vvarre vvith *Amalek* for ever, and being thus underſtood, the vvords vvil beſt agree, except vve ſhall by hand underſtand povver thus, becauſe, or as ſurely as there is an hand or povver upon the throne of *Jah*, *&c.* To have vvar for ever, is to be alvvayes at enmity, and ready to bend his force againſt *Amalek* till they be utterly extirpated in this World and in the World to come, as ſaith Rab. *Eliezer*.

R. *Eliezer.*

CHAP. XVIII.

Verſe 1. AND Jethro *the father in law of* Moſes *heard of all which the Lord had done for* Moſes *and for* Iſrael *his people, &c.* The deliverance of *Iſrael* out of Egypt

Exod.15. was ſo notable, that the fame thereof was ſoon ſpread far and wide, according to that in the ſong of *Moſes*, *The people ſhall hear and tremble*; and therefore *Jethro* being no far-dweller, might eaſily hear of it by the common fame.

Simlerus. Or, as *Simlerus* hath it, *Moſes* haply ſent a meſſenger unto him, to ſignifie what had paſſed, and by him ſome preſent in way of love and kindneſſe, which he ſaith alſo might be intimated in the laſt word of the next Verſe, *after he had ſent her*, as if it had been ſaid, after he had ſent them, that is, gifts unto him. But this is worthily counted frigid by *Calvin*, becauſe it is plainly ſpoken of the wife of *Moſes*, before ſent unto her father. It is but an ima-

Ferus. gination then, that *Jethro* had a meſſage firſt from *Moſes*, it was the fame which he heard that drew him hither, as *Ferus* noteth, that he might ſee ſomething for his further confirmation, that he might congratulate with *Moſes* that great deliverance, praiſe God together with him therefore, and publiſh

Note. the ſame to others at his return again home. And this is vvorth the noting, that an Heathen is moved by Gods vvonderfull acts done for his people to magnifie him, vvhen his people vvere ever and anon ready to murmur againſt him, ſlighting all his famous vvorks. This vvas nothing but a figure of that vvhich happened in the time of Chriſt, for then the Jevvs vvere not affected but vvith indignation at his miracles, but the Gentiles vvere. Who *Jethro* vvas, and vvhether Prince or Prieſt, and vvhere Madian is, from vvhence he came, and hovv farre diſtant from Mount Sinai, I have ſpoken, *Chap.*2.

Verſe 2,3,4, Verſe 5. *Jethro* cometh vvith his daughter *Zipporah*, the vvife of *Moſes*, and his tvvo ſonnes *Gerſhom* and *Eliezer*, vvhom *Moſes* is ſaid to have ſent back. This ſending back, according to moſt Expoſitours, vvas, *Chap.*4. *v.*26. upon occaſion of the difference about the circumciſing of his childe, he finding that vvife and children vvould be a trouble to him in executing his vveighty Office at

Calvin. that time in Egypt, and haply being adviſed thus to do by *Aaron*, vvho met him, ſee before, *Chap.*4.26. *Calvin* contrarivviſe holdeth, that *Moſes* being come to this place, vvhere he vvas not farre from *Jethro*, ſent his vvife and children over to viſit him, that they might mutually rejoyce in ſeeing one another, ſhe haply deſiring it, and hereupon *Jethro* to requite this kindneſſe, came back again vvith them. And to the former opinion, he thinketh, that vve may not conſent, becauſe if *Moſes* ſhould have ſent his vvife and children back before, he might by *Jethro* have been ſuſpected of fraud, and his ovvn children never coming into Egypt ſhould not have been partakers of the Redemption, of vvhich he vvas the Miniſter, vvhich is improbable, ſee-

Simlerus. ing they vvere to be Prieſts aftervvards. But *Simlerus* vvell ſhevveth theſe reaſons to be vveak, becauſe *Moſes* might eaſily make it appear, that he left his wife and children behinde him for none other end, but that he might with the more expedition go about that whereunto he was called: for if he had taken his family with him, either he muſt have neglected it, which had been impious, or in caring for that, he muſt needs have been troubled in his calling in thoſe dangerous times. Touching the other reaſon, his children did partake of the redemption in their father, and by circumciſion were joyned as

one

one people to the reſt, and ſo capable of any dignity in the Church of God. Of the ſonnes of *Moſes*, ſee before, *Chap.* 2. and 4.

And he ſaid to Moſes, *I thy father in law* Jethro *am come to thee, &c.* that is, he ſaid thus by a meſſenger ſent before to *Moſes* to tell him of his comming: for *Moſes* was in great authority, and by the incurſion of the Amalekites it is likely, that the people kept watch and ward, ſo that none coming with any company could come neer without ſending firſt, and ſignifying the cauſe of their coming, ſo *Simlerus*; and to expreſſe this, the Septuagint have it, *It was told* Moſes, *ſaying*, Jethro *thy father in law is come.* — Verſe 6. *Septuagint.*

Then Moſes *went out to meet his father in law, and did obeyſance, &c.* He was ſtill the ſame humble *Moſes*, notwithſtanding the dignity by the Lord put upon him, and therefore ſheweth all ſignes of reverence to *Jethro*, as in times paſt, and ſo the greateſt ought to do towards fathers and mothers, or fathers in law, &c. thus *Solomon* ſet his mother upon his right hand. — Verſe 7.

Then Moſes *told all that had paſſed to* Jethro, *and he greatly rejoyced, and bleſſed God for it, and acknowledged him to be above all gods.* Becauſe *Jethro*, as is moſt probable, came to know, what great things God had done, *Moſes* ſatisfieth his deſire herein. And by his rejoycing and praiſing of the Lord, it ſeemeth, that he had ſome knowledge of the true God before this: but hereof ſee ſomewhat before, *Exod.* 2. 16, 17. — Verſe 8, 9. Verſe 10.

And Jethro *took a burnt-offering and ſacrifice for God, and* Aaron *and all the Elders of* Iſrael *came to eat bread with him before God.* To take an offering for God is to do ſacrifice, to take it, to offer it up in ſacrifice. If it ſhall ſeem ſtrange, that *Jethro* ſacrificed to God, ſeeing this Office belonged to *Aaron* and to his ſonnes; It is anſweeed, that the Leviticall Prieſthood was not yet ſet up, and therefore any Prieſt or Prince of his family might do ſacrifice, after the example of the ancient Fathers: ſo *Simlerus*, but *Calvin* denyeth, that he offered, as a Prieſt, onely the liberty given before the Law to any to do ſacrifice is here uſed: for that the fact was juſtifiable, appeareth, becauſe *Aaron* and the Elders by their preſence approved thereof: yet *Auguſtine*, ſaith *Peter Comeſtor*, will not yield, that *Jethro* ſacrificed, but *Moſes*; according to another tranſlation, *Jethro* took ſacrifices of thoſe that were offered by *Moſes*, and ate. By his burnt-offrings he firſt expiated his ſinnes, and then he offered ſacrifices. that is, of peace and thankſgiving, and of theſe laſt they ate together, as is allowed, *Levit.* 7. 15. and this name of ſacrifices is expreſſed, *Exod.* 24. 5. Of the burnt-offerings for ſin they might not eat, *Levit.* 1. 9. But what is meant by eating *before God?* To this *Auguſtine* anſwereth, that eating to the honour of God is meant, becauſe yet no Tabernacle was erected, that their eating there ſhould be meant. For when a Tabernacle was erected, to eat there was to eat before God, *Deut.* 12. 7. 1 *Chron.* 29. 21, 22. but now to keep an holy feaſt to the honour of God. For in all ſacrifices this was the order, to lay part upon the Altar, and to eat the reſt together, and this cuſtome was followed by the Heathen ſacrificing to Idols, at whoſe feaſts Chriſtians are forbidden to be preſent, leſt they ſhould thus become partakers of Devils tables. The phraſe ſetting forth feaſting, is, *to eat bread*, ſo likewiſe, *Eccleſ.* 10. 19. *Dan.* 5. 1. *Levit.* 3. 11. *Chap.* 21. 16. *Numb.* 28. 2. ſo that to eat bread here, is to eat both bread and fleſh, yea to feaſt. One ſaith, They ate before God, that is, before the cloudy pillar the ſigne of his preſence. To eat before God, that is, in the fear of God, which *Ferus* addeth, and ſo to refrein from exceſſe, and from corrupt talk at feaſting-times, although it be neceſſary to be inculcated, yet it is not the thing properly meant in this place. — Verſe 12. *Simlerus. Calvin. Auguſt. qu. 66. in Exod.* 1 Cor. 10. *Ainſworth. Ferus.*

And the next morning Moſes ſat to judge the people, and they ſtood by him from morning till evening. This *Jethro* diſalloweth, as a thing over-wearieſome both to him and to them, and preſcribeth another form of government. In reproving the courſe followed by *Moſes*, he firſt inquireth, *verſ.* 14. *What is this that thou doeſt? &c.* he anſwereth, *The people come to me to ſeek the Lord,* — Verſe 13, 14. Verſe 15, 16. Verſe 17, 18. Verſe 19, 20. Verſe 21.

when

when they have any cauſe they come to me, and I judge between one and another, and make them know the ſtatutes and laws of God, v.15,16. He is not raſh in finding fault with ſo great a Prince, but proceedeth moſt warily & wiſely, taking heed to ſpeak nothing that might offend him: for thus circumſpectly muſt Rulers be handled by thoſe that will do any good upon them, and not provoke them to their own hurt. He could not but commend and admire the labours of *Moſes* for the good of the people, in that even at this time, when he had a ſpeciall friend with him, he yet attended upon his office for the common good, and ſat about it all the day long, and therefore his words are words of admiration, *What is this that thou doeſt!* But it was the charge laid upon him by God, and his love to the people that made him to do thus, becauſe he knew not whether he might commit this office to any other for him, or not. And where love and conſcience of duty is, any burthen is made light; but contrariwiſe, where there is ſelf-love and ignorance of Gods Law requiring it, every little burthen born for others is heavie. *To ſeek the Lord*, this is by the Septuagint rendered, *To ſeek judgement of God*; the Chaldee Paraphraſt, *To ſeek doctrine from the face of the Lord*. In any caſe of difference betwixt man and man, he that goeth to law, ſeeketh the Lords judgement; if otherwiſe to ſatisfie his ovvn corrupt deſires, he cometh with bribes, he altogether forgetteth the end, vvhy a Judge is appointed. *They come to me, and I judge*, that is, firſt bringing their matters to God: See *verſ.*19. *Numb.*27.5,6. and *Chap.* 15.33,34,35. But here a queſtion lieth, Whether *Moſes* went every time to the Lord to enquire, and hovv he could ſhevv them Gods ſtatutes, before they were made, for the Lavv was not yet given? *Auguſtine* anſvvereth, It is not likely that he went to enquire in every caſe, for the Lavv of God is written in every godly minde, a man knovveth, ſaith *Ferus*, by the Lavv of Nature, vvhat is right, and vvhat vvrong, and ſo in ordinary matters to give a right judgement. He might then by this light ſhevv them, vvhat vvere the lavves and ſtatutes of God, although they vvere not yet vvritten. But *Moſes* vvas more then an ordinary man, and through the great meaſure of the Spirit, vvhich he had, could not onely by the light of Nature, but hereby underſtand to judge according to the vvill of God. And thus much is intimated, when the Lord ſaith, *Numb.*11. that he vvould take of his Spirit, and put it upon the Elders that ſhould govern vvith him. And it is vvorth the noting, that the judgement of *Moſes* vvas not his ovvn, but Gods vvill, and his lavv. And ſo ſhould it be vvith every Judge, private affections ſhould bear no ſway, but ſimply Gods judgement ſhould in every matter be declared. And therefore it is ſaid, that *Moſes* ſat to judge the people, the ſitting of the Judge ſhewing the quiet that ſhould be in his minde, and freedom from diſquieting affections, as *Ferus* hath it. The lavv of God and laws made according to it muſt be the rule to go by, and not the pleaſure of men, vvho are in high place, becauſe all men are variable, but the Law is conſtant, and alwayes like it ſelf. He that will have the Law to rule, ſaith *Ariſtotle*, ſeeketh to ſet God over things; but he that would have men, ſetteth beaſts over them. And yet it is ſtrange to ſee, that now vve are judged by Lavvs, yet it is a moſt hard thing to have a right judgement, the courſe of the Lavv is ſo intricate. He that hath a juſt cauſe, muſt ſpend ſo much time and be at ſo great charge, that he had as good leave it as follow it. There are ſo many ſubtleties and ſnares, that a juſt cauſe may be loſt, either becauſe he that followeth it is not ſufficiently inſtructed herein, or his caſe is not duly propounded, that moſt impious rule being objected for the defence of all this, *Vigilanti jura ſubveniunt*, as *Ferus* complaineth, and that not without cauſe, the greater is the ſin of Judges. Touching the reproving of the courſe followed by *Moſes*, and the counſell of a Forreigner given unto him. If it ſhall ſeem ſtrange, that *Moſes* ſo familiarly inſtructed by God, ſhould yet need counſell from another; Saint *Auguſtine* ſaith, That this was done to ſhew, that good counſell ought not to be contemned by whomſoever it be given, and that

Simlerus.

Ferus.

Note.

Queſt.

Auguſt. quæſt. 67. in Exod.

Ferus.

Note.

Deut.1.
2 Chron.19.

Ariſt. Polit.3. Qui legem vult dominari, Deum quærit rebus præficere, qui homines, is beſtiam præponit.

Auguſt quæſt. 68. in Exod.

that *Moſes* might hereby be kept from being proud of his elevation alone above all, when as he ſaw yet that there was another, who went in ſome things beyond him in counſell, in reſpect of externals, ſaith *Ferus*; for in regard of divine things, he excelled all men in the knowledge thereof. Heathen men have their excellencies in outward things, and go ſometimes herein beyond the children of light. Again, hereby is ſhewed, that no man is in every reſpect perfect, but defective in ſome things, that if ſo great a man as *Moſes*, had his errour, we may look carefully to our ſelves, leſt if we be remiſſe, we prove full of faults.

Ferus.

Note.

Calvin.
Simlerus.

It is not good that thou doeſt, &c. It was not ſimply evil which he did, but very commendable for the matter; but the manner was not ſo commodious, which he meaneth, when he ſaith, *It is not good. Verſ.* 19. *I will give thee counſell, and God ſhall be with thee.* Hereby is intimated, ſaith *Auguſtine*, that the minde too much intent to humane affairs is without God, of whom it is ſo much the more full, by how much the more extended more freely to things ſupernall and eternall. And by ſaying thus, he meaneth not that *Moſes* ſhould follow his counſell, but with the allowance of God, as he further expreſſeth, *verſ.* 23. ſo *Simlerus*. By all theſe ſpeeches it ſeemeth that *Jethro* was both wiſe and godly, although none of the children of Iſrael, and that *Job* was not alone amongſt the Heathen to be commended. *Be thou for the people to God-ward, to bring their cauſes to God*, the Chaldee Paraphraſt addeth, *inquiring doctrine from the face of the Lord.* For cauſes in Hebrew is (*words*) but their hard matters are meant, wherein none but God could judge, and therefore *Moſes* did accordingly afterwards, *Numb.* 19. 33, *&c.* He doth wiſely, ſaith *Ferus*, diſtinguiſh betwixt the two ſorts of power, the ſpirituall and the temporall; the ſpirituall is that which is to God-ward, this he doth not adviſe ſhould be communicated to any other, but retained by *Moſes*, *viz.* 1 To pray to God for the people, and to ſhew what anſwer he giveth in doubtfull caſes. 2 To ſhew them, according to what rites and ordinances they ought to worſhip God, *Thou ſhalt teach them the ſtatutes and laws, verſ.* 20. 3. To ſhew them which way to make their journey, *Thou ſhalt ſhew them the way that they ſhall go.* 4 The works to be done by them.

Aug. in Exod. quæſt. 69. *Mihi ſignificari videtur nimis intentum humanis actionibus animum Dei quodammodo vacuari, quo ſit tantò plenior, quantò ad ſuperna & æterna liberius extenditur.*
Simlerus.

Rab. Maurus.
Chaldee Paraphraſt.
Ferus.

But for the temporall power to judge all matters, *v.* 21. *Moreover, thou ſhalt provide out of all the people able men, ſuch as fear God, men of truth, hating covetouſneſſe, and place ſuch over them to be Rulers of thouſands, hundreths, fifties, and tens. Deut.* 1. 13. *Moſes* recounting this chooſing of able men to rule over them, ſaith, that he bade them to chuſe wiſe men and underſtanding, and he would make them Rulers, &c. But here *Jethro* counſelleth him to provide ſuch, and he is ſaid to have done in all things, as *Jethro* counſelled, *v.* 24. Here is no difference, *Moſes* provideth them in appointing the people to nominate them, and being nominated committing the office of judging and ruling unto them: for the chief authority to make them Rulers ſtill reſted in him, as appeareth, *Deut.* 1. *v.* 15. *So I took the chief of your Tribes, and made them heads over you,, &c.* The people do more willingly obey thoſe that be ſet in authority, when they themſelves have an hand in the choice of them, and therefore all Officers were choſen amongſt the Romans by the people, and the Knights of the Shire amongſt us in *England*, who together with the King and Nobles enact all Laws. And in the Primitive Church Presbyters were nominated by the people, who might preach the Goſpel unto them, and ordained by the Biſhop, as being of chief authority, *able men*, *Deut.* 1. 15. They are called *the chief of their tribes, wiſe men and known*: for it availeth much to appoint men to rule, that are nobly and not baſely born, if ſo be that they have wiſdom and courage to help the oppreſſed, and this be a thing well known and obſerved in them. The word tranſlated able, is חיל, whereupon the Hebrews ſay thus, Able men are ſuch as be mighty in the Commandments, and exactly look to themſelves and ſubdue their affections, ſo that there is no diſhoneſt or contemptible thing in them, nor evil name.

Verſe 21.

Simlerus.

name. And ſuch as have a ſtrong and couragious heart to deliver the oppreſſed out of the oppreſſours hand, *Maimony in Sanedrin, Chap 2. Sect. 7.*

Maimony. Simlerus.

In the Septuagint it is rendered *juſt men:* and ſome, ſaith *Simlerus*, render it vviſe, ſome valiant, ſome ſtrong of body, and ſome vvealthy, but he prefereth that, vvhereby it is rendered, *men of courage, and valiant.* But our reading is beſt, able men, that is, both for vviſdome, and courage, and vvealth, and bodily ſtrength, and ſo fit to be ſet over others. *Fearing God*, this muſt be in a Judge to expell the fear of man, vvhich might hinder him from doing juſtice. *Men of truth*, that is, inquiring into the truth of matters that come before them, and judging accordingly, and therefore neither partiall, nor deceitfull, nor blinded by malice. *Hating covetouſneſſe*, this vice, as the root of all evil, muſt not only be away, but be hated, and this is oppoſed to taking of bribes. How bribes corrupt juſtice, ſee *Deut.* 16. 19. 1 *Sam.* 8. 3. *Prov.* 1. 19. *Ezech.* 22. 27. *Eſa.* 56. 11. The Chaldee hath it, *hating to receive Mammon*, hating, ſay the Hebrews, their ovvn Mammon, and not haſtening to gather riches. Some obſerve three more properties added, *Deut.* 1. 15. wiſdome, and underſtanding, and fame, for they muſt be known men, and therefore the Hebrews ſay, that in every Ruler there ought to be theſe ſeven things, wiſdome, meekneſſe, the fear of God, hatred of Mammon, love of the truth, love of their fellow-creatures, and a good name. And unto theſe an eighth may be added, he muſt be ancient, *Numb.* 11.

1 Tim. 6.

Lib. Sanedrin. c. 2. §. 7.

Rulers over thouſands, &c. This is commonly rendered Tribunes, becauſe, as *Comeſtor* hath it, each one was over a Tribe, not for that in one Tribe there were no more but juſt a thouſand, but he was called a Chiliarch or Ruler over a thouſand, a certain number being put for an uncertain. If ſo, then there were but twelve of theſe, otherwiſe ſix hundred, and of the next ſort ſix thouſand, under each one ten Hecatontarchs, under each of them two, and under each of them five. And if this be underſtood of Judges, where, ſaith *Simlerus*, could ſo many be had able to judge amongſt this rude people? and therefore he underſtandeth by theſe all that did bear any Office in leading the people in their rankes. The Hebrews, ſaith he, refer theſe numbers to Apparitours, ſaying, That ſome Judge had under him ten, ſome fifty, ſome a hundred, and ſome a thouſand to execute their judgements. But it is plain, that ſo many Rulers were appointed; thoſe over ten to decide triflng matters, for which it was neceſſary to keep them the better in order to have one neer unto them, to whom they might go. After all theſe Rulers named in the Hebrew text, the Septuagint adde moreover, γραμμάτων εἰσαγωγεῖς *ſome to lead to the knowledge of letters*, about which *Auguſtine* is much troubled, not knowing what to make of it, unleſſe they had then the knowledge of letters, which when it began he knoweth not, unleſſe, as ſome think, from *Adam*, and after from *Noah* and *Abraham*, *&c.* But becauſe no ſuch thing is in the Hebrew, I leave this, as not worth the inquiring into here.

Scholaſt. hiſtor.

Simlerus.

Auguſt. in Exod. quæſt. 69.

Verſe 24. *Moſes* in all this hearkened to *Jethro*, ſo great was his humility, that he ſcorned not the counſell of another man, although he himſelf was ſo full of underſtanding.

But all this was not done without a myſtery, for hereby was figured out, in that *Jethro* a Gentile inſtructeth *Moſes*, that the Church of the Gentiles ſhould in time to come inſtruct the Jews, teaching them a ſpirituall and good ſenſe of the Law, and bring them to follow that, who before, although ſometime they were the onely Doctours of the Law, were overmuch toiled, and that without profit in following their own ſenſe, but when this time ſhall come, which ſhall be at their converſion to Chriſt, they ſhall follow it in all things: to this effect almoſt *Iſidore*.

Iſidore.

Verſe 27. *Then* Moſes *ſent away his father in law, and he went to his own Countrey.* Although he went not to the ſame Countrey with the Iſraelites, becauſe that was promiſed to *Abraham* and his ſeed, yet he was joyned to them in pietty towards the ſame God, and his ſonne *Hobab* went with them, *Numb.* 10. *v.* 29.

29. comming again after his return to his own Countrey, see *Judges* 1. 16. *Chap.*4.11. 1 *Samuel* 15.6. 2 *Kings* 10.15. 1 *Chron.* 2.55. *Jerem.* 35. which places are plainly for it, of him came the people called the Kenites or *Cinai*.

CHAP. XIX.

AND the third moneth, when the children of Israel *were gone out of the land of Egypt, the same day came they into the wilderneſſe of Sinai.* It was ſaid before, that Sin and Sinai were one vvilderneſſe, parts whereof were Suph, Rephidim, Alus and Daphcah, taking the name from Mount Sinai, *Chap.*17.1 but now they come to that part properly called the wilderneſſe of Sinai, where the Mount ſtood, and to this place they come, *the third moneth the ſame day*, that is, the firſt day of the moneth, according to ſome, or the third day, according to others; but *Calvin* ſaith, this is forced. To me it ſeemeth plain, the ſame day is the ſame day that the moneth began, being their new Moon, and ſo a ſolemn feaſt-day afterwards appointed. And ſo accurate is *Moſes* in ſetting down the time, becauſe this was the moſt remarkable ſtation of all others. For here they were appointed at the firſt to come forth and ſacrifice, *Exod.* 3. here they ſaw many ſignes, and heard God ſpeaking, and the Ark was reared up, and here they tarried longer then in any other place, for they came hither the firſt day of the third moneth the firſt year, and removed not till the twentieth day of the ſecond moneth of the ſecond year, ſo that they ſtayed here an whole year, wanting ten dayes. Before they came to this place, paſſed but 15 dayes, ſince their comming into the wilderneſſe of Sin, in which they were miraculouſly ſupplyed with meat and water, and delivered from *Amalek*, and *Jethro* came to the camp, and went avvay again: for their coming to Sin vvas the 15 day of the ſecond moneth, and their coming hither the firſt of the third. And it is to be noted, that this vvas the 47 day, ſince their coming out pf Egypt, 16 of the firſt moneth, 30 of the ſecond, and firſt of the third, unto vvhich three more being added, they make fifty, upon vvhich day the Lavv vvas given, and therefore at that time the feaſt of Pentecoſt vvas moſt aptly appointed to be kept, and the Spirit as the finger of God cometh to vvrite the Lavv in our hearts, as the Lavv vvas novv vvritten by the the finger of God in tables of ſtone, ſo *Rabanus*.

Verſe 1.

Schol. Hiſtor. Simlerus. Aug. Quæſt. Calvin. Jo. us.

Numb.10.11.

Exod.16.1. Chap.17.c.18.

But Moſes *went up to God, for the Lord had called him out of the mountain, ſaying, &c.* Some think, ſaith *Simlerus*, that he uſed ſometimes to go aſide to pray, and that it is moſt probable, that he did ſo at this time: but he holdeth rather on the contrary ſide, that God by an audible voice called him up to the Mount, becauſe it is not likely, that he would otherwiſe have preſumed to go up into ſo holy a place. *Calvin* thinketh, that going aſide by himſelfe to ſeek unto God, as his uſuall manner was, God called unto him. I ſubſcribe rather to *Simlerus*, for certainly, as *Ferus* noteth, having been once forbidden, *Come not hither, for the ground whereupon thou ſtandeſt, is holy ground*; he would not have preſumed to go nigh, unleſſe the Lord had called him. From hence forward unto *Numb.*10.11. are ſet down the things done onely in this place in the ſpace of almoſt one whole year. *Moſes* his going up to God was onely his going to the place where God appeared unto him; for to ſpeak properly, a man can go to no place, but God is there as well as in another. And here God is now ſaid to be, becauſe the cloudy pillar, the ſigne of his preſence ſtood here, *v.*9.

Verſe 3.

Simlerus.

Calvin.

Ferus.

Thus ſhalt thou ſay to the houſe of Jacob, *and tell the houſe of* Iſrael. Verſe 4. *Ye have ſeen, what I did to the Egyptians, and I have born you upon Eagles wings, &c.* This is ſpoken in way of preparation to the giving of the Law, as the like ſpeech is uſed afterwards, it being renued, *Deut.*29.2. and *Chap.*32.11. the Septuagint have it, *as upon Eagles wings*, that is, ſafely and ſpeedily, as an Eagle

Verſe 4.

gle taketh up her young ones upon her back, carrieth them, and openly not onely over lands, but alſo over waters, as if they had flown: for ſome

Ferus. ſaith *Ferus*, hold, that the Eagle tranſporteth her young ones from place to place upon her back, flying aloft ſo, as that if any arrow ſhould be ſhot, it cannot come at them, becauſe her body is between, or her flight is too high for any ſhot to reach unto them, and in like manner God did carry his people ſafe from all dangers. And as is further explained, *Deut.* 32. 11. *She ſtirreth up her neſt, fluttereth with her wings, &c.* that is, both with wings and talons defendeth her young ones from any aſſailant, ſo God defended his people from all dangers. And he ſaith, that he brought them to himſelf, the Chaldee, *to my ſervice, Targum Hieroſol. to the doctrine of my Law*, he meaneth as he had appointed *Moſes* to bring them out of Egypt to this mountain to ſerve him, ſo he had now done it, notwithſtanding all the obſtacles in the way. And here is an *Antitheſis* betwixt *Pharaoh* and himſelfe, before they had ſerved *Pharaoh*, but now they were come to ſerve a better maſter, the Lord; all which is ſpoken, that they might hold themſelves the more obliged unto God, and ſo the more readily obey his Commandements, which were now to be delivered unto them. And he doth not onely commemorate favours paſt, but promiſeth further.

Verſe 5. *If ye ſhall obey my voice indeed, and keep my Covenant, ye ſhall be a peculiar treaſure unto me above all people, &c.* That which God had already done for them was enough to binde them to him for ever, but as if he had done nothing for them already, he addeth here new promiſes, *a peculiar treaſure*, in Hebrew, *Segullah*, ſignifying a mans own proper good, which he loveth and keepeth in ſtore for himſelfe, and for ſpeciall uſe; the Septuagint render it, *a peculiar people*, which Saint *Peter* following, ſaith of the faithfull likewiſe, 1 *Pet.* 2. 9. and Saint *Paul*, *Tit.* 2. 14. the Chaldee rendereth it, beloved. How the word

R. Menahem. is uſed, ſee 1 *Chron.* 29. 3. *Eccleſ.* 2. 8. Rab. *Menahem* ſaith, that he meaneth beloved, as a ſpeciall treaſure, in which a King is ſo delighted, that he will not commit it to the keeping of any other, but keep it himſelf, ſee *Deut.*

Verſe 6. 10. 14, 15, *Pſal.* 135. 4. *and ye ſhall be unto a Kingdom of Prieſts*, the Septuagint have it, *a Kingly Prieſthood*, ſo likewiſe Saint *Peter*, applying it to the faithfull. They are thus called, both becauſe they ſhould offer ſacrifices to God, and be of greateſt dignity, for this is ſet forth by Kings and Prieſts, the

Ferus. Excelſi eritis & glorioſi. higheſt degrees of men. *Ye ſhall be high and glorious*, ſaith *Ferus*, and hereby is alſo ſhewed, that Chriſt ſhould come of them, who is both King and Prieſt. *And an holy Nation*, that is, ſeparated from all other Nations to ſerve God in holineſſe. Or a Kingly Prieſthood, ſaith *Simlerus*, is an holy Kingdome, not prophane, as other Kingdomes are, a Kingdome of God, ſaith

Simlerus. Calvin. *Calvin*, whereas others were the Kingdomes of wicked tyrants of the world. Of this the Jews boaſt themſelves ſtill, but forſomuch as they have rejected the faith of Chriſt, they have loſt this honour, and the faithfull company of Chriſtians whereſoever have it rightly by Saint *Peter* applyed unto them. For they onely are now, *a peculiar people*, redeemed for ſuch by the blood of Chriſt, *an holy Nation*, ſanctified thereby, *a royall Prieſthood*, becauſe both members of him, that is, King and Prieſt, and becauſe they are Gods perpetuall Kingdome, and alwayes offer up the clean ſacrifices of praiſe and prayer.

Verſe 7. Verſe 8. *According to theſe words* Moſes *ſpeaketh to the Elders, and all people promiſed to obey.* By the Elders the people in their ſeveral ranks are informed hereof, but their promiſe of obeying was but words, as the ſequel proved, although haply they purpoſed ſo to do at this time, but their humane frailty wrought to the contrary in them.

Verſe 9. *And the Lord ſaid to Moſes, Lo, I come to thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever.* The Septuagint, to explain what this thick cloud was, have it, *in the pillar of the cloud*: for, *believe thee*, it is in Hebrew, *believe in thee*, that is, have a confidence in thy word, as

in

in the word of God, ſee before *chap.*14.31. Whereas it is twice ſaid, *Moſes returned the words of the people to the Lord, verſ.* 8. and again, *Moſes told the words of the people to the Lord, verſ.*9. This ſecond is nothing elſe, but a repetition of the ſame, as the cauſe why the Lord promiſed to come and ſpeak with *Moſes* in the cloud; thus he would do yet more to confirm them; for *Moſes* had reported their promiſe of obedience in all things, ſo *Calvin*; and therefore he rendereth it, *Indicaverat autem Moſes, &c.* Some think that *Moſes* went to relate their promiſe, but before he ſpake, was prevented by the Lords ſpeaking again firſt unto him, and then he related it after, ſo ſaith *Simlerus*, but approveth it not, referring the laſt words, as ſpoken in the Preterpluperfect Tenſe, *Moſes had told their words to the Lord*, to their words ſpoken long before, *chap.*6.12. but this ſeemeth to be far fetcht.

Calvin.

Simlerus.

Verſe 10.
Verſe 11.

And the Lord ſaid to Moſes, Go unto the people, and ſanctifie them to day and to morrow, and let them waſh their clothes, and be ready againſt the third day, &c. Before the giving of the Law, the people muſt be ſanctified, becauſe pearls muſt not be caſt before ſwine, nor holy doctrine put into unclean veſſels. In that it is commanded, that they ſhould be ſanctified, both the uncleanneſſe of man by nature is ſhewed, and that he is uncapable of good by the Law of God, unleſſe he cometh prepared and ſanctified unto it; and hence it is, that ſo many reap ſo little good by the Word, becauſe they prepare not themſelves, but come raſhly unto it, as to other humane actions, or to a ſtage-play, ſo *Calvin.* The inward ſanctification of the heart indeed is that, which chiefly commendeth us to God, but outward waſhing ſerved to put them in minde hereof, becauſe when it was required that they ſhould waſh their garments two dayes together, they might well think with themſelves, if God will not have any to come neer unto him to hear his Law, unleſſe all filthineſſe be waſhed from their garments, he will much leſſe admit of any, that are unclean in ſoul by ſin. Again, this outward waſhing ſhewed how much they made account of God and of his Law, becauſe when we are to come before ſuch as we make high account of, we will have care that our very garments be clean and decent, ſo *Ferus*, who ſaith for theſe cauſes veſtiments peculiar are appointed to be worn in the ſervice of God, to ſhew what high account we make hereof. But this is a weak ground, ſith they changed not, but waſhed their garments onely. Their ſanctifying is explaned to have been by waſhing their garments, and afterwards by keeping from their wives, *verſ.*15. becauſe although there be no pollution in the huſbands companying with the wife, yet the carnall delight hindereth, that a man cannot be ſo wholly intent to heavenly matters; and therefore that we may be poſſeſſed altogether with theſe, that is for the time prohibited, ſo likewiſe 1 *Cor.*7.5. From this the Heathen took up their cuſtom of waſhing, when they came about their Superſtitions. This figureth out the waſhing by the Holy Ghoſt, wherewith whoſoever is not waſhed and prepared, is not capable of any good by hearing the law and will of the Lord ſet forth. And a man is then waſhed in his garments, vvhen the members of his body, vvhich be as garments to the ſoul, are vvaſhed; and theſe are waſhed when we repent us of our ſins acted hereby, and till it is thus with us, vve are not accepted of in hearing the Lavv, but our coming before God is rejected as abominable, *Eſa.*1.12,13,14,15,16. And to ſhew that we are not eaſily cleanſed from ſin, they are bidden to vvaſh *to day and to morrow, and to be ready againſt the third day*; all the time of our life vve muſt be ſanctifying our ſelves, that vve may be ready the third day, ſetting forth the reſurrection, becauſe Chriſt roſe upon the third day. If it ſhall ſeem prepoſterous, that they muſt be ſanctified firſt, and then hear the Lavv, vvhen as by hearing faith is attained, vvhich purifieth and ſanctifieth the heart: *Calvin* anſvvereth, that a godly deſire to learn, humility and reverence are the beginning of faith, hereby vve are ſanctified, as the ſeat of faith is thus prepared, but then are vve truly purged, vvhen vve do by faith apply Chriſt unto our ſouls.

Calvin.

Ferus.

Rab. Maurus.

Calvin.

Verſe 11. And it is ſaid, *The Lord will deſcend upon mount Sinai,* becauſe ſome illuſtrious viſible ſigne of his preſence ſhould be ſeen there.

Verſe 12. *And thou ſhalt ſet bounds to the people round about, ſaying, Take heed unto your ſelves, that ye come not up into the mount, neither touch the border thereof; whoſoever toucheth it, ſhall ſurely be put to death, &c.* This is ſpoken to prevent curioſity in them, whereby we deſire to be prying into that which is not revealed, this is ſtraightly forbidden upon pain of death to every one, we muſt be wiſe, but according to ſobriety, according to that which is written, we muſt by any means take heed of coming raſhly to divine things, and every one muſt herein keep within the bounds ſet him. No doubt, but the people were deſirous to have gone up to ſee and talk familiarly with God, as *Moſes,* but this is not permitted to every one, all muſt keep within the limits of their calling. *Moſes* may come where God calleth him, but the people muſt ſtand aloof, there muſt not be any confuſion of offices in the Church of God. This charge was alſo given, ſaith *Simlerus,* for reverence to the divine Majeſty, for if none may come nigh an earthly King for reverence, unleſſe he be called, neither may they come nigh the place where the heavenly appeareth. And if we muſt not curiouſly pry into the things of God, but be content with that meaſure of revelation that is made unto us by his Prophets, then they ſin dangerouſly, that by the ſtrength of humane reaſon ſeek to pierce into the myſteries of the God-head, this hath been the fountain of many damnable errours, and the deſtruction of many ſouls.

Ferus. Rom.12.3. Deut.29.29.

Simlerus.

Note.

Verſe 13. The puniſhment of him that came to the mount, *He ſhall be ſtoned to death, or ſtricken thorow with a dart, whether man or beaſt, a hand ſhall not touch it.* Theſe words, *ſhall not touch it,* are not to be referred to the mountain, but to the man or beaſt going beyond the bounds, it ſhall be counted ſo execrable, that they ſhal not touch him with the hand to put him to death, but ſtone him, or ſhoot him thorow with a dart, which might be done afar off, and without purſuing him to fetch him back, or ſtaying till his return, ſo *Calvin, Simlerus, Ainſworth* and *Tremelius,* who to make this ſenſe the more plain hath it, *Let no hand touch it, but let it be ſtoned, &c.* and this will appear the better to be the very meaning to him that ſhall look into the Hebrew Text. Having before adjudged him that went beyond the bounds ſet him to the death, now he ſheweth by what manner of death he ſhould die. Now this ſevere puniſhment, and the dread not to be endured accompanying the Law, ſerved to ſhew how terrible the Law is, and ſuch, as that none are able to bear it, becauſe thereby is no juſtification to be attained, that the Goſpel might be the more welcome, and be the more readily imbraced, as the Apoſtle applieth it, *Heb.* 12.18,19,20, *&c.* If a beaſt touched the mount, it muſt die, this was for a puniſhment to the owner to make him the more carefull of his beaſt, that it might not come neer. Myſtically by beaſt is meant the beaſtly minded, or the minde ſubjected to unreaſonable luſts, which are of beaſts; for if any indued with ſuch a minde cometh to contemplate ſupernall things, he is ſmitten with iudgements from above to his deſtruction, as *Arrius* and other Hereticks, ſo *Rabanus* and *Ferus. When the trumpet ſoundeth long, they ſhall come up to the mount.* What is this, they muſt not come up to the mount upon pain of death, *verſ.*12. and here, the trumpet having ſounded long they ſhould come up? This is commonly anſwered, that they muſt be guided by the Lords will, to ſtay when he willeth, and to come up when he willeth; and therefore whileſt the ſignes of Gods glorious preſence continued, they muſt not come neer, but when theſe were away, a ſigne wherof ſhould be the long ſounding of the trumpet. Thus the Chaldee, *When the trumpet ſhall be withdrawn, they ſhall have leave to go up.* And the Septuagint, *When the voices, trumpet and cloud are departed from the mountain, they ſhall go up.* So likevviſe *Tremelius,* The ſound of one tone protracted, which is commonly at the end of muſick, ſhould be a ſigne unto them, that the religion of that place was at an end, the Lord thus departing and terminating this ſacred action by this

Calvin. Simlerus. Ainſworth. Tremelius.

Ferus.

Rab. Maurus.

Queſt.

Chaldee Paraphraſt. Septuagint. Tremelius.

this signe. But *Calvin* and *Simlerus* say, that God by giving liberty at such time to come up, would give them comfort, lest they should desperately cast away the care of keeping the Law, they not being at any time permitted to come up to this holy place. Hereby if they meant liberty to come up, whilest the Cloud continued there, and the place was specially sanctified, as *v.* 23. it is in that, *v.* 23, contradicted, and in the whole course of this story. By the trumpet sounding *Simlerus* understandeth a trumpet, which *Moses* caused to be sounded for a signe, and this is most probable, because Gods trumpet sounded long and lowd, whilest God was there, *v.* 19. at what time they might not come up to the Mount. Mystically at the sound of the trumpet of the Gospel, we should ascend in our mindes up to divine contemplations: thus *Rabanus*: but *Simlerus* better, The trumpet soundeth longer under the Gospel, and we ascend up the Mount by having all things laid open more plainly, then under the Law, when it sounded also, but not in this manner, and we shall go up into the Mount at the last trumpet, and then we shall see as we are seen. *Calvin. Simlerus.*

Be ready against the third day. Come not at your wives. This, although it be not expressed before, yet certainly *Moses* had it from the Lord also, because he would not adde any thing of his own. And a man is forbidden now to come at his wife, because that even in his lying with his own wife there is outward uncleanneſſe, *Levit* 15. 18. but no sin, for to touch a dead body, for a woman to have her flowers was an uncleanneſſe, and to have an issue in the body, but neither of these a sin. In that the body must now be kept clean from all outward pollution, this served to figure out the inward purity of the soul, which is required to be in every one of us. But even under the New Testament we are bidden to refrein for fasting and prayer, wherefore a mans companying with his wife hindereth his prayers, and for this cause it seemeth to be necessary, that Ministers of Gods holy Word and Sacrament should not marry. I answer, this is so appointed for our greater humiliation at that time, and that being separate from all delights of the flesh we might be wholly addicted to spirituall things: but because so great humiliations are not required alwayes, but at some speciall times upon speciall occasion, it sufficeth, that a man then refreineth: but from marriage to keep any man therefore altogether of what condition soever, is a doctrine of Devils. Verse 15. 1 Cor. 7. *Object.* 1 Tim. 4. 1, 2, 3.

And the third day in the morning there were thunders and lightenings, and a thick cloud upon the Mount, &c. Thunder and lightenings are terrible to all men, yea the most couragious, as being signes of Gods anger, 1 *Sam.* 12. 18. by the Poets it is called for this, Διὸς βέλος. Wherefore God appeared thus in giving the Law to strike terrour into us, that none may dare to transgresse against it, God shewing hereby that he will be most terrible to transgressours. And unto this, other reasons are added by *Ferus*, *viz.* that the rude people might see a difference betwixt the true God and Idols, in the celebrating of whose feasts all manner of abuses were committed, but they might now fear to commit the like before the Lord; and again, as at other times God hath appeared in some likeneſſe to the thing, about which he appeared, as to *Abraham* in the likeneſſe of men, when he promised a man-childe; to *Moses* in the likeneſſe of fire, when he promised deliverance of his people out of their fiery affliction in Egypt; so here being about to give the law, which would terrefie and trouble the conscience of the sinner, he appeared terribly, but in the Gospel, which is for comfort mildely; for Christ was meek and gentle. Verse 16. *Ferus.*

The next thing spoken of was a thick cloud, by the Septuagint rendered a dark cloud, which the Apostle following saith, *blackneſſe and darkneſſe*. This was to shew, that God is unto man as darkneſſe, by reason of the darkneſſe of his understanding, although in his own nature he be light, wherefore this vale of darkneſſe intimated his glory, which mortall eyes cannot behold, in that Heb. 12. 18. *Simlerus.*

that vvhen he came to ſpeak unto them, a curtain was thus as it were drawn before him, that their eyes might not be dazelled with his glory. *And the ſound of a trumpet exceeding lowd*, hereby the miniſtery of Angels wat ſet forth,
Gal.3.9. for the Law was given by the miniſtery of Angels. Myſtically, the three perſons of the Trinity were by theſe three things figured out, the Father by the thunder and lightening, the Son by the thick cloud, becauſe he put upon his divine light the darkneſſe of mans nature, and the Holy Ghoſt by the trum-
Iſidore. pet, becauſe he governeth in the trumpet of the Goſpel: ſo *Simlerus*. *Iſidore* applieth all this to the Holy Ghoſt coming down at Pentecoſt; the faithfull aſſembled then were 120, *Act.*1.15. ſo *Moſes*, by whom the Law was given, lived 120 years; as here all the people heard the voice of the thunder, &c. ſo then people of all Nations ſaw the fiery tongues, and heard their voices, &c.

Ferus. Again, the thunder, ſaith *Ferus*, better figured out the terrour to tranſgreſſours of the Law; the lightening, the knowledge vvhich the people of God had, ſoon vaniſhing, as the lightening; the fire, the illumination of the godly; the darkneſſe, the blinding of the wicked; and the ſound of the trumpet, the gathering together of the faithfull by the Word of God. For *Aaron* and his ſonnes were afterwards appointed to blovv vvith trumpets to aſſemble the people together, wherefore the ſounding of the trumpet moſt aptly figured out the ſound in the miniſtery by preaching the Goſpel, which ſound is ſaid to have gone out into all lands, *Rom.*10.18, *And all the people in the camp trembled:* when God appeareth, man is not able to ſtand vvithout terrour; this ſheweth vvhat the effect of the Lavv is, that none may ſeek juſtification thereby.

Verſe 17. *And* Moſes *brought the people out to meet the Lord, &c.* that is, out of their tents to the bounds ſet them, the Prieſts for the firſt-born firſt, then the Heads and Rulers, after them the Elders, then the Officers, after them the men, then the little ones, the vvomen next, and laſtly, the ſtrangers, as in re-
Aben Ezra. Scholaſt. hiſt. ex tradit. Hebr nuing the Covenant, *Deut.*29.10,11. ſo *Aben-Ezra*. The Scholaſticall Hiſtory in ſetting down the terrible apparitions, ſaith, When the third day was come early before the Sun, they heard thundering and lightening, and ſaw a dark cloud, and ſmoke came out of the mountain, as out of a furnace, then they were all afraid, and thought *Moſes* to have been deſtroyed. But at length *Moſes* appeared joyfully, and fair weather with him returning to them. And then he ſaid, Ye ſhall heare to day not *Moſes* the ſonne of *Amram*, but him who ſmote Egypt for you, which led you through the ſea, gave you meat from heaven, and water out of a Rock, &c. wherefore let his words be more amiable to you then your wives and children.

Verſe 18. *And mount Sinai was altogether on a ſmoke, becauſe the Lord deſcended upon it in fire, &c.* The *Targum Hieroſolym.* hath it, *becauſe the glory of the Majeſty of the Lord was revealed upon it in a flame of fire.* The Lord gave ſignes of his preſence
Targum Hieroſolymitanum. Chaldee Paraphraſt. Simlerus. before, but now the people being aſſembled about the mount, he revealed himſelf, ſaith the Chaldee Paraphraſt, by more evident ſignes, fire and ſmoke, the mount moving and a voice. And the Lord appeared in fire, to ſhew either his glory like unto the purity of fire, as *Chap.*24. or his zeal againſt ſin, in reſpect of which he is ſaid to be a conſuming fire, *Deut.*4. and as a ſmoking furnace, to ſhew that the wicked are as ſmoke before him, hurting the eyes of the godly by ſeeing their wickedneſſe, but ſoon vaniſhing avvay: ſo *Simlerus*. But becauſe ſmoke darkeneth, and fire enlighteneth, I reſt in the former Expoſition made by *Ferus* upon, *verſe* 16. For the moving of the mountain, the Septuagint have it, *All the people were aſtonied*, but here vvas a greater argument of Gods povver, in that the very mountain, vvhich is ſet ſo faſt moved at his appearing, and accordingly Gods praiſes are hereby celebrated, *Pſal.* 114.4. *Pſal.*68.6. *Judg.*5.5. *Habak.*3.10.

Verſe 19. *And when the ſound of the trumpet was longer and lowder*, Moſes *ſpake, and God anſwered him by voice.* It is not here ſaid, vvhat *Moſes* ſpake, or God anſvvered, but

but *Heb.* 12. 21. *Moſes ſaid, I tremble and quake*, ſo that it is likely *Moſes* uttered words of fear, and God ſpake to comfort him, and to *Daniel* in the like caſe, *Dan.* 10. 8, 16, 17. This was that which the Lord promiſed *verſ.* 9. to purchaſe unto *Moſes* authority amongſt the people, and figured out the voice of the Goſpel comforting againſt the terrours of the Law.

Verſe 20.

And the Lord deſcended upon mount Sinai, upon the top of the mount, and called Moſes up, &c. The Lord had before given this charge, that the people ſhould not come paſt the bounds ſet them, *verſ.* 12. but knowing how prone we are to do that which is forbidden, the ſame is here by him given in charge again, with threatening that the Lord would break forth upon them to the deſtruction of many. We muſt not once propound, but inculcate the charge of the Lord again and again to the people. Touching the Prieſts, of whom it is ſaid in ſpeciall, that they ſhould ſanctifie themſelves, when they came neer to the Lord, a queſtion may be moved, who theſe were, ſeeing no Prieſts were yet appointed? *Ferus* anſwereth, The firſt-born and the Princes of the people, who yet ſupplied the place of Prieſts, *Simlerus* the Elders and chief of the people. But that they were the firſt-born, in whoſe ſtead the Levites were afterwards ſet up, and not the Elders, appeareth, becauſe they are called, *the young men*, *Exod.* 24. 5. And it is not improbable, as *Calvin* hath it, that they were ſome choſen from amongſt the firſt-born to this office, as all Nations had their Prieſts, but amongſt ſo great a multitude it is not likely, that every family had a particular Prieſt. But why are theſe ſpecially commanded to be ſanctified? To this *Simlerus* anſwereth, Becauſe the Prieſt muſt ſpecially be ſanctified for example to others: but *Ferus* better, Becauſe haply they being in an holy order, might think themſelves more priviledged then the common ſort, and ſo be bolder to go beyond their bounds, they therefore are commanded alſo to be ſanctified with fear and reverence, the mount being then as the *Sanctum Sanctorum*, into which they might not enter no more then the people; for God putteth no difference between perſons, but will alike be reverenced of all men. *Leſt the Lord break forth upon them.* The Chaldee, *Be ſtrong, or very angry*, even to the ſlaying of them, as when waters break forth, 2 *Sam.* 5. 20. *chap.* 6. 6, 7, 8.

Note.

Queſt. *Ferus* *Simlerus.*

Calvin.

Queſt. *Simlerus.* *Ferus.*

Verſe 23.

And Moſes ſaid, The people cannot come up, for thou haſt charged to ſet marks, &c. *Moſes* meaſuring the people by himſelf, thought that the charge given before was ſufficient to contain them, but by Gods anſwer it appeareth, that he was deceived; and therefore he goeth, and doth again as God bade him: for whatſoever we ſhall think, Gods will and his authority muſt ſway us, even contrary to our own imaginations.

Note.

CHAP. XX.

Verſe 1, 2.

AND God ſpake all theſe words and ſaid, I am the Lord thy God, &c. Now cometh that, for which all this preparation was made, even the Law of the ten Commandements, in the explication whereof I will ſay nothing here, becauſe I have already done it largely in my Catechiſme. The Law-giving begun here, as *Ferus* noteth, is continued thorowout this and the three books following, onely things touching the progreſſe of the children of Iſrael in their journey to Canaan being inſerted. This of the ten Commandments is called the Morall, the other Lawes following are partly Judiciall, and partly Ceremoniall, this bindeth perpetually, thoſe not. The Ceremoniall Laws being nothing but figures of that which was to come; their Temple figured out the Church; their *Sanctum Sanctorum*, Heaven; their Prieſts, Chriſt; Sacrifices, his paſſions; their expiations, the grace of the Holy Ghoſt, and remiſſion of ſins, which being all come, thoſe Ceremonies are quite aboliſhed, and to uſe them ſtill, were nothing elſe, but to profeſſe that we beleeve not that the Meſſiah is come. Unto theſe ten Commandments, *Calvin* referreth all

Ferus.

Calvin.

all the lawes following, as indeed there is not one but may well be brought under theſe heads.

Verſe 18. Verſe 19. *And all the people ſaw the thunder and the lightening, and the mountain ſmoking, and they removed and ſtood afarre off, and ſaid to* Moſes, *Speak thou with us, &c. They ſaw*, that is, perceived, as *Jacob* is ſaid to have ſeen, that there vvas corn in Egypt, vvhen he heard it, *Gen.*42.1. *Act.*7.12. This is more fully ſet dovvn, *Deut.*5.22,23,*&c. Theſe words the Lord ſpake with a great voice, and when ye heard the voice out of the darkneſſe, ye came neer unto me, even all your heads, and ſaid, We have heard Gods voice, &c.* vvhich may ſerve for a further explication of theſe vvords. In that they are ſaid to have ſeen, *Ferus* thinketh, that either their great ſtupidity is noted, in that they attended more to the ſignes accompanying the giving of the Lavv, then to the voice of God uttering it, or elſe the efficacy of Gods voice is noted to be ſuch, that it pierced their mindes as a thing ſeen invvardly vvith the eye thereof. I imbrace the former being the plain meaning, for as they are ſaid here to ſee, ſo *Deut.*5.2. to have heard. Theſe thunders, lightenings and trumpets ſound muſt be conceived to have ceaſed for a time, vvhileſt God ſpake, as *Simlerus* noteth, and then to have begun again for a concluſion, as vvhen the Kings pleaſure is declared by ſound of trumpet, it is both begun and ended vvith ſounding. *They ſtood afarre off*, ſome Hebrevvs ſay, certain miles off. *Leſt we die*, vvonderfull great was their fear, and hereby was intimated that the Law ingendereth unto bondage by fear, there being nothing but death to be expected by them, that are under the Law. As the Iſraelites could not indure to hear God ſpeaking, leſt they ſhould die, ſo carnall men nre averſe from hearing the Word of God, leſt they ſhould hereby be compelled to mortifie the fleſh. Gods voice when he gave the Law had a double effect in the people, both to make them afraid, and to go farre off, and the ſame effects hath the Law in the truly penitent, as we may ſee in the Publican, he feared to look up to heaven, and ſtood afarre off. And as they deſired a Mediatour to ſpeak between God and them, when the Law-giving terrefied them, ſo the Law muſt, as a ſchool-maſter ſend us to Chriſt our Mediatour, *Gal.*3.24. *Heb.*12.24. And according to their deſire God did not onely make *Moſes* a Mediatour, but promiſed the Prophet, *Deut.*18.10. to whom vve ſhould alwayes hearken, and upon this deſire of theirs. It was not thus with man from the beginning, for before ſin he could familiarly converſe with God, but immediately after ſinning he feareth at the comming of the Lord, and hideth himſelfe from his preſence. So that ſin, of which the conſcience accuſeth, is the cauſe why man is afraid when God appeareth; this fear yet being in the godly nothing but a filiall reverence towards their heavenly Father, but a ſervile feare in the wicked.

Ferus.

Simlerus.

Hebræi.

Gal.4.24.

Note.

Luke 18.

Verſe 20. *And* Moſes *ſaid, Fear not, for God is come to prove you, that his fear may be before your faces, that ye ſin not.* The Septuagint render it, *Be of good comfort*, he ſeeketh hereby to comfort them againſt their exceeding great fear of the Lord, as coming to ſlay them. For all fear is not to be expelled out of the minde, no not of Gods anger or judgements, but onely the hurtful fear which maketh a man to flee from God; the profitable fear, which maketh a man to take heed of ſinning, being reteined. *God is come to prove you*, the Chaldee, *Gods glory is revealed, &c.* Here are three ends which God aimeth at in his coming amongſt men. 1 The proving of them. 2 Their fearing of him. 3 Their refreining from ſin; and the firſt of every of theſe ſtill is the cauſe of the other, or ſhould be. God proveth man by ſhewing himſelfe terrible, that man knovving himſelfe unable to bear the preſence of his povver and Majeſty by reaſon of his vveakneſſe and corruption, and much leſſe his vvrath and indignation might hereupon ſhevv, vvhether he be good, vvhich is, if humility and obedience follovv hereupon, or evill, if frovvardneſſe or deſperation. And vvhen men are thus proved, in thoſe that are godly, the fear of God follovveth, and vvhere the fear of God is, there is a refreining from ſin.

Simlerus.

And

And the people ſtood afar off, and Moſes drew neer to the darkneſſe where God was. This is rendered by the Septuagint a tempeſt, *Deut.*4.11. and thus likewiſe it is had, *Heb.*12.18. *Ye are not come to the mount, &c. and to darkneſſe, and blackneſſe, and tempeſt.* *Moſes* was herein a type of Chriſt, for he came down likewiſe amongſt us, and then aſcended up into the Heavens, where he is hidden from our ſight, as in thick darkneſſe, to be a Mediatour for us with the Father, vvho in the mean vvhile ſtand afar off, but he vvill deſcend again, and take us up vvith him at the laſt day, that vve may there abide for ever. Verſe 21. *Simlerus.*

And the Lord ſaid to Moſes, Say to the children of Iſrael, Ye have ſeen that I have ſpoken to you from heaven, ye ſhall not make with me gods of ſilver, &c. Becauſe the pure vvoſhipping of God is the foundation of all true religion, the Lord doth here inculcate the command touching that again, as who knew well, that the people would be moſt prone to idolatry, the greateſt corruption in the ſervice of God, and experience proved this preſently to be true, in that, notvvithſtanding this ſtrict charge, they made unto them golden Calves, even before they went from this mount. But hovv is this a reaſon againſt making other gods? *Anſw.* Either theſe very words contain an argument, *Ye have ſeen that I have ſpoken to you*, that is, ye have had experience of my power and terrour, who forbid this, therefore make none other gods, or elſe being ſupplied out of *Deut.*4.12,15,16. *When I ſpake unto you, ye ſaw no ſimilitude*, therefore make no ſimilitude, or image, which is to the Idolater as a god. Verſe 22. Verſe 23. *Queſt.*

But what is this, *Thou ſhalt not make with me gods of ſilver?* The Chaldee rendereth it, *before me*, and thus it is propounded *verſ.*3. and theſe words, *with me*, are thus uſed, *Eſth.*7.8. 2 *Sam.*6.7. 1 *Chron.*13.10. Yet ſome, ſaith *Simlerus*, refer it to the minde, becauſe they vvhoſe mindes are taken up vvith the love of vvorldly profit or pleaſure, make theſe their gods, being therefore called Idolaters. Others to the Cherubims, to be made at Gods appointment afterwards, as if he had ſaid, Although I ſhall appoint ſhortly certain images to be made, as it pleaſeth me, yet ye ſhall not do the like with me, making other idols at your pleaſure, thus ſome of the Hebrews. But the plain meaning is, as hath been ſaid, Ye ſhall not make them, to be vvorſhipped together with me, as they afterwards did, ſerving both God and *Baal*, and as did the Samaritanes, 2 *King.*17. neither ſhall ye make them to repreſent me, for ye ſavv no image. Other places againſt Idols are, *Exod.*34.17. *Levit.*19.4. *Levit.*26.1. *Queſt.* *Simlerus.* Col.3.5.

An altar of earth ſhalt thou make unto me, and ſhalt ſacrifice thereon thy burnt-offerings and peace-offerings, &c. Haply, ſaith the Scholaſticall Hiſtory, this altar vvas to be made before that of the Tabernacle to be carried about, or elſe that was to be made of earth. And indeed there vvas an altar made, *Exod.*24.4. before the brazen altar, *Exod.*38. and this moſt probably, yea certainly vvas of earth, becauſe it vvas here ſo appointed, and upon ſuch an altar the fathers of old offered, *Gen.*8.20. *Gen.*12.7, *&c.* an altar of earth is oppoſed to gods of ſilver and gold, vvhich are goodly to the eye, and ſo apt to bevvitch the heart, and doth not unfitly figure out Chriſt the true Altar, (upon vvhich vve muſt offer the ſacrifice of prayer) in his humane nature. But whereas the Scholaſticall Hiſtory ſaith, that the altar of the Tabernacle was to be made of earth, the contrary is true, it vvas not appointed to be made of earth, but of vvood, and to be covered with braſſe, and *Solomon* overlaid the altar of the Temple vvith gold. So that the charge here given of making an altar of earth did not binde at all times, and in all places, but touching altars that were let go to ruine again, there being no further uſe of them, but for the preſent, or for a ſhort time. Wherefore *Simlerus* rendereth this, as a reaſon, why it muſt be either of earth, or of unhewen ſtone, becauſe ſuch an altar cannot continue long; and yet withall he ſaith, that the Lord appointed it thus in oppoſition to the curioſity and coſt beſtowed by the Heathen upon their altars. And he alſo addeth, that this typified Chriſt in his humane nature, being earth, as we are, and rude and unpoliſht Verſe 24. *Scholaſt. hiſt.* Heb.13.10. Exod.27.1. *Simlerus.*

in outward appearance, as an Altar of unhewn ſtone. Whereas it is ſaid, *in every place where I record my name*, it is not meant, that an Altar of earth ſhould be ſet up in every ſuch place, for an Altar of braſſe is afterwards appointed; but this is to be diſtinguiſht from the words before-going as a ſentence by it ſelfe, *In every place where I record my name, I will come to thee and bleſſe thee*, that is, vvhereſoever I ſhall appoint ſervice to be done unto me, either in the wilderneſſe, or in the land of Canaan afterwards, I will not be as Heathen gods drawn onely by outward pompe and ſplendor, but though the monument ſet up for a memoriall of me, be but a ſimple Altar of earth, I will there be with thee and bleſſe thee. All Altars then beſides the ſtanding Altar, which ſhould alwayes continue, were to be made of earth, or unhewn ſtone, and therefore ſuch an Altar was uſed by *Gideon*, *Samuel*, and *Elijah*; and *Joſuah*, according to the appointment of *Moſes*, *Deut.*27.5. at their
Calvin. firſt entrance into Canaan, built ſuch an Altar, *Joſ* 8.30. *Calvin* upon this ſaith notably, that they have given great occaſion of erring, that have read this verſe as one continued ſentence, holding that ſuch an Altar muſt be built after wards upon mount Sion; for in ſaying, *in every place where*, &c. an objection is rather met withall, Muſt we then alwayes have recourſe to this Altar to ſerve God here? The ſolution is, No, but what place ſoever God ſhall ſanctifie, if thou ſerveſt him there, he will bleſſe thee. And in appointing this to be made of earth or unhewn ſtone, he provided againſt ſuperſtition to come, when the Temple and Altar to continue ſhould be built, forſomueh as this kinde of Altar could not ſtand long, nor any remembrance of it remain. Whereas otherwiſe they might haply have been drawn in time to come; leaving the place appointed to endure, to go to ſacrifice where Altars had been formerly erected, thinking that they could not any where offer ſacrifice more acceptably, then where their fathers in times paſt had worſhipped.

Thou ſhalt ſacrifice thereon thy burnt-offerings and peace-offerings. For peace-offerings *Calvin* hath *ſacrifices of proſperity*: but all others turn it peace-offerings, as the vvord שלמים ſignifieth, although it ſignifieth proſperity alſo, as effected by peace. For the Altar of unhevvn ſtone, the
Verſe 25. reaſon, vvhy the ſtone muſt not be hevved, is rendered, *Becauſe if thou lift up thy tool upon it, thou haſt polluted it.* The vvord tranſlated *tool*, is *Chereb*,
Scholaſt.hiſtor. vvhich cometh from deſtroying, and ſignifieth a ſvvord, or any other edged
Note. tool, and becauſe hereby blood is ſhed, it is counted polluted, and that polluted, vvhich is cut vvith it. This, as one vvell noteth, may ſeem ſtrange, that the thing vvhich ſmootheth and poliſheth ſhould pollute, but ſo it is, in divine things that which in the wiſdome of man ſhould ſeem available in preaching of the Word, that is humane eloquence, doth fruſtrate it and make it of none effect, 1 *Cor.* 1.17. 2.4,5. Of Altars to be made of unhewn ſtone, ſee *Deut.*27.5,6,&c.

Verſe 26. *Thou ſhalt not aſcend by ſteps unto my Altar, leſt thy filthineſſe be diſcovered,* *Chap.*27.1. an Altar is appointed to be made three cubits high, and 2 *Chron.*
Tremelius. 4.1. 10 cubits high, ſo that, as *Tremelius* hath it, they muſt needs aſcend by
Queſt. three ſtops to the one, and by ten to the other, how is it then that aſcending by ſteps is here forbidden? I anſwer, this was to teach humility, becauſe
Simlerus. their Altar was low, as *Simlerus* noteth. But as other Ordinances here laſted but for a time, ſo did this. The true reaſon is that which is rendered, leſt they ſhould diſcover their filthineſſe: for as yet they were not ſo cloathed, as it ſeemeth their privy parts in aſcending were hidden, but afterwards linnen breeches being made for the Prieſts, whereby they were hidden, their Altar was to be aſcended to. The obſervation of *Ferus* here is excellent. All things are now appointed about the ſervice of God mean and ſimple, but afterwards ſplendid and glorious. Was God herein contrary to himſelf? no, but by preſmiſing this Law of ſetting up ſo mean an Altar, he would teach that we muſt worſhip him rather piouſly then pompeouſly, for he ſeeketh rather the minde

then

then gold. Wherefore he exacteth nothing curious or precious, that we might know, that the splendid things afterwards did not please of themselves, but onely for the minde of the offerer, yet on the contrary side the pious minde pleaseth without these externall things For so the sacrifices of the Ancients, *Noah*, *Abraham*, *Abel*, *&c.* who had simple low Altars, pleased God better then those of the Jewes in after-times, in whose worship all things glittered with gold. So the Church then did most flourish, when God was rather religiously then splendidly worshipped, for then there were golden hearts, although base things onely in outward appearance, but now all things outwardly are golden, but hearts inwardly earthen.

To shew then that the internall service is more pleasing then the externall, these things were thus ordeined, and that the poor might not think, that they cannot so acceptably serve God, because not so splendidly, nor be despised in their simple appearance, when they come to worship. And mystically, saith the same Author, the earthen Altar figured out Christ of our earthen nature, in whom when we believe, as being very man, we make us an Altar of earth, and an Altar of stone, because our faith is fixt upon a rock or stone, and onely upon stones firm and strong, that is, the Articles of our faith. And these must not be cut, that is, the unity of faith must not be broken. Or our works must be sincere, not divided by glosing, vain hypocrisie and seeking to please men rather then God, for then the work is polluted. Lastly, their not ascending by steps figured out our not mingling of carnall affections vvith divine things, for this vvere to discover our filthinesse, as if when we are exercising of our gifts, we be proud of them.

To conclude, hereby is shewed, that all things must be decent in the service of God, and nothing externally obscene: for even the Romans being heathen in their idolatrous worship provided by law, that their *Flamines* should not ascend by steps, which they called Greeces, above three, *Aul. Gel. lib.* 10. *cap.* 15.

Fcrus.
Præcepturus de splendida illa tabernaculi & altaris structura præmisit, ut primò altare quàm simplicis. erigerent, ut scirent, quòd Deus magis spiè, quàm splendidè vult coli, & animum plus quærit, quàm aurum, &c.
The Mystery.
Rab. Maurus.
Secti lapides hi sunt, qui unitatem scindunt, ac dividunt se à societate fratrum per odia & schismata. Non ascendes gradatim, id est, non unum alio præferens ad me pervenies, quasi unus esset prior, alius posterior, ut Ariani faciunt.
A. Gellius.

CHAP. XXI.

These are the Judgements which thou shalt propound unto them. The Hebrews begin here the sixt part of this Book, saith *Simlerus*, which they call *Mishpatim*, because in these two Chapters and part of *Chap.* 23. lawes are set down, according to which the Judge was to judge them, and they ought to deal one with another, so that they tend to prevent and to end strifes amongst men. The lawes about Ceremonies in the worship of God, and about sacrifices are called statutes and decrees, *Exod.* 12. 24, 43. *Chap* 27, 21. *Chap.* 29. 9. *Levit.* 3. 17. *Chap.* 6. 18, 22. as the law of the Decalogue, *Commandements*, and these judiciall laws, judgements, by the Septuagint rendered, δικαιώματα, just *judgements*. These were Politick lawes for the government of that Commonwealth, not delivered by word of mouth, as the Decalogue, but by *Moses* for the peculiar use of the Israelites, and therefore they binde not us, but onely teach with what equity our judiciall lawes ought to be made, especially for that reference which they have to the Decalogue by the punishments to offenders appointed, terrefying from the breach thereof, *Which thou shalt propound or set before them*: from hence Rab. *Solomon* gathereth, that it was unlawfull for them to have their causes judged before Infidels, because they were set before them, that is, the Magistrates of the Israelites. And a like precept is had, 1 *Cor.* 6. where Christians are forbidden to seek to be judged by Infidels.

Verse 1.

Simlerus.

When thou buyest an Hebrew servant, six years he shall serve thee, but in the seventh he shall go free. It was then allowed either for theft, when a man had nothing to restore, that he should be sold for a servant, or in the case of poverty a man might sell himselfe for the time; or a man being indebted, his

Verse 2.

Exod. 22. 3.
Deut. 15. 12.

ſonne might therefore be taken as a ſervant, 2 *King*.4.1. the Hebrews make a diſtinction, ſaying, That ſuch as were ſold for theft, went out free in the beginning of the ſeventh year, but if the year of *Jubilee* happened within one year after, he went out free then, *Levit* 25.40,41. If a man ſold himſelfe he might do it for ten or 20 years, yet in the year of *Jubilee*, if that fell out in the mean ſeaſon he muſt go out free. How the Hebrew ſervant muſt ſerve, ſee *Levit*. 25.39,&c. not as with the ſervice of a bond-ſervant with rigour, but as of an hired ſervant; and ſuch like ſervants were amongſt the Theſſalians, they that were not ſervants by kinde, but by fortune, being held in a middle condition between ſervants and freemen, and called πενέσται, not δοῦλοι. To buy men for ſervants was then allowed, to figure out the ſervitude under the law, & how that when the ſeventh year, the time of grace by Chriſt came, we are ſet free, *Joh*.8.32. *Eſa*.61.2. *Luk*.4.18. and the ſame word, as it is tranſlated in Greek, ἄφεσιν is uſed: for men under the law are as ſervants, *Gal*.4.25.

Maimony in Miſn. Treatiſe of Servants. c.2 § 2,3.

Verſe 3.

If he came alone, he ſhall go alone, &c. Deut.15.12,13. *Send him not away empty, but put liberally upon his neck of thy flock, thy floore, and of thy wine-preſſe.* A ſervant ſet free, not having any thing given him to begin the World withall, doth little differ yet from a ſervant, becauſe he cannot ſtock any ground upon which he might beſtow his labour, wherefore it was neceſſary, that his Maſter ſhould be appointed to exerciſe ſome bounty towards him, and in the Comedy when *Syrus* had his liberty together with his wife given him, he had ground aſſigned unto him, and ſome money. What quantity ſhould be given him is not ſet down, but he muſt be dealt liberally withall. And the reaſon hereof rendered, is firſt, *v*.15. *Remember that thou wert a ſervant, &c.* that is, thou ſhalt let him go free, and deal thus with him in remembrance that thou wert a ſervant in Egypt, and cameſt out free, and laden with the ſpoils of Egypt, *Levit*. 25.42. the reaſon is, *Becauſe they are my ſervants, whom I have redeemed out of the land of Egypt*. They muſt therefore be ſet at liberty, becauſe Gods ſervants, and by their perpetuall ſervitude he ſhould be deprived of his right over them. If it ſhall ſeem, that in their ſerving ſix years he loſt his right for that time, it is anſwered, it was not a meer ſervitude, to which they might be taken for that time, but to be uſed without rigour, *v*.43. and thus the Lord was content to depart from his right, as it were, for a time, and to let them ſerve in ſuch a manner, but he would continue a memoriall of his grace in ſetting them free out of Egypt, by appointing the ſeventh yeer for the yeer of ſetting them free. And as the Jews, ſo Chriſtians are admoniſhed to uſe their ſervants well by this conſideration, that they have a maſter in heaven. A ſecond reaſon is rendered, *Deut*.15.18. *Becauſe he hath ſerved thee double*, or *hath been worth a double hired ſervant in ſerving thee ſix yeers*. That is, thou haſt had much more benefit by him, then by an hired ſervant, becauſe as the Hebrews ſay, an hired ſervant ſerved but three years, which was but half his time. Some referre this to the greater, and more workes done by a ſervant then by an hireling, in that his task doing was more exactly ſtood upon, he ſerved abroad and at home in waiting upon his maſter, and both by day and by night, watching and looking to his cattel, when others ſlept, to this effect *Simlerus*. Of the reaſon of the Hebrews *Calvin* alſo ſpeaketh, but approveth rather of the other, holding that to be a meer divination or conjecture of theirs. Laſtly, ſervants muſt be thus diſmiſſed, *that the Lord may bleſſe thee in all that thou doeſt*, by Gods bleſſing it ſhould be reſtored again, that was thus departed withall. It vvas not thus with ſervants of other Nations, vvho ſerved them, for they might be kept as ſervants for ever, *Levit*. 25.45,46. and uſed as ſervants. And there it is alſo provided, that if any ſtranger had bought an Hebrevv ſervant, he ſhould not be ſuffered to rule rigorouſly over him, and if it may be, he muſt be redeemed, if either a Brother or an Uncle, or any kinſman vvould do it; if not, in the year of *Jubilee* he vvith his children muſt go out free. Whereas, *v*.41. it is ſaid, that the Hebrevv ſervant ſhall go out free, both he and his children vvith him in the year of

Epheſ.6. Colloſ.3.

Simlerus.

Calvin.

Levit.25.43, 49,50,51.&c.

of Jubilee, it is not meant, that then onely he ſhall go free, for the ſeventh yeer is the ordinary time of his freedom, and his childrens, if he had any, when he was bought for a ſervant; but in caſe he marrieth, and getteth children whileſt he is a ſervant, and therefore refuſeth to go out free the ſeventh yeer, becauſe he cannot then go with his wife and children, but leaving them behinde him, whereby his ſervice is prolonged ſtill, he ſhall yet go free when the yeer of Jubilee cometh, and thoſe children with him; but of his wife nothing is ſpoken, becauſe if ſhe were of another Nation, ſhe muſt ſerve ſtill perpetually, although *Toſtatus* denieth it, holding that even a ſtranger, an Hebrews wife ſhall then go free. For if the wife alſo had been meant, ſhe ſhould have been named; and moreover, ſtrangers being ſervants, could not go out by their husbands right without injury to their maſters, neither was the Jubilee ordained for them, but onely for Hebrews. And this is held alſo by *Lorinus*.

Moreover, in appointing freedom in the yeer of Jubilee is meant, that if the Jubilee fell out within the ſeven yeers, he ſhould then go free, and not ſerve out ſix yeers. This *Calvin* thinketh coact, and therefore bringeth another, the Jubilee may be taken more largely for the ſeventh yeer, which I can by no means ſubſcribe to, neither doth he finally reſt in it, but in that which hath been already ſaid, *verſ.*40. *He ſhall be as an hired ſervant, &c.* He muſt not be hardly ruled over, *verſ.*43. in Hebrew, *Bepharech*, that is, ſaith *Cajetan*, being put to break the ground by drawing in a plough: but the word *Pharas* ſignifieth to break, not *Pharec*. The Hebrews by rigorous ſervice underſtand ſervice not determined, or which is not needfull, as to dig, where there is no need, or to work till his maſters coming, no time when being ſet. *Maimony*. The Septuagint have it, *Thou ſhalt not rack him with labour*: but rigour alſo is in beating, *Exod.*1.14. and in threatening, *Epheſ.*6.9. *Maimony.*

The Rabbins in ſetting forth the ſtate of an Hebrew ſervant ſay further, that he muſt not carry his maſters veſſell after him to the bath, nor untie his ſhoe, becauſe he was enough dejected in being a ſervant, another Hebrew might do it, but not he. 2 The maſter muſt make the ſervant equall to himſelf in meat, drink and lodging, for which good uſage it is ſaid, *Deut.*15.16. *becauſe he is well with thee*. Hence the ſaying came up, He that buyeth an Hebrew ſervant, buyeth himſelf a maſter. 3 Yet if he ran away, or were ſick a yeer or more of his ſix, he muſt make them up afterwards, &c. *Maimony.* *But the ſervant and maid, which thou ſhalt have, ſhall be of the Heathen round about you, &c. verſ.*44. Some hold that the Hebrews might take of the Canaanites for their ſervants: and whereas to the contrary it is ſaid, that they were all to be deſtroyed; it is anſwered, That this charge held but during the time of the firſt conqueſt, and for ſuch Cities onely, as ſtood out againſt them, others that ſubmitted, might be ſpared, and of them they might make ſervants, and for proof is brought *Deut.*20.16. But that place is plainly againſt this opinion, there being none allowance to ſpare any, but ſuch as were not of theſe Nations, as will appear to any that ſhall look into it. Their Heathen ſervants then, touching whom this Law was made, were ſuch as they ſhould take in war, *Deut.*20.11. or buy with money of the Nations about Canaan, and Gibeonites ſaved unawares for their oaths ſake. To rule over theſe ſervants, and to keep them to themſelves and their children, as their poſſeſſion for ever they are allowed, nothing being ſpoken againſt the hard uſage of them. Yet becauſe there muſt be a difference betwixt the people of God and the Heathen that know not God; the Hebrews ſay, that things equall and juſt onely muſt be done unto them, neither might they uſe them tyrannically, as the Heathen did their ſervants, and becauſe they muſt be imitatours of God, whoſe mercy is towards all. And the points of equall dealing with them, they ſay, were, 1 Not to make his yoke heavie upon him. 2 To give him meat and drink of all ſorts. 3 Not to uſe him contemptuouſly by word or deed, becauſe he was given him for ſervice, not for ſhame and contempt. *Rabbini.*

Willet in *Levit.*

4 Not

Maimony. 4 Not to refuſe to hear his plea, *Job* 31.13. Thus *Maimony*. The difference then betwixt an Hebrew ſervant and another was. 1 In his uſage, he might be uſed with more rigour then an Hebrew. 2 He muſt ſerve for ever, both he and his poſterity after him, being left by the father to the ſon. 3 He might be ſold from one to another, as might not an Hebrew, *verſ.*42. This is myſtically applied by *Heſychius* to the Heathen ſubjected unto Chriſt, a Jew by the preaching of the Goſpel: for they are his poſſeſſion, and he holdeth them as his ſervants for ever. And hitherto I have digreſſed to other places touching this point of ſervitude alſo, now to return, *Verſ.* 3. *If he were married, his wife ſhall go out with him*, that is, his wife whom he brought to ſerve his maſter with him, and by the ſame reaſon, his children begotten of her in that time. *But if his maſter hath given him a wife, and ſhe hath born him children, ſhe and her children ſhall not go out with him, but remain to his maſter.* This is not to be underſtood of an Hebrew woman, but of an Heathen bond-woman, for an Hebrew woman, as well as a man, muſt go out free the ſeventh yeer, *Deut.*15.12. Touching the maſters power to give a wife to his bond-man, *Maimony* ſaith, that if any Hebrew were ſold to a maſter, his maſter might compell him to take a bond-woman, which he would give him to wife, of her to beget him more ſlaves; but if any man ſold himſelf, he could not be compelled unto it. And it was further provided, that he who had no Hebrew wife and children, could not be compelled to take an Heathen, neither might two Heathen women be put upon him, but one onely. If it be demanded, how this may be juſtified to ſeparate man and wife? *Simlerus* anſwereth well, that here is no ſeparation allowed, but of thoſe that were unlawfully coupled together, for if ſhe were an Hebrew, ſhe went out free with him, and therefore the wife left behinde was an Heathen, with whom it was unlawfull for an Hebrew to marry. And touching the tolerating of a maſter, to give ſuch a wife to his Hebrew ſervant, it was done as divorces, for the hardneſſe of their hearts.

Heſych. in Levitic.

Verſe 3.

Verſe 4.

Maimony.

Queſt.
Simlerus.

Verſe 5.
Verſe 6.

If the ſervant ſhall ſay, I love my maſter, my wife, and my children, I will not go out free, &c. In this caſe his ear muſt be boared, and he ſhall be a ſervant for ever: but this, *for ever*, is to be underſtood but till the yeer of Jubilee, *Levit.*25.41. and thus *Maimony* explaineth it, or by this word, *for ever*, may be underſtood onely during his maſters life, he could not leave him for a bond-man to his ſon after him, for it is ſaid, *He ſhall ſerve him for ever*, not any other man, to whom he ſhall leave him. And thus theſe words, *for ever*, are uſed, 1 *Sam.*1.22. whereas it is ſaid by the ſame word לעולם, that an Heathen ſervant ſhall ſerve for ever: *Jerom* will have it underſtood in like manner, but till the yeer of Jubilee, becauſe it is written by *Vau Holem*, intimating the Jubilee meant. But there is no ſuch thing any where expreſſed: but contrariwiſe, the time ſet for ſervants of other Nations, is without end, for them and their children. And the ſervant that will not go out free, muſt be brought before the Judges, in Hebrew, *the Gods*, becauſe they were Gods Deputies, ſo likewiſe, *Pſal.*82. Yet *Maimony* ſaith, that none were called ſo, but Judges in Iſrael onely, who were wiſe men, and ſought out for their wiſdom, and ordained by the impoſition of hands. If the maſter might have taken and boared his ear, there might have been deceit uſed, he ſaying through covetouſneſſe, that his ſervant was willing, when he was not; wherefore he is appointed to bring him out before the Judges, that they might examine him, and then finding him willing, appoint him to be boared, which being done, the maſter taketh him to the poſt, or to the door, that is, either at the place of judgement, or rather at his own houſe, and boareth thorow his ear, this being appointed as an apt mark for a ſervant, who muſt alwayes be ready to hearken to and obey his maſters precepts. And this ſharp iron awl, wherewith he was boared thorow the midſt of his right ear did well figure out, ſaith one, the ſharp precepts of the Law, whereby they were in ſervitude, till the death of the Law their maſter, and the Jubilee of grace came.

Levit.25.46.
*Hieron in Gal.*1

Simlerus.

Ainſworth.

Rom.7.1.

From

From this cuſtom of boaring thorow the ear they excepted a Prieſt, becauſe if he had been ſo blemiſhed, he could not have returned again to his Prieſtly Dignity. In all the Eaſt-parts they were wont to mark their ſervants, or fugitives, or malefactours upon their foreheads, as with a mark of ignominy, ſaith *Calvin*; but God would have the Hebrews to bear the badge of their ſervitude upon the ear. *Calvin.*

And if a man ſelleth his daughter, ſhe ſhall not go out as men-ſervants do, but if ſhe pleaſeth not her maſter, &c. This may ſeem to be contrary to *Deut.*15.12,17. where there is one Law both for men and for women-ſervants. But the caſe is onely different, there women are ſpoken of, that are ſold by the appointment of the Law, or that ſell themſelves: here is put the caſe onely of a man ſelling his daughter being a girle, in which kinde of ſales the Hebrews ſay, a reſpect was alwayes had unto a future marriage with the maſter, or with his ſon. And they ſay alſo, that it was not lawfull for a man to ſell his daughter, but to one that might betroath her. It is meant here then, in caſe a mans daughter be thus bought, ſhe ſhall not go out at the end of ſeven yeers, or in the Jubilee, becauſe being betroathed to her maſter, ſhe cannot be at liberty again, but either by a bill of divorce, or by his death, as other women betroathed are. Verſe 7. *Maimony.*

If ſhe pleaſe not her maſter, who hath betroathed her to himſelf, then ſhall he let her be redeemed, &c. Some read it, *Who hath not betroathed her*, and לא ſignifying *not*, is in the Text, but לו *to himſelf*, in the margine, and this is followed by the Chaldee, and by ſome Greek Tranſlations; but *Theodotion* and *Symmachus* have it, *Not betroathed:* but the firſt is to be preferred, he cannot, when he hath betroathed her, reduce her to the ſtate of a meer ſervant, or ſell her to another, but he muſt cauſe her to be redeemed: in the Septuagint, *He ſhall redeem her*, that is, he ſhall let her go free even before the ſeventh yeer, ſhe ſhall not be retained any longer by him: and by a ſtranger here, to whom it is ſaid, he ſhall not ſell her, is meant not onely one of another Nation, but of another Tribe: ſo *Calvin*, who yet alloweth not of our reading, *betroathed her to himſelf*, but the negative, *hath not betroathed*, becauſe he thinketh it abſurd, that a Law ſhould be made againſt his ſelling her to another after betroathing. But there is nothing ſo abſurd, but that people would have done, if they had not been by Law reſtrained. Amongſt the Athenians a man might ſell his ſons, but *Solon* forbade the ſelling of daughters, unleſſe it were for whoredom. In the Laws of the old Romans, which were the Laws of the twelve Tables, the like was allowed. and by the Law of *Conſtantine*, a man preſſed with great poverty, might ſell his children to releeve himſelf. So that the power of fathers was great over their children, ſome remainder of which is ſtill kept afoot in their binding them to maſters. *Seeing he hath dealt deceitfully with her*, that is, failing of that which was expected at his hands, *viz.* that he ſhould have loved her, and kept her as his wife; whereas after betroathing *ſhe pleaſed him not*, that is, he liked not to have her for his wife. By this Law God provided againſt whoredom, becauſe when a man took a maid-ſervant, he muſt firſt betroath her, and ſo if he did go in unto her, this was not inordinate, as it would have been, if otherwiſe. But yet herein a great corruption was tolerated, that after this he might refuſe her, but it was for the hardneſſe of their hearts, as is ſpoken of divorces, *Matth.*19. Verſe 8. *Calvin.* For a *ſtrange Nation*, the Chaldee hath it, *to another man.*

And if he hath betroathed her to his ſon, he ſhall do unto her after the manner of daughters. Hereby it appeareth, that the former verſe is to be read affirmatively alſo, for firſt the caſe is put, *If he hath betroathed her to himſelf*, and here, *If he hath betroathed her to his ſon*; and the concluſion is the ſame, in caſe he giveth *her not food and raiment, and the duty of marriage, ſhe ſhall go out free.* To do unto her after the manner of daughters, is to give her a dowry, as *Chap.*22. 16,17. *If he take him another wife, he ſhall not diminiſh her food, raiment, or marriage-duty*, that is, if ſhe being eſpouſed to him, he yet neglecting her marrieth another, he ſhall deal by her in providing for her, as by his eſpouſed wife, ſo Verſe 9. Verſe 10,11 *Rabanus Maurus.*

ſo *Rabanus*. Or rather if beſides her, he taketh another wife, he muſt do theſe three things unto her, about the laſt of which there is a queſtion, what is ment. The Hebrew word is עונה, by ſome rendered *mariage-duty*, but by ſome, *pactum*, as *Simlerus* hath it, or *conſtitutionem*, as *Calvin*, expounding it of all ſuch things, as were agreed upon. The word properly ſignifieth humiliation, and is put here for his going in unto her as an husband to his wife, and accordingly the Septuagint render it, *companying together*, and the Rabbins, going in unto her after the way of all the earth, as *Gen.*19.31. And beſides theſe three they ſay a dowry of 50 ſhekels muſt be given her, *Exod.*22.17. and the conditions of the dowry muſt be performed. 1 To heal her, if ſhe be ſick. 2 To redeem her, if ſhe be taken captive. 3 To bury her, if ſhe be dead. 4 If ſhe ſurviveth him after his death, to let her be nouriſhed with his goods, and to dwell in his houſe as long as ſhe liveth a Widow. 5 To nouriſh her children with his goods till they be eſpouſed. 6 To let her male-children to enjoy her dowry beſides their portions in his goods. And on the other ſide the wife muſt, 1 Let the works of her hands to be her husbands. 2 Her preſence and attendance muſt be upon him. 3 He muſt eat of the fruits of her goods. 4 If ſhe dieth before him, he muſt inherit them. Thus the tradition of the Scribes, ſaith *Maimony*. *Rabanus* addeth at the end of this law after theſe words, *She ſhall go out free, but if he hath given her to an Hebrew ſervant*; and expoundeth it, if he hath not given her to his ſonne, but to an Hebrew-ſervant of his, ſhe ſhall together with him go out free, but whence he had this addition I cannot tell. And myſtically he ſaith, that an hearer, who hath joyned himſelfe to any teacher, is here figured out, who muſt either ſtill continually have his due teaching at ſuch a teachers hands, or be let go to chuſe his teacher where he thinketh good, and not be turned over to a ſtranger, that is, to an Heretick.

Duties of husbands & wives.

Maimony Treatiſe of wives, Chap. 12.

Verſe 11. *Rab. Maurus.*

Whoſo ſmiteth his neighbour that he dieth, ſhall be ſurely put to death, but if he lay not in wait, but God delivered him into his hand, &c. How is a man ſaid to be delivered into the hands of another to be killed? *Rabanus* anſwereth, not that he whoſoever he be, that is killed, is not by God delivered into his hands that killeth him, but when the ſlayer ſeeketh it not, but God offereth him to be ſlain, this being Gods act onely, he is ſaid by him to be delivered: If he doth maliciouſly kill, he is by God delivered alſo, but in this caſe, he both killeth and God deliver eth, God not delivering him unjuſtly, but he ſlaying him unjuſtly, and therefore is worthy to be puniſhed, not becauſe he ſlayeth him whom God would not have ſlain, for that cannot be, but becauſe through iniquity, for he offereth not his ſervice to God bidding, but to his own malignant luſt putting him on. The vulgar Latine hath it, *v.*12. *Qui percutit vicinum, volens occidere*, which is added for expreſſion, as oppoſed to ſmiting unawares: for indeed the malicious will of the ſmiter is that which maketh his killing mortall to himſelf. And according to this for the generall, that the murtherer ſhall die, it was decreed long before, *Gen.* 9. and again, *Levit.* 24.17. and *v.*19,20,21,22.

Verſe 12,13 Verſe 14. *Queſt.*

Non ſicut Deus homo, Deus enim non niſi juſtè, homo autem plerumque injuſtè, non quia illum occidit, quem Deus nollet occidi, ſed quia per iniquitatem, non enim miniſterium Deo jubenti præbuit, ſed ſuæ malignæ cupiditati ſervivit.

He that killeth a beaſt ſhall reſtore it, but he that killeth a man ſhall die, there ſhall be one judgement for the native and for the ſtranger. The Cornelian Law of the Romans adjudgeth the murtherer alſo to death, and him that maketh a tool or ſelleth one poiſon for this purpoſe, or was any way the cauſe of death. And *Numb.*35.16,17,18,19,20,21. He that ſmiteth a man with an iron tool, or he whoſe hand ſmiteth him with a ſtone or wooden Inſtrument is a murtherer, and muſt die, a kinſman muſt kill him. But how is this to be underſtood, might he kill the murtherer without proceeding legally againſt him? *Simlerus* anſwereth, that it is meant, the kinſman ſhould accuſe the murtherer before the Judge, and he being upon proof condemned publickly to die, this was the kinſmans ſlaying of him, for that there muſt be a legall proceeding, appeareth, becauſe no man muſt be put to death, but by the mouth of two or three witneſſes. Or elſe, the Judge not doing his office, the kinſman meeting

Levit.24.17,21 *Lex Cornelia.* Numb 35.

Queſt.

Simlerus.

Numb.35.30. Deut.19.15.

meeting him might kill him, or if he killed him when he met him howſoever through anger for his kinſmans death, the cauſe being proved juſt, he was to be tolerated herein. *Calvin* thinketh, that this is no Ordinance to allow private revenge, but an opening of the danger in caſe that a murtherer is not by the Judge puniſht with death, a kinſman will take revenge, & ſlay the murtherer therefore, and this revenge being juſt, he ſhould be tolerated herein, becauſe he was carried unto it by the love of his own blood, which is natural to every one, but this was onely tolerated for the hardneſs of their hearts, not approved *Toſtatus* ſaith, that it is to be underſtood after his condemnation by the Judge, or afterwards finding him out of a city of refuge, & this was granted for the hard neſſe of their hearts, becauſe if the kinſman did not kill the murtherer with his own hands, he thought that he did nothing, yet he muſt not kill him by any other death but by ſtrangling. I cannot ſubſcribe to *Calvin*, becauſe the words appointing the kinſman to ſlay the murtherer are the plain words of a poſitive law often repeated *the kinſman ſhall kill him.* Yet I do not think, that he might do it without a legall proceeding, for this had bin to open a gap to many murthers and barbarous confuſion. When it is ſaid then, *when he meeteth him he ſhall ſlay him* it is meant, ſo ſoon as he can apprehend him, he ſhall proſecute the law againſt him, and he being publickly condemned, execute him. Or rather, as appeareth by the words following, if he met him before he came at a City of refuge, he might inſtantly ſlay him, if not, he muſt proceed by order of law againſt him, which yet is not ſpoken to animate to preſent revenge, but to excite to a ſpeedy flight, becauſe that people was ſo violent, that otherwiſe their fury could not be ſtaied. Whereas *Toſtatus* ſaith, he muſt be ſtrangled, *Maimony* ſaith contrariwiſe. The death of a murtherer as of Idolaters was with the ſword, & by ſtrangling, he that lieth with another mans wife, he that ſmiteth his father or mother, he that ſtealeth a ſoul of Iſrael, the Elder that rebelleth againſt the decree of the Senate, *Deut.*17.12. the falſe prophet, and he that propheſieth in the name of another god. Beſides theſe there were two other kindes of death more terrible: the one by burning, thus the Prieſts daughter playing the whore muſt ſuffer, he that lieth with his own daughter, her daughters daughter, or his ſonnes daughter, or his wives daughter, or with her daughters daughter, or ſonnes daughter, or with his mother in law, or with his mother in law, or her fathers mother in law. The other of ſtoning, thus he that lay with his own mother muſt ſuffer, or with his fathers wife, or with his daughter in law, or with a betrothed maid, or with a male, or with a beaſt, the woman that lieth down to a beaſt, the blaſphemer, the idolater, he that giveth his ſeed to *Moloch*, he that hath a familiar ſpirit, the Wizard, the inticer to idolatry, the Witch, the profaner of the Sabbath, he that curſeth father or mother, or rebelleth againſt the. *I wil give him a place, to which he ſhal flee.* This place was appointed afterwards both on this ſide Jordan & beyond: for there muſt be 3 Cities of refuge in the one place, & 3 in the other, *Numb.*35.11,12,&c. & unto one of theſe he that had killed a man unawares might flee, neither was it lawful for any man to kill him there, but he muſt be by order of law brought back & tried before the Judges, & if it be found, that he kill'd him unawares, he ſhould return again to the City of refuge, & dwell there till the death of the High Prieſt, and then return to the inheritance of his fathers, but if before this time he were found out of the City of refuge, the kinſman, who was appointed to be the revenger of the blood of the ſlain might kil him. And no price muſt be taken to let a wilfull murtherer go free, or to ſuffer one that hath killed unawares to live out of a City of refuge, till the death of the High Prieſt, becauſe blood polluteth the land, & is not expiated but by ſhedding the blood of the murtherer. Whereas there may ſeem to be ſomething contradictory in this law, for that the avenger of blood is allowed to kill him, that hath ſhed blood out of the City of refuge, and yet he muſt come forth to be tried in the Congregation, whether he did it wilfully or no, it is eaſily reconciled, he might kill him if he found him coming ont of the City of refuge of his own minde, but not called by publick authority

Calvin.

Toſtatus.

Maimony in Sanedrim, c.12.
Deut.13.15.

Levit.20.27.
Deut.13.6.
Deut.21.

Numb.35.11, 12,13 14,15.

Verſ.24,25,26.

Verſ.31,32,33

Toſtatus.

ty to be tried. *Toſtatus* ſaith, that when kinſman met him that had killed, and aſſaulted him, if he by defending himſelf ſlew this kinſman, he ſhould not be puniſhed for it, becauſe he was not as a publick perſon, neither did he purſue the killer out of duty or neceſſity, but onely through permiſſion to avoid greater inconveniencies. For the time limited, when he might return to his poſſeſſion, *viz. at the death of the High Prieſt*, Becauſe then, ſaith *Calvin*, another coming on, he made peace and reconciliation betwixt God and man; and therefore good reaſon there was, that all offences ſhould then be remitted. But the myſtery was without doubt chiefly reſpected herein, *viz.* our deliverance by Chriſt his death, who were before as Exiles, and could not come to our heavenly inheritance. The like law to this, ſaith *Philoſtratus*, was before in Egypt, and it was called *Memphitarum lex*, he that killed another, although againſt his will, muſt flee to the Gymnoſophiſts, and being abſolved by them he might return, having firſt facrificed at the grave of the ſlain. And the Romans afterwards had the like Law for acquitting him that killed againſt his will. He that killeth another is wont to be abſolved, *viz.* if he did it not with a minde to kill, and he that killeth not, but would have killed, is condemned as a murtherer. This providing for one that killed accidentally, to flee to another place was a kinde of baniſhing of him, although his will was in no fault, and this puniſhment he muſt notwithſtanding undergo that murther might appear to be moſt hainous, and that one man might have the greater care of the life of another. And in the Roman Lavvs *Hadrianus* provided, that if laſciviouſneſſe were the cauſe, whereupon the murther aroſe, the party killing, although againſt his will, ſhould be baniſhed for five yeers, and pay two thouſand to the father of the ſlain, if he were a poor man, that others might take warning of falling into the like courſe of laſciviouſneſſe. Of the hainouſneſſe of murther, ſee *Gen.9.6.* This Law of appointing Cities of refuge is again repeated *Deut.*19.1,2, *&c.* being made *Numb.*35.6,11, *&c.* three muſt firſt be appointed, and afterwards the whole land being conquered, three more. And a caſe is ſet down, whereby it may appear, who is accounted to kill another againſt his will. In all which places it is ſo plain, that he who ſtriketh another with any inſtrument fit to kill, although but then provoked, or that doth any thing purpoſely to take away another mans life, is a murtherer, as *Calvin* alſo hath it, that I cannot but wonder that even in ſome ſuch caſe men are often acquitted, as not guilty, and the land cannot but be polluted hereby.

Calvin.

The Myſtery. *Rabanus Maurus.* *Philoſtrat. de vita Apol. c.3.*

Ulpianus referens Adriani reſcriptum.

Note. Hadrianus.

Deut.19.1,2,3, 4,5.

Calvin.

Verſe 14. Deut.19.11.

*But if a man cometh preſumptuouſly upon his neighbour, and ſlayeth him with guile, thou ſhalt take him from mine altar, that he may die. Deut.*19.11. If he ſhall flee to any of the Cities of refuge, the Elders of that Citie ſhall take him from thence, that he may die. Firſt it ſeemeth, that the altar was a place of refuge, and then certain Cities were moreover appointed, and if he that was purſued were ſafe in one of theſe Cities, much more fleeing to the Altar, and this of fleeing to the Altar continued ſtill, as vve may ſee in the example of *Joab*, and of *Adonijah*, and amongſt the Heathen the Temple was an *Aſylum*, a place of ſafety from purſuers, and ſo called from συλᾶν, *auferre*, and *a ſtereticon*, becauſe he could not be taken from thence. Anciently Temples, Altars, and Images were *Aſyla*, for thoſe that fled unto them. Amongſt the Romans, that place between the Tovver and the Capitoll was appointed by *Romulus* and *Remus* for an *Aſylum*, afterwards the ſtatues of Emperours. And amongſt the Athenians, the Temple of Mercy, built by the poſterity of *Hercules*. And the like courſe was taken amongſt Chriſtians; *Theodoſius* and *Valent.* Emperours upon this reaſon decree, that Temples ſhall be places of refuge to thoſe that flee unto them, becauſe Idolaters appointed Temples dedicated to Idols to be Sanctuaries for the diſtreſſed, from vvhich none might take them; and therefore, ſay they, much more ought vve thus to honour our true Religion, vvherefore vvhatſoever vvas vvithin the firſt gates of the Temple, Gardens, Courts, Halls, &c. were all Sanctuaries. And if any did take thoſe avvay that fled to theſe places, it ſhould be a capitall

1 Kings 2.28. 1 Kings 1.50.

Conſtituti ad Antiochum præfectum.

crime. And when *Alaricus* vvarred againſt the Romans, he commanded that all which fled to the Temples ſhould be ſpared. And for this priviledge ſtood *Chryſoſtome* moſt earneſtly. And *Auguſtine* threateneth *Boniface* a Count with excommunication for taking one avvay from the Sanctuary, and this hath been confirmed by many decrees of Councels. But Sanctuaries have been greatly abuſed, as we may gather by the decree of *Juſtinian*, There is no place of refuge for adulterers and ſtealers of virgins, theeves, and murtherers; and therefore he much abridged the priviledge of Sanctuaries, recounting this firſt Lavv of *Moſes*, allovving places of refuge onely for ſuch as offended unavvares. But the priviledges of theſe places have notvvithſtanding amongſt the Pontificians grovvn ſo great, that vvicked perſons in any kinde have been there patronized, and that, as *Calvin* hath it, out of a corrupt imitation of the Heathen, as they mixed God with Idols in their adulterate vvorſhip. And herein they have not been ſo carefull, as the Heathen, to diſtinguiſh betvvixt the guilty and the innocent, but by entertaining the vileſt, they have made the houſe of God a den of theeves. Whereas the Heathen took avvay ſacrilegious and impure perſons from Temples, according to that ſaying of one related by *Livy*, Seeing the whole preface of holy things, or Sacrifices, forbiddeth them the Sanctuary that have not pure hands, will ye ſuffer your inward parts to be defiled with the bloody body of a robber? The abuſes of Sanctuaries being taken avvay, and they being maintained onely for thoſe that flee from the unjuſt rage of them that are too mighty for them, and that have raſhly and inconſiderately offended, there may ſtill vvell enough be ſome uſe made of them, ſo that reſpect be had to proceed according to the firſt conſtitutions of the Lord, and that there be not over-many, ſo *Simlerus*. And I ſee no reaſon, but forſomuch as there have alwayes been Sanctuaries to flee unto, as the caſe required, both amongſt the people of God and the Heathen, there ſhould be ſuch alſo ſtill in all Chriſtian Countreys and Nations, proviſion being made againſt the abuſe. Theſe words, *Thou ſhalt take him from mine altar*, the *Targum Hieroſol.* expoundeth, *yea, although he be the High Prieſt that miniſtereth at mine altar.* Whereas it is ſaid, *If a man cometh preſumptuouſly upon his neighbour*, he that by treachery killeth another, ſhall die for it alſo, but all malicious murdering is ſpoken of in this phraſe, becauſe there is a kinde of preſumption, whereby he doth inſult over him, to bring him thus under his foot, although he doth ſecretly contrive his deſtruction.

Chryſoſt. Orati. in Eutropium. Auguſt. Epiſt. 187.

Juſtinian. Conſtit. οὐκ ἔστιν ἀσυλίας τόπος μοιχοῖς καὶ παρθένων ἁρπαξι καὶ φονεῦσι καὶ ἀνδραποδίσταις.

Calvin.

Livius. Cum omnis præfatio ſacrorum eos, quibus non ſunt puræ manus, ſacris arceat, vos penetralia veſtra contaminari cruento latronis corpore ſinetis? Simlerus.

Targ. Hieroſol.

He that ſtriketh his father or his mother ſhall die, and he that curſeth father or mother: the ſame Law is alſo, *Levit* 20.9. and *ye ſhall fear every one his mother, and his father, Levit.*19.3. And again, If any man hath a perverſe and rebellious ſon, not obeying his father and mother, and they have chaſtiſed him, he continuing ſtill diſobedient, they ſhall bring him out to the Elders of his City, &c. *Deut.*21.18,19. All theſe Laws ſerve to ſet down the duty of children to their parents, and their puniſhment if they ſin againſt them, and therefore they are to be conſidered together. Children muſt fear their parents, that is, fear to offend them; and if any childe doth not, but rebelleth, and is incorrigible, they muſt bring him forth, that he may be ſtoned to death. There was a Law, ſaith *Calvin*, amongſt the Romans of old, whereby parents had granted unto them the power of life and death over their children, it being preſumed that no man would deal unjuſtly with his own bowels, but ſince it being found by experience, that ſome are like unto cruell beaſts, yea, worſe to their own children, this liberty hath been taken away. And here it is provided, that their cauſe ſhould be heard and judged publikely, that if the ſon accuſed had any thing to ſay for himſelf, he might be heard. And it is to be noted, that although they could not accuſe him of any particular crime, yet if they could ſay that he was a glutton, and a drunkard, he ſhould be ſtoned to death, intemperance being hereby branded as moſt hatefull. If any ſon or daughter ſtriketh father or mother, although death followeth

Verſe 15,17

Calvin.

not, he muſt be put to death, yea if he doth but ſmite him with his tongue by curſing, hereby ſhewing a vilipending and contemning of him, he muſt be put to death for this alſo. Thus hainouſly doth God take it, that they from whom any hath received life and nouriſhment ſhould not be honoured, but contemned by him. *Hebræi.* The Hebrews upon theſe Laws note, that any ſtriking of a parent was not deadly to the ſtriker, or any malediction, becauſe there may be ſtriking lightly and in jeſt, and a light reviling ſpeech ſuddenly falling from the mouth: but an earneſt and violent ſtriking, or a malediction out of contempt. The Rabbins ſay, that ſtriking leaving ſome print is meant, and curſing is either of parents alive or dead. For ſuch as kill their parents here is no Law made, but it is implied in this, if the ſtriker muſt die, then the murtherer, the parricide by a moſt terrible death.

Solon. It is reported of *Solon*, when he gave Laws to the Athenians, that he gave none againſt parricide, becauſe he thought that none would be ſo wicked, as to deprive him of life, from whom he received it. But the Ancients ſewed a parricide up in a ſack together with a dog, a cock, an ape, and a viper, and *Plato lib.9.Leg.* then having drowned him, caſt him forth to the wilde beaſts to be devoured. *Plato* following *Moſes*, baniſheth thoſe that ſtrook their parents and drove them from all holy things, and if at any time they returned, their puniſhment was death, and they that ate and drank with them were unclean. But for parricides he appointed a moſt hainous death, and expoſing without buriall. If any man ſhall think this is too great rigor for ſtriking to put one to death, it is anſwered, *Levit.20.9. His blood ſhall be upon his own head*, as if he had ſaid, Let no man ſpeak againſt it, for he averreth this puniſhment to be juſt, and that the party puniſht is onely in fault. And from this we may gather, what a great ſin it is to ſtrike, curſe, or to rebell againſt a Magiſtrate, Maſter, or Governour, who are in ſome ſort fathers and mothers, and do repreſent the Divine Authority.

Verſe 16. *He that ſtealeth a man and ſelleth him, ſhall be put to death.* See the ſame alſo *Deut.*24.7. againſt ſtealing any of his brethren, the children of Iſrael, and ſo *Simlerus.* both the Greek and the Chaldee render it here. This, ſaith *Simlerus*, is placed between the other two againſt ſmiting, and curſing of parents, becauſe the man-ſtealer taking away children by ſtealth, when they are little, is an occaſion that they afterwards offer violence by word or deed unto them unwittingly; and therefore, as guilty of theſe indignities, they are juſtly appointed to be puniſhed with death, and becauſe of the excellencie of him that is ſtolen above other things of this world, in that he beareth the image of God. Moreover, liberty and freedom from bondage is a thing moſt deſirable, as a dignity; and bondage abhorred by ſuch as are born free: wherefore to ſpoil any man of his liberty, and to ſell him for a bond-man, as the *Plagiarii* did, was a moſt hainous ſin and capitall. Laſtly, they that ſtole an Hebrew, ſold him to the Heathen afar off, thus both exterminating him from the Church of God, and fruſtrating the mighty act, that ſometime God did for them in bringing them out of bondage.

Paul.lib.ſentent.5.ad legem Fabian. The Romans condemned thoſe that ſinned thus, if they were of the baſer ſort, to dig in mines, if of the better, half their goods being taken away, to be baniſhed for ever. Within the compaſſe of this ſin it is to be thought, that Monks and Jeſuites come, that againſt their parents conſent receive young perſons into their Orders; and little better do they, that thus take them to the wars by inticement, and they that ſteal mens daughters to marry them. *Conſtant.leg.l.1.* *Conſtantines* Lavv is, that *Plagiarii* ſhould be caſt to the beaſts, if they were ſervants; if free, they ſhould come into the place of ſword-playing, and there be deſtroyed without any weapon given them to defend themſelves. *Rab. Maurus.* Theſe two Laws, *verſ.*15,16,17. interlaced together, *Rabanus* applieth myſtically, the firſt to thoſe that blaſpheme God their Father, or the Church their Mother, the ſecond to hereticks, who ſteal mens ſouls away, and inthrall them to errours, they ſhall both periſh everlaſtingly, therefore death ſhall be their reward.

If

Verſe 18.

If two ſtrive together, and one ſtriketh another with ſtone or fiſt, and he dieth not, but lieth in bed, &c. By ſtriking with ſtone or fiſt are meant all other wayes of hurting him, either afar off or neer at hand, if by any means one hurteth another, ſo that he lieth by it, but dieth not, *he ſhall be innocent*, that is, from the ſin of murther, but not from all ſin, for to be angry with a brother unadviſedly, or to rail upon him is a breach of Gods law. If then in ſtriving one hurteth another, he ſhall as he is worthy, pay ſo much as the time of the hurt mans lying in bed and healing cometh to. Whereas this may ſeem not to be puniſhment enough, the Rabbins ſay, that if his ſtriking made a blemiſh he muſt pay for that alſo, according to *Levit.* 24. 19, 20. and that he muſt pay for the pain ſuffered, and laſtly, for the ſhame and diſhonour done to him, if there were any. For blowes, whereby little hurt was done, the Magiſtrates (they ſay) appointed other mulcts: for kicking with the foot, five ſhekels; for ſtriking with the fiſt, 13 ſhekels; with the palme of the hand, one ſhekel; if he wrung him by the ear, plucked off his hair, or did ſpit upon him 100 ſhekels, and that for every time ſo much. But what if a man, after that he began to go by his ſtaffe, relapſeth and dieth? To this, ſaith *Simlerus*, the Hebrews anſwer, that the ſtriker in this caſe muſt ſuffer death: but the Roman lawes not, unleſſe he were deadly wounded, becauſe there is no juſt cauſe of putting to death when the wounded liveth long after before he departeth, *Paul. lib. ſentent. ſub. tit. ad Corneliam de Sicariis & Veneficis.* Touching the healing of him ſmitten, the Rabbins ſay, that the ſtriker might not be permitted to do it, if he could and would, nor a Chirurgion of his, but ſome other approved one to be paid by him, and if the wounded hindered his own cure by refuſing to follow the Chirurgions direction, the ſtriker ſhould not be tied to pay for his healing.

Verſe 19.

Matth. 5.

Rabbini.

Maimony Treatiſe of Hurts, *Ch.* 2. *Sect.* 18, 20.

Queſt. Simlerus.

Verſe 20, 21.

If any man ſhall ſmite his man-ſervant or his maid with a rod, and he dieth under his hand, vengeance ſhall ſurely be taken on him, but if he continueth a day or two, &c. Amongſt the Romans of old, the Maſter had power of life and death over his ſervant, and this continued to the dayes of *Auguſtus*, when *Vedius Pollio* caſt his ſervants offending into the fiſh-ponds to the Lampreys, and in former times they caſt their ſervants to the wilde beaſts upon diſpleaſure, which liberty was taken away by the Petronian law. And there was a Judge appointed to hear the complaints of ſervants, and to moderate their cruelty, and covetouſneſſe about their food. The Emperour *Adrian* baniſhed *Umbra*, a Matron five years for handling of her maid-ſervants moſt heinouſly. Here if a maſter beateth his ſervant to death, he muſt be killed, as if he had ſlain another man, for this is meant by revenge appointed to be taken on him: if he ſmote him but with a rod, and he continueth, that is, able to go about his buſineſſe a day or two after, he ſhall not be revenged, but if he ſmote him with a ſword or any other inſtrument fit to kill, and he dieth, although it be a year after, he ſhall, ſay the Rabbins, be put to death for it. And this, they ſay, is to be underſtood of ſtrangers that be ſervants, not of Hebrews, whoſe priviledge was greater, nor of other mens ſervants, for who ſo beateth one of them that he dieth, although divers dayes after, he ſhall ſuffer for it as for killing another man, and over Hebrew ſervants they muſt not rule with rigour, *Levit.* 25. 39, *&c.*

Simlerus.

Maimony Treatiſe of Murther, *Ch.* 2. *Sect.* 14.

Verſe 22.

When men ſtrive together and ſtrike a woman big with childe, ſo that her childe depart from her, but death followeth not, he ſhall be puniſhed, &c. By death here, as all Expoſitours agree, the death not onely of the woman, but of her childe alſo is meant, which the Septuagint make plain by their tranſlation, and it agreeth with reaſon, becauſe the childe in his mothers wombe is a man, conſiſting of a body and a reaſonable ſoul, and it is more heinous to kill him now then being born, becauſe his light is extinguiſht before he cometh to ſee the light, he is murthered in the wombe as in his own houſe, and not in the field, as *Calvin* ſpeaketh. But why ſhall the man that ſmote the woman be puniſhed, although death follow not? *Anſ.* Becauſe the woman and childe were

Calvin.

Queſt.

were endangered, and are put to pain and weakened hereby, therefore in
Queſt. way of compenſation ſatisfaction muſt be made to the husband. But why to the husband and not to her? *Anſw.* Becauſe he is the head, and governeth in domeſtick affairs, and the childe is reckoned to the father, whoſe name he
Queſt. Simlerus. beareth, and not the mothers. If it be further demanded, whether in caſe that death followeth, it be to be underſtood of any childe how little time ſoever the mother hath gone with it? I anſwer with *Simlerus*, that we muſt diſtinguiſh between a childe formed and unformed, if the childe were an *Embryo*, not yet perfected, although it periſhed, the party, by whoſe ſtroke, was not to be put to death, but for ſuch onely as was come to perfection, ſo likewiſe *Auguſtine*, and *Jerome in Decretis, Cauſa* 32. *Queſt.*2.*Cap.Moſis*, and the
Auguſt. Hieron. words of the Text, *life for life*, ſeem to make for it, that a mans life muſt not be paid but for one living and perfected, and the Septuagint make this plain
Queſt. by rendering, *not death*, μὴ ἐξεικονισμένον not formed. If it be ſaid, this ſeemeth contrary to the former law, becauſe it was not a wilfull murther, but accidentall, ſeeing when two men ſtrive together, if a vvoman be ſtricken, ſhe is ſtricken not purpoſely, but by chance, for which a man muſt not loſe his life? I anſwer, there was fighting and ſtriving, and therefore the ſtroke given was voluntary, although not to her, yet it lighting upon her, the ſtriker ſhall be
Queſt. judged, as if he had directed it againſt her. Laſtly, if it be demanded, whether without any redemption in this caſe then a man muſt be put to death? *Simlerus* anſwereth, that a mulct might be impoſed, and his life ſpared according to the opinion of the Hebrews, becauſe it is not here added, as in the
Maimony Treatiſe of Hurts, *Ch.*1. *Sect.*3,4. caſe of wilfull murther, *no price ſhall be taken*, and therefore he underſtandeth this, *life ſhall go for life*, that is, if it be not redeemed. And the ſame do the Rabbins teach of the penalties following, *eye for eye, tooth for tooth, &c. viz.* if a price be not paid to ſave them, to which laſt I vvillingly ſubſcribe, and the reaſon is good, becauſe in caſe of vvilfull murther onely it is provided, that no price ſhall be taken, *Numb.*35.31. and therefore out of this caſe there might be a redemption for money. Moreover, vvhen a man in ſtriving hath loſt an eye or an hand or a foot, or a leg or arme hath been broken, his vvork, vvhereby he getteth his living, if he be poor, is hindered hereby, and to have his ſtriker puniſhed vvith the like vvill do him no good, but to have a ſumme of money for his maintenance. Laſtly, the hurt vvhich one man can bear, if it be done to ſome other, may indanger his life, and therefore it is to be held, that theſe things vvere to be ordered by the diſcretion of the Judge, and if he thought it fit to puniſh the ſtriker vvith the like, or in his purſe, he had liberty to judge herein, as beſt reaſon and equity directed. But I ſee no reaſon, why in the caſe of death following, any price might be taken, becauſe here is blood ſhed, and blood defileth the land, for which no
*Gell. lib.*20.*c.*1. expiation can be made but by blood. For this ſame law touching hurts, ſee *Levit.*24.19. Now in appointing ſuch revenge to be taken, God doth not give liberty to any private revenge, but ſtill the Judges muſt judge in all caſes, and the ſtriking of terrour into men apt to be injurious was reſpected, it being the duty of every one patiently to ſuffer, and not in his heat to ſeek to take revenge upon his ſtriker ſo ſoon as he is hurt, as Chriſt, the beſt expounder of the Law interpreteth it, *Math.*5.38,39.

This law *Talionis* was of force amongſt the Romans alſo, in the 12 tables, where other hurts are appointed to be puniſhed with the like, but not the breaking of a bone which was to be recompenced with money. And that the like is done to them that hurt, when their purſe is puniſhed, appeareth by the ſaying of *Sampſon*, from whom when the Philiſtines had taken his wife, he burnt their Corn-fields, and ſaid, as they had done to him, ſo he did unto them, which was onely meant, of evill rendered for evill, one evill for another.

Verſe 26. *But if any man ſhall ſtrike the eye of his ſervant or of his maid, he ſhall let him go free for his eye, &c* By the ſervant here the Hebrews underſtand a ſtranger, a ſervant

vant, and not an Hebrew, for if he be hurt, there must be satisfaction given to him as to another; but an Heathen servant of his own was to be recompenced onely with freedome, and yet not so, unlesse he were circumcised, and unlesse he utterly lost the use of his eye. And the like law is for the losse of a tooth, an ear, or any other member, yea, if by accident the Master were the cause of the perishing thereof. God that is the God of servants as well as of masters, provided herein better for servants, then the Romans, by whose more favourable Law a servant being hardly used by his master was to be sold to another man, but his master must take the price, whereas by this law he must lose all, that he cost him. *Maimony* Treatise of servants, *Chap.5.Sect.7.*

If an oxe shall goare a man or a woman that he dieth, he shall be stoned to death, &c. Verse 29. *But if the Oxe used to goare in times past, &c,* The shedding of innocent blood is so heinous before God, that not only man but a beast that killeth must be killed; and his flesh as unclean might not be eaten, because it was as the blood of the man slain and being stoned, his own blood was still in him, and the flesh of any creature, whose blood was not let out, might not be eaten. And if an Oxe did any hurt, his master must pay for it, and so must he do for hurt done by any living creature in his power, saith *Maimony*; for the oxe is put for an instance, a dog, or horse or any other creature that a man keepeth, being understood also. This law was followed by the Romans in their twelve tables, *Si quadrupes pauperiem fecerit, tum Dominus, &c.* If any beast shall hurt a man which tendeth to the impoverishing of him, the Master shall pay for it, or lose his beast. The same law was also given by *Solon* to the Athenians, and by *Plato*. And by *Draco* a law-giver of the Athenians it was enacted, that even inanimate things that were the cause of a mans death, should be cast out of the bounds of the Countrey, as guilty. And accordingly when the statue of *Theagenes* fell upon a man and slew him, his children accused the statue, and by the Thasians it was condemned to be cast into the sea. If the oxe used to goare in times past, and his master was told of it, but neglected to keep him from hurting afterwards, he also was guilty of the blood shed, and must die also for it, or he must pay a price for the redemption of his life. He must evidently be in fault, the quality of his beast formerly coming to his knowledge, or else he cannot be thus punished. For *in times past*, is yesterday and the third day in the Hebrew, but not onely two, but many dayes before going are meant hereby, as also *Exod.* 4.10. *Pet. Comestor*, besides the losse of the oxe killing a man, saith, his master must pay 30 shekels, if he were a servant that was killed, and in this manner respect was had to the 30 generations coming from *Ham* adjudged to servitude, see *verse* 32. Before no price might be taken for blood-shed, but here there might, because this was no wilfull murther in the master, but accidentall, and all these lawes tend to shew how precious the death of any man is in the sight of God. *Maimony* Treatise of damages *Chap.1.Sect.1.* Verse 28. Verse 29,30 *Scholast.histor.* *Calvin.*

The next law here provideth for the safety of beasts; when a man openeth a pit, if any beast falleth into it, the owner shall pay for it, and have the dead beast; if one mans oxe goareth another mans oxe to death, the living and dead shall be divided between them, but if that oxe hath used in times past to goare, the owner shall pay him for the dead oxe. The Hebrews set down the depth of the pit two foot and a halfe, for if it be lesse, although a beast perish in it, he shall not be damnified that oweth the pit. Here is no mulct set down, if a man falleth into it, because he hath reason to keep himselfe out. Verse 33,34 Verse 35,36

Now forsomuch as God respecteth not oxen so much but men, according to that, 1 *Cor.*9.9. Mystically by the oxe and the asse falling into the pit, the clean beast and the unclean, the Believer and the Infidel may be understood, and by opening a pit, the opening of the mysticall things of the Scriptures: for the Doctour is to hide these from the believer, that is weak, and from the unbeliever, because being opened unto them, they may haply be scandalized, and *Rab. Maurus.*

and ſo deſtroyed hereby. Again, by the oxe goaring his fellow we may underſtand one Chriſtian being an occaſion of ſin unto another, in this caſe the living oxe muſt he ſlain and divided, and the dead alſo, that is, he muſt be ſharply reproved that he may be killed by repentance as it were, as 1 *Cor.*5.5. and ſo the keepers of them both may be ſatisfied, and the dead is divided, when they both condole for the ſin of him that is faln, ſeeking his reſtoring. But if any man giving offence to the deſtruction of others be ſuffered by his Keeper, he bringeth his offence upon himſelfe.

2 Cor.11.29.

CHAP. XXII.

Verſe 1. *IF a man ſhall ſteal an oxe or a ſheep and kill it, he ſhall pay five oxen for an oxe, and four ſheep for a ſheep.* By the oxe here all greater cattel are underſtood, and by the ſheep the leſſer, as *Deut.*14.4. ſaith *Simlerus*. But in the Hebrew Canons it is plainly expreſſed, thas onely for an oxe five-fold is to be paid, and for a ſheep four, and not for any other thing ſtolne, for which the thief paid but double, becauſe there was more profit, uſe and ſervice by theſe to the owners then by any other beaſts, and theſe were uſed for ſacrifice. Yet *Joſephus* ſaith, that they that ſtole livihg beaſts of any kinde, were to be puniſhed likewiſe five-fold and four-fold, but not for ſtealing gold, ſilver, ſtuffe, &c. It may ſeem more probable which the Hebrew Canons have, becauſe if a five or fourfold reſtitution had been meant for other cattel alſo, it had been as eaſie to name *any out of the herd or flock*; and for paying double for other things ſtolne, there is a plain ground, *v.*4. Yet becauſe it is there ſaid, *If the thing ſtolne be found in his hand alive, whether oxe, aſſe or ſheep, he ſhall pay double*; it appeareth, that not onely oxen and ſheep are meant in this law, but under them all greater and ſmaller cattel, for which reſtitution muſt be made five-fold or four-fold, becauſe if the aſſe muſt be paid for but double, if found alive, as the oxe; by the like reaſon he muſt be paid for five-fold, if dead or ſold. The word tranſlated *ſheep* is שה ſignifying a lamb or a kid, as *Exod.* 12.3. and it may be rendered any ſmall cattel, as *Deut.*14.4. *lamb, kid, sheep, goat, &c.* Now for ſtealing this, four ſheep muſt be given, אמן being put for שה, whereupon *Cajetan* gathereth, that the penalty for ſtealing a lambe was greater then for ſtealing an oxe, becauſe four ſheep were appointed to be given for one lambe, and not four lambs, and this was more then five oxen for one. But as the word is varied in ſpeaking of a ſheep, ſo it is in ſpeaking of an oxe, בקור being put for שור, and therefore this obſervation is over-curious, the thing to be noted from the varying of the word rather is, that if the thing called שה, which ſignifieth both a lambe and ſheep; be a ſheep, four ſheep ſhall be reſtored for it, if a lambe or kid, four lambs or four kids, &c. whereas this law toucheth cattel onely and the ſtealing of them, reſpect was herein had to that people, whoſe wealth conſiſted in the herd and the flock, but the ſtealing of any thing elſe is meant alſo, whether by plain theft, or by oppreſſion or deceit in dealing, for *Zacheus* being guilty in this kinde promiſeth reſtitution of four-fold without putting difference between beaſts and other goods. But in ſaying that this law extendeth to all other ſtolne things alſo, I do not mean for the *quantum* to be reſtored; for the double onely muſt be reſtored for things inanimate, as was before noted, and therefore the reſtitution of *Zacheus* was *ex abundanti*, not *ex neceſſitate*. Why for other things ſtolne onely a two-fold reſtitution is neceſſary, the Hebrews yield ſome good reaſon, becauſe other things may be kept more cloſely, but cattel muſt go abroad in the fields, being by this means more expoſed to danger, and therefore it was needfull by law to provide by a greater mulct to puniſh the ſtealing of them for greater terrour. Whereas five-fold reſtitution muſt be made for the oxe, but four-fold for the ſheep, the reaſon might be, becauſe the oxe was a ſervant, and the chief amongſt tame beaſts, as the lion amongſt he

Verſe 1.

Simlerus.

Maimony of Theft, Chap.1. *Sect.*6.

Joſeph.

Verſe 4.

Verſe 7.

Cajetan.

Luke 19.

the wilde, whoſe labour his maſter uſed, and being ſtolen, he was not onely damnified by the loſſe of his beaſt, but of his work alſo. And again, the ſtealing of an ox argued a more audacious thief, who durſt not onely ſteal a thing of leſſe price, but a greater, and not onely a thing that he might carry away upon his ſhoulder and hide, but that which muſt be driven, and could not ſo eaſily be hidden, *verſ.*4. If the beaſt ſtolen be alive, two-fold reſtitution onely is required, becauſe the maſter may have his own again. If a wife ſtealeth, ſay the Rabbins, and ſhe hath not to pay, the double worth ſhall lie upon her as a debt, till ſhe be divorced, or her husband die, and then ſhe ſhall pay it. A childe that ſtealeth ſhall not be liable to pay when he is grown up, but be beaten, that he grow not into a cuſtom: a ſervant ſhall be beaten for ſtealing, and that thorowly, and when he goeth out free, he ſhall pay the double: for ſtealing none were put to death then.

Verſe 4. *Maimony* Treatiſe of Theft. *Chap.*1. *Sect.*7.

If a thief be found breaking thorow, and be ſmitten that he die, no blood ſhall be ſhed for him: But if the ſun be riſen, blood ſhall be ſhed for him, &c. The reaſon of this is, becauſe ſuch theeves as break into houſes, uſe to kill him that reſiſteth, and his breaking thorow is in effect a purſuing of the maſter of that houſe to kill him, wherefore if he killeth in his own defence he ſhall be guiltleſſe. And by this Law, ſay the Hebrews, he ſhall be guiltleſſe whoſoever he be that killeth him, whether the maſter of the houſe, the ſervant, or any other man. *Maimony.* Like unto this is the Law of the twelve Tables of the Romans, yet it is not ſo to be underſtood, as if the Law did bid a man to kill ſuch a thief; for it were better to apprehend him, and to bring him before the Judges: but in caſe that a man by repelling and fighting againſt him did kill him, he ſhould be guiltleſſe, ſo *Simlerus*, who alledgeth the Civill Law alſo to the ſame effect, and affirming him not to be guiltleſſe, that when he could have apprehended him, had rather kill him. And this is the Law for night-theeves. For theeves breaking by day, when the Sun is once up, they muſt not be killed, which is to be underſtood, unleſſe they come armed with weapons: if he cometh ſimply to ſteal, and any man kill him, his bloud ſhall pay for it For the Sun riſen, the Chaldee hath, *If the eye of witneſſes be upon him.* If it be as cleer as the Sun, ſaith *Maimony*, that he cometh not to hurt thee, but to ſteal. For, *there ſhall be blood ſhed for him*, in Hebrew it is, *bloods for him*, as in the former verſe, *no bloods for him*, but that is the meaning which hath been already ſaid. *He ſhall ſurely pay*, ſome refer this to the ſlayer in the day, as if it had been ſaid, he ſhall pay his life, but it is certainly ſpoken of the thief, and brought, as a reaſon, why he muſt not be killed, *viz.* becauſe there is another puniſhment for him that onely ſtealeth, and if he hath not wherewith to pay double, he muſt be ſold. In the Laws of the twelve Tables it is expreſſed, that he who cometh to ſteal by night, or by day, being armed with a weapon in his hand, may be ſlain, if otherwiſe and he had not wherewith to pay for his theft, he muſt be made a ſervant to him from whom he ſtealeth; here he muſt be ſold, that is, as the Rabbins explain it, by the Judges, and the price taken given to him that ſuffered loſſe. If the goods ſtolen be worth an hundred crowns, and the thief be worth but fifty, he ſhall be ſold to make ſatisfaction, if the goods ſtolen be more then his price, he ſhall remain ſo much indebted, till the time of his freedom, and then when he is worth it, pay for it. But the thing ſtolen onely ſhall be reckoned, not the quadruple, or quintuple reſtitution, when his ſelling cometh in queſtion; for he ſhall not be ſold for that, if he hath enough to pay the principall: but after he goeth out free and is able, he ſhall pay that alſo. *Maimony.*

Verſe 2. Verſe 3.

Simlerus.

Verſe 3. *Chaldee Paraphraſt.* *Maimony.*

Maimony Treatiſe of Theft. *Chap.*3. *Sect.*12.

If it be demanded here, How the Laws of theſe times may be juſtified, in that men are hereby adjudged to die for theft, whereas in equity, and according to Gods Laws, goods onely ſhould pay for goods, and ſo it ſeemeth to have been judged by the Law of Nature, ſith the Romane Laws are onely for the ſame kinde of puniſhment? *Simlerus* anſwereth well, that puniſhments may be aggravated, as the ſins to be puniſhed increaſe and grow more hainous;

Simlerus.

and therfore in following times upon this reaſon, it ſeemeth that *Solomon* ſaid, that a thief being taken ſhall reſtore ſeven-fold; and *David*, He that hath ſtolen the poor mans lamb, ſhall ſurely die. By the Roman Laws of the twelve Tables, a ſervant convicted of theft muſt be beaten and thrown from a rock; and by the Law of *Draco*, a thief muſt die. Rulers, doubtleſſe, have power for more hainous thefts to puniſh with death, for the greater terror to others, neither is death appointed by humane Laws ſimply for theft. but for ſtealing the firſt time the puniſhment was whipping; for the ſecond, the cutting off of the ear; and for the third, hanging: and in the Conſtitution of *Frederick*, where death is appointed for the puniſhment of theft, if but five ſhillings be ſtolen, it was in caſe that the publick peace were broken, as appeareth, becauſe it is under the title, *De pace violata*. And ſo reſpect is, or ſhould be had ſtill to the quality of the offence, if ſtealing be with terrour, or violence, or the thief be incorrigible, or the theft be the more hainous for the thing ſtolen, the thief is worthy of death.

Proverbs 6. 2 Sam. 12. 5.

Ex Cod. de ſervis fugit.

Verſe 5. *If a man ſhall cauſe a field, or a vineyard to be eaten, &c.* Here two caſes onely are put, but we muſt underſtand all other like caſes, as if one feedeth or ſpoileth another mans medovv, or orchard, by feeding or treading down, &c. he muſt pay of the beſt of his own.

Verſe 6. *If a fire be kindled, and burn down ſtacks of corn, or ſtanding corn, he that kindled the fire, ſhall make reſtitution.* By the Romane Laws, he is bound to reſtore onely, that was the cauſe of the burning, *Datâ operâ*, or *in lata, & incauta negligentia* or *laſcivia*. But now it is death to ſet fire purpoſely upon any mans goods or houſe, out of malice, neither is the meaning of this Lavv to reſtrain from thus puniſhing in this caſe, but when the fire being kindled in another place cometh accidentally to another mans poſſeſſion. The Hebrevvs diſtinguiſh about the things laid up at threſhing places, ſaying, That inſtruments of hubandry, if they be burnt up there, ſhall be paid for; but not plate, garments, or houſhold-ſtuff; but if a mans dwelling houſe be burnt, all within it ſhall be paid for, becauſe that is a proper place for a man to lay his goods in. And if a man be hurt by burning, his healing ſhall be paid for, &c. as in the caſe of bodily hurts before ſpoken of.

Ulpianus.

Maimony Treatiſe of damages, *Chap.* 14. *Sect.* 7.

Verſe 7. *If a man ſhall give his neighbour ſilver, or veſſels to keep, and it be ſtolen, &c.* Here is the Lavv, of which it was ſpoken before, that for other things beſides living, if they were ſtolen, double reſtitution muſt be made: for if the thief be found, it is ſaid here, that he ſhall pay double. If not, he to whoſe cuſtody it was committed, muſt come before the Judges to be tried, whether he hath put his hand to his neighbours ſubſtance. Here the Judges are again ſet forth by the name of gods, as *Exod.* 21. 6. The Chaldee hath it, *before God*, his triall muſt be by oath, as *verſ.* 11. *whether he hath put his hand*, that is, as ſay the Rabbins, not onely to ſteal it, but to uſe it, and to ſerve himſelf therewith, for if he hath uſed it, and after that it be ſtolen, he ſhall pay for it. So Rab. *Joſ. Karro*. The word tranſlated ſubſtance, or goods, is work in Hebrew, becauſe worldly goods are gotten but by labour.

Verſe 8.

R. *Joſ. Karro.*

Verſe 9. Upon every difference about ox, aſſe, &c. *Which another challengeth to be his, the matter ſhall come before the Judges, and he whom they condemn, ſhall pay the double.* For theſe words, *challengeth to be his*, in Hebrew it is, *for every loſt thing which he ſhall ſay, this is he*, כי הוא זה, the meaning is, when any thing committed to another mans cuſtody is ſtolen and loſt, and he ſhall challenge his neighbour that kept it, ſaying, He is the man that ſtole it, the Judges ſhall judge it, and not onely in this caſe, but in all other caſes, when one man layeth theft to the charge of another, ſo *Calvin*, *Simlerus*, *&c.* The Rabbins ſay, that he who kept his neighbours goods for him, might juſtly be challenged when they were loſt, not onely if he had put his hand unto them, as was before ſaid, but if he kept them in a place unmeet, as if he kept houſhold-ſtuff or raiment in his yard, or out-houſe, where timber, and brick, and the like might be kept, but not theſe things; or if they being demanded, he ſhould

ſay

ſay, he knew not now where they were. For *whom the Judges condemn*, in Hebrew it is, *whom the Judges make wicked*, that is, judge to be the offender, as to juſtifie is to pronounce juſt and innocent, *Deut.* 25. 1. *Prov.* 17. 15. The paying double is by *Simlerus* referred not onely to him accuſed, but alſo to the accuſer, becauſe it is equall, that he who would bring another unjuſtly in danger of paying double, ſhould have the ſame mulct laid upon himſelf, ſo likewiſe *Calvin* and *Tremelius*. The Rabbins note here, becauſe it is ſaid, *He whom the Judges condemn, ſhall pay the double*, that if a man confeſſeth againſt himſelf, he ſhall onely pay the principall, but if denying it, they judge him guilty, he ſhall pay double.

Maimony Treatiſe of Borrowing, *Chap.* 4. *Simlerus.*

Touching any kinde of cattell committed to another mans keeping, if it were ſtolen, the keeper muſt reſtore, as he was not bound to do in the former caſe, and the reaſon is, becauſe commonly for keeping a mans cattell a price is given, ſo as is not for keeping any dead thing. If it cometh to any hurt, whereby it dieth, the dead or torn carcaſe muſt be ſhewed, and then he ſhall not pay for it. Here are two caſes of loſing cattell put, by theft, beſides the loſing of it by death. 1 If it be driven away, no man ſeeing it, that is, enemies coming and driving them away, which could not be prevented by any diligence of his, in this caſe, he taking his oath upon it, if his own cattell were alſo driven away withall eſpecially he ſhall not pay. 2 If it be ſtolen, and then he ſhall pay. So *Simlerus*. But here ſeem to be three caſes put rather. 1 Of a beaſt dying. 2 Of a beaſt hurt or torn with wilde beaſts. 3 Driven away, or ſtolen: and touching the firſt it is meant upon oath that he ſhall be acquitted; for the ſecond, he ſhall bring the torn parts, or ſome part forth; and for the third, he ſhall pay, whether it be driven away by enemies, or ſtolen, for who can tell whether of theſe took it, when as no eye ſaw the driving thereof away? For a beaſt torn by wilde beaſts, the Rabbins ſay, that if onely one wolf cometh, or onely two dogs, the keeper is bound to reſcue it, and if he doth not, he ſhall pay for it; but if two wolves, or more dogs come, then he ſhall be quit, or if a Lion, Bear, or Serpent. But if he leadeth the flock to places where wilde beaſts haunt, or robbers, he is bound to pay, or if other ſhepherds being neer, he called not to them to help, or took not up ſtaves when he might; or being one that taketh hire, if he provided not ſtaves and help to reſcue, he ſhall pay. So *Maimony*.

Maimony Treatiſe of Theft, *Chap.* 1. Verſe 10, 11 Verſe 12, 13

Simlerus.

Maimony Treatiſe of hired things, *Chap.* 3. *Sect.* 1 Verſe 14. Verſe 15

If a man borrow ought of his neighbour, and it be hurt, or die, the owner not being by, he ſhall make it good, &c. Here are two caſes put of borrowing without hire, and for hire; in the firſt if the thing borrowed miſcarrieth, the borrower muſt make it good; in the ſecond he ſhall not, but pay the hire onely. Yet in the firſt it is excepted, if the lender be preſent, then the borrower ſhall not be bound to make it good, becauſe, as *Simlerus* hath it, there could be no deceit or negligence through which it miſcarried, the owner himſelf being by and ſeeing the uſage thereof. For the borrower is by this Law appointed to pay, howſoever the thing borrowed be broken or loſt, to prevent deceit, and to make him the more carefull of the preſervation of his neighbours goods; but when the owner is preſent, he is made a witneſſe that there was no deceit, and therefore the borrower ſhall not pay. The Rabbins of the Jews expound it otherwiſe, If the owner be with it in the time of the borrowing, for if he be not, although he be preſent when it is broken or dieth, the borrower ſhall pay for it: but I prefer the former as more rationall. For the manner of paying it was thus; they conſidered what the thing was worth, before it miſcarried, and the worth of it being broken or dead, cauſing the borrower to reſtore that, and to make up what it wanted in worth. Yet there were ſome caſes, ſay the Rabbins, wherein the borrower was not bound to pay, *viz.* If any miſchance came to the beaſt, whileſt it was working, that is, in the plough, or he riding upon it, or treading out corn with it, or if a tool borrowed breaketh whileſt a man worketh with it: but if the beaſt dieth before or after working, or be ſtolen or taken

Simlerus.

Maimony.

away by violence, or any other thing borrowed be lost, he shall pay. And for hurts, they say, If a beast borrowed be leaner by ill keeping, the borrower must satisfie for the losse of his flesh, but if by working, he shall not satisfie; and when any thing is borrowed for such a time or work, the owner cannot fetch it home, till the work be done, or the time be expired, no not though the borrower be dead, but his heire may keep it, till the expiration of that terme, if no certaine time or worke be set, he may fetch it home when he will.

Verse 16. *If a man entice a maid that is not betroathed, and lie with her, he shall surely endow her to be his wife.* This law is again repeated, *Deut.*22.28,29. but there it is said, *He shall pay to her father* 50 *shekels of silver, and take her to wife, neither may he put her away all his dayes.* Whereas in this place the dowry is to be given to her, if he marrieth her. Or in case her father will not give her him to wife, *He shall pay money according to the dowry of Virgins*, but to whom it is not set down. It is to be understood, that there shall be a double mulct imposed upon him, one to be paid to her, and another to her father, who hath been injured by his lying with her: so *Simlerus*; or else, as he also hath it, onely one dowry is to be paid to the father, in whose power the daughter is. But *Tremelius* thus, besides the just dowry he shall pay to the father of the maid a mulct for his paternall authority, and his daughters chastity thus violated. *Ainsworth* saith, that the law in *Deuteronomy* differeth from this, because here is meant a maid lien with by her consent, but there without consent, and that the Hebrews teach, that if he married her, he was not tied to pay this money, but onely to give her a writing for a dowry, as other maids had. And it was not onely in her fathers power to deny her him, but also in her own to refuse him, and in his to deny to take her: so *Maimony in Naguarah, Chap* 1. *Sect.* 3. But this I am sure is contrary to the Law of God, which saith, that he shall marry her, unlesse her father deny to give her, and pay this mulct also. But the difference between this and that in *Deut.* is observed by *Tremelius* also, because it is said, *He taketh her and lieth with her*, that is, being overcome with wine, or in wantonnesse, or by subtlety, she not being drawn to consent by promise of marriage or gifts. And this is the true reconciliation of these two places, here is a case of one lying with a maid, she being wonne to consent by fair promises and flatteries, for this he shall not pay any thing to her father, but onely give her a dowry, if he marrieth her, and if not, he shall pay money to her for a dowry, that another man may be the more willing to take her to wife: in *Deut.* is the case of a maid deflowred without such consent; and in this, he shall both marry her, and endow her, and pay 50 shekels for a mulct unto her father, and never put her away again. If it be demanded, what if he were a married man that lay with her, or a kinsman within the degrees prohibited? I answer, if she were his kinswoman, he must die for it, because this is the punishment of incest: if not, although he had a wife before, he must either take her to wife also, or pay money to her for a dowry, as *Simlerus* thinketh, or else as an adulterer he must die for it. But I cannot finde, that any mans lying with a woman, unlesse she were married or espoused, was to be punished with death. Wherefore it is to be held rather, that he should pay money to her for a dowry. If any shall marvell, that no punishment is set down for the maid, *Simlerus* saith, that this was an indulgence to her sex and young age and simplicity, and a pecuniary mulct could not be imposed upon her, because she had nothing, and for her father to be urged to pay for her fault were unjust. But the true reason, as I take it, was because she was punished with shame and disgrace, being henceforth vilely accounted of, as an whore, and her marriage was spoiled hereby. If it be demanded, why *Judah* would have had his daughter in law *Tamar* burnt for the like, she being a Widow, and so as a maid? For this see the solution, *Gen.*38.21, &c. But why is this penalty inflicted upon the man, or he required to marry her? *Answ.* The Lord would have them married, that a daughter

Simlerus.

*Tremelius in Deut.*22. *Præter justam dotem, parenti puellæ numerabit præsentem mulctam patriæ autoritatis, pudicitiæque nomine violatæ. Ainsworth.*

Quest.

Levit.18.29.

Simlerus.

Quest.

Quest.

a daughter of Israel might not live longer in infamy and sin, as an whore. But why was so little a punishment inflicted for so foul a sin, and none upon the maid? *Answ.* In these civill punishments respect was onely had to the staying of the inundation of vice, and if it be well considered, this was a sore punishment: but this is not all the punishment of this sin, but both for the whoremaster and the whore shutting out of the Kingdome of heaven, *Gal.*5.19. 1 *Cor.*5.11. If it be demanded, whether this law should not be still observed in all places? It is answvered, that to punish fornication is morall, but for the kinde of punishment it is politicall, and therefore at the liberty of the Magistrate to set down the fittest punishment for each Nation to make them amend their manners. Amongst the Romans by the Julian law the Stupratour was punished with the losse of halfe his goods, if he were wealthy, if not, his body was punished, and he was banished. The punishment of whoredome should not be lesse but greater now, as sin doth more abound, see before upon *Gen.*38.21.

Quest.

Quest.

Thou shalt not suffer a witch to live. The word *witch* is of the feminine gender, because the female is most commonly infected with this vice, but the man-witch or sorcerer is also implied, see *Deut.*18.10. vvhere not onely a vvitch is named, but also *a diviner, an observer of times, and an inchanter, a charmer, a consulter with familiar spirits, and Necromancer:* and *Levit.*20.6. God threateneth to cut off those that go after Wizards, and such as have familiar spirits. Of the divers sorts of such as used these vvicked arts, I have spoken before, *Exod.*7.11. This, saith *Simlerus*, against vvitches doth fitly follovv after the lavv against enticing to incontinency, because this art is often used to stirre up unlavvfull loves, and hereby the soul fornicateth vvith the Devill. For charmers and charmes much is said by some, as if such vvere not vvorthy of death, but might be tolerated, because vvhat they do is effected by the force of certain vvords, and not by any compact vvith the Devill, but God doth not onely condemn vvitches but charmers also. And good reason, because the name of God and other names of holy Scripture and vvords are abused by them against the lavvs of the first table, vvhich kinde of sin is most heinous and therefore to be punished vvith death.

Verse 18.

Levit.19.26.

Simlerus.

Whosoever lyeth with a beast shall be put to death. This, saith *Simlerus*, is set betvveen the lavv against vvitches and against idolaters, because they that have yielded to so foul a sin as to fornicate vvith the Devil by vvitchcraft and sorcery, may easily be dravvn to this most filthy sin by the Devil also, and idolaters are given over in Gods just judgement to do things against nature. This sin is so foul, that it should not be once named amongst Christians, yet that there vvas need of a lavv against it appeareth; because the Canaanites vvere before tainted vvith it, and there be some chief men in the Church of Rome that by their vvritings have given allovvance to it, as *Casa*, *Aretinus*, *Bembus*, and others: so *Simlerus*. *Levit.*20.15,16. vvhen such a foul sin is committed, the beast is also to be put to death, and if a vvoman committeth such wickednesse with a beast, and in appointing the beast to be killed, which was innocent, the Lord sheweth how detestable this sinne is before him.

Verse 19.

Rom.1.

Levit.18.23, 24.

Calvin.

He that sacrificeth to other gods shall be put to death. The word in Hebrew is יחרם, *shall be utterly destroyed*, or anathematized, or destroyed as execrable, or destroyed without mercy, *Heb.*10.28. in the *Targum Hierosol. He shall be killed with the sword, and his goods consumed*: but this is thus inlarged out of *Deut.*13.15, 16. the death in particular, to which such were to be put, was stoning, *Deut.*17.5. But the Hebrew Canons here distinguish, saying, That he, who serveth idols willingly and presumptuously, shall be cut off without mercy; but if ignorantly, he is to bring the sin-offering appointed for a sin of ignorance, *Numb.* 15.27,30. whereas sacrificing to other gods is onely spoken of here, serving of them is also named, *Deut.*13. *Deut.*17. and worshipping them, and the Sun, Moon and Starres are named in particular, as the gods which the Heathen served; to shew, that not onely sacrificing, but giving any kinde of worship and service to them is death.

Verse 20.

Maimony Treatise of Idolatry, *Chap.*3. *Sect.*1.

Thou

Verse 21. *Thou shalt neither vex nor oppresse a stranger, &c.* The first of these words is referred by the Hebrews to contumelious words: the second to deeds, thou shalt neither vex him by ill and disgracefull speeches, nor oppresse him by hard dealing with him any kinde of way. This law is given against that evill inclination, which is commonly in men towards strangers, preferring themselves and their own Nation, and debasing and abusing them. For our love must be as our heavenly Fathers to all, yea even to strangers, *Deut.*10.18,19. *Levit.*19.33,34. *Zach.*7.10. *Jer.*22.3. *Ezech.*46.18. and in love as a brother, so a stranger must be relieved in his want, and this law is repeated againe, *Chap.*23.9.

Levit.25.35.

Verse 22. Verse 23. Verse 24. *Ye shall not afflict a Widow or fatherlesse childe, for if ye do, and they cry to me, &c.* These are placed next unto the stranger, because most subject also to injuries for their inability to defend themselves, and of such God professeth to be a speciall Patron. Here is no particular punishment set down, but it is to be understood, that the Judge should do in their behalf, as the case should require, and God threateneth to kill such oppressours with the sword, and so to make *their wives widows, and their children fatherlesse.*

Verse 25. *If thou lendest money to any of my people that is poor amongst you, thou shalt not be to him as an Usurer, neither shalt thou lay usury upon him.* For these words, *Thou shalt not be as an Usurer to him: Ainsworth* hath it, *Thou shalt not be as an exacting Creditour*; the Septuagint, *Thou shalt not be urgent upon him:* the word נשה *Nesheh*, is put for one that is urgent to have his own paid him again of him that is not able, or to have a pawn for it, 2 *King.*4.1. *Psal.*109.11. *Nehem.*5.7,10,11. *Deut.*24.10. For to the poor, that is not able to pay, it is at the seventh year to be released, and he, say the Rabbins, that is urgent at any time upon a poor man, who hath not wherewithall to pay, sinneth against this law. *Maimony.* Yet a difference is put elsewhere between a brother and a stranger, as *Deut.*23.20. but in case the stranger be poor, he must not be lent unto upon usury, neither, *Levit.*25.35,36. as some, understand it, & as reason sheweth, because he must be relieved, as a brother in his want. This precept touching the lending of money is further inlarged, *Levit.*25.36,37. *Thou shalt not give him thy meat to usury. Deut.*23.19. *nor any thing that is put to usury,* & to the poor lend we must, *Deut.*15.8. *Luk.*6.35. The word translated Usury is biting, because it biteth and consumeth a man that borroweth in respect of his substance, *Levit.*25.37, it is נשך and מרבית increase or multiplication, whereupon the Rabbins gather, that all increase taken is usury, and because *Deut.*23.19. it is said, *Thou shalt not cause thy brother to lend:* they hold, that it is unlawfull to borrow upon usury, from these words, לא תשיך לאחיך, so translated by them, affirming, that they had this doctrine by tradition, that this was an admonition to the borrower. And they hold, that he also is guilty of this sinne who hath any thing to do about it as a witnesse, a surety, a scribe, or a procurer, because it is here said, *Ye shall not lay usury upon him:* for this extendeth to all before spoken of. They distinguish also between usuries, when a man doth not plainly agree to lend for increase, but hath a gift sent him before the borrower cometh to borrow, or after he hath paid him in his money; for that before, they say, is usury afore-hand, this after, after-usury. A man may not make any benefit of his lending, either by dwelling in the borrowers Court-yard for nought, or by hiring in that time any thing of him for lesse then it is worth, or by reteining his servant to work for him, although he hath nothing to do at home, nor by learning of him to read, if he did not use to do so before, no neither must the borrower so much as speak to him first in salutation, unlesse he used so to do before, and this they ground upon these words, *Usury of any thing that is put to usury, Deut.*23.19. which extendeth even to words. If usury be taken, the Judges must see it restored backagain to the borrower, neither shall a bill made for the payment of usury be of any force. Hitherto *Maimony*, who further saith, that he, which was any way guilty of usury by lending or borrowing, denied the name of the God

Ainsworth.

Deut.15.2.3.

Willet.

Maimony Treatise of lending and borrowing *Chap.*4.5,6.

God of Iſrael, and that he brought them out of Egypt, becauſe this is added as a reaſon to this law, *I am the Lord your God, which brought you out of Egypt, Levit.*25.38. But in cenſuring the poor borrower thus, the Rabbins were certainly in an errour, becauſe he borroweth not upon uſury, but being urged by neceſſity, not doing, but ſuffering vvrong; and it is a true maxime, not he that ſuffereth, but he that doth wrong ſinneth. If that *Jer.*15.10. be urged, *I neither lent nor borrowed upon uſury:* it is to be known, that the word נשה there uſed ſignifieth onely to lend, and it is ſo rendered by *Junius*, and נשא is to lend upon uſury, ſo that this place is commonly miſtaken, nothing elſe being meant, but that he had no dealings with the people to deſerve it, and yet they curſed him. Indeed, if a man borroweth upon uſury, not being forced by neceſſity, he is acceſſary to the ſame ſin, and ſo guilty of it. For that which the Rabbins ſay, that all increaſe taken for lending is uſury, it is qualified by ſome, ſaying, That all increaſe *ex pacto* is uſury; but if othervviſe in vvay of gratitude, becauſe a man gaineth by my money vvhich I lent him, he vvill give me any thing, it is lavvfull for me to take it: others hold that increaſe onely to be unlavvfull uſury vvhich is taken of the poor, but not of others in vvay of Commerce, ſo that a due proportion be not exceeded: and therefore they define uſury to be either a lending to the poor for increaſe or to any neighbour to his damage. The ground of the firſt definition of uſury, a pact intervening, is in theſe vvords, *Thou ſhalt not lay uſury upon him*, that is, ſaith *Junius*, by vvay of compact or contract. But *Toſtatus* vvith the Rabbins ſaith, any taking of increaſe is uſury. And a man may lay uſury upon another, although he compacteth not, but onely expecteth, or elſe he vvill lend no more, and the biting to the borrovver is not in the pact, but in the *quantum* that he muſt pay, or elſe he cannot borrovv another time. For the other definition, it is grounded partly upon the expreſſion here made, *If thou lendeſt money to thy brother that is poor*, and partly upon common equity, ſeeing in the dealing and trading of men one vvith another, if nothing be done in buying or ſelling, letting or hiring, to the damage of another, no lavv of charity is broken, at vvhich the vvhole Decalogue aimeth, and ſo no ſin is committed. But to the poor to lend for any increaſe is cruelty, they being not holpen, but more impoveriſhed hereby, vvhereas God by this lavv doubtleſſe ſpecially provideth for their help and comfort. I vvill not ſtand to diſpute the queſtion, vvhether of theſe definitions is rather to be imbraced, or to put caſes, vvherein gain may be taken or not, or to determine of the *quantum*, for all theſe have been copiouſly performed by others. Onely I wiſh all men to be charitable and conſcionable, and not to think that the not intervening of a pact will be available before God to clear them from ſin, that ſecurely under this ſhelter practiſe the odious ſin of uſury. If any ſhall think, becauſe this law is placed amongſt the judicials of the Jews, that we are not bound hereby any more, then by other civill lawes of theirs, he muſt remember, that this is as a Judaicall, ſo a Chriſtian law, *Luk.*6.35. *Lend freely, looking for nothing again*, that is, not according to *Syrus, not putting the poor out of hope to borrow*; becauſe the word is ἀπελπίζοντες, nor, as *Beza*, not looking for the prineipall again, but not looking for any recompence, as when any rich man lendeth to another, the borrower lendeth to him again another time, and the lender looketh for this requitall; and now the difference of ſtranger, *Deut.* 23.20. is taken away in Chriſt, in whom we are all brethren, and therefore this rule is to be followed towards all. But by ſtrangers, to whom they might lend upon uſury, are not underſtood all that were not of the ſeed of Iſrael, becauſe ſome of them being poor muſt be relieved, as was ſhewed before; *viz.* ſuch as ſojourned amongſt them and were circumciſed, not being of the Nations appointed to deſtruction; to the people of thoſe Nations then they might lend upon uſury to waſte and to weaken them, yet *Aquinas* ſaith, that this was but a permiſſion to take even of them, that they might be the more willing to lend freely to their brethren.

Non qui patitur ſed qui facit injuriam, peccat.

See Deut.15.2 Deut.24.10. for the uſe of the word נשה

Mutuò date in damnum vicini.

Junius. Toſtatus.

Calvin ſaith, that it was a politicall Law of the Jews, and bindeth not us, but yet it was odious even to Heathen people. *Syrus Beza.*

If

Verſe 26. Verſe 27.

If thou takeſt thy neighbours raiment to pledge, thou ſhalt return it to him before the Sun goeth down. For that onely is his covering, &c. This law is further inlarged, *Deut.*24.12. *If thou lendeſt any thing to thy neighbour, go not in to fetch out his pledge, but ſtand without, and if he be poor, ſleep not with his pledge, &c.* Verſe 17. *Thou ſhalt not take for a pledge the garment of the widow.* Verſe 6. *Thou ſhalt not take the upper or the nether milſtone to pledge.* A poor mans garment is that wherewith alone he cloatheth himſelf in the day, and covereth himſelf when he lieth down to ſleep by night, and ſuch is the garment of the widow that muſt not be taken. By the upper and nether milſtone are to be underſtood all tools, wherewith a man doth work to get his living, ſo that being deprived of them, he is in effect deprived of his life. In the Hebrew Canons it is ſaid, that the meaning is, the thing taken for pledge from a poor man muſt be reſtored to him when he needeth it, if it be any garment which he needeth to vveare by day, or any tool wherevvith he vvorketh, it muſt be reſtored by day, even vvhenſoever he needeth it, for vvhich it is ſaid, *Thou ſhalt return it to him before the Sun goeth down*, but if to cover him at night, it muſt then be reſtored, for vvhich it is ſaid, *Thou ſhalt reſtore it at the Sun going down*, *Deut.*24.13. If it be demanded, what benefit it is to a Creditour to take his neighbours garment or tool to pledge, and by and by to reſtore it again?

Queſt.

Simlerus.

Simlerus anſvvereth vvell, By the poor mans bringing of it to him thus from day to day, haply his day-garment at night, and his night-covering in the morning, vvhen he fetcht the other avvay again, it vvas bound over unto him, and this bringing and fetching might put the poor man in minde to vvork the harder, that he might have vvherevvithall to pay his Creditour; and vvhereas the thing taken for pledge vvas the vvorſe for uſing, at vvhich the Creditour might except, he muſt knovv, that God in making this lavv tied him to exerciſe his charity, vvhich if he ſhould refuſe to do, he threateneth him, but if he did, he promiſeth a recompence, *Deut.*24.13.

Verſe 27.

Queſt.

Calvin.

If it be demanded, why the Creditour is forbidden to go into the poor mans houſe and to take a pledge? *Calvin* reſolveth it well, Rich men are ſo covetous, that they would have choſen for the beſt, and not have been content with that which the poor man would have given, and ſo have put the poor to more loſſe and ignominy.

Verſe 28.

Thou ſhalt not revile the Judges, nor curſe the Ruler, &c. The word rendered Judges is אלוהים gods, but of God it is not here meant, becauſe it is elſewhere provided againſt blaſpheming of God, neither of falſe gods, as *Joſephus* would have it, for they may freely be reviled, but of Judges, to revile whom is a ſinne, becauſe for their place and authority they muſt be reverenced, as Fathers of the Countrey. Theſe two words, *revile*, and *curſe*, are rendered by one word, *curſe* by *Santes*, but the firſt being *Calal*, ſignifieth properly to levifie, or to uſe diſgracefull ſpeeches, whereby the dignity of the Judge is levified, the other, *Taor*, *to curſe*. By the Ruler the Rabbins underſtand either the King or the Chief of the great *Synedrion*. In that no puniſhment is ſet down, it is to be underſtood, that it was left to the diſcretion of the Magiſtrate himſelf to puniſh ſuch indignities offered unto him.

Simlerus.

Maimony in Sanedrim.

Verſe 29.

Thy full ripe fruit and thy liquor thou ſhalt not delay. For *liquor* in Hebrew is teare, becauſe it is the liquor of the grapes, when they are full ripe, ſo that being preſſed it runneth down like teares. The Chaldee rendereth the firſt words, *thy firſt fruits*, the Septuagint, *the firſt fruits of thy floor*; and that the firſt fruits are meant, ſee *Chap.*23.19. ſee *Numb.*18.27. *Deut.*26.2. for the manner of bringing the firſt fruits, *Numb.*15.20. and *Deut* 26. Some by fulneſſe, ſaith *Simlerus*, underſtand the firſt fruits of a plentifull year, and by teares of a barren year, a few drops like teares being then to be offered. But the firſt fruits of dry things and of liquid, as wine and oil are meant hereby. There were ſeven ſorts of fruits, ſay the Hebrew Canons, of which they were to bring the firſt ripe, *viz.* of Wheat, Barley, Grapes, Figs, Olives, Pomegranates and Dates, and not of any other; of liquors onely two, Wine and Oil: this

Simlerus.

this also they ground upon *Deut.*8.8.where these seven are named as the chief fruits of that land. The quantity is not set down, but by the Rabbins it is taught that one of 60 must be brought at the least,and one of 40 at the most, for they say, what did the wise men set? a good eye, one of fourty, a mean eye, one of fifty, an evill eye, one of sixty, so that they counted the firsts to be then bountifully paid, when one of 40, but most niggardly, when one of 60, between these indifferent. *They must not delay*, but bring these in due time. For they being for part of the Priests maintenance, God knew what slackness would be in the people to pay them. Hereby God would have them acknowledge, that all their increase came from him, and that they had their land from God, *Deut.*26.9. this being brought as a tribute unto him therefore, and hereby all their increase was sanctified, *Rom.*11.16. And the faithfull, the first fruits of his creatures are figured out hereby, *Jam.*1.18. *Revel.* 14.4. and such was Israel sometime called, *Jerem* 2.3. and hereby was figured out, saith *Isidore*, how the first and chief of our actions should be dedicated to God, or the will, which is first before any action.

Maimony Treatise of first-fruits, and in *Trumoth*, *Ch.*3.

The first-born of thy sonnes shalt thou give to me, and of thy sheep and oxen seven dayes, &c. Of the Law for all first-born things, see before, *Exod.*13.2.

Verse 30.

Ye shall be an holy people to me, flesh torn in the field ye shall not eat, &c. To figure out the inward holinesse that should be in us, outward purity is commanded to the Israelites about meats and other things, see *Levit.*17.15. *Deut.* 24.21. By torn flesh the Rabbins understand either a beast or a fowl torn by wilde beasts, lions, wolves, &c. Or by birds of prey, as the Eagle, Kite, &c. If any part of it be torn, although it be recovered and killed by a man before it dieth, yet because it was inclining to death and could not have lived, it is unlawfull, say they, to eat of it. And that not onely in the case of being torn by other creature, but of being broken by falling from an high place, being shot with an arrow to the heart,or stricken with the hand of God. And it is likewise unlawfull to eat flesh cut from a creature living: so *Maimony*. In the lawes before pointed to, as torn flesh, so a dead carcase is forbidden to be eaten, and as here they are commanded to cast torn flesh to the dogs, so *Deut.*14 21. it must be given or sold to a stranger, and if any of them did eat thereof,he must wash his garments and be unclean till the evening; which if he did not he should bear his iniquity, and this is pronounced as well of the stranger as of the Israelite. Here is occasion offered of divers queries: as

Verse 31.

Maimony, of forbidden meats, *Chap.*4. *Sect.*6.

1 Why such flesh is forbidden? *Answ.* Not simply, because the blood was in it which might not be eaten; for this, as *Calvin* well noteth, is a diverse law from that,because the punishmēt of blood-eating is death,but the punishment of this, to wash, &c. but torn or dead flesh so found might not be eaten; because it was to be numbered amongst unclean meats, and they being an holy people might not eat any unclean thing. The wilde beasts tearing and killing of it, who is unclean, is enough to make it unclean. And by avoiding it God would teach them to avoid cruelty, wherein he that ate of a beast torn by cruel beasts, did as it were communicate with them. Moreover, by wilde beasts tearing other creatures, the Devils tearing our bodies by wicked lusts are set forth upon the sensuall delights suggested, by whom we must not feed. 2 How that people is said to be holy? *Answ.* Because separated from the rest of the wold,and God did more specially dwel amongst them, and to them were the Word and holy Sacraments committed; and therefore it was necessary that there should be some outward signes of their separated condition, and some obedience in certain Rites by God prescribed meerly for the good will and pleasure of God, although man could not see into any reason of such Ordinances, that yet by obeying herein, they might appear to be the people of God.

Quest. 1. *Calvin.* Levit.17.14.

Simlerus.

Quest. 2.

3 How do these precepts agree, when as one biddeth cast it to the dogs, but the other to give or sell it to the stranger? *Answ.* If they did not cast it to the dogs, they might so do, because to others it was permitted indifferently

Quest. 3.

Queſt. 4. *Calvin. Rab. Maurus.* The Myſtery.

ently to eat of all meats, and the reſtraint was onely of the Jews. 4 But the ſtranger is alſo named, as the Jew, ſo he muſt refrein from ſuch meat? *Anſ.* Strangers were of two ſorts, ſome ſuch as joyned themſelves in Religion to the Jews being circumciſed, for theſe there was all one law: others did not joyn, and to them it might be given to eat. Myſtically, we muſt not imitate the carnall converſation of thoſe that by vile luſts are torn by Devils, ſuch a converſation being as torne fleſh and the Devils, as the wilde beaſts. And thoſe that live ſo, muſt be caſt to the dogs, that is, be counted as an Ethnick or Pagan, who are as dogs: ſo *Rabanus*.

CHAP. XXIII.

Verſe 1. *THou ſhalt not take up a vain report, put not thy hand with the wicked to be an unrighteous witneſſe.* The word, *take up*, may be expounded either of being the authour or raiſer of an ill rumour againſt a mans neighbour, or of giving an ear unto it, and both theſe wayes it is underſtood by the Chaldee, and Septuagint, and vulgar Latine, and Rab. *Solomon*: ſee *Levit.*19.16. 1 *Sam.* 24.9. and good reaſon, that as the raiſing of a rumour, ſo the receiving of it ſhould be avoided, becauſe vain rumours would ſoon vaniſh, unleſſe they were ſuſteined and ſtrengthened by vain credulity.

Simlerus.

For, *put not thy hand*, the Septuagint hath, *conſent not*, for, *a witneſſe of unrighteouſneſſe*, Hebrew, *a witneſſe of cruell wrongs*. This law, as ſaith *Simlerus*, is ſpecially concerning things comming into judgement, as generally the receiving of falſe rumours is to be avoided by all men, ſo ſpecially by a Judge, and if in no caſe a man may receive falſe rumours, then in judgment he ſhould much more abhorre to teſtifie falſly. If any did ſo, the ſame puniſhment which ſhould have been laid upon the accuſed, ſhall be laid upon him, *Deut.* 19.16, 19, 20.

Verſe 2. *Thou ſhalt not be after many to evil, neither ſhalt thou anſwer in a cauſe to decline after many to pervert judgement.* In the Hebrew it is, *to pervert*; but by the Septuagint *judgement* is added, and expreſſed, *verſ.*6. *Tremelius, Inſiſt not in the ſteps of the mighty to evil*, becauſe this is oppoſed to the poor ſpoken of, *verſ.*3. The Hebrews expound it vvell of Judges divided, vvhen the moſt or greateſt are for a vvrong ſentence, yet thou art a Judge fearing God, muſt not give vvith them. It may alſo be underſtood of thoſe that contend, whereof ſome are ſaid to be many, becauſe they come accompanied with many friends and attendants, by reaſon of their greatneſſe, thus ſtriking terrour into the Judge, or moving him in hope of favour and benefit from them to give an unjuſt ſentence, for from their great and high reckoning wherein they were, the Rabbins had their name from *Rabbim*, many. So *Simlerus*. And thus this verſe and the next ſeem to be explained, *Deut.*1.17.

Tremelius. *Maimony.* *Simlerus.*

Verſe 3. *Judices ſæpè propter invidiam adimunt diviti, aut propter miſericordiam addunt paupери.* 1 Sam.2.29. *And a poor man ſhalt thou not honour in his controverſie*, The like phraſe is uſed of the rich, *Levit.*19.15. Oft-times, ſaith the Comedian, the Judges either take from the rich through envie, or adde unto the poor through mercy. And it is an honouring of either of them more then of God, when as for either of their ſakes juſtice is perverted, as *Eli* is ſaid to have honoured his ſons more then God. And therefore even the Judge, that to get the credit of pity to the poor, ſhall give unjuſtly on his ſide, is judged as a contemner of God for this his vain glory.

Verſe 4. Verſe 5. *When thou meeteſt thine enemies ox or aſſe going aſtray, thou ſhalt turn him unto him. Thou ſhalt not ſee his aſſe lying under his burthen, &c.* This Lavv is again delivered, *Deut.*22.1,2,3, *&c.* and is extended to all loſt things, vvhich muſt be reſtored. If the ovvner be not knovvn, he that found it, ſay the Rabbins, was bound to cry it, and he muſt keep it by him, till the ovvner cometh for it, or if he be far off. So that the love of enemies and doing good even to them is no nevv precept, *Matth.*5. but an old one, *Levit.*19.17. and therefore no

Maimony.

vvork of supererogation is done hereby. In the case of a beast fallen dovvn vvhich is an enemies, if thou vvouldest through that enmity vvhich is in thee leave him, thou must not but help him up, as the words in Hebrew imply. Novv these offices of love were not so much to the beast, but the man in helping his beast, for the reconciliation of affections so much distracted before.

Thou shalt not wrest the judgement of the poor. Before it is commanded, *Thou shalt not honour the poor in his cause.* Here contrarivvise against another evil, *viz.* of contempt, and not enduring to hear and consider fully of the cause of a very poor person, it is provided that by such means, or by enclining to the rich, his cause be not perverted. By the poor are meant especially the widow, the fatherlesse, and the stranger, whose cause who so wresteth is accursed, *Deut.*27.19. Verse 6.

From a word of falshood thou shalt be far, and slay not the just and innocent, for I will not justifie the wicked. By word of falshood understand a false judgement; if a Fellow-Judge through corruption would give a false judgement, thou must not consent unto him. Wherefore *Maimony* saith, that a good Judge would not sit in judgement, unlesse he knew first who should sit with him, and that he was upright: when a false judgement is given, the just is slain, if it be a matter of life and death, and if of goods, he is impoverished and grieved, which also tendeth to death. So *Simlerus.* God will not justifie the wicked, that is, he will not suffer such a wicked Judge to go unpunished. Verse 7. *Maimony in Sanedrim.* *Simlerus.*

Thou shalt not take a gift, for a gift blindeth the seeing, and perverteth the words of the just. A gift must not be taken, no not to acquit the innocent, or to condemn the guilty, for it is a generall rule, *Cursed is he that taketh a gift*, and he must restore it again, and his judgement is frustrate: so the Rabbins. And our wise men have taught, say they, that if any giveth a bribe for the office of a Judge, he is to be despised and nought set by, and it is unlawfull to stand to be judged by him. See the same Law, *Deut.*16.19. The Chaldee rendereth it, *Blinde the eyes of the wise*, as in that place, the Septuagint, the eyes of the seeing; in Hebrew it is פקוחים, open-eyed. Against bribes see more, *Prov.*15.27. *Job* 15.34. *Eccles.*7.7. *Prov.*17.8. 19.6. 17.23. *Esa.*1.23. The bribe-taker is wicked, and the companion of theeves. But how can the words of the just be perverted, if he be just, he will not speak unjustly? *Answ.* They that would otherwise have been just, are hereby perverted. The force of bribes is wonderfull, as *Cicero* sheweth in *Verres* and in *Clodius*. *Philip* the King of Macedon by gifts wan many factious men unto him in every City, by whose means the liberty of Greece was betrayed unto him. *Amphiaraus* by his wife was betrayed, she being corrupted by a most fair jewell to hang about her neck. *Danae* a virgin was corrupted in her chastity with gold; and *Procris*, a matron. And daily experience sheweth, how much even small gifts do work for the moving of the affection, and therefore all Judges and Magistrates ought to beware especially, that they receive none at the hands of those that contend before them. Verse 8. *Maimony.* *Quest.* *Simlerus.*

Ye shall not oppresse a stranger, &c. This is added the second time, for it is once, *chap.*22.21. because the precepts here are directed to Judges especially. And the Jevvs had need to have this Law often inculcated unto them, because as they were hated of all other Nations, so they hated them, and what their contempt of men of other Nations is, appeareth at this day, because being in so abject an estate, they despise all men in comparison of themselves. Verse 9.

Six yeers thou shalt sowe thy land, and gather the fruits thereof; but the seventh thou shalt let it rest, &c. This Law is more largely set forth, *Levit.*25.1,2,3, 4, *&c.* and *vers.*20,21. This was to be observed onely in Canaan, and in acknowledgement that the land was the Lords, as they rested upon the seventh day in acknowledgement, that they were the Lords. Now they might neither sowe nor reap, prune their trees, nor gather their vintage, unto which Verse 10,11 *Maimony* of Jubilee, *chap* 1.

the Rabbins adde, that they might not plow, nor dung their ground, nor gather out ſtones, nor plant, nor graff, nor cut off the withered branches, nor make a ſmoke to kill worms upon them, nor burn the ſtraw upon the ground, becauſe it was fit for the beaſts to eat. And the owners with others muſt enjoy all the increaſe in common, none muſt gather to ſell, unleſſe it were a little to buy other meat with it, no man might lock up his vineyard, or fence in his corn-field, and of the things that grew that yeer, no medicine might be made, but only it might be eaten, becauſe it is ſaid, *It ſhall be for meat unto you*, *Levit.* 25.5. Thus *Maimony*. And if they ſhould doubt how they ſhould live, if they did no acts of husbandry that yeer, the Lord anſvvereth, *Levit.* 25.20,21. he vvould ſend upon the ſixth yeer fruits enough for three yeers, as before upon the ſixth day he gave Manna enough for tvvo dayes. In appointing this yeers reſt, God aimed at their ſpirituall good, for the Lavv muſt then be read in the ears of them all, *Deut.* 31.10. and if they ſhould tranſgreſſe againſt this Law, he threateneth deſolation to the land, *Levit.* 26.34,35. 2 *Chron.* 36.21.

willet in Levit. For the beginning of their account to this Sabbaticall yeer, it muſt needs be from the firſt yeer of their enterance into Canaan, and ſo our Saviour Chriſts paſſion will fall out in the ſeventieth Jubilee, the Antitype being thus aptly ſhewed by the Type. So *Willet*, vvho alſo ſaith, that as upon the ſeventh day man vvas to reſt from labour, vvhich ſin brought upon him: ſo in the ſeventh yeer the earth muſt reſt, for the curſe brought by the ſin of man upon it.

Brentius. Whereas it is ſaid, they might not reap, *Levit.* 25.5. it is meant, as *Brentius* noteth, that they might not reap each man his field alone, but in common with others.

Auguſt. quæſt. 89. in Exod. *Auguſtine* inquiring, what the poor ſhould have to eat the ſeventh yeer, if no corn were ſowen, anſwereth, that reaping is forbidden, but not ſowing.

Toſtatus. And *Toſtatus* thinketh, that they might gather the fruit in their incloſed grounds, but both plainly contrary to the Text.

Brentius in Levit. Another rite of this yeer was, debts were to be releaſed to their brethren, *Deut.* 15.2. but this *Brentius* thinketh is not meant of altogether forgiving them, but not requiring them that yeer, but ſtaying till the next, becauſe this were unjuſt for a man to loſe his money. To whom I can by no means aſſent, becauſe the borrower is a poor man, and the rich muſt be vvilling to loſe in charity for the benefit of the poor, and vve are all under God, neither are our goods our own; but at his diſpoſe, if he will take from one and give to another by his Ordinance.

Calvin. Yet *Calvin* is for that Expoſition alſo, becauſe there followeth an *Item* to the Creditour not to forecaſt, that the yeer of releaſe vvas neer; for if it vvere then altogether to be remitted, there needed not a contract, as betvveen lender and borrower, but altogether to give it. But whoſo ſhall look into the Text, ſhall finde that this lending is alſo called giving, and *Calvin* himſelf rendereth it, *to a beggar*, the right object of charity. And to ſhew that debts were now altogether releaſed, the releaſe is appointed to be made at the end of the yeer, *Deut.* 15.1. This Sabbaticall yeer men were not commanded to reſt, but the land onely, and by conſequence their reſt was onely from works of husbandry.

The Myſtery. *Rabanus Maurus.* For the myſtery of this yeer, as in ſix yeers they ſowed, but not the ſeventh, ſo in this world we muſt ſowe by good works, but in the end, when the time of reſt in Heaven cometh, we ſhall reap without ſowing, and we ſhall then enjoy all things in common, the poor and the ſervant, as well as the rich and the free. So *Rabanus*.

Verſe 12. *Simil. 14.* *Six dayes thou ſhalt labour, but in the ſeventh thou ſhalt reſt &c.* This before enacted is here again added, leſt they ſhould think that the ſeventh yeer being all a Sabbath, they were not bound that yeer to keep the Sabbath-day. And the Law of the Sabbath-day is put amongſt the Civill Laws, becauſe there was alſo a civill end herein, *viz.* the reſt of ſervants and beaſts from labour, and conſequently their preſervation, who if they were continually toiled without intermiſſion, could not ſubſiſt.

Verſe 14. *And in all things that I have ſaid unto you, be circumſpect, and make no mention of the names of other gods.* Here the Lord reflecteth upon occaſion of the mention

mention made of the Sabbath, upon the whole Decalogue, and ſpecially upon that of not having any other gods. *Make no mention of their names.* In Vulgar Latine, *Swear not by their names:* The Hebrew Canons ſay, Whoſo ſhal make a vow unto, or ſwear by the name of an Idol, ſhall be beaten, whether he ſweareth by it for himſelf, or for an Infidell, and an Infidell muſt not be made to ſwear by, or to mention the name of his god. But even to ſpeak of them, or to name them as gods with honour, is forbidden; and ſo *David* ſheweth that he underſtood this *Pſal.16.4. I will not take up their names into my lips.* And *Joſ.23.8. Neither make mention of them, nor ſwear by them, &c.* And accordingly, *Hoſ.2.17.* God ſaith, he will take *the names of Baalim out of their mouths.* And *Zach.13.2.* that he *will cut off the names of Idols.* Thus S. *Paul* biddeth, that fornication ſhould not be once named amongſt Chriſtians, that is, be ſo out of uſe, as that the very name of it might vaniſh, and no ſound thereof remain.

Maimony Treatiſe of Idolatry, *Chap.5.*

Epheſ.5.3.

Three times ſhalt thou keep a feaſt unto me in the yeer, the feaſt of unleavened bread, &c. Verſe 14. *None ſhall appear before me empty, the feaſt of firſt-fruits, and the feaſt of in-gathering at the end of the yeer.* Verſe 15. *Three times in a yeer ſhall all thy males appear before the Lord.* Verſe 16,17. For *three times*, Hebr. it is *three feet*, becauſe they were to travell on foot to the keeping of theſe feaſts. Of the feaſt of the Paſſeover I have ſpoken at large, *Exod.12.* But for this addition, *None ſhall appear before me empty*: vvhat is meant by it, ſee *Deut.16.16,17. Every one ſhall give as he is able*, and that not onely at the firſt feaſt of unleavened bread, but at each other feaſt, every particular male muſt bring his offering, *verſ.10.* this is ſaid to be a tribute of a free-will-offering, which he muſt give, and in the ſpending of which he muſt rejoyce, and together with him his man-ſervant, his maid, his ſon and daughter, the Levite and ſtranger, the fatherleſſe and widow: for with this offering a feaſt was to be kept. The Rabbins note, that every one at each of theſe feaſts muſt do three things. 1 Appear upon the firſt day, bringing with him a burnt-offering of fowl, or of beaſt, becauſe it is both commanded, and to appear empty is forbidden. 2 He muſt feaſt, that is, with peace-offerings, vvhich vvere not, but of beaſts. 3 He muſt rejoyce, that is, offer peace-offerings, more then thoſe of the feaſt, which are called the peace-offerings of the rejoycing of the feaſt, *Maimony in Cagigah, Chap.1.* For the further cleering of this place, divers queſtions are to be reſolved.

Maimony. Of the burnt-offerings for ſin none might eat, but of the peace-offerings. See before, *Chap.18 12.* therefore to burnt-offerings the peace-offerings for feaſting were added.

1 In what place they muſt appear? *Anſw.* This is not expreſſed, but underſtood, before the Ark of the Covenant, where becauſe the Lord did ſhevv ſignes of his Preſence, and give anſwers, he was ſaid to be. And *Deut.16.2. In the place which the Lord ſhould chuſe*, and not in any other place, *verſ.5, &c.* *Queſt.1.*

2 Why muſt they come all to one place? *Anſw.* Both to maintain unity and love amongſt themſelves, and unity in Religion; and by this ſolemn meeting to be ſtirred up to the more reverence towards God; and myſtically, one Chriſt was ſet forth by this one place, to whom we muſt all come, that upon him our Altar we may offer acceptable ſacrifices, and through the mediation of him our onely High Prieſt. *P. Martyr* yieldeth beſides theſe three other Reaſons. 1 That they might be the better inſtructed in Gods worſhip. 2 That their prayers made together might be the more effectuall. 3 For the exerciſe of their obedience in going ſo farre. And for three times in a year, he ſaith, it was to remember the better three great benefits wherein the happineſſe of a State Politick conſiſteth. 1 Liberty. 2 To have lawes of their own. 3 A ſupply of food and other neceſſaries for the body. To remember, the 1 was the Paſſeover inſtituted. The 2 the Feaſt of Pentecoſt, at what time the Law was given. For the 3 the Feaſt of Tabernacles. *Queſt.2.* *Simlerus.*

3 Why muſt the males appear and not the females alſo? *Anſw.* None were prohibited, but women, becauſe of their infirmities, ſometime being hindered *Queſt.3.*

dered by childe-bearing, ſometime by giving ſuck, were not ſo ſtreightly required to appear, yet that they did, we may ſee in the example of *Elkanah* and his two wives, &c.

1 Sam.1.

Queſt. 4. 4 What if the enemy ſhould take the advantage of their abſence from home altogether, and come upon their Cities being without inhabitants? *Anſw.* God promiſeth, that none ſhall then deſire their land, *Chap.*34.24. But neither were their Cities then left altogether naked of inhabitants to defend them, ſaith *Simlerus*, becauſe all under 20 years ſtayed at home, and above 50 years, as Interpreters think, becauſe they were not numbered but from 20, and above this age all that were able to go forth to war, and ſuch they are to be thought to have been which were under 50, becauſe the Levites were numbred to this age, and ſerved to this age onely, *Numb.*8.25. But this is no ground for ſuch a conceit, becauſe Jeſus being but 12 years old, went up with his parents to the Feaſt, and the Rabbins ſay, that none were exempt from going up, whether young or old, but onely women and ſervants, the deaf and dumb, the childe and the fool, the blinde and the lame, the defiled and the uncircumciſed, and the aged and ſick, and weak and tender, who were not able to go upon their feet ſo farre, or if there were any that was neither male nor female. Yet ſervants and wives and daughters went alſo at ſometimes; becauſe it is ſaid, *Thou and thy ſonne and daughter and ſervant, &c.*

Simlerus.

Numb.1.

Numb.4.

Luke 2.42.

*Maimonyin Cagigah, Chap.*2.

Deut.16.11.

Queſt. 5. 5 Why muſt they bring gifts with them? *Anſw.* Both for homage to God, the great King, as none muſt appear before the Perſian King without a preſent, and alſo for the relief of the poor, and the maintenance of thoſe that ſerved at the Altar, and of this the equity remaineth ſtill; he that will ſerve God acceptably muſt not worſhip him with an empty worſhip, but with giving to the poor, and giving to his Miniſters, when he cometh to appear before him. What theſe three Feaſts were is more fully ſet forth, *Deut* 16. 1 the Paſſeover, *v.*9. from thence, ſeven weeks being paſt, the Feaſt of weeks, Pentecoſt, at the beginning of reaping their fruits. *v.*13. the Feaſt of Tabernacles, of which afterwards when we come to their deſcriptions.

Levit.23.

Verſe 18. *Thou ſhalt not offer the blood of my ſacrifice with leavened bread, nor the fat ſhall remain till the morning.* The Chaldee rendereth it, *The blood of my Paſſeover*, and a ground hereof is, *Exod.*34.25. where it is added for explication, *Neither ſhall the ſacrifice of the feaſt of Paſſeover be left untill the morning*; that is, the fat, which in the Paſſeover as in all other ſacrifices was alwayes to be burnt unto the Lord, *Levit.*3.16,17. why nothing of it ſhould remain till the morning, ſee before, *Chap.* 12.10. and of unleavened bread. Here is then a Synecdoche, ſaith *Simlerus*, part, that is the fat, being put for the whole, *The fat ſhall not remain*, that is, none of it ſhall remain, but the fat is particularly nominated, becauſe that was the Lords part, and might not be eaten, *Levit.* 3.17. and the offering of the blood of the ſacrifice is ſpoken of, becauſe no part of the paſchal lambe beſides the blood was offered, and that was ſtricken upon the poſts of the doore. Yet it is a generall rule in all ſacrificings alſo, they muſt be made with unleavened bread, *Levit.*2.4,5. Myſtically, hereby is ſhewed, that the leaven of malice and deceit muſt not be in any of our devotion, and we muſt not leave the fat of the works of mercy till the morning of the Reſurrection, becauſe then there will be no time to do them.

Simlerus.

Exod.12.

Rab. Maurus.

Verſe 19. *The firſt of the firſt fruits of thy land ſhalt thou bring &c. neither ſhalt thou ſeeth a kid in his mothers milk.* For firſt fruits bringing, there was a law before, *Chap.*22.29. where I have ſaid enough of it. How the firſt of theſe firſt fruits ſhould be brought at the Feaſt of the Paſſeover is moſt probably ſhewed here: for the firſt are appointed to be brought in a basket, *Deut.*26.2. and therefore it muſt needs be but a little quantity: and at the Feaſt of weeks more were brought, *Levit.*23. and laſtly, another time, which was a more generall for all, that is, the Feaſt of Tabernacles; for at theſe three times, ſaith

Simlerus.

ſaith *Simlerus*, they brought firſt fruits, and for the quantity at the firſt he ſaith it was a Gomer. Some ſay, that this is here added touching the fruits of every ones own land, and not of thoſe which he buyeth upon another mans land, for he is not tied, as is implied by this law, to bring them. And they ſay, if any man ſeparateth his firſt fruits, but they rot, before they be brought to the houſe of the Lord, he muſt bring others inſtead thereof. For the not ſeething of a kid in his mothers milk, it is again enacted, *Exod.* 34.26. and *Deut.* 14.21, the word tranſlated kid is either kid or lamb, and the Septuagint render it, *a lamb*. By a kid in the mothers milk ſome underſtand a ſucking kid, which might not be offered or eaten, but this is without ground, and contraried, *Chap.* 22.30. and 1 *Sam.* 7.9. Some ſay, it is meant, that it ſhould not be ſodden together vvith the damme, as a beaſt and the young one muſt not be killed both in a day, *Levit.* 22. nor a bird taken with her young, *Deut.* 22. but it is not ſaid, Thou ſhalt not ſeeth a kid and the mother together, but in the mothers milk. And therefore the cuſtome of ſome Heathen people is doubtleſſe aimed at, and ſome Hebrevvs ſay, that the Iſhmaelites uſe thus for daintineſſe to ſeeth a kid in the dams milk at this day. Wherefore the Iſraelites, who were a people ſeparated from them muſt not, as in other meats which they uſed, ſo not in this communicate with them. The Chaldee Paraphraſt rendereth it, *Thou ſhalt not eat fleſh with milk*: ſo likewiſe the *Targum Hieroſol.* upon *Exod.* 34.26. expoundeth it, ſaying, It is not lawfull to eat or ſeeth fleſh and milk together, and by the Talmudiſts it is therefore taught; It is unlawfull to ſeeth fleſh and milk together, or being ſodden ſo, to eat it or to make profit of it, but it muſt be buried. But the ſeething of the fleſh of a kid onely and his dammes milk together is forbidden, not of other fleſh and milk, unleſſe by one kinde we ſhall underſtand all. Saint *Auguſtine* thinketh, that this precept is altogether myſticall, it being hereby ſignified, that the lamb Chriſt Jeſus ſhould not be ſodden with the fire of his paſſions in his infancy, when *Herod* ſought to ſlay him, which danger towards him then is alſo hereby intimated: or that he ſhould be boiled with ſufferings in the moneth after his being conceived, that is in *April*, for that was the time of his paſſion, when he was grown up, and the time of his conception *March* 25, and ſo the prohibition is to be underſtood, that the good Iſraelites ſhould not partake with the wicked, who by putting this lambe to death then, ſod him as it were in his mothers milk. I approve rather of the former myſtery; and for the literall meaning it is certainly againſt having communion with the Heathen in ſeething fleſh in milk and eating it, as in other meats, becauſe the prohibition againſt this is added to that againſt them, *Deut.* 14.21 In the Scholaſticall hiſtory it is ſaid, that any thing brought forth by carnall generation, muſt not be eaten with milk, or that which cometh of milk, *viz.* cheeſe or butter, which is ſo appointed, becauſe birds that come of egges were uſually ſodden in milk and eaten with milk: ſo the Hebrews, ſaith *Comeſtor*. But to let that paſſe under this, many vices were Symbolically forbidden. As 1 Cruelty, becauſe it is a cruell thing to ſeeth a kid in that wherewith it was nouriſhed; to turn that to the deſtruction which gave life unto it. For he that is cruel to beaſts, is oft-times cruell to men alſo, as *Domitian*, who according to *Suetonius*, firſt began with killing flies moſt cruelly; and therefore amongſt the Athenians, a boy that plucked out the eyes of Crowes was cenſured for it by the Judges. 2 Covetouſneſſe, which is not to be content with that which may ſuffice, but to deſire more ſtill, both milk and kid and all. 3 Ingratitude, which is not to be ſatisfied with one benefit, but to exact upon a Benefactour for all. 4 Guloſity and intemperance, by deviſing this new way of preparing meat to pleaſe the palate the more.

Maimony Treatiſe of Fruits.

Chaldee Paraphraſt. *Targ. Hieroſol.* *Maimony* Treatiſe of forbidden Meats, *Chap.* 9. *Auguſt. quæſt.* 90. *in Exod.*

Simlerus.

Behold, I ſend an Angel to keep thee in the way, &c. Cajetan by an Angel here underſtandeth *Moſes*, but this cannot be, becauſe he brought them not into the promiſed land, as it is ſaid, this Angel ſhould do; neither can *Joſuah* be underſtood,

Verſe 20. *Cajetan.*

2 Cor.5.19. *God was in Chriſt.* John 10.38. *He is in the Father, and his name is Jehovah.* Jer.23.6.

underſtood, becauſe it was not in him to puniſh them or defend them, but *Rabanus* will have *Joſuah* meant, who had alſo the name Jeſus in him. By an Angel here the ſonne of God is commonly underſtood, becauſe it is ſaid, *v.*21. *My name is in him*, that is, to him belongeth the Name יהוה, as to me, for he ſaith not, I will put my name in him, as it is ſaid of the Temple, but, *my name is in him*, and obedience to him is urged, and if he be provoked, puniſhments are threatened from him. And to ſhew, that Chriſt was this Angel who led them, and was provoked by them, it is ſaid, 1 *Cor.*10.9. that *they tempted him in the wilderneſſe*, and *Rabanus* allegorically underſtandeth Chriſt by him.

Verſe 21.

R. *Menahem.*

Rab. *Menahem* upon this place, out of other ancient Rabbins teacheth, that by this word, *I ſend*, is ſet forth the property of mercies, and this Angel is the Redeemer, who did keep their fathers, *Abraham*, *Iſaac*, and *Jacob*, and ſhould likewiſe keep them, their children. For the Nations which he ſhould cut off, the Amorites, Hittites, &c. ſee before, *Geneſis* 15. and *Gen.* 10.6,7.

Verſe 23.

Verſe 24.

Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works, &c. This is often given in charge, as a thing to which God knew they would be moſt prone, and they muſt not onely not worſhip Idols, but break them down, and aboliſh all monuments of idolatry, *Deut.*12.2,3. *Deut.*7.5. *Numb.* 33.52. Hereupon the Hebrew Canon ſaith, We are commanded both in the land of Iſrael, and in all places which we ſubdue, to deſtroy idolatry and the ſervices thereof, and whatſoever is made for the ſame.

Maimony Treatiſe of Idolatry, *Chap.*7. *Sect.*1.

Verſe 25.

But ye ſhall worſhip the Lord your God, and he ſhall bleſſe thy bread, and thy water, &c. By bread and water, underſtand generally meat and drink, and ſo the Chaldee rendereth it. And herein God bleſſeth us, not onely by ſending them, but by making them wholeſome and nutritive, when we have but a little; but to ſuch as ſerve God it is meant here that they ſhould abound. Moreover, freedome from bodily infirmities, increaſe of poſterity, length of dayes, terrour to enemies are promiſed.

Verſe 26.

Verſe 27.

Verſe 28.

And I will ſend hornets to expell the Hivites, Canaanites and Hittites. How this was fulfilled, ſee *Joſuah* 24.12. as it is alſo promiſed, *Deut.*7.20. In Eccleſiaſticall hiſtory, when the Perſians beſieged *Niſibis*, *James* being Biſhop thereof prayed, and flies and gnats were ſent in ſuch abundance againſt the Perſians, that they drove them away, and flies were likewiſe ſent before againſt Egypt. And it may be, ſaith *Simlerus*, that three Nations onely are named here, becauſe they onely were ſubdued by theſe *animalcula*, ſee *Joſ.* 24.12.

Simlerus.

Verſe 29.

I will not drive them out in one year, leſt there be a deſolation, and the beaſts of the field be multiplied againſt thee, &c. The people of Iſrael, although they were exceeding many, yet were not enough to fill all that land, wherefore the inhabitants muſt be expelled by degrees: *Auguſt. Queſt.* 17. *Judic.* But why ſhould this be a reaſon, *Leſt the beaſts be multiplied againſt thee?* could not God as eaſily expell the beaſts as men? By beaſts were figured out ſinnes increaſing for want of warre. Why they were not brought till now againſt them, a reaſon is rendered, *Gen.*15. *The iniquities of the Amorites are not yet full*, and why after this they were deferred 40 years, *Numb.*14. they murmured through unbelief, and therefore were kept in the wilderneſſe till they were conſumed, all from 20 years old and upward. But when after that time this promiſe was fulfilled, they expelled not all the old inhabitants in a year, no nor in all the dayes of *Joſuah*, as appeareth, *Joſ* 13.1. and *Joſ.*23.4,5. nor in the time of the Judges ſucceeding him, till the dayes of *David* and *Solomon*.

Verſe 31.

Then was this fulfilled, which followeth, *v.*31. *I will ſet thy bound from the Red-ſea to the ſea of the Philiſtines, and from the wilderneſſe to the river*, ſee 1 *Kings* 4. And of this ſlow coming to inherit all, their ſinnes were the cauſe. Of theſe bounds and the performance of this promiſe, ſee before, *Gen.*15.18.

Verſe 32.

Thou ſhalt make no league with them, they ſhall not dwell in thy land, &c. This charge is given, becauſe the Canaanites were a people appointed ſpecially to deſtruction.

deſtruction, but becauſe the reaſon rendered is, *Leſt they make thee ſin againſt me by worshipping their gods.* Here is a plain ground againſt leagues with people that are idolaters, that is, leagues of mutuall fighting for one another, and againſt the enemies of one another, and here is a ground againſt ſuffering idolaters to dwell in our land: for to us there is the ſame danger, that there was to them. When *Jehoshaphat* linked himſelf with *Ahab*, he is reproved, 2 *Chron.* 19. and *Amaziah* having hired Iſraelites, idolaters is commanded to ſend them away, 2 *Chron.* 25.6. And the Prophets condemn leagues not onely with the Canaanites, but alſo with the Egyptians and Aſſyrians. Yet for traffick and commerce a league may be made with ſuch, and being made anciently, it muſt be kept for the oaths ſake, as with the Gibeonites, but for ſuch leagues we muſt have a care that we do nothing againſt God. Eſay 30 31. Ho. 8.12.

The Allegory made by *Rabanus* here I will not omit. As *Joshuah* brought the children of Iſrael into Canaan, ſo Jeſus bringeth us to the heavenly Canaan, and giveth it before we come actually to poſſeſſe it. And as they expelled ſeven Nations, ſo we by grace expel ſeven, that is, all manner of ſin out of our hearts, not ſuffering them to dwell any more there, but for vice, vertue cometh in place; for luſt chaſtity, for hatred love, &c. And as thoſe ſeven Nations being the poſterity of *Ham*, had, as tradition ſaith, expelled the poſterity of *Shem* from thence dwelling in their room, but were now expelled again by the Iſraelites, who came of *Shem*; ſo vices intruding themſelves in the room of vertues, when *Adam* fell, are, when the grace of Chriſt cometh, expelled. But not all at once, ſome remaining ſtill for our exerciſe, leſt by want of exerciſe we ſhould fall into the greater ruine of ſinnes. And the bounds of the Church are from the Red-ſea, that is, the Jews, to the deſert, that is, the Gentiles. *Rabanus.* *Ferus.*

CHAP. XXIV.

AND he ſaid to Moſes, Come up to the Lord, thou and Aaron and Nadab and Abihu, and the 70 Elders, &c. *Nadab* and *Abihu* were the two ſonnes of *Aaron*, who afterwards for offering with ſtrange fire were deſtroyed, *Levit.* 10.1. But who the 70 Elders were may be doubted, becauſe the great *Synedrion* or body of Judges and Officers ſet over the people, ſeemeth not to have been conſtituted till afterwards, *Numb.* 11.16. But it is not ſaid, that they were then firſt appointed, but then God put his Spirit upon them, they being appointed before by the Counſel of *Jethro*, *Exod.* 18. whereas it may be gathered from that place, that the Rulers then appointed were many more, becauſe they were over thouſands, hundreds, fifties, and tens, and the people were 600000; It is eaſily anſvvered, that the chief of theſe onely are meant, *viz.* the Rulers over thouſands, whereof there were ſix over a Tribe, each one being over 8 or 9000, vvho together make 72, but for the rotundity of the number called the 70, and the rather in remembrance of the number of 70 ſouls, which was all their company vvhen they came down into Egypt, but from ſo fevv they vvere novv thus mightily increaſed. Theſe vvith *Aaron* and his tvvo ſonnes muſt come up to the Mount, but not to the dark cloud vvhere God appeared, but to ſtand and vvorſhip afar off, and the people muſt not come upon the Mount at all, and *Moſes* onely muſt enter into the cloud to ſpeak vvith God. The 70 Elders vvere allovved to come ſo far, as to ſee the glory of God, *v.* 9. but *Moſes* alone approacheth neerer, *v.* 18. Some, ſaith *Simlerus*, think this to have been done before, vvhen *Moſes* received the lavvs of the three former Chapters, and to be related here by an *Hyſteron Proteron*, ſo *Ferus* calleth this the epilogue of that vvhich vvas done, *Chap.* 19. ſetting dovvn in vvhat order they vvere placed, vvhen God gave his lavves; but *Simlerus* thinketh rather, that this vvas another calling of *Moſes* and the Elders to come up about the inſtructions touching the Tabernacle. I ſubſcribe ra- Verſe 1, 2. *Queſt.* *Simlerus.* *Ferus.*

ther to *Ferus*, becauſe at the Lords firſt coming down upon the mount, the order how the Prieſts, and Elders, and the People were placed, is not particularly recounted, and yet the Prieſts coming neer is ſpoken of, *verſ.*22.*ch.*19. and therefore what was then wanting is here ſupplied.

And thus theſe words agree beſt with that which followeth, *verſ.*3. *Moſes came and told the people all the words of the Lord, and all his judgements*, whereas between the aſſigning of the place to the Prieſts, Elders and People, and this, nothing was done, wherefore thoſe words may better be read, *The Lord had ſaid to Moſes, verſ.*1. that is, before the giving of the Judicials, and the giving of them being now ended, he came and told them to the people. In that it is ſaid, *He ſaid to Moſes, Come up to the Lord, Ferus* noteth more perſons in the Trinity implied, *he*, that is, God the Son ſaid, Go up to God the Father. In that *Moſes* onely entereth the cloud, but others are ſet further off, yet ſome neerer then others: it is not amiſſe obſerved, that amongſt men there are divers degrees of the knowledge of God, ſo *Nazianzen*: and every one muſt conſider the meaſure of his own underſtanding, and not aſpire as one more enlightened, ſo *Rabanus*, meaning doubtleſſe aſpiring after the office of teaching, when his knowledge is not ſufficient for it. For he putteth, ſaith he, his foot upon a precipice, that doth not diſcreetly attend to the limit of his meaſures. But more to the purpoſe, they that ſay, The Law perfectly ſetting forth the will of God, and ſo coming cloſe to God is typefied in *Moſes*, and by the Elders, Prieſts and People, ſuch as are under the Law, who are brought towards God hereby, and ſome neerer then others, yet none have enterance hereby given them, where he is, for this is onely by Evangelicall Grace. See *Heb.*10.19,22. 1.18,22. The Elders were brought hither, that they might be witneſſes of the Divine Glory to the reſt of the people, to move them to the more reverence.

Nazianzen.

Rabanus Maurus.
In præcipitium pedem ponit, qui menſuræ ſuæ limitem diſcrete non attendit.
Simlerus.
Ainſworth.

Verſe 3.
Verſe 4.

Then Moſes came and declared all the forementioned laws unto the people, and they promiſed all due obedience, and Moſes wrote them in a book, and built an altar under the mount, and ſent young men to offer burnt-offerings and ſacrifices of peace, and about the altar he ſet up twelve pillars, according to the number of their tribes.

Verſe 5.

Scholaſt.hiſtor.

By theſe twelve pillars haply, ſaith the Scholaſticall Hiſtory, twelve Altars are to be underſtood, or rather an Altar conſiſting of twelve ſtones, in each of which the name of a Tribe was written, and the young men ſent to do ſacrifice, were *Nadab* and *Abihu*, whom God meant to make his prieſts. But that Expoſition is better, whereby the Altar is expounded to be one ſet up, to ſet forth God on the one part, and the twelve pillars to be twelve ſtones, as alſo the Septuagint render it, to repreſent the people on the other part, becauſe here was a Covenant entered into by the people with God, and therefore the pillars are ſpoken of, as ſet up by themſelves, and that ſtones were uſed for pillars, ſee *Gen.*28.18,22. *chap.*31.45. *chap.*35.14. And the young men were ſome of the firſt-born, who were then the Prieſts of God till the Levites were appointed. and therefore the Chaldee rendereth it, The firſt-born of the children of Iſrael. Here were all things pertaining to a Teſtament and the ratification thereof, ſaith *Ferus*, the Teſtatour, the heirs, the legacies, the writing, witneſſes and confirmation by death. For God was the Teſtatour, Iſrael the Heir, the land of Canaan the Legacie, the Book now made by *Moſes* the Writing, the Altar and Pillars the Witneſſes, and becauſe God the Teſtatour is immortall, a Sacrifice is killed. And thus likewiſe is it with the New Teſtament. For the words declared and written by *Moſes*, both the Scholaſticall Hiſtory, and *Ainſworth*, and *Rabanus* ſay, that the Judiciall Laws onely are meant, becauſe the Morall were written in Tables of ſtone. But *Simlerus* ſaith, that ſome are of opinion, that all the words from the beginning of *Geneſis* hitherto were now written, and he thinketh, that from the beginning of the twentieth Chapter of this Book hitherto, all was written. And this is moſt probable, becauſe when this is recorded, *Heb.*9.19. it is ſaid, *Every precept, according to the Law.* As for the writing of the

Ainſworth.
Calvin.
Simlerus.
Ferus.

Simlerus.

the Morall Law in the Tables of ſtone after this, with Gods own hand, the other Lavvs vvere alſo appointed to be vvritten by *Moſes* again, *Exod.*34.27. and therefore if from the after vvriting it vvould follovv, that the Morall Law was not written now, it will likewiſe follow, that neither were the Judicials written at this time; wherefore it is to be held, that all was now written, and this book was the Teſtament ſo much celebrated, *Ezech.* 16. *Pſal.*73. *Pſal.*77. *Pſal.*24. *Dan.*3, *&c.* becauſe if the Judicials onely had been written, and not the Morals, the people ſhould have been moſt ſolemnly bound to the obſervance of theſe and not of them, which is abſurd. Hovv this paſſage mentioned, *Heb.*9.19. may be reconciled with the preſent relation, ſee my Expoſition upon that place.

And Moſes took half the blood, and put it in baſins, and half he ſprinkled upon the altar. Verſ.8. *And he took of the blood, and ſprinkled it on the people.* This diviſion and ſprinkling of the blood was made, ſaith *Ferus*, to confirm the Covenant on both parts, half vvas ſprinkled upon the Altar for God, becauſe he is a Spirit, and cannot be ſprinkled, and half upon the people: this being as much in effect, ſaith the Scholaſticall Hiſtory, as if he had ſaid, So let his blood be ſhed, and him periſh, that keepeth not, and doth not according to this Covenant. And to the ſame end *Joſhuah* and *Samuel* aftervvards in ratifying the Covenant took vvater and poured it out, to ſhevv, that as water being poured out, nothing remained in the veſſell; ſo they that kept not the Covenant ſhould periſh utterly, and all their poſterity, none of them being let to remain; and this cuſtom of confirming a Covenant vvith blood vvas uſed anciently by the Heathen, an hog being ſlain, ſee before, *Gen.*15. Myſtically the ſanctification of our Altar, Chriſt Jeſus, and of us his people by his blood was hereby ſet forth, as the Altar and people were novv alſo by this blood ſanctified, as is taught, *Heb.*9.18,23, *&c.* and *verſ.*13,14. alſo *Hebr.* 10.10. The blood of Chriſt doth both ratifie the Covenant of the New Teſtament, and ſanctifie all things.

Verſe 6.
Verſe 7.
Verſe 8.
Ferus.
Scholaſt. hiſt.
Rabanus. Simlerus, &c.

Then went up Moſes and Aaron, Nadab and Abihu, and the ſeventy Elders, and they ſaw the God of Iſrael, and there was under his feet as it were, a paved work of Saphor ſtone, and as the body of Heaven in his cleerneſſe. After the Covenant betvvixt God and the people thus ratified, to purchaſe more authority to *Moſes*, and to confirm the people in their obedience, this is further done, as vvas appointed, *verſ.*1. *They ſaw God*, that is, as they vvere capable, ſome ſigne of his glory, for no man ſhall ſee God and live; and *Moſes* after this deſireth it, as a ſpeciall favour, that God vvould ſhevv him his face, vvhich is not granted, whereby we may gather, that neither he nor they vvith him did novv ſee any more, but as it were a repreſentation of the inferiour parts of his Glory: and therefore the Septuagint to expreſſe this read it, *They ſaw the place where God ſtood*; and the Chaldee, *They ſaw the glory of God.* But it will be objected, they are ſaid to have ſeen God, and *Moſes* is ſaid afterwards to have talked with God face to face, and of other holy perſons it is ſaid, that they feared, becauſe they had ſeen God, they ſhould die, as *Manoah. Sol.* Hereby is meant nothing elſe, but that they ſaw ſome ſimilitude repreſenting his Glory in ſome ſort, and that appearance was called God, becauſe therein the Divine Glory was in ſome ſort ſeen. God indeed, ſaith *Auguſtine*, appeared unto them, but not in his own nature, but onely in what ſhape he pleaſed, they ſavv, but vvhat his vvill choſe, not vvhat nature formed; men ſavv him, vvhen he vvould in that ſhape vvherein he would, not in his nature, vvherein he lay hid in himſelf even vvhen he appeared: For the Divinity was not turned into theſe forms, vvhen it aſſumed them, but appeared under them. And this very appearing in divers forms to the Ancients, ſhewed that God vvas never ſeen of them, as he is, ſeeing the nature of God is moſt ſimple, one onely and immutable. Yet God vvas truly ſeen in Chriſt, in vvhom the nature of man vvas taken into the unity of the God-head in perſon, ſo that he whom the Apoſtles ſavv, and vve ſhall ſee, is the true God,

Verſe 9.
Verſe 10.
Exod.33.20. John 1.18. 1 Tim.6.16.
Object. Judg.13. *Auguſt. Deus illis apparuit, non tamen ſuâ naturâ, ſed quâ ſpecie voluit, multi viderunt, ſed quod voluntas elegit, non quod natura formavit, viderunt eum homines quando voluit, in ſpecie, quâ voluit, non in natura, quâ in ſemetipſo etiam cùm videretur, latuit, &c.*

and our Lord. Again, we can ſee nothing with our bodily eyes but a bodily ſubſtance, ſuch as cannot be, for then he ſhould not be infinite, he is a Spirit, whoſe Image is the inner man renued, which cannot be ſeen. Therefore when *Moſes* is ſaid to have talked with him face to face, it is not to be underſtood any otherwiſe, but in oppoſition to the revelations made to other Prophets; for to him things were revealed more plainly, which perteined to God, to others more obſcurely, and to be more familiarly acquainted vvith the vvill of God is to talk vvith him as it vvere face to face. In that ſo glorious an appearance vvas under his feet, vve may gather hovv infinitely glorious the Lord is. And more particularly, that the earth ſet forth by a Saphir ſtone, and the Heaven by the ſimilitude of the cleerneſſe of Heaven are his footſtool, ſo *Ferus*, who alſo ſaith, that the children of Iſrael were ſet forth by the Saphir, whoſe ſervitude of body in Egypt was changed into liberty of ſpirit, but chiefly the ſolidity, purity, and altitude of that Kingdom was ſignified, wherein it is promiſed that we ſhall ſee God. And of this laſt *Auguſtine* ſpeaketh alſo, and it was doubtleſſe the chief thing intended in this apparition.

Calvin.
Ferus.
Auguſt. quæſt. 102. *in Exod.*

Verſe 11. And whereas it followeth, *Upon the Nobles of the children of Iſrael he laid not his hand, and they ſaw God, and did eat and drink*; he ſaith, *De Electis Iſrael non diſſonuit nec unus, & apparuerunt in loco Dei, & manducaverunt, &c.* By the Elect being meant theſe Elders repreſenting the Elect, and *Moſes*, *Aaron*, *Nadab* and *Abihu* ſetting forth the four parts of the world, becauſe they are four, &c. which I ſpare to adde, becauſe both the reading and Allegories made here by him paſſe my underſtanding. To return again to the Saphir, the Hebrew is brick of Saphir, that is, Saphir hewed and ſquared like brick, wherewith it ſeemed to be paved under his feet: thus alſo the Septuagint read it. The Saphir is a very precious tranſparent ſtone, of the colour of the skie, and the form of it like brick might aptly remember them of their paſt ſervitude, when they wrought in brick, and foreſhew that the foundation of Gods Church, to be vvhich they vvere novv called, ſhould be in Saphirs, *Eſa.*54.11. and that the poliſhing of the Saints ſhould be vvith Saphirs, and that the throne of God vvas novv to their comfort erected amongſt them, vvherefore the Heaven in the cleerneſſe is alſo ſpoken of, becauſe the cleer Heaven ſignifieth Gods favour, and the cloudy his diſpleaſure, *Jer.*4.23,28. *Zeph.*1.15. Thus *Ainſworth*.

Ainſw orth.
Lament.4.7.

For *Nobles*, ſome read *Princes*, and ſome *Select*, vvith *Auguſtine*; the Vulgar Latine, *Super eos qui procul receſſerunt*, whereupon the Scholaſticall Hiſtory ſaith, Neither laid he his hand upon them that were far off in the tents, that is, he hid not himſelf, but they ſeeing the Majeſty of the Lord, although not him, did joyfully eat and drink, and feaſt. But the word אצל ſignifieth, *nigh to*, and of this cometh אלוף, vvhich is here uſed, ſignifying Great, Honourable, or Noble, and to lay the hand, vvhen it is ſpoken of God, is commonly put for ſtriking or puniſhing, as *Nehem.*13.21. *Pſal.* 55.21. So the Chaldee, *They had no hurt*; and the Septuagint, *Not one of them was diſmayed*. Theſe choſen men then that came up vvith *Moſes* are meant, and not the common ſort left behinde, they coming not through temerity, but by Gods call, had no hurt or terrour, but rejoyced as if they had eaten and drunk, ſaith the Chaldee Paraphraſt. And in the book called, *Elle ſhemoth rabbah*, They fed their eyes with the brightneſſe of the Divine Majeſty, and in this ſenſe Chriſt ſpeaketh of eating and drinking at his Table in his Kingdom. This, that God ſmote not theſe men who ſaw his glory, is noted, becauſe it vvas a common received opinion, that vvhoſo did ſee God ſhould die, and indeed vvhen the mountains melt before him, vvhat is man that he ſhould be able to ſtand? It was therefore a ſingular favour that theſe had no hurt, but lived and were well; to expreſſe which it is ſaid, that they did eat and drink. *Calvin* thinketh, that their eating part of the Sacrifice before ſpoken of with joy in feaſting, according to the manner, is here meant.

Scholaſt. biſtor.
Chaldee Paraphraſt. Luke 22.30.
Calvin.

Ferus

Ferus is for both the forementioned Expoſitions, as ſound men and unhurt they were able to eat and drink, and were ſo farre from being affrighted at this heavenly viſion, that they had joy thereof, as if they had been at a feaſt. *Simlerus* mentioneth an Expoſition of ſome, and ſo doth *Calvin* alſo before him, that by Gods not laying his hand upon the Princes is meant, that he beſtowed not ſuch a meaſure of his Spirit, as to ſuſtein them without food, as he did upon *Moſes*, to expreſſe which it is ſaid, that they ate and drunk, whereas *Moſes* did not in 40 dayes, *Chap.* 34.28. But this is farre fetcht, and the phraſe is not uſed any where elſe in this ſenſe; the plain meaning, as I take it, is that *Aaron* and the reſt of the chief, when they had ſeen this glorious viſion, went back again alive, and ate and drank, as in times paſt, there comming no hurt unto them hereby. For they are immediately appointed, when the people had any matter to hear it, *v.*14. which could not be, unleſſe they returned amongſt them, who might not come but to the foot of the Mount, and how elſe could *Aaron* have made them that Idol the molten Calf in the abſence of *Moſes*? *Chap.* 32.

Ferus.

Simlerus.

And the Lord ſaid unto Moſes, Come up into the Mount, and be there, &c. v.12. *And Moſes roſe up, and his miniſter Joſuah and he went up.* Here *Joſuah* not hitherto ſpoken of is ſaid to have gone up with *Moſes*, but by and by he is hidden again, and it is not ſaid that *Moſes* with him went up, but *Moſes* went up; but when *Moſes* had received the two tables, he appeared with him again, *Chap.*32.17. Saint *Auguſtine* both inquireth what may be meant hereby? and anſwereth, that *Joſuah* typified Jeſus, or the New Teſtament, which was hidden, as it were, when the old was made, but afterwards appeared to ſuch as underſtand, becauſe in the figures of the law Jeſus is found to have been ſet forth. The Scholaſticall hiſtory ſaith, that *Joſuah* went up with *Moſes*, but was again ſent down to a plain place, there to wait for the comming back of *Moſes*. The name *Joſuah* was not now given to this man, but afterwards, *Numb.*13.16. and therefore he being called ſo here by a *Prolepſis*, it is probable that there is this myſtery in it; ſee alſo the ſame name uſed once before, *Chap.*17.9. For Jeſus, as *Ioſhuah*, was as miniſter to *Moſes*, becauſe he ſerved in obeying his Law and fulfilling it, and he was with him, becauſe taught and figured out by him divers wayes, for *Moſes*, ſaith he, *ſpake of me*: ſo *Rabanus*. *Ferus* ſaith, that Jeſus was his miniſter alſo, becauſe he followed him, and theſe two went up to receive, the one the Old Teſtament, the other the New: for both were given in a mount, ſee *Math.* 5. to ſhew the altitude both of precepts and promiſes. *Beda* ſaith that *Moſes* received the Law upon the top of the Mount, which he was to teach below to the people, and Jeſus taught upon a mount, that both Law and Goſpel might be reverenced as divine and ſublime: but the law was given to *Moſes* alone, but the precepts of the Goſpel to many, becauſe the Law was then given to one people onely, but the Goſpel was to be preached to all Nations, which was alſo ſignified by the Spirits coming down in fiery tongues, and inabling to ſpeak in all languages. And he addeth, that God ſaith, He will give him the Law in Tables of ſtone, which he ſhould teach to the people, to ſhew, that nothing elſe is to be taught but what the Lord hath taught and commanded to be obſerved, and in the obſervation whereof he would have us come to eternall life. And theſe lawes were written in tables of ſtone, becauſe in the examples of the faithful ſtrong in their hearts by faith, they are propounded to us to be imitated. *Calvin* thinketh, that *Ioſhuah* was with *Moſes*, till the ſeventh day, but then *Moſes* went alone into the cloud, *v.*16,17. and for the writing in tables of ſtone, that the perpetuity of this Covenant was ſet forth hereby, objecting againſt that of *Auguſtine*, who ſaith, that the law was written with Gods finger in tables of ſtone, to ſhew, that by the Spirit the law is written in the heart, becauſe theſe tables were broken, but the grace of regeneration by the Spirit continueth to the end. But what if we ſhall ſay, that mans heart is ſet forth, as he was by creation by theſe firſt tables, and by the next, as he is by

Verſe 12,13

*Auguſt. in Exod. quæſt.*103.

Scholaſt. hiſtor. Matth.5.17.

John 5.46.

Rabanus Maurus.

Ferus.

Beda.

Acts 2.

Quia in cordibus electorum fide fortibus, fixâ intentione cuſtodienda firmavit, quorum exempla cùm nobis imitanda proponit, quaſi ſcripta in lapide ſtatuto ſuæ legis oſtendit.

Calvin.

by corruption, till by the Spirit the lavv is vvritten in his heart again?

Verſe 14. *And he ſaid to the Elders, Tarry ye here, &c.* He meaneth not, as *Calvin* vvell noteth, and as I touched before, that they ſhould keep fixed to that place, but ſtay aloof from the top of the mount, to which he muſt go, becauſe he committeth the care of the people to them, *Aaron* and *Hur* in his abſence. *Ferus.* Who this *Hur* vvas, ſee before, *Exod.* 17.10. See, ſaith *Ferus*, here the care of *Moſes*, although he vvere called avvay to talk vvith God, yet even in this time he neglecteth not the people, to the ſhame of thoſe that are careleſſe. And *Aaron*, ſaith he, figureth out Chriſt, and *Hur* ſignifying fire, the Holy Ghoſt, to vvhom vve muſt alvvayes reſort for direction and aſſiſtance in our need.

Verſe 15,16 *And Moſes went up into the Mount, and the cloud covered the Mount, &c. And the ſeventh day he called unto Moſes.* God is as a conſuming fire, and therefore *Moſes* could not indure his preſence without a cloud interpoſed; ſo vvhen Matth. 17.5. Chriſt vvas transfigured upon the mount, a cloud overſhadovved the Apoſtles, and he ſtayed ſix dayes before he vvas called, to ſhevv, that vve muſt vvait the Lords leaſure, and that upon the ſeventh day, that is, the time of the heavenly Sabbath, we ſhall all come and be where the Lord is, and when he pleaſeth and not before, we ſhall have his hidden myſteries revealed unto us.

Verſe 17. *And the ſight of the glory of the Lord was as a devouring fire in the top of the Mount in the ſight of the children of Iſrael.* By the appearance of fire was ſhewed the ſanctity and purity of the Lord, before whom none iniquity can ſtand *Simlerus.* any more then ſtubble before the fire; and all Iſrael ſaw this, that they might be the more deterred from ſinning againſt his lavves, *Heb.* 12.28.

Verſe 18. *And Moſes was in the mount 40 days and 40 nights* All this time he faſted, *Deut.* 9.9. and *Elias* likevviſe, 1 *King.* 19.8. that in them it might appear, that Chriſt vvas a true man, although he vvent thus long vvithout eating or drinking. Novv *Moſes* proved in himſelf vvhat vvas aftervvards ſaid, That man liveth not by bread onely, but by every vvord that proceedeth out of the mouth of God, ſeeing he vvas all this time ſuſteined by the vvords of God only, vvhereupon he fed as it vvere upon *Nectar* and *Ambroſia*.

CHAP. XXV.

Verſe 2. *SPeak to the children of Iſrael, that they bring me an offering of every man that bringeth it willingly with his heart.* Verſe 3. *And this is the offering which ye* Verſe 3. *ſhall take of them, gold, ſilver and braſſe, &c.*

This of the order taken by the Lord for the building of the Tabernacle is placed by *Calvin* next unto the 20 Chapter, becauſe, ſaith he, the Tabernacle was ſet up before the giving of the Tables of ſtone with the Commandements written therein, as appeareth, *Chap.* 33. But although it were ſo, I ſee no reaſon to invert the order followed by *Moſes*, becauſe howſoever theſe lawes were not given in writing till the Tabernacle finiſhed, that is, written with Gods own hand, yet they might be written and read over together with the judicials by *Moſes* immediately after the Lords firſt delivering of them; *Chap.* 24.4. The word tranſlated, *offering*, is *Theruma*, an elevation ſo called, becauſe that which was offered to God, was wont to be lifted up on high, *Exod.* 29.27. the Septuagint render it, *firſt-fruits*, the Chaldee a ſeparation, and properly it may be turned, *an heave-offering*, but the word is alſo taken for any thing ſeparated and given unto God, *Ezech* 48.8,9,10,20.

Aſſyrth. Touching the metals, *braſſe*, *ſilver* and *gold*, they were the pureſt and the moſt glorious of any growing in the bowels of the earth, and hereby is ſet forth the glory of the Church under the Goſpel, *Eſa.* 60.17. *For braſſe I will bring gold; for iron, ſilver; and for wood, braſſe.* And therefore the Church to come with her head Chriſt, was certainly figured out by this Tabernacle, and the

the materials thereof. For Chriſt, ſaith *Ferus*, was not then revealed in the fleſh, and yet by him alone ſalvation was to be atteined, and therefore ſacred Rites were then ordained to ſhadow him out, and to declare that darkly touching him, which is now plainly preached: ſo that theſe Rites were as publick ſermons and promiſes of him, whereby faith might be conceived, nouriſhed and confirmed. That theſe Kings were figurative, appeareth; becauſe it was ſaid to *Moſes*, *According to that pattern which I ſhall ſhew unto thee*, and again, *Make all according to the pattern which was ſhewed thee in the Mount*, which pattern was not earthly, but heavenly, Chriſt and his Church and Goſpel; and accordingly Saint *Paul* ſpeaketh of all things about the Tabernacle as figurative, *Heb.*8.5. God then ſhewed *Moſes* heavenly things before that he made earthly, and he ſhewed them not by externall viſion, but ſpeaking familiarly to him, as one friend ſpeaketh to another; and therefore he could not but as to a friend impart to him his chief ſecret by man to be known, *viz.* the future heavenly Prieſthood of his ſonne Chriſt. And as God chiefly reſpected the Meſſiah to come in preſcribing this Tabernacle and ſervice; ſo he would 2 by outward glorious things draw the mindes of a rude people to his ſervice. 3 Becauſe they were prone to idolatry, wherein there was outward pompe, he would have externall glorious things uſed in his ſervice, that hereby being taken up they might be kept from that. Laſtly, he would have an offering from them, when as he needed none of their offerings, to ſhew, that although the heart be the thing which God onely regardeth in his ſervice; yet becauſe we have all outward things from him alſo, he will be ſerved even hereby in acknowledgement, that he is the fountain from which they all flow. To come more particularly now to the things which they muſt offer; gold, ſilver and braſſe are ſpoken of in divers places, to ſignifie excellencies in divers men and things, as *Lament.*4.2. *Dan.*2.32, 38,39. *Revel.*1.20. *Pſal.*12.7. 19.10. *Prov.*8.19. *Ezech.*40.3. *Zach.*4.12. 6.1. By gold, ſaith *Rabanus*, here is figured out, wiſdome, in the brightneſſe whereof he ſhineth that hath a right faith, and ſo he maketh an acceptable offering to God, and we offer ſilver, when confeſſion is made with the mouth to ſalvation; and braſſe, when we divulge the ſame faith by publick preaching.

Ferus.

Rab. Maurus.

And blue, purple and ſkarlet, fine linnen and Goats hair. 5 *Rammes ſkins died red, &c.* He offereth blue that lifteth up his heart to heaven, and purple that ſubjecteth his body to ſufferings, and ſkarlet which is twice died, that burneth with a double love in his heart, of God and his neighbour; and fine linnen, that feeleth the chaſtity of the fleſh; and Goats hair, that putteth on the garments of repentance and mourning; and Rammes ſkins, when the leaders of the Lords flock are baptized in their own blood for his ſake; and *Badgers ſkinnes*, that hope after death to have ſpirituall bodies in heaven; and *Shittim-wood*, that purging out the thick buſhes of ſins do ſerve the Lord onely with a pure ſoul and body. *Oil for the lights* is offered, when we ſhine in the fruits of charity. And ſpices, *for anointing oil and for ſweet incenſe*, when we diffuſe the example of our good life and deeds far and wide. *And Onyx-ſtones and ſtones to be ſet in the Ephod, &c.* vvhen we bear the rare vertues and miraculous works of the Saints in our hearts, ſet forth by the breſt-plate, and, as it were, upon our ſhoulders, to be ſeen by others, ſet forth by the Ephod, worne upon the ſhoulders. Thus *Rabanus*, but *Origen* maketh ſilver and precious ſtones, a type of preaching; braſſe, of patience; incorruptible wood, of incorruptible chaſtity; fine linnen, of virginity; ſkarlet, of the glory of confeſſion; purple, of the brightneſſe of charity; blew, of the hope of eternall life; and as the Church in generall, ſo he ſaith, every Chriſtian in particular is as the Tabernacle, and therefore ought to be adorned with theſe graces. It is to be noted, ſaith Rab. *Menahem* here, that no iron was amongſt the ſtuffe of the Tabernacle: and 1 *King.*6.7. no iron tool was heard, when *Solomons* Temple vvas built. But vvhat may hereby be ſignified, he ſaith not, onely

Verſe 4.

5.

6.

7.

*Origen. hom.*9. *in Exod.*

R. *Menahem.*

onely *Dan.*2.40. Iron is made a type of contrition and deſtruction under the fourth Monarchy, and 1 *King.* 8.51. the ſervitude of the children of Iſrael in Egypt is called the furnace of iron, ſo *Pſal.*107.10. iron is joyned to affliction. Wherefore it may be thought, that no iron is ſpoken of to ſhew, that thoſe hard times were now paſt, and ſhould be no more, if they would ſerve God before his Tabernacle, but they ſhould live proſperouſly and comfortably. Yet it is to be noted, that *David* prepared iron for the Temple for works of iron, 1 *Chron.*29.2. Touching the colours here ſpoken of, although it be not ſaid, what blew or purple or skarlet they ſhould bring, yet it ſeemeth by that of Saint *Paul, Heb.*9.10. where it is ſpoken of skarlet wool, that wool of all theſe colours is to be underſtood, ſo likewiſe the Rabbins, ſee *Maimony Treat. of the implem. of the Sanctuary, Chap.*8. *Sect.*12. The blew or sky-coloured was of great account, and uſed by Princes, and herewith they clothed their idols, and with purple, *Jerem.*10.9. *Eſter* 1.6. *Ezech.*23.6. The purple likevviſe vvas a precious colour, *Dan.*5.7. *Eſter* 8.15. it had the name from a ſhel-fiſh called a purple, being like to an oyſter, having a liquor in it, vvherevvith this colour is died. Skarlet in Hebrevv is תלעת-שני, ſo called, becauſe it was tvvice died, of the excellency of this colour, ſee *Jerem.*4.5. *Lament.*4.5. *Matth.*27.28.

Maimony. *Scholaſt. hiſtor.* calleth it *Setam hyacinthini, purpureique coloris.*

Simlerus.

Novv becauſe after theſe three colours, ſilk is ſpoken of, *Simlerus* thinketh that ſilk of all theſe colours is meant, but that is named as a diſtinct thing, and therefore I reſt rather in that vvhich hath been already ſaid. Yet there are that think the ſilk here named, or fine linnen, in Hebrevv called שש, to have been a ſilken cotton, vvhich grevv upon a certain ſhrub in Egypt, called *Xylon* or *Goſſipion*, vvhereof fine ſoft linnen ſtuffe vvas made, being much uſed by the Prieſts of Egypt, and this cloth they uſed to die into blevv, purple or skarlet, of this *Pliny* vvriteth, *lib.*19. *chap* 1. The Hebrevv Rabbins ſay, vvhat place ſoever ſpeaketh of שש or of *bad*, it is flax or byſſe. *Maimony.* And if vve underſtand theſe colours of vvool thus coloured, as vvas ſaid before, vve muſt underſtand it of that vvhich vvas very fine and pure, and ſo apt to make the richeſt cloaths. Theſe colours, ſaith *Ainſworth*, do well ſet forth the blood of Chriſt, becauſe blood ſometimes floweth out of the body in all theſe colours, and of purple in particular *Homer* ſpeaketh, ſaying, πορφύρεον θάνατον, and *Virgil*, *Purpuream animam evomuit*; and ſilk, ſaith he, here is a ſtuffe white, pure and bright, having the name *byſſus*, from whiteneſſe, and is uſed to ſignifie the graces and juſtifications of the Saints, *Revel.* 19.8,14. *Ezech.*16.10. For *goats hair*, Hebrew is עזים, onely ſignifying goats, but hair muſt neceſſarily be underſtood; and therefore it is ſupplied by the Septuagint, the uſe of this hair was to make a covering for the Tabernacle, *Chap.*26.7,13. and this, although a thing of little worth was appointed to be offered, to ſhew, that the poor as well as rich may have an intereſt in Gods Tabernacle, and bring ſomewhat to the building of it, and be accepted; for it is not the quantity of the gift which is reſpected, but the heart of the giver, the poor widow that caſt into the treaſury of the Sanctuary but two mites, is ſaid to have caſt in more then all the rich bringing great gifts.

Scholaſt. hiſtor. Eſt genus ligni Ægyptii molle & candidum. Plin.

Ainſworth.

*Homer. Iliad.*5. *Virgil. Æneid.* 9.

Ferus.

Luke 21.

Rammes skins red, ſaith the Scholaſticall Hiſtory, are called Parthian skins, becauſe they uſed to die them red, and firſt invented to put them into this colour; *Badgers skins*, theſe the Greek rendereth Hyacinth or blew skins, but the word *Tachaſh* here uſed ſignifieth a beaſt, of whoſe skin fine leather for ſhoes was made, ſaith *Ainſworth*, and is not named any where elſe, but *Ezech.* 16.10. and from hence cometh the German word *Tachs*, and the Latine *Taxo a Badger*: but there ſeemeth to be a difference, becauſe the badgers skin is not uſed for ſhoe-leather, and the *Tachaſh* here ſpoken of was held by the Jews to be a clean beaſt, which the badger is not, and therefore he readeth it, *Tachaſh skinnes*, the Rabbins underſtand a beaſt having many ſpots, called therefore by the Chaldee, *Sas gona, gaudens coloribus*: Theſe skinnes were for the upper covering of the Tabernacle, *Chap.*26.14. *Shittim wood*, this, ſaith the

Scholaſt. hiſt.

Ainſworth.

the Scholaſticall hiſtory, is the wood of a tree like unto a white thorn in the leaves, and is moſt light, and never rotteth, neither is it combuſtible. The Septuagint render it *aſepta*, that never rotteth, it is thought to be a kinde of Cedar, of the Shittah-tree, ſee *Eſa.*41.19. where onely it is ſpoken of again, Sethim, ſaith the Scholaſticall hiſtory, is the name alſo of a mountain and of a Region. If it were a kinde of Cedar-wood, as is moſt probable, *Solomons* Temple was built of the ſame, and the Rabbins ſay, that the King, Chriſt ſhall build the houſe of the Sanctuary of fairer wood, even of Cedars taken out of Paradiſe. *Oil for lights, and ſpices, &c.* For Onyx ſtones, the Chaldee rendereth it, Beril; of the Onyx, ſee *Gen.*2.12. and of the Beril, *Revel* 21,19, 20. for, *ſtones to be ſet in the Ephod*, Hebr. is, מלאים filling ſtones, becauſe the hollow places in the gold upon the Ephod were filled herewith. Touching the myſtery of all theſe, *Calvin* alſo conſenteth, that by the Tabernacle the Church was figured out, and that the divers gifts offered ſhew the divers gifts required in divers for the building of the ſpirituall Church of Chriſt, and whereas ſome bring nothing but goats hair; others, who are greater, gold and ſilver and precious ſtones: this ſheweth, that as the moſt glorious and excellent, ſo the meaneſt gifts are uſefull, and for the edification of the Church, and therefore not to be contemned.

Scholaſt. hiſtor. Eſt leviſſ. lignum, éſtque imputribile & incremabile.

1 Kings 6. *Targum in Cant. c.1.v.17.*

Exod.28.17, 20 *Calvin.*

And they ſhall make me a ſanctuary, that I may dwell in the midſt of them. 9 *After the likeneſſe of the tabernacle, that I ſhall ſhew thee, &c.* There are four things, ſaith *Ferus*, then requiſite about the ſervice of God. 1 A place. 2 Veſſels. 3 Miniſters. 4 Sacrifices, and therefore the Lord doth accordingly appoint them all. Touching the place, a Tabernacle or ſanctuary muſt be made, that God might therein dwell amongſt them, that they might not need to come back to ſeek him in the mountain, ſaith *Comeſtor.* This of Gods dwelling amongſt them is promiſed, to ſtir them up with the more cheerfulneſſe to bring in their coſt. But when it is ſaid, *That I may dwell amongſt them*, nothing elſe is meant, but that they might have amongſt them, an outward Symbole or ſigne of Gods preſence, unto which reſorting to ſeek unto him, and to offer their ſervice, they might finde to their comfort, that they were not without his gracious preſence: to this effect *Calvin.* For God is infinite, and the Heaven of Heavens cannot contain him, and therefore to ſpeak properly, he dwelleth not in any houſe made with hands, but onely is ſaid ſo to do, for the manifeſtation of his glory, and the revelation of his will there; and becauſe as a potent King in the midſt of them, he protected them whileſt they had his tabernacle with them, and worſhipped him rightly before it. And all things about it, and the Tabernacle it ſelf muſt be made according to the pattern ſhewed him by the Lord, to intimate, that in all the worſhip of God, and in all things pertaining to it, we muſt not follow our own inventions, but go according to the rule of Gods holy will.

Verſe 8,9.

Scholaſt. hiſtor.

Calvin.

And they ſhall make an ark of Shittim-wood, two cubits and an half ſhall be the length thereof, and a cubit and an half the breadth, &c. The word tranſlated Ark here is ארון, and an Ark *Noah* was bidden to make before for another uſe, expreſſed by the word תבה, but this was nothing elſe but a cheſt, and therefore the cheſt or coffin wherein the bones of *Joſeph* were put, is alſo called by the ſame name ארון, *Gen.* 50. *ult.* In Greek, as in other languages, there is but one word uſed to expreſſe that of *Noah*, *Heb.* 11.7. and this *Heb.* 9.4. but the Greek Tranſlation here hath it, *the Ark of the Teſtimony*. Of the matter whereof, *viz. Shittim-wood*, enough hath been ſaid already. For the length two cubits and an half, *Joſephus* ſaith, that a cubit was two palms, and ſo the length was five palms, and the breadth three, and ſo was the height. *Ainſworth* ſaith, that a cubit was ſix hand-breadths, or a foot and half, and ſo the length was 4 foot & an half, or a yard & a quarter, or if the cubit of the Sanctuary be underſtood, which is more likely, it was ſomewhat higher, & likewiſe we are to hold of the other dimenſions. See of cubits upon *Gen.*6.13.

Verſe 10.

Joſeph.

Ainſworth.

And thou ſhalt cover it with pure gold within and without, and ſhalt make upon

Verſe 11.

it a crown of gold round about. The Septuagint, *Golden wreathen waves round about*, this vvas both for ornament, and to joyn cloſe above to the foreſaid corner. *Tremelius* rendereth it, *Limbus aureus.* The Scholaſticall Hiſtory ſaith, *Ad modum labii, quod in menſis & ſcacariis fit.*

Tremelius. Scholaſt. hiſtor.

Verſe 12,13

Verſe 14,15. *Maimony* Treatiſe of the Inſtruments of the Sanctuary,

And thou ſhalt caſt four rings of gold for it, &c. Theſe four rings were to be faſtened to the four corners of the Ark, and into them four bars being put, it was carried hereby, and it is ſaid, that theſe bars ſhall not be removed from it. By theſe bars the Levites are appointed to bear the Ark, *Numb.*7.9. upon their ſhoulders, and it is commanded that they ſhould never be taken out of the rings, that they might alwayes be put in minde of their duty to bear it, and not for a time onely. The Hebrew Canons ſay, when they bare the Ark, they did it with their faces one towards another, their back-parts being all outward.

Verſe 16.

*And thou ſhalt put into the ark the teſtimony that I ſhall give thee. Heb.*9,4 This Teſtimony is ſaid to be the two Tables of the Covenant, that is, the two Tables wherein the ten Commandments were written, and the Covenant made by the people with God to ſerve and obey him, and his Covenant with them to be their God, and to bleſs them in all things, *Ch.*23.15,&c. *Chap.*24.3,4,&c. And for this name of the Covenant given hereunto, the Ark is called the Ark of the Covenant, *Numb.*10.33. and that the Covenant was written herein, ſee *Exod.*34.28. and for this name, *Deut.*9.9, 11,15. Theſe Tables were alſo called the Tables of the Teſtimony, *Exod.*31. 18. and the Commandements are the Teſtimony, becauſe if they ſhould not keep but ſinne againſt them, they ſhould be a teſtimony to the condemnation of a people ſo diſobedient; and for this name of Teſtimony given to the law, the Ark wherein it was put is called the Ark of the Teſtimony, *Exod.* 38.21. As here, ſo 1 *King* 8.9. it is ſaid, that nothing was in the Ark, ſaving the two tables, but *Heb.*9.4. *a pot of Manna, and Aarons rod that budded* are ſaid to have been there alſo. How this is to be reconciled, and what is ſignified by theſe things, ſee my Commentary upon that place. This placing of ſacred things in an Ark was imitated afterwards by the Heathen, for they carried the myſteries of their gods in coffers, as *Apuleius* ſaith, and *Alb. Tibul.* in whom there is ſuch a paſſage, *Et levis occultis conſcia ciſta ſacris.* And hitherto one of the four ſacred things appointed to be made, the Ark with the dimenſions and forme and barres thereof hath been ſet forth; now followeth the mercy-ſeat, the table of ſhew-bread and the golden Candleſtick, other diſtinct things about the Ark to the end of this chapter. But before I come to ſpeak of them, the myſtery of the Ark is to be declared. That this Ark was made for myſticall ſignification, all agree, and if any ſhould deny it, the authority of the Apoſtle approveth it. Yet *Calvin* will not have every particular thing myſtically and ſpiritually underſtood, but onely that ſo ſumptuous an Ark was made to lay up the teſtimony in, to ſhew the excellency thereof. But by this ſaying of the Apoſtle, *Heb.*9.5. *Of which things we will not ſtand to ſpeak now particularly:* it is plain, that every particular is to be ſpoken upon, and myſtically expounded. The Ark then was a type of Chriſt firſt and chiefly, *Heb.*8.2. *Chap.*9.11. *John* 2.19. and then of the Church in generall, *Heb.* 10.21. and in particular, *Heb.*3.6. 1 *Tim.*3.15. and laſtly, of every Chriſtian, 1 *Cor.*6.19. ſo *Ainſworth.* That touching Chriſt is excellently ſet forth by *Ferus* thus. The Ark did manifeſtly figure out Chriſt, eſpecially in regard of his humanity. For as moſt precious and holy things lay hid here, ſo in him were hidden all the treaſures of wiſdome and knowledge; and as God dwelt here, ſo the divinity dwelt in him bodily. And as this was made of imputrible wood, ſo the fleſh of Chriſt ſaw no corruption. Again, as the meaſures of the Ark were all humane, or the meaſures of a man, ſo Chriſt taking fleſh revealed himſelf to us every way, that man is capable of knowing any thing, to the eyes being ſeen, to the ears being heard, and to the hands being handled. Again, as the Ark was overlaid with gold within and without, ſo Chriſt outwardly ſhone by miracles, and inwardly by divine wiſ-

*Apul. aſin. aur. lib.*11. *Alb. Tibull.*

Heb.9.5. *Calvin.*

Ainſworth. Ferus.

1 John 1.1.

vviſdom. The crown upon the Ark was a figure of his divine nature, as a round thing wanting beginning and end, and moſt glorious as a crown of Gold, and it figured out alſo the Majeſty of his Kingdom. The four rings, by which the Ark was carried, the Preachers of his Goſpel, who carry him about by preaching in the four quarters of the earth, and in that the barres muſt alwayes remain in theſe rings, that the Preachers muſt ever abide in the publiſhing of Chriſt onely and not of themſelves, ſeeking his glory and not their own, as *Paul* deſired to know nothing but Chriſt, and ſaith, *None other foundation can any man lay.* If any ſeek themſelves in their preaching, or ſet up others, they pluck the barres out of the rings; And hereby alſo was ſignified, that the Preacher ſhould be alwayes ready to ſet forth the Goſpel. The law was put in the Ark, to ſhew, that Chriſt is the fulfilling of the law, and Manna to ſhew that he is the true bread that came down from heaven, and *Aarons* rod budding, to ſhew, that although he died, yet he ſhould, beyond all expectation, ſpring forth again. Laſtly, whereas no ſacrifice was to be offered, but before the Ark, this ſignified Chriſt to be the onely ſacrifice, and that no act of divine worſhip done out of him can pleaſe God, and whereas death is threatened to thoſe that uſe the Ark unreverently, and was afterwards inflicted upon *Uzzah*, and the men of *Bethſhemeſh*; this figured out the deſtruction of thoſe that ſhould abuſe Chriſt, as *Ananias* and *Sapphira*, *Judas* and the Jews, &c. according to that, He which falleth upon this ſtone, ſhall be broken in pieces. Again, as *Simlerus* hath it, Chriſt, as the Ark maketh God preſent amongſt us, who were farre ſeparated in our ſins, and his rod buddeth in the midſt of perſecutions, approving the miniſtery ſent out by him to be of God. *Rabanus* ſaith the ſame with *Ferus* in all things, but onely that in ſpeaking upon the dimenſions of the ark, he ſaith, the length two cubits and an half, ſetteth forth the long ſuffering of the Lord, and his kindneſſe, in that the came amongſt us with two, Preaching and operation, and the half cubit ſetteth forth the ſlowneſſe of his Diſciples to underſtand and beleeve, the breadth, the breadth of his charity, and the height, the hope of future elevation to glory by him, and he applieth alſo particularly the one cubit, and the halfe, but I paſſe this over as too much ſtreined. For the crown, he maketh that better then *Ferus*, a type of the crown of glory, ſet upon the head of the man Chriſt Jeſus. For the four rings he ſaith well alſo, that they typified the four Goſpels, and their being placed at the four corners of the Ark, their propagation to the four parts of the World, and the barres figure the Preachers who muſt never have their mindes off from the ſacred Scriptures, or their hands from actions preſcribed therein, as the barres muſt never be out of the rings. Laſtly, the Teſtament is put in the Ark, to ſhew, that we muſt believe onely thoſe things touching Chriſt which are revealed in the holy Scriptures, and that he had the full knowledge of all divine lawes in him.

1 Cor. 2.
1 Cor. 3.

Simlerus.

Rabanus.

And thou ſhalt make a mercy-ſeat of pure gold, two cubits and an half ſhall be the length thereof, and a cubit and half the breadth thereof, &c. Hitherto one of the implements or veſſels of the Tabernacle hath been ſet forth; now followeth another, *viz.* the *mercy-ſeat*, the word tranſlated mercy-ſeat is כפרת, ſignifying, as *Tremelius* ſaith, in the primitive, *expiare*, or *illinere*, or *liniamento tegere*; it is put, *Gen.6* 14 for covering or plaiſtering over. The Septuagint render it ἱλαστήριον ἐπίθεμα, a propitiatory covering, and ſo doth *Tremelius*, *propitiatorium operculum*, and by the name ἱλαστήριον, it is called, *Heb.9.5.* This propitiatory covering muſt be made not of Shittim-wood, as the Ark, and covered with gold, but it muſt be all of pure gold, of the ſame length and breadth of the Ark, becauſe otherwiſe it would not have covered it all over. And the name covering and propitiatory do both aptly agree unto it, becauſe hereby Gods glory was as it were covered, when he talked with *Moſes*, as by the cloud, for this was the firſt end of making it, that God might from hence commune with *Moſes*, *v.*22. and becauſe it was a ſigne of Gods favour to the children of Iſrael covering and protecting them from

Verſe 17.

Tremelius.

danger. This vvas certainly alſo a figure of Chriſt, who is called ἱλασμὸν, *Propitiation for our ſins*, 1 Joh. 2. 2. Rom. 3. 25. and that by his death, to ſhevv that hereby we come to have all our ſins covered, as by a true propitiatory covering. As the Ark then figured out Chriſt in his incarnation, ſo the Mercy-ſeat figured out Chriſt in his paſſion, and the ſame length and breadth, as great an intention of his charity towards us in his paſſion, as in his incarnation, it was all of gold, to ſhevv that his death was moſt precious, it was called a propitiatory covering, to ſhevv that God is through Chriſts death propitious and favourable to us, covering all our ſins; and hence did God talk with *Moſes*, to ſhevv that he ſpake to us by his Son Jeſus Chriſt. This Propitiatory, ſaith *Rabanus*, was a table of gold covering the Ark, and it figured out Chriſts blood, *the Propitiation for our ſins*, and was placed above, to ſhevv that Gods mercy is above all his vvorks.

Ferus.

Rabanus Maurus. 1 John 4. 10. Pſal. 145. 9.

Verſe 18. *And thou ſhalt make two Cherubims of beaten gold, at the two ends of the Mercy-ſeat, &c.* Of Cherubims we read before *Gen.* 3. 24. ſome derive it from כרב *Sicut*, and רביא, *Puer*, becauſe, as the Hebrew Doctours ſay, it was like unto a young boy. But *Ezech.* 10. as that which was ſeen in the likeneſſe of a man, ſo thoſe in the likeneſſe of a Lion, an Ox, and Eagle are called Cherubims. *Joſephus* ſaith, that Cherubims were flying creatures, the like to which hath not been ſeen by any man. It is generally held, that by Cherubims Angels are ſet forth, having wings for their celerity in going about the miniſtery of the Lord committed unto them. The word ſignifieth, as *Ferus* hath it, fulneſſe of knowledge, they ſerved to ſet forth power and glory; and therefore God is ſaid to ſit betvveen the Cherubims, and to ride upon the Cherubims, that is, to ſhew himſelf in great power and glory. The Cherubims were ſimilitudes of delicate young men, repreſenting the Angels of Heaven, who alwayes miniſter before God. Princes for their great power and glory are ſometime called Cherubims, *Ezech.* 28. 14.

Joſeph.

Ferus.

Verſe 19. *Of the mercy-ſeat ſhall ye make the Cherubims*, that is, of the ſame matter, of pure gold, *of beaten work*, that is, of whole peeces beaten out with the hammer, yet ſo, as that the Mercy-ſeat and Cherubims were one body framed up in the two ends to theſe ſimilitudes.

Simlerus.

Verſe 20. *And they ſhall ſtretch forth their wings on high covering the Mercy-ſeat, and their faces ſhall look one to another.* Their vvings muſt be ſo extended and ſpread aloft, as that they muſt cover the Mercy-ſeat, and hide their faces for reverence therefrom. For, *one to another*, Hebrevv it is, *man to his brother*, an Hebrevv phraſe uſuall to ſet forth thus much.

Verſe 21. *And thou ſhalt put the Mercy-ſeat above upon the Ark, &c.* Here is the uſe of this cover, and the reaſon of the name, this muſt cover the Ark, and the Cherubims with the wings muſt cover it, *and from above the mercy-ſeat betwixt the two Cherubims*, the Lord ſaith, he will commune with *Moſes*.

Verſe 22. The Myſtery. *Ferus.* Pſal. 91. For the myſtery of theſe Cherubims, they in their vvings covering the Mercy-ſeat, ſet forth the protection of God both over Chriſt in his humbled eſtate, and all the faithfull his members, and that by his Angels, who pitch their tents about them, and carry them in their hands, ſo *Ferus*, who alſo ſaith, that the Cherubims ſignifying fulneſſe of knovvledge, figured out the holy Scriptures in the tvvo Teſtaments, as tvvo witneſſes of Chriſt diſcovering the hidden knovvledge of him, and defending him in his humbled eſtate as it vvere with wings ſpread over him, from all the cavils of Jevvs and Infidels, to be the Son of God, and the true Meſſiah. They are of gold, to ſhew that the word of God is more precious then gold, and they are of beaten vvork, to ſhew that the Scriptures were made betvveen beatings and preſſings by perſecutions, and they looked one to another, to ſhevv, that theſe tvvo Teſtaments do in nothing differ one from another, both alike ſetting forth Chriſt and his glory; the Old ſaying, *Thou haſt crowned him with glory and honour*; and the New, *We have ſeen his glory as the glory of the onely begotten of the Father*, for which cauſe they are called glorious Cherubims, *Heb.* 9. And

Pſal. 8. John 1.

Rabanus

Rabanus addeth, that they are placed at the two ends of the mercy-ſeat, to ſhew, that the Scriptures fill the times before the incarnation of Chriſt, and ſince with divine knowledge. And to ſhew, that the Cherubims typifie the holy Scriptures, wherein God ſpeaketh, it is ſaid, That the voice of their wings was heard into the outer Court, as the voice of the Lord ſpeaking. Or elſe, ſaith the ſame Author, by this placing the Cherubims with extended wings with their faces inward, was ſhewed, that the Angels referre the ſtate of their perpetuall felicity to the grace of Chriſt, &c. *Philo* by the two Cherubims, ſaith ſome, will have the two Hemiſpheres underſtood, the moving of their wings reſembling the motion of the Heavens; but he ſaith that the twofold power of God is ſet forth operating and created, and Kingly, whereby he governeth all things. *Simlerus* ſimply thinketh, that the Angels are ſet forth, by whom God governeth all things, wings they have, to ſhew their readineſſe to obey, and look one to another, to ſhew their conſent in obeying, and to the propitiatory, to ſhew that they deſire to look into the myſteries touching Chriſt. Any of theſe wayes we may ſafely and profitably allegorize, and therefore I leave it to the Reader to chuſe, which liketh him beſt. But let none take this as a ground for images in divine worſhip, for theſe were appointed by God, we have no word for our making of images, but altogether againſt it, and theſe were hidden from the eyes of the people, and were placed where onely the High Prieſt came, ſo that there was no danger of idolatry. The Devil, who in many things is Gods ape, hath taught his to imitate *Moſes* in making a Tripos, or a place hid with curtains, from whence he in ſecret parts of his Temples giveth anſwers to Idolaters, as *Steuchus* noteth.

Rabanus.

Ezech.1.

Philo.

Simlerus.

1 Per.1.

Steuchus.

After the ark, and mercy-ſeat together with the cherubims followeth the table of Shittim-wood, two cubits long, one broad, and one and an halfe high, and this muſt alſo be overlaid with gold, and it muſt have a crown and a border, and a crown of gold round about, and four rings of gold and ſtaves, as the Ark, and diſhes and ſpoones, bowls, and cover of gold, and hereupon ſhew-bread muſt ſtand before the Lord alwayes. Verſe 23,24 Verſe 25,26 Verſe 27,28 Verſe 29,30

Here is nothing that needeth explanation, but onely touching the veſſels belonging to this Table and the bread. The diſhes or chargers ſo called, *Numb.*7.13. were to ſet the bread upon, and were twelve, according to the number of the cakes of bread that ſtood there continually, the ſpoons in Hebrew כפות, a word coming of כף the hollow of a mans hand, ſo that it may ſignifie any hollow thing, ſpoons, or cups, as ſome render it, and they ſerved to put incenſe in, *Numb* 7.14. and that incenſe was with the ſhew-bread, ſee *Levit.*24.7. The Rabbins ſay, that they were cups, and there were two of them, and in each of them was put an handfull of incenſe. *Maimony in Miſneh, Chap.*5. The covers were to cover the bread ſtanding in the golden diſhes, and the bowls to cover the cups of incenſe, ſaith one, for this is expreſſed to be the uſe of them, *Numb.*4.7. But the Hebrews inſtead of *covers* and *bowls*, have *props* and *pipes*. And the firſt of theſe is rendered by *Pagninus*, middle quils or reeds put between the breads to keep them from moulding, and the other, *ſuſtentacula cannarum* fixed in the ground, and elevated above the table to ſupport the breads. The props of gold, ſay the Rabbins, were four, two for one row of cakes, and two for another, ſtanding all up from the ground by the ſide of the table, and ſupporting them at each end. For the cakes, they ſay, were ten hand-breadths long, and five broad, and their length lay over the breadth of the table in two rowes, and therefore the table being but ſix hand-breadths broad, they had need of props at their two ends to ſupport them. This then was the uſe of the props. For the other called reeds or middle quils or pipes, they were 28, ſerving to keep the cakes aſunder, being put between them after the forme of an half hollowed reed, there being firſt one cake laid, and upon that three reeds, then another, and three upon it, &c. and upon the fift two, ſo there were 14 for one row, and 14 for another. *Talmud Babyl.*

Levit.24.5,6, &c.

Maimony.

Ainſworth.

Talmud Babylon. in Menachothe.11. R. Solomon. Septuagint.

Babyl. Rab. *Solomon Jarchi* ſaith, that the props of gold ſtanding upon the ground were higher then the table, and were forked or notched with one notch above another, that the end of each cake might reſt ſeverally thereupon. The Septuagint for covers have σπονδεῖα, veſſels to pour out with, and the originall word ſignifieth to pour out. But forſomuch as here was no uſe of any ſuch veſſel, and the word hath another ſignification, as hath been ſaid, I rather imbrace that, and the rather, becauſe it cometh from the Hebrews, who ſhould be the beſt Expoſitors of their own ceremonies. When he ſaith then, that theſe ſhould be poured out, whih in our tranſlation is, *to cover withall*; the meaning is, that they ſhould be made by pouring out the molten gold into frames or moulds. For the bread to be ſet upon this table, it was twelve cakes, two tenth deals to a cake of fine floure, and every Sabbath they muſt be taken away, and new put in their room, and them being ſo removed, the Prieſts onely might eat. For ſhew-bread in Hebrew is, *bread of faces*, the reaſon of which name commonly rendered is, becauſe they ſtood continually in the preſence of God, before the Ark: But the Rabbins render this reaſon, becauſe they were made four-ſquare, having thus as it were four faces, the length being ten hand-breadths, the breadth five, and the thickneſſe ſeven fingers: ſo *Maimony*, the Septuagint call it, *bread of Propoſition*, becauſe it was propoſed or ſet before God. For the quantity of fine floure that went to one two tenth deals, or two tenth parts, for the word is עשרונים, ſignifieth thus much, but it is not named, of what they vvere the tvvo tenth parts, onely becauſe an Homer is ſaid to be the tenth part of an Ephah: it is commonly held, that two tenth parts of an Ephah are meant, that is, two Homers, for the quantity of which, ſee before, *Exod. 16.* It was twice ſo much as was allowed of the Manna to keep one a day, ſo that the cakes made hereof might well be ſo great, as was ſaid before, and becauſe two Homers went to each, and they had been fed a long time with an Homer a day a man, they might aptly remember hereby that miraculous food in all ages after. The cakes being twelve, ſerved to ſet forth the twelve Tribes of Iſrael, as the twelve ſtones in the Ephod, and to ſhew, that they were alwayes neer to the Lord, and under his protection, and hereby did continually appear, that they referred all their increaſe to Gods bleſſing, and preſented thus ſome part of it in way of thankfulneſſe, and for the ſanctifying of all the bread that they ate unto them.

Levit.24.5,6, 7,&c.

Maimony at. of the daily Sacrifice, *Chap.5. Sect.9.*

The Myſtery. *Ferus.*

Myſtically, this golden Table figured out Chriſt in his preaching; for herein he hath prepared a table for us; the bread ſet here before God, the word & Sacraments which feed the ſoul, as bread doth the body. And as that bread ſtood continually before God, ſo the preaching of the Word continually is to be inculcated; and as the bread was changed every Sabbath, ſo for the more delight to the hearer the Word is to be ſet forth by divers wayes and manners. The Frankincenſe upon the bread ſhewed, that after preaching praying muſt be added. And as none but the Prieſts might eat of this bread, ſo for none but Chriſtians, who are to God Prieſts and Kings, the Word and Sacraments are bread to feed the ſoul to eternall life. The diſhes, cups, or ſpoons and the reſt here mentioned typifie chriſtian people, who muſt every one in their place endeavour to illuſtrate the Goſpel of Chriſt, thus *Ferus.* This table, ſaith *Rabanus*, typifieth the holy Scripture made of the deeds of the holy Fathers moſt durable in mens mindes, and when they are ſet forth, the ſoul is fed as with bread, and this Scripture hath the due length, when out of it is preached perſeverance in the truth, the breadth, when the amplitude of charity, and the height, when the hope of perpetuall remuneration. Of other particulars, whereby he proſecuteth theſe dimenſions more curiouſly, I ſpare to ſpeak, and likewiſe of the crown, the border and the crown, becauſe I do not think that the purpoſe of the Holy Ghoſt is, that every of theſe ſhould be applied particularly, but becauſe being conſidered together with the table, they made it moſt glorious, and ſo is the Word preached. For the

Rabanus.

diſhes,

diſhes, &c. he applieth them to divers ways of preaching, according to the diver ſity of our Auditors, for the ſame doctrine is not to be taught to the rich, that to the poor, to the fooliſh, that to the wiſe, or to the weak, that to the healthful, but every one is to be dealt withall, according to his capacity. Again, he ſaith, the twelve cakes figured out the twelve Apoſtles and all their ſucceſſours in preaching of the Goſpel, who are never wanting, but ſtand alwayes up to preach in all ages; and as the old are removed by death, which is the time of their Sabbath in heaven, ſo others are placed in their room, and there is an excellent conſent amongſt them in preaching the ſame truth, as theſe cakes were laid together in two rowes, &c. *Simlerus* both approveth of the allegory of preaching the Word, and he ſaith, that theſe cakes were made of the firſt fruits, by which the reſt was ſanctified, and ſo by the ſetting of them continually before the Lord upon his table they were admoniſhed, that they were gueſts as it were at the Lords table, that they might eat their bread with temperance and thankfulneſſe. Hereby alſo, ſaith he, are figured out the joyes of heaven, where we ſhall ſit as it were at a table, of which table that we may be partakers, we muſt eat here of the bread of life, Chriſt Jeſus, who although he be but one, yet becauſe he is the bread of the whole Church repreſented by the twelve Tribes, he is ſet forth by twelve cakes. *Gennadius* by the table underſtandeth the earth, and by the cakes the fruits thereof which come from the Lord. *Theodoret*, the whole year in the four ſeaſons thereof yielding fruits. *Joſephus* likewiſe, the Zodiack or compaſſe of the year. *Simlerus.*

And thou ſhalt make a candleſtick of pure gold, of beaten work it ſhall be made, his ſhaft, his branches, &c. The ſhaft of this candleſtick was the body of it, the ſix branches, three on the one ſide, and three on the other did riſe from the foot of the candleſtick to the ſame height with the candleſtick, having upon the top of each of them two bowls, that is, two, one oppoſite againſt another, riſing from the Baſis, and other two from a knop of the candleſtick a little higher, and two from a knop higher then the former, thus *Simlerus*, who alſo ſaith, that theſe bowls upon each branch ſerved to receive that which fell from the lights burning in the candleſtick, and that upon either of them being adorned with a flower and a knop ſtood a light, and for the three degrees of knops, out of which the three pair of branches were made, ſee *v* 35. After the ſix branches deſcribed, it is ſaid, that four bowls ſhall be made in the candleſtick with their knops and flowers, that is, ſaith *Tremelius*, the top of the candleſtick ſhall be made with bowles conformable to the tops of the branches. The flowers, ſaith Rab. *Menahem* were Lilies, and they were 9, the knops 11, and the bowles 22, being together 42, having a myſtery in their number: thus he. The work of all this is ſaid to be beaten, and ſo the Chaldee expoundeth it; and others, it was vvrought with the hammer, and yet *Joſephus* ſaith, it was caſt in a mould; and *Pagninus*, made not by parcels, but by one fuſture, the Hebrew word מקשה, ſignifying hard, maketh this difference.

Verſe 31. *Simlerus.* Verſe 34. *Tremelius.* R. *Menahem.* *Joſeph.* *Pagninus.*

And thou ſhalt make the ſeven lamps thereof, and they ſhall light the lamps thereof that they may give light over againſt it. The lamps vvere the lights ſet up on each of the ſix branches, and the ſhaft of the candleſtick, vvhich muſt burn continually to give light about the candleſtick, *Chap.* 27. 20. vvhereas we read it, *over againſt it*, *Tremelius* hath it, *ex omni parte ejus*, the better to expreſſe the meaning. The reaſon of theſe lights alvvayes burning vvas, becauſe there vvas no vvindow to the Tabernacle.

Verſe 37.

And the tongs thereof, and the ſnuff-diſhes, &c. The tongs were to ſnuff the lights, and the ſnuff-diſhes to receive the ſnuffings. And all this muſt be made of a talent of pure gold, vvhich vvas the greateſt of vveights, the common talent vveighing 6000 Drachmas, the Kings talent 9000, and the talent of the Sanctuary 12000, vvhich is 4500 ℔. *Ainſworth* ſaith, that it vvas 3000 ſhekels of the Sanctuary, and in vveight 120 ℔. For the myſtery by this candleſtick is ſet forth Chriſt eſpecially in his ſending of the Holy Ghoſt to enlighten

Verſe 39. *Hen. Bunting.* *Ainſworth.* The Myſtery. *Ferus.*

lighten and to direct his Church in all things. For he is as it were the ſhaft from which the Miniſters of the Goſpel come, as the branches from the ſhaft, bearing the lights; and the lamps are ſeven, to ſet forth the manifold gifts of the Holy Ghoſt; and for the lights ſnuffers are made, to ſhew, that we muſt not ſuffer the light of the truth to be darkened by errour, but endevour preſently to clear it again, and that there is uſe of inſtruments in the Church of God beſides of the glorious branches, that is, of men of meaner gifts, as well as of thoſe that are of the moſt excellent, that none may be diſcouraged. Thus *Ferus*. Or by the candleſtick, ſaith *Ainſworth*, underſtand the law, in the light whereof we muſt ſerve God, and the ſundry branches, knops, bowles and flowers ſhew the variety of the things in the Scriptures, and of the delivering of them; ſome plainly, ſome myſtically and darkly. Herein, as in a figure, ſaith *Calvin*, God ſhewed how he would enlighten his faithfull ſervants by his Word and Spirit, forſomuch as without this light we are night and day alwayes in darkneſſe. A like candleſtick to this is ſpoken of, *Zach.* 4.2. and the Spirit is ſet forth by the number of ſeven, to ſhew the perfection of the gifts thereof. And he is the ſeven lamps burning before the throne, *Revel.*4.5. The bowles, the branches, knops and flowers ſerved for ornament, the bowles and ſnuffers, &c. for uſe. But beſt of all *Simlerus* hereby underſtandeth the light of heavenly doctrine alwayes ſhining in the Church by the preaching of the Word. All the branches bearing the lights are the divers miniſters, ſome meaner and ſome more excellently gifted, who come all from one ſhaft, Chriſt. The ornaments ſignifie the ornaments of ſpirituall gifts in theſe miniſters, as the gifts of prophecie, of healing, of tongues, of revelations, &c. the bowles more particularly, which were to contein the liquor, ſhewed that by ſtudy of divine doctrine grace is obteined, and other gifts, the round knobs typified rotundity and perfection of life and doctrine, and the flowers which had grace and delight in them, ſhewed, that the Miniſter ſhould be in grace amongſt his auditours, and be delighted in, that they might willingly hear him. *Rabanus* applieth all things more particularly, and comming to the number of three, and three branches, and three bowles he ſaith, that three times are hereby ſet forth, in all which God had ſome lights, before the law, under the law, and under the Goſpel, and in each time three ſorts. 1 Of Virgins. 2 Of married men. 3 Of perfect men, &c. coming to the four bowles upon the candleſtick, *v*,34. he ſaith, they figured out the four Evangeliſts that ſet forth Chriſt, and ſo as bowles do give us a taſte of the new wine Chriſt Jeſus. Touching the ſnuffers, he ſaith, that they being to make the lights burn clearer, do aptly ſet forth the taking away of the carnall ceremonies under the Goſpel, the ſpirituall ſenſe of them being taught. And all muſt be of pure gold, to ſhew, that as Chriſt is pure, ſo the faithfull ſtrive after purity, and ſhall attein to it in the World to come, being without all ſpot of ſin, as he hath alwayes been. And the vveight of all muſt be a talent, to ſhevv the perfection of the glory of Chriſt and his members, as this is the greateſt and moſt perfect vveight of all others; and therefore by a talent of lead on the contrary ſide the greatneſſe of a ſinners miſery is ſet forth, *Zach.*5.7.

John 15.1. *Ainſworth.* *Calvin.* *Simlerus.* *Rab. Maurus.* Zach.5.7.

CHAP. XXVI.

Verſe 1. *Moreover thou ſhalt make the Tabernacle with ten curtains of fine twined linnen, of blue, purple and skarlet, with Cherubims, of cunning work ſhalt thou make them.* The ſtructure of the Tabernacle is ſo ſet forth, as that it is hard to conceive rightly of the form thereof, but if vve compare the parts of the deſcription thereof together, as they are here laid dovvn, vve ſhall eaſily finde it out. It vvas an habitation of thirty cubits long, ten cubits high, and ten broad, as vve may gather from the boards vvhich vvere to ſtand erect on each

Verſe 15,16 Verſ.17,&c.

ſide,

ſide, 20 on a ſide, each board being a cubit and half broad, and ſix at the Weſt-end, beſides a board at each corner. It had onely two ſides, the one Southward, and the other Northward, and an end towards the Weſt, but towards the Eaſt there was no frame of boards, but it ſtood open for the Sun to ſhine into it, onely there were vailes and a door, as afterwards we ſhall ſee, *v.* 36, 37. Theſe boards had each of them two tenons, under which were placed two ſockets of ſilver framed ſharpe, as ſome think, to be put into the ground, or rather, as others, being broad next to the ground, that they might ſtand faſt to ſupport the Tabernacle. Theſe boards were very thick, as we muſt needs conceive that they might be ſtrong, *Joſephus* thinketh, that they were four fingers thick; but others, ſaith *Simlerus*, a cubit thick; becauſe there were at the Weſt-end eight boards, which make twelve cubits, whereas the breadth of the Tabernacle was but ten, wherefore it is to be held, that two cubits of theſe were uſed at the two corners right againſt the thickneſſe of the ſide, and then juſt ten cubits more will remain, which was the breadth within, but without it was twelve. But if the boards had been ſo thick, they could not have been counted boards, but poſts, and the Tabernacle would have been for the weight moſt cumberſome to be carried. I do therefore rather ſubſcribe to *Joſephus*, that they were but four fingers thick, and the two angular boards were not ſo broad as the other by half a foot, ſo that this being deducted, and ſo much as went againſt the ſides of the boards in each corner, the breadth of the Tabernacle within will not be much above ten cubits. This then was the ſtanding frame of this building, which whereſoever they came, was pitcht upon the ground upon the ſilver ſockets, and to hold the boards together upward, there were five barres running through one ſide, and five through the other, and five at the Weſt-end being faſtened with rings, and theſe boards and barres being of Shittim-wood were all overlaid with gold, and the rings were of gold amongſt theſe bars; one, *viz.* the middlemoſt went through the midſt of the boards from end to end, which *Ainſworth* will not have underſtood, as if holes were made through the thickneſſe of the boards for it to run in, but that it went through rings, as the reſt, but this is plainly ſpoken for diſtinction, four of the bars went in rings, and the fifth in the midſt, boaring through the boards: thus alſo *Simlerus*, and the thickneſſe of the board, if but of four fingers might well bear it.

This being the frame of the vvhole vvas all over covered vvith curtains firſt of ſilk, or fine twined linen, blue, purple and skarlet with Cherubims of cunning vvork, that is, the pictures of Cherubims wrought on both ſides. For the Hebrews do thus diſtinguiſh the cunning vvorkman from the Imbroiderer ſpoken of, *v.* 36. the firſt maketh his vvork ſo, that it appeareth on both ſides alike; the ſecond ſo, as that it is ſeen on one ſide onely; ſo *Maimony*, and vvhen fine tvvined linnen is ſpoken of, he ſaith, the Hebrevv Doctours affirm, ſix double thred is meant. Of theſe there vvere ten, five joyned together, and five together, and fifty loops, and fifty taches of gold vvere ſet on to joyn theſe two together, vvhen they vvere laid upon the Tabernacle, and to part them again for the more convenient taking of them dovvn vvhen occaſion ſerved. Each curtain vvas 28 cubits long, and four cubits broad, ſo that being laid in their length over the breadth of the Tabernacle, they might reach dovvn on both ſides vvithin one cubit of the ground, that is, to covering the breadth, and 9 one ſide, and 9 another: for the breadth of the curtains being together 40 cubits, they might fitly cover the vvhole length being 30 cubits, and the end being ten.

After theſe there was another ſort of curtains made of goats hair, or goats skins, ſaith *Simlerus*; for the Hebrew word ſignifieth either, but it is generally held to have bin goats hair; theſe curtains were eleven, five joyned together, and ſix together, and the length of each of them was thirty cubits, and the breadth four, and the two parts were coupled together with taches and loops of braſſe. So that this cover being laid over the breadth in the length

Verſe 18.
Verſe 19.

Joſeph.
Simlerus.

Verſe 26, 27
Verſ. 28, &c.

Ainſworth.

Verſe 1, 2, 3
Verſe 4, 5, 6.

Maimony Treatiſe of the Implements of the Sanctuary, *Chap.* 8. *Sect.* 13

Verſe 7.
Verſe 8.
Verſe 9, 10
See Exod. 35. 26.
Verſe 11.

thereof reached to the ground on both ſides, *viz.* a cubit lower, then the
Verſe 12. ſilk curtains, which were firſt laid on: and for the breadth, there being had
Verſe 13. a curtain more at the Eaſt-end of the Tabernacle then would ſerve to cover it
that was folded in, and the other half redundant on the Weſt-end hanged
Verſe 14. down there upon the ground, as the Tabernacles train. Beſides theſe two coverings of curtains, there was another of rams skins red, and of badgers skins a fourth, of a violet colour, ſee *Chap.*25.5. of what length and breadth theſe ſhould be, it is not ſaid, but it is to be held, that they were of the ſame dimenſions with the cover before ſpoken of, that the Tabernacle might be all over well defended from the weather, and covered from the ſight of the people. And thus was the ſtate of the Tabernacle for the generall frame, and the curtains and covers. Now right under the taches there was a partition with-
Verſe 31,32 in made by four pillars of Shittim-wood overlaid with gold, and upon
Verſe 33. each of them a golden hook, and the ſockets which they ſtood upon were of ſilver, and upon theſe hooks was hanged a vail made like unto the firſt cur-
Verſe 34. tains of fine twined linen, &c. and within this vail the Ark with the Teſtimony
Verſe 35. was placed, and this was called the Moſt Holy, and in that without, the Table on the North ſide with the Shew-bread, and the Candleſtick with the Lamps, &c. on the South, and this was called the Holy Place. Laſtly, to cloſe up the
Verſe 36,37 Eaſt-end of the Tabernacle, five pillars of Shittim-wood overlaid with gold were ſet in braſſe ſockets, and theſe had hooks of gold, and hereupon was hanged a vail like unto the other in all things, but onely that this was embroidered work, whereas the other was cunning work, and this was the door of the Tabernacle. For the myſtery, the Tabernacle, ſaith *Ferus*, in the firſt
Ferus. part called the Holy Place, was the figure of the Church Militant: for as into this it was entered by a vail adorned with divers colours and Cherubims, ſo by faith we enter into the Church adorned with the divers gifts and graces of the Spirit; and the Cherubims, ſaith *Ainſworth*, ſet forth heavenly affections in the faithfull, and the Angels miniſtery and attendance about them. Here are pillars ſetting forth the pillars of the Church, the Apoſtles, and a manifold covering, ſhewing that the Church is moſt ſafely garded by the Divine Protection againſt the gates of hell. All things ſhone with ſilk and gold within, but it was horrid without being all hairy, to ſhew that the Church is all glorious within by the graces of the Holy Ghoſt, as *Pſal.*45. but ſubject to temptations outwardly. As in the Tabernacle was the table with the Shew-bread, the Incenſe and the Candleſtick, ſo in the Church is divine doctrine, the illumination of the Holy Ghoſt, and prayer. In the ſecond part, or the Moſt Holy, Heaven and the Church triumphant there was figured out; the vail by which this was entered, figured out the ſhutting of Heaven, before Chriſts coming, but becauſe at his death it was rent in twain from the top to the bottom, that by his death Heaven is now ſet open to us. Here is the Ark ſetting forth the humanity of Chriſt, the Mercy-ſeat ſetting forth his interceding for us, and the Cherubims ſetting forth the Society of Angels there: but no Candleſtick, becauſe in Heaven there ſhall be no need of naturall, or artificiall lights, for God ſhall be the light thereof, making it
Rabanus. perpetuall day for ever. *Rabanus* addeth, that the fine twined linen being pure white, ſetteth forth the grace of chaſtity; the blue, the heavenly minde; the purple, patience in ſuffering to the ſhedding of the blood; and the ſcarlet, moſt fiery red love of God and of their neighbour ſhining in the members of the Church. The curtains coupled together being all of one length and breadth, ſhew the union amongſt the faithfull, and the one Spirit from which all their divers graces flow. The length of a curtain being 28 cubits, that is four ſevens, ſhewed, that the ſervants of God by obſerving and beleeving the doctrine of the four holy Evangeliſts, and by long patience perſevering therein come to a Sabbath in Heaven: for that by this number of 28 a Sabbath is figured out appeareth, becauſe all the numbers under ſeven together with it are comprehended in 28, for herein are 1,2,3,4,5,6,7. the

breadth

breadth of a curtain 4 cubits ſhewed, that the latitude of charity ſhould be ſet forth in 4 Evangeliſts, and contain 4 principall vertues. The diviſion of theſe curtains into two parts, five in one, and five in another, one covering one part of the Tabernacle, and another the other part, ſet forth the Church under the Law, and the Church under the Goſpel. And their coupling all together to make one tent, the unity of the Catholick Church in all times and ages. The loopes of blue coupling altogether ſhewed, that the hope of eternall happineſſe in Heaven coupleth the hearts of all the elect in one and the ſame holy devotion, becauſe blue is the colour of Heaven, and ſo are made, to figure out the Jubile to come in Heaven, and the grace of the Holy Ghoſt, becauſe the Jubile of the Jewes was every fiftieth year, and at the Feaſt of Pentecoſt the Spirit came down, and this was the 50 day. The curtains of goats hair being 11, figured out the 11 Apoſtles, and all faithfull Miniſters, who through their humble devotion ſet forth by hair-cloath, protect the Church of God from many ſtorms of adverſity, and they are thirty cubits long, to ſhew that in the faith of the Holy Trinity they keep the Decalogue, becauſe thirty is three times ten. Five of them joyned together ſhew the Doctors of the Church under the Law, who preached the five books of *Moſes*, and ſix together the Doctors under the Goſpel, who preach the doctrines and examples of ſix ages of the World. The cover of red rams skins figured out ſuch Doctors of the Church, as protect the Church by patient ſuffering of death for the truth, whereby others are armed with patience alſo, and the blue badgers skins, ſuch as have excelled in chaſtity, a moſt heavenly vertue: thus *Rabanus*, who alſo proceedeth in allegorizing upon the boards, their height, their breadth, number, ſides, end, ſockets and bars, &c. in all which, becauſe I doubt not, but there were myſteries, for no particular in this holy building was ſo directed in vain; I will briefly run through the beſt of his ſpeculations touching every of theſe. The boards, ſaith he, of which the Tabernacle was made, figured out the Apoſtles, and Preachers of the Goſpel, their ſucceſſours; their height ten cubits, their aſpiring after the perfect keeping of the ten commandments, & the denary of reward, which they ſhall have in the end for their labouring in the Lords vineyard; their breadth a cubit and half, the perfection of good works in them, and a part of the divine knowledge attained to in this world. The two tenons of each board, figured out the humility of the righteous, and their love, whereby they are joyned to the faithfull, as one, both in proſperity and in adverſity, for which cauſe they are two in every board. The ſockets of ſilver in which theſe tenons ſtood, figured out the conſent of the holy Scriptures with thoſe things which the Apoſtles taught, or that the Scriptures in the Old and New Teſtament, both were the ground hereof. The boards on the ſouth-ſide figured out the ancient Church of the Jevvs, and thoſe on the North, the Church of the Gentiles frozen and dead in times paſt through the cold North-vvindes, as it vvere, to all goodneſſe, and the ſame number, height and breadth of both ſides the ſame graces in either Church, faith, hope and charity. The boards at the Weſt-end, to vvhich both the ſides reach, figured out the end of the World, becauſe in the weſt the Sun ſetteth, and the day endeth: unto which ſome ſhall continue in the faith of both ſorts. The ſix boards here, the termination of ſix ages; and the two angular boards, the twofold reward to come of reſt and of glory for ever to the people of both ſorts. The five bars figured out the five books of *Moſes* ſtrengthening both Churches, becauſe even we that live under the Goſpel and much confirmed by thoſe things ſet forth in the Law, being ſpiritually underſtood. And boards, and bars are covered all with gold, and rings to hold the bars; one of gold, to ſhew the excellency of faithfull miniſters of the Goſpel. The vail, which parted the Tabernacle ſo as that the outer part was 20 cubits, and the inner ten, as *Joſephus* ſaith, which proportion was alſo held in *Solomons* Temple, for the whole being 60 cubits long, the

Acts 2.

ſanctum was fourty, and the *Sanctum Sanctorum* 20: this vail, ſaith he, figured out Heaven, into which, as the high Prieſt went into the holy of holies once in a year, ſo Chriſt entred once into Heaven by his own blood to make an atonement for us, and the glorious works in this vail, repreſented the glory of the Heavens with the many ornaments thereof, the four pillars upon which the vail hung, the four vertues of Angelicall ſpirits in Heaven, Wiſdom, Juſtice, Temperance and Fortitude. Touching the Ark and Mercy-ſeat placed here, and the table and candleſtick without, he differeth not in ſubſtance from *Ferus*, but only becauſe the candleſtick was placed on the ſouth-ſide, ſignifying, as was ſaid before, the ancient Church of God, he noteth, that this was done to ſhew, that the Jewes had the light firſt. and the Church of the Gentiles came firſt into the Communion of Chriſt intimated by the table on their ſide, *viz.* the North. Laſtly, the vail ſhutting up all, being full of glorious works, ſet forth the divers vertues of the Primitive Church, and the five pillars, upon which it hung, the Apoſtles proving the verity of the Goſpel of Chriſt out of the five books of *Moſes*, for which cauſe their ſockets were of braſſe, becauſe their preaching was grounded upon *Moſes* and the Prophets, whoſe writings were durable as braſſe. Hitherto the briefe of *Rabanus*.

Heb.9.12.

Simlerus.

Others by the Tabernacle underſtanding the Church will have the boards a figure of the faithfull, and the pillars of the Apoſtles. 1 *Tim.* 3. the two ſockets of each, Chriſt the foundation being of two natures, or the two Teſtaments, the bars of the diſcipline of the Church holding altogether. The vail covering the moſt holy place figured the obſcurity of the old Law, and both the vails ſhewed, that we muſt not come before God but with due reverence. But this vail, as *Ainſworth* ſheweth better, figured out the humane nature of Chriſt, whereby he entred Heaven, as the Apoſtle ſpeaketh, and the many curious works in it, the manifold graces in the man Chriſt, and his Heavenly affections. And it is to be noted, ſaith he, becauſe this vail vvas more curiouſly vvrought then the other, and the ſockets of theſe pillars vvere ſilver, vvhereas the ſockets of thoſe vvere braſſe, that the nearer to God things are, they are the more coſtly, and the further of, the leſſe And by the help of theſe allegories made by divers, the ſtudious Reader may conceive the better, hovv and vvherein the Tabernacle vvith the appurtenances vvas a figure of better things to come. The Scholaſtical hiſtory maketh the moſt holy place a figure of Heaven, and the holy, a figure of the earth and the Sea, over vvhich the curtains figure out the Starry Heaven, the cover of goats hair, the water above the Heavens, the rams skins red the Empyrean Heaven, and the Badgers skins, the Throne of God; the four colours, the four Elements, &c.

Ainſworth.

CHAP. XXVII.

Verſe 1. Exod.20.24.

AND thou ſhalt make an Altar of Shittim-wood, five cubits long, and five cubits broad, the height three cubits, &c. When God appointed an Altar firſt to be made, he bade that it ſhould be of earth, and that there ſhould be no ſteps to it, but here an Altar of Shittim-wood muſt be made and overlaid with braſſe, and the height appointed is ſuch, that there muſt needs be ſome ſteps to it: of this diverſity ſee the reaſon, *Exod.* 20.24. The Scholaſticall hiſtory ſaith, a thing to ſtand upon for him, that miniſtred at the Altar, was ſet, and the miniſtration being ended, it was taken away again. The Altar muſt be made four-ſquare and hollow, and under it muſt be a grate of braſſe of net-work, at the four corners whereof muſt be four rings to bear the Altar with bars put thereinto. The Altar of Shittim-boards then here ſpoken of muſt be conceived not to have been plain upon the top, that the ſacrifice might be laid upon that, but hollow, the boards being ſet up edge-wayes, as the ſides, and the grate being as the hearth, whereupon the fire and ſacrifice

was

was laid, and being burnt, the aſhes fell through, and therefore it is ſaid, the grate ſhould be in the midſt of the altar under it, that is, ſaith the Scholaſticall hiſtory, not onely ſpread all under the altar, but compaſſing it vvithout, and made riſing up to the midſt of it round about. *Caſſiodorus* ſaith, that it had four feet to ſtand upon, and ſo being born up from the ground, the aſhes might fall through upon the ground underneath. Upon the four corners of the altars were four horns to binde the ſacrifices to, and from each of theſe, ſaith *Comeſtor*, came a chain, which went into the rings of the grate, whereby it was ſupported; but becauſe this is not mentioned, and there was another uſe of the rings, I paſſe it over as uncertain. And to the altar muſt be made veſſels, pans to put the aſhes into, and ſhovels to take up the aſhes with; baſins, which ſerved to hold the blood of the ſacrifices, and fleſh-hooks to take up fleſh out of the pot, for there were pots & cauldrons alſo to ſeeth the fleſh of the ſacrifice in, ſee 1 *Sam.*2. and with the fleſh-hooks they took out the fleſh, *v.*13,14. Laſtly, fire-pans Engliſhed ſometime cenſers, as *Levit.* 10.1. whereby the fire was taken from the Altar of burnt-offerings, and carried to the altar of incenſe. By this Altar, ſaith *Rabanus*, the heart is figured out, whereupon we muſt offer our Sacrifices, and this muſt be incorruptible, as Shittim-wood, and as the altar was five cubits long and five broad, ſo we muſt with all our five ſenſes ſerve God, and be lifted up by Faith, Hope and Charity, as it was three cubits high, the foure horns figure the foure principall vertues, or the four parts of the World, into which the Church is ſpread, and all covered with braſſe, our perſeverance in vertue, as braſſe endureth always. If any ſhall doubt, how the wood being ſo neer the fire could always endure? *Jerome* anſwereth, that the nature of ſome wood, as of *amiton*, is ſuch, that the more it burneth, the purer it is made, and ſo was it with the wood of which the Altar was made. The divers veſſels ſhew the divers offices of the faithful in the Church of God. The pots for the aſhes figure out ſuch, as look to the paſſions and death of Chriſt, and of his holy ſervants, for death may well be ſet forth by aſhes, ſo as that they are more ſtirred up in grace hereby: the ſhovels or the tongs, as he rendereth it, which ſerved to ſtirre up, and to quicken the fire, figured out the Preachers of the Word; the fleſh-hooks, which ſerved to take out the parts of the fleſh boiled, that ſome might be for the altar, and ſome given to clean perſons to eat, that ſome doctrine may profitably be taught, but ſome is ſo myſticall, as that we cannot underſtand it, and therefore it muſt be left till we come in heaven, and the fire-ſhovels to carry fire from one altar to another, the Preachers endevouring to make the people to grow from one grace and degree of knowledge to another. The grate upon which the ſacrifice was laid being within, figured out the heart, wherein God muſt be worſhipped, upon this the Prieſt layeth wood, when he teacheth the doctrine of the holy Scriptures, and the ſacrifice is burnt, when the love of God is ſhed abroad in our hearts by the Holy Ghoſt, and the ſacrifice is laid ſo, as that it may all and every part be conſumed (for the grate was like a net, ſo that the fire might come freely through the holes to every part) when our hearts are in nothing ſhut, but laid open in every thing for the fire of the Spirit to work upon us and to purge us; the four rings are the four Goſpels fixed to the Church, as theſe to the grate; and the bars, Doctours, who hereupon bear up the faithfull, and erect their mindes with hope, and they are two, for the two ſorts, of the Jews and of the Gentiles; and the altar is hollow, that there may be room enough to contein the ſacrifice, ſo our hearts muſt be empty of worldly thoughts, that we may have room ſufficient for the words of the Lord in us.

Scholaſt. hiſtor.

Rabanus.

This altar, ſaith *Ainſworth*, figured out Chriſt, and ſo did the ſacrifices; the altar was ſanctified and anointed, and ſanctified the gifts offered thereon *Numb.*7.1. *&c. Exod.*29.37. *Matth.*23.19. ſo Chriſt was anointed, and by him all our prayers offered up in his name are ſanctified, and we are ſanctified, *Heb.*13.10,15. *Joh.*17.19. *Eſa.*19.19. *Gen.*8.20. the four-ſquare form ſhewed

Ainſworth.

ſhewed firmneſſe, as in the new Jeruſalem, *Revel.*21.16. the four horns ſignified the power and glory of Chriſts Prieſthood, gathering the elect together from the four corners of the earth; the brazen altar, which is moſt durable, for to ſet forth durance: the word braſſe is uſed, *Zach.*6.1. *Revel.*1.15. *Ezek.* 40.3. *Job* 40.18. Chriſt enduring of paſſions without being overcome hereby: the inſtruments, pots, ſhovels, &c. ſignified the miniſtery of the Word, which is to purge the corruption of the fleſh, and to quicken the fire of the Spirit. The grate alſo, he ſaith, ſignified the heart, becauſe it was invvard, for here the holy fire muſt alwayes burn, and then the aſhes of our corruptions will fall away. So that indeed both Chriſt firſt and chiefly, and then the heart are figured out in theſe things unto us, and the place, ſaith *Ferus*, where this altar ſtood, being the Court, out of the Tabernacle, ſhewed, that thongh they had ſacrifices then, and baptiſmes, ſet forth by the Laver placed between the tabernacle and the altar, *Chap.* 30.18. yet they were not perfect, for they were out of the tabernacle, ours now are within; and he addeth, Chriſt is our Prieſt, altar and ſacrifice, for nothing done in the ſervice of God is acceptable to him, but onely which is put upon this altar, that is, done in the faith of Chriſt. Our daily ſacrifices are our bodies mortified, *Rom.* 12.1. our almes and praiſes, *Hebr.* 13.15,16. and a broken heart, *Pſal.*50.

Ferus.

Verſe 9. Verſe 10,11 Verſ.12,&c. to Verſe 19.

And thou ſhalt make the Court for the tabernacle on the South-ſide, and the hangings of fine twined linnen 100 *cubits long, &c.* The Court wherein the tabernacle ſtood muſt be 100 cubits long on the South and North-ſide, and 50 cubits broad both at the Weſt-end, and at the Eaſt: each ſide muſt have 20 pillars with their ſockets of braſſe, and the hooks and fillets to hang the hangings upon of ſilver, the Weſt-end 10 pillars, and the Eaſt-end, three pillars on one ſide of the gate, and three on the other, and in the midſt, where the entrance was four; the height of each pillar muſt be five cubits, and for both the ſides and ends there muſt be hangings of fine twined linnen of the ſame depth with the pillars, and more particularly on the Eaſt end 35 cubits of the breadth muſt be covered on the one ſide of the gate with theſe, and 15 on the other ſide, and ſo 20 muſt be for the gate. Some, becauſe the hanging on the Eaſt-end is diſtinguiſht by cubits 15: 15, and 20, gather, that there were ſo many hangings, as cubits, wrought ſo like a net, that a man might ſee through into the Court, but it is not ſaid 15 hangings on a ſide, but hangings of 15 cubits. The tabernacle was placed at the Weſt-end of the Court, ſo as that it with the ſpaces about it took up half the Court, becauſe from it to the Weſt-end was 20 cubits, and it being 30 cubits long, one part of the Court 50 cubits ſquare was thus ſupplied, in the other part they ſlew and fleaed and offered ſacrifices, and the people ſtood about in it. ſo *Simlerus*. But I read not of any diſtance, but onely that the tabernacle muſt needs be placed Weſtward appeareth, becauſe the altar was to ſtand towards the door thereof, and the coming in with ſacrifices was at the Eaſt-end, the tabernable being before them. Of all theſe hangings, none are appointed to be of blue, skarlet and purple, but onely thoſe about the entrance, of the reſt it is ſaid onely they ſhould be made of fine twined linnen, becauſe they at the entrance were moſt in the eyes of men that came thither to worſhip, that ſeeing the glory hereof they might be moved vvith the more reverence.

Simlerus.

Ferus.

This Court, ſaith *Ferus*, figured out the ancient Church of the Jews, who were but, as it were, in the Court diſtinguiſht from the Gentiles, but not in the tabernacle, in which we Chriſtians are, and the ſpaciouſneſſe of this Court ſhewed, that they be very many that are of the Church, although in compariſon of the World they are but a few, and the exceeding broad gate, that God excludeth none from his Church that will enter. *Simlerus* by the Court underſtandeth the whole multitude of the faithfull, by the firſt part of the tabernacle, the Miniſters, and by the holieſt place heaven. *Rabanus* by the Court underſtandeth ſuch as are firſt admitted into the Church by the firſt part of the

Simlerus.

Rabanus.

the tabernacle, the perfect abiding in this world; and by the other, the glorified in heaven: for the 50 cubits breadth at the West-end, and also at the East, he understandeth hereby the Jubilee to come in heaven lookt at in the first entrance into the Church, and in the end enjoyed, and by the glorious colours at the entrance, that the Church is most glorious, and must be so in the eyes of those that enter it by baptisme; and whereas all things about the Court must be of brasse, it sheweth, that in faith and patience we must be constant anh indure, as brasse. Other particulars of his, because they seem to be overmuch streined, I passe over, onely whereas there were in the gateway of the Court four pillars, he saith, these figured out the four Evangelists, the contents whereof were of old read unto those that were to enter the Church by baptisme.

Verse 20. Verse 21.

And thou shalt command the children of Israel, that they bring pure oil-olive beaten for the light, to cause the lamp to burn always. In the tabernacle without the Vail Aaron and his sonnes shall order it from evening to morning, &c. That there should be a candlestick and lamps, hath been before shewed, but of the matter to be supplied for the maintenance of these lights, and of the ordering of them nothing hath been hitherto spoken, wherefore now provision is made herein. Oil is said to be beaten, because pressed out. For the ordering of it: He that dressed the lamps, came with a vessel in his hand of gold like a pitcher, into which he put the old weeks of those lamps that were out, and the oil that remained; and having wiped the lamps, he put in new weeks and new oil, into each of them the measure of oil for one was half a log, that is, a quarter of a pinte, of this measure, see *Levit.* 14.10. The old vveeks and oil are cast into the place of the ashes, and those lamps which are not out are onely renued. If the middlemost lamp were out, the Priest lighted that always at the fire of the altar; but others, at another lamp next unto them. Now in lighting the lamps the course was this, all were not lighted at one time, but five onely; after the cleansing and lighting of which the Priest set down his golden pitcher said before to be brought by him in his hand to receive the cleansings into, and goeth out and offereth the blood of the daily sacrifice, and then coming in again he lighteth the other two, after which he offereth incense, and then taking up the foresaid pitcher boweth himself with reverence, and departeth: so *Maimony*, and *Talmud Babyl.* *Lyranus* following *Josephus*, saith, that all the seven lamps burned all night, but three of them onely by day. *It shall be a statute for ever throughout their generations. Aaron* and his sonnes are hereby appointed as long as the Aaronicall Priesthood stood, to do this office from even to morning continually. For the mystery, by the lamps, the Word of God is to be understood, which is *as a light unto our feet, &c* by the oil, the Holy Ghost, whereby these lamps are lightened and kept burning: for the Holy Ghost is often set forth by oil, as *Psal.* 45. *Heb.* 1.9. *Joh* 2.20. oil pure and beaten setteth forth the Spirit coming from Christ pressed and beaten with grievous passions, for he promised to send him, *Joh.* 16. He enlighteneth the holy Scriptures, vvhen as a light is set up in our hearts to understand them, and by the work of the Holy Ghost they are made effectuall in us. The dressing of them by the Priests, the Ministers reading and preaching of the Word unto the people, for the Holy Ghost worketh not but by the ministery of men, and they dresse them from evening to morning, till the day dawn, and the day-star arise in our hearts, 2 *Pet.* 1.19. Thus *Simlerus*; and this is the best allegory upon this place. *Ainsworth* by the oil understandeth the graces of Christ, and of his Saints, and by the fire the Spirit enlightening the Church, and by beaten oil, that grace is not atteined to without great labour, & with much labour the word must be prepared and preached to the people, &c. *Rabanus* vvill have the oil burning in the lamps to set forth the light of our good vvorks, whereby God is glorified, this oil people must bring, but the Priests must light it, to shew, that the people must bring hearts ready to obey, and the Doctours must minister unto them the fire

Maimony Treatise of sacrifices *Chap.* 3. *Sect.* 12.

Talmud. Babylon. in Joma, Chap. 3. *Lyranus.*

The Mystery. *Simlerus.*

Ainsworth.

Rabanus Maurus. Matth 5 16.

fire of the heavenly Word by preaching, whereby they may be enlightened to know, and inflamed to love God. This oil muſt be pure, ſo muſt the heart be; and beaten, ſo the heart muſt be proved and purged from all mixture of corruption. And the light muſt be ſet up all night untill the morning, becauſe in the morning of glorification we ſhall not need the means of light by the Word, as now we do. And this is ſaid to be a ſtatute for ever, not ſo much in regard of the type, but hereby was meant, that hearers bringing oil and teachers to enlighten them by preaching ſhould never be wanting in the Church of God to the end of the World.

CHAP. XXVIII.

Verſe 1. Verſe 2. *AND thou ſhalt take unto thee Aaron and his ſonnes, that they may miniſter to me in the Prieſts office. And thou ſhalt make holy garments for Aaron, &c.* After the Ordinances of the Court and Tabernacle, follow thoſe touching the Prieſts, and firſt of their garments. Inſtead of *holy garments*, the Septuagint have, *holy ſtoale*: it is ſaid, that theſe garments ſhould be for beauty and glory; the Septuagint, for honour and glory; hereby the higheſt degree of dignity being ſet forth, honour in the heart being given, and externall glory and ſplendour. Theſe garments, ſay the Rabbins, were like the garments of great men, and when they grew foul, they were put on no more, but new in ſtead thereof, they being laid aſide to make week for the lamps. And the High Prieſts garments waxing old were laid up in ſtore, and the white garment, wherein he ſerved upon the faſting day, mentioned, *Levit.*16.4. he never put on the ſecond time, but it lay alwayes where he put it off, as is appointed, *Levit.*16.23. neither might it be put to any other uſe: ſo *Maimony*. Theſe garments muſt be made to ſanctifie *Aaron* to the executing of the Prieſts office, for if he miniſtred before God without them, it was death, *v.*43. hereby he was ſeparated from the people to ſerve God in the Prieſts office, as by a diſtinguiſhing outward ſigne. Theſe garments were ſo holy, that not onely they that ware them were ſanctified, but alſo they, amongſt whom they came, *Ezech.*44.19. The garments were. 1 A breſt-plate. 2 An Ephod. 3 A robe. 4 A broidered coat. 5 A miter. 6 A girdle: and unto theſe are added, a plate of pure gold to be faſtened to the miter, *v.*36. and breeches of linnen, *v.*42. All theſe the High Prieſt did weare. 1 Putting on the linen breeches next his fleſh. 2 A coat of fine linen put over the breeches; this *Ainſworth* calleth a coat of circled work, ſaying, that it differed from embroidered work, in that this was all of one colour, white, but that of divers colours, and others render it alſo, *tunica ocellata*, and the word here uſed properly ſignifieth circled or eyed, and ſo it is uſed, *v.*11. for ouches, that is, hollow round things like eyes. So *Maimony* ſaith, that the coats both of the High Prieſt and of the inferiour Prieſts were of circled work, having many hollow places in the weaving like cups, and therefore our tranſlation having it, *a broidered coat*, and afterwards, *v.*39. *thou ſhalt imbroider the coat*, would be corrected for it, *a circled coat*, and, *thou ſhalt work with circles*, being put. 3 He put on his girdle imbroidered, wherewith he girt his coat. 4 A robe all of blue with 72 bels of gold, and as many pomegranates of blue, purple and skarlet, *v.*31,33. this was put over the coat and girdle. 5 An Ephod of gold, blue, purple, &c. upon the two ſhoulders whereof were two Berill ſtones, having in them ingraved the names of the 12 Tribes, and to girt on this there was a girdle of the ſame, *v.*6. 6 A breſt-plate a ſpan ſquare of like coſtly work was faſtened upon the Ephod with golden chaines and rings, *v.*15,16,&c. and herein were twelve precious ſtones placed, &c. the *Urim* and *Thummim*. 7 A miter of fine linnen, *v.*39 this was 16 cubits long wrapped about his head. 8 A long plate of pure gold two fingers broad, reaching from one ear to the other, whereupon was ingraven, *Holineſſe to the Lord.*

Maimony Treatiſe of the Implements of the Sanctuary, *Chap.*8.

Ainſworth.

Maimony Treatiſe of the Implements of the Sanctuary, *Chap.*8. *Sect.*16

Maimony ſaith, that there were 36 Bels on the one ſide, and 36 on the other. Of the Implements of the Sanctuary, *Chap.*9. *Maimony.*

vers. and this was tied with a lace of blue to the miter. For this order of putting them on, ſee *Levit.* 8 7,8,&c. Some of theſe alſo did the prieſts wear, as 1 The linen breeches, 2 The fine linen coat circled. 3 The imbroidered girdle; and 4 The bonnet of fine linen anſwerable to the High Prieſts miter, *verſ.* 40,41. of the length of 16. cubits, as the miter, the onely difference was, that the miter was worn flatter upon the head, and the bonnet rounder and higher, a like thing to which they wear in the eaſt-countreys at this day, ſo *Maimony*. The word *Mitſhepheth* tranſlated *a miter*, ſignifieth a thing wrapped about. The High Prieſts of the heathen did wear the like amongſt the Romans, being hence called *Flamines, quaſi pile amines*, and without theſe it was unlawfull for them to go out of doors, ſo likewiſe amongſt the *Arabians* their prieſts were clad with linen garments und miters. The miter was an ornament of dignity for Prieſts, and Princes, *Ezech.* 21.26. when the high prieſt, and the other prieſts were clad with all theſe, they had their feet and hands bare, which they alwayes waſhed when they went to miniſter before the Lord.

Maimony of the Implements of the Sanctuary, *Chap.* 8. *Pompon. Lætus. Plutarchus in Numa. Alexand. ab Alexand. lib.* 2.

Once a year, when the High Prieſt went into the moſt holy place to make expiation for the people, he put on none but theſe fine linen garments, breeches, a coat, a linen girdle and a miter, *Levit.* 16.4. More particularly to ſpeak ſtill of theſe garments, the Ephod is ſo called from compaſſing fitly the body, and being tied thereto, by the Septuagint ἐπωμίδα a ſhoulder piece, it was, as the *Rabbins* ſay, of the breadth of a mans back from ſhoulder to ſhoulder, and long behinde down to the foot: ſo *Maimony*, but *Joſephus* ſaith, it was a cubit long. It was made of gold, blue purple, ſcarlet and white fine linen, one threed of gold being taken and wrought with ſix of blue, and with ſix purple ones, &c. ſo *Maimony*. The girdle of this Ephod was nothing elſe, ſaith *Maimony*, but two hands, as it were, going out from it on either ſide, with which it was girded about the heart under the breſt-plate. The two ſtones appointed to be ſet into the ſhoulder-pieces of the Ephod are commonly rendred Onyx ſtones, by *Joſephus*, *Smaragd*, by *Maimony*, *Berill*. But the word שֹׁהַם ſignifieth the Onyx: theſe ſtones were imboſſed in gold four-ſquare, that is, ſet into hollow places made of gold, called ouches *verſ.* 11. and the names of the children of Iſrael, were ingraven upon them according to their birth, *Reuben* on the one, and *Simeon* on the other on the left ſide, then *Levi* on the right, and *Judah* on the left, and ſo the reſt in order, to *Joſeph* and Benjamin. And theſe names muſt be upon the Prieſts ſhoulders for a memoriall: this memoriall, ſaith *Simlerus*, ſome refer to *Aaron*, as if it were meant, that he might remember he ſtood inſtead of all the people, and therefore according to his office might remember to pray for them, but others refer it to God, before whom they were thus remembred in ſupplication, his bleſſing upon them being entreated, and that he would remember his old promiſes made unto them, and this I rather prefer. Beſides this, there was another common Ephod of linen, which *Samuel* alſo is ſaid to have worn, and *David* when he danced before the Ark, it was in form like unto this, but it was properly called Ephotar, ſaith the Scholaſtical hiſtory, and was *linteum, ſed mirâ arte vermiculatum*.

Verſe 6. Exod. 29.5. *Maimony. Ioſeph. lib.* 3. *Antiq. c.* 8.

Verſe 9.

Verſe 11.

Verſe 12. *Simlerus.*

Scholaſt. hiſt.

The word tranſlated breſt-plate is חֹשֶׁן, of uncertain ſignification, but becauſe it was put upon the breaſt we render it a breſtplate, the Septuagint becauſe the oracles were given by *Urim* and *Thummim* in this, render it λόγιον, the vulgar Latine, *rationale*. *Caſhah*, of which this word may come, ſignifieth ſilence, and *Cazah*, ſeeing, ſo that it might have the name *Coſhaz*, becauſe it was a ſilent Oracle, to be ſeen rather, then to be heard. And it was called the breſt-plate of Judgement according to ſome becauſe therein appeared in any difficult caſe, what was to be done, and in doubtfull caſes, as of War, whether they ſhould go out or no and how, ſo *Joſephus*, according to others becauſe hereby judgements were kept from lighting upon them for their ſins; according to others, becauſe the Prieſt ſhould have a care of anſwering the

Verſe 15.

Joſeph.

Ainſworth.

people rightly, when they came to inquire of God touching any matter. I preſer the firſt, becauſe hereby the High Prieſt judged of the will of God touching any thing, about which he went to inquire for the people, *Num.* 27. 21. and *Saul* inquired by *Urim*, 1 *Sam.*28.

Verſe 16. *Maimony. Joſeph.* The form of the breſt-plate muſt be four-ſquare doubled, that is, ſaith *Maimony*, being two ſpans long, and a ſpan broad, that when it was doubled, the length and breadth might be alike. *Joſephus* by a ſpan will have *Dodrans*, that is, a meaſure twice ſo big, as the hand-breadth underſtood, *viz.* one twelve fingers broad, and the word זרת is expounded a palm extended with the four fingers to the length of half a cubit; And ſo great it muſt needs be, that it mighr contain ſo many precious ſtones, and the Scholaſtical hiſtory ſaith it was doubled for ſtrength to hold the weight of theſe ſtones. *Scholaſt. hiſt.* Verſe 17,18 Upon this breaſt-plate twelve precious ſtones were ſet in four rowes: and upon them the names of the twelve tribes were ingraved, and they were ſet in gold. Touching theſe ſtones in particular, moſt of them are mentioned, as the garniſhing of the foundation of the walls of the new Jeruſalem, *Revel.*21.19. as the Sardius, the Topaz, the Smaragd or Emrauld, the Saphir, Jaſper, Amethiſt, Chriſolyte and the Beril, and therefore the Reader may look in my Expoſition there for the properties of theſe, for the Onyx I have ſpoken enough, *Gen.*2.12. ſo that there remaineth no more to be ſpoken of, but the Carbuncle, Lygure, and Achate; but for Carbuncle, *Ainſworth.* *Ainſworth* hath a Smaragd: and for a Smaragd or Emrauld in the ſecond rowe he hath a *Calcedony*, & the word ברקת according to ſome ſignifieth a Carbuncle, according to others, a *Chryſolite* or a *Smaragd.* The word נפך as it is rendred an Emrauld, or by the *Chaldee* a *Smaragd*, *Iſmeragdis*, ſo in *Targum Hieroſolym.* it is rendred Cadcedana, to which Calcedony is near, and therefore this being the name of a precious ſtone, *Revel.*21. he chooſeth rather to expreſſe it hereby. For a Ligure in the third rowe he hath an Hyacinth, and ſo he ſaith ſome copies have it, and this name is alſo uſed, *Revel.*21. And for an Achate in the ſame rowe he hath a Chryſophraſe, ſignifying a golden green, according to the name uſed, *Rev.*21. becauſe the beſt Achate or Agate is green with a golden liſt, ſo that theſe precious ſtones being taken for ſuch are alſo ſhewed, *Revel.* 21. what they be. Onely for their proper belonging to the ſeverall tribes, I will adde thus much more, that the Sardius ſtone being ruddy was fitly ſet upon *Reuben*, becauſe that tribe was warlike, the Smaragd upon *Levi*, becauſe the tribe of *Levi* was a light unto the reſt in divine things, as this ſtone gliſtered and ſhone like the Sun, having the name from ברק lightening. The Calcedony, which as *Pliny* ſaith, was one ſort of a Carbuncle, ſhined like a Star ſomewhat of a purple colour, upon which *Judah* was aptly ſet, becauſe of the Star, that came of that tribe, Chriſt Jeſus. The Hyacinth in Hebrew called לשם was the ſtone for *Dan*, becauſe *Dan* had Joſhua 19.47. a City afterwards called *Leſhem* portended hereby, but the name was then turned into *Dan* a Chryſolite in Hebrew *Tharſhiſh* ſignifying the Ocean Sea, *Pſal.*48.8. did bear the name of *Aſher*, who dwelt near the Sea. Hitherto *Ainſworth.* And that it may the better be underſtood, how *Aſher* came to be placed in the Chryſolyte, and *Dan* in the Calcedony, and likewiſe the reſt upon each ones proper ſtone, it is to be known, that upon the firſt rowe were *Reuben*, *Simeon*, *Levi*, upon the ſecond *Judah*, *Iſſachar*, *Zabulon*, upon the third *Dan*, *Naphtali*, *Gad*, upon the fourth *Aſher*, *Joſeph* and *Benjamin*, ſo *Maimony.* The breſt-plate thus made and adorned muſt be faſtened upon *Aarons* breaſt by chains and rings and blue ribbins to the Ephod at his back, and ſo it is ſaid he ſhould bear the names of the children of *Iſrael* upon his heart unmoveably. *Maimony.* Verſe 22,23 24, &c. to 29.

Verſe 30. *Thou ſhalt alſo put upon the breſt-plate the Urim and the Thummim, and they ſhall be upon Aarons heart, &c.* When the making of the Prieſts garments is again ſpoken of, *Chap.* 39. and all the parts thereof by curious workmen, who made them, this *Urim* and *Thummim* are not once mentioned, but *Levit.*8.8.

Moſes

Moſes is ſaid to have put them upon the breſt-plate. They were not therefore things made by any workman, as other parts of the breſt-plate, but it was a myſtery delivered by God to *Moſes*, and Gods own work taken by *Moſes*, and put on to the breſt-plate, when *Aaron* had it on, as Rabbi *Menahem* well obſerveth hence. Of what form this myſtery was, and where placed on the breſt-plate, and whether they were any words written there, is not revealed, and therefore Expoſitours are ſo much diſtracted in their conjectures hereabout. Some think that the name יהוה was meant with the interpretation thereof, becauſe by the knowledge of God the minde is enlightened, as it were with *Urim*, ſignifying illuminations, and by the ſame knowledge man is brought to perfect happineſſe, as it were by *Thummim*, ſignifying perfections. Others, that divers names of God are meant, becauſe the words are plurall, the force whereof was to illuſtrate the precious ſtones ſo, as that hereby was known what the anſwer of the Lord was to ſuch as came to enquire. Thus *Simlerus*, naming other conjectures alſo. Others think, that as upon a plate of gold put upon the Miter there was written, *Holineſſe to the Lord*; ſo there was a plate of gold, upon which theſe two words *Urim* and *Thummim* were written, which was put into the breſt-plate being made double for this purpoſe, that ſomewhat might be put into it. Others, that they were none other, but the precious ſtones before ſpoken of, ſo *Ainſworth* ſaith. The Scholaſticall Hiſtory ſaith, There is a tradition, that in the midſt of the breſt-plate there was a fourſquare ſtone of the bigneſſe of two fingers, whereby according to the change of the colour they conceived whether God were angry or propitious. *Joſephus* ſaith, that the Sardonix towards the right ſhoulder ſhone ſo bright, vvhen the Sacrifice pleaſed God, as that it might be ſeen afar off, and when the people were to go out to war, all the ſtones ſhone ſo bright, that all the people might know, that God would be preſent unto them, if their going out were with his approbation; but this vertue, he ſaith, ceaſed two hundred yeers before his time for the ſins of the people. But we read no more of it after the captivity of Babylon, onely it is mentioned as vvanting, vvhen the ſecond Temple was built, *Ezra* 2.6. *Nehem.*7.65. and in the *Talmud Babyl.* it is ſaid, there vvere five things vvanting in the ſecond Temple, vvhich vvere in the firſt, the Ark vvith the Mercy-ſeat, the fire from Heaven the Divine Preſence, that is, the Oracle, the Holy Ghoſt, that is, in the High Prieſt to inſpire him, or in the Prophets, becauſe after *Zachariah*, there were no more Prophets ſent by the Spirit, neither did the High Prieſt give anſwers, and laſtly, the *Vrim* and *Thummim*. Hitherto out of the *Talmud*. Yet Rab. *Moſes Bar Maimon* ſaith, they made in the ſecond Temple the *Urim* and *Thummim*, but they did not hereby enquire any more, becauſe the Holy Ghoſt was not there. For my part, when I weigh all theſe Expoſitions ſeriouſly, I think that opinion moſt probable, whereby it is held, that theſe two words were given to *Moſes* ready written, but in what they were written is uncertain: I doubt not but it was ſome precious matter, whereupon, prepared by the Lord, as he ſome time prepared the Tables of the ten Commandments, and this moſt probably was put in the doubling of the breſt-plate above, ſo that the *Vrim* and the *Thummim* might appear above. Or elſe there was ſomething given by the Lord to *Moſes*, wherein there was a repreſentation made of theſe two, light and perfection, and hereby it might be judged in any difficult matter enquired about, what the wil of the Lord was. If the names of God had been graven upon it, it would have been plainly ſpoken of, as in the golden plate upon the Miter was written, *Holineſſe to the Lord*, and all the precious ſtones upon the breſt-plate cannot be meant, becauſe they were put in by the workmen, but *Moſes* put on this, *Levit.*8.8. It was therefore doubtleſſe a thing ſhevved by the Lord unto *Moſes*, of Gods ovvn preparing, and given to him to put upon the breſt-plate, to be a means to judge of the will of God, according to the name a breſt-plate of judgement, but how it might be judged hereby is uncertain. *Maimony* ſaith, When any man came to enquire,

R. *Menahem.*

Simlerus.

Ainſworth.

See upon 1 Sam.28.6. *Scholaſt. hiſtor.*

Joſeph's.

Talmud. Babyl.

R. *Moſes.*

Exod.3.9.

Maimony Treatiſe of the Inplements of the Sanctuary, *Ch.*10.*Sect.*11.

quire, the Prieſt ſtood with his face before the Ark, and the party enquiring behinde him, who asked, Shall I go, or ſhall I not? &c. and that with a low voice, after the manner of one praying; then the Spirit came upon the Prieſt, and he ſavv in ſo many letters upon the breſt-plate, either *Go up*, or *Go not up*, and accordingly made anſwer to the enquirer. But this was not done for any common perſon, but either for the King, or for ſome man on whom depended the affairs of the Common-wealth, neither was any more then one thing asked at once, and if any asked more, he had anſwer but to one onely. What *Joſephus* relateth hath been already ſet down, and many follow him, and ſome think that by the vertue of theſe two names, and by the enumeration of certain letters the Prieſt was inabled to give anſwer. I think that of *Maimony* moſt probable, and it agreeth beſt with the name, as hath been already ſhewed.

Talmud Babyl.

After the ceſſation of anſwers by the *Urim*, the Hebrews ſay, that they had anſwers by an echo, which they call *Bath Col*, the Daughter of a voice, but when the Oracle of Urim ceaſed, the ſpirit departed from Iſrael, and went up into Heaven, and this echo was inferiour to the anſwer thereby, as that was to prophecie. And it is ſaid, that *Aaron* in bearing the breſt-plate ſhould bear the memoriall of the children of Iſrael, *verſ.*29. of which memoriall, the Scholaſtical hiſtory ſaith, that it was of three things. 1. That the people ſeeing the names of their anceſtours might be put in minde not to degenerate from their vertues. 2. The High Prieſt alſo ſhould remember to imitate the Patriarchs in their vertues. 3. He ſhould, remembring of whom the children of Iſrael came, be mindfull of them in his prayers and ſacrifices. Of theſe rites there was ſome imitation amongſt the heathen. Amongſt the Egyptians the High Prieſt had an ornament of a Saphir ſtone abont his neck called ἀλήθια, truth, as this was called *Urim* and *Thummim.*

Scholaſt. hiſtor.

*Ælian.lib.*14.

Verſe 31.

And thou ſhalt make the robe of the Ephod all of blue, and an hole in the top of it, &c. This robe was to be put on under the Ephod, as hath been already ſhewed. For the faſhion of it, it was woven round at the top with an hole for the head to come out, and thence it was divided into parts as into great skirts coming down to the foot, not being joyned any where together but only at the top, after the manner of all other robes, and the threds thereof were twelve times double; ſo *Maimony*. But *Joſephus* ſaith, it was woven in one, and not in tvvo pieces, vvithout ſeams on the ſhoulders or ſides. But the other ſeemeth truer, becauſe it vvas not a coat, but a robe.

Maimony Treatiſe of the Implements of the Sanctnary, *Chap.*9.*Sect.*3. *Joſeph. lib.*3. *antiq. c.*9.

Verſe 36 *Maimony.*

And thou ſhalt make a plate of pure gold, and ingrave upon it, Holineſſe to the Lord. Theſe vvords, ſaith *Maimony*, vvere ſo ingraven, that they ſtood out above the plate, and vvere not invvard: the vvord tranſlated plate properly ſignifieth a flovver, becauſe it appeared fair and glorious. Yet *Comeſtor* in his Scholaſtical hiſtory ſaith, that the miter had flovvers on the hinder-part of the head, like Plantain, and on the fore-part one flovver of gold like to the herb, vvhich the Greekes call *niſquianum*, of the greatneſſe of one finger, and all about certain golden Pomegranates framed vvith their thorny ends. Then ſaith he, upon the forehead hung the golden plate like an half moon vvith the ends upvvard, and hereupon vvas graven *aioth adonai*: by the name יהוה, vvhich four letters do ſignifie *principium vitæ paſſionis iſte*, ſhevving of vvhom the High Prieſt vvas a type, *viz.* of Chriſt, that man of paſſions, by vvhom vve recover life again being formerly loſt by ſin. Thus *Comeſtor*; but vvhere he had it, vvhen as vve read of nothing in the miter, but of fine linen, I cannot conjecture. And vvhereas, as vvas noted before out of *Maimony*, that the high Prieſts miter vvas ſomvvhat flat, he ſaith it vvas riſing to the top like a moſt ſharp Pyramis, and he ſaith, there vvas another ſevved upon it all of blue, compaſſed vvith three rankes of golden circles, but I leave this to the author. By vvearing the golden plate, it is ſaid, that *Aaron* ſhould bear the iniquity of the holy things offered by the people, and they ſhould be accepted

Scholaſt. hiſtor.

Verſe 38 *Ainſworth.*

cepted, that is, this ſhould be a ſigne unto them of their acceptation by the holineſſe of the Lord imputed unto them.

And thou ſhalt make the girdle of needlework. This, ſaith *Joſephus*, was four fingers broad, made like a ſnakes skin hollow, and was adorned with flowers red, purple and blue, and the woofe was onely fine linnen, and this being tied about the breſt once or twice hung down to the ankles, but when the Prieſt miniſtred, that the ends might not trouble him, he caſt it upon his left ſhoulder. But the Rabbins ſay, it was about three fingers broad, and 32 cubits long, ſo that it might come often about, and was put next to the coat under the robe. Verſe 39. *Joſeph. lib.3.c.8 Antiquit.*

After this the common Prieſts garments are appointed, of which enough hath been ſaid before; and it is added, *Thou ſhalt anoint them, conſecrate, and ſanctifie them*: for conſecrate in Hebrew is, *fill their hands*, that is, put fleſh and bread in their hands for conſecration, as *Chap.*29.23,24. the Septuagint rendereth it, fill their hands, the Chaldee, *Thou ſhalt offer their offerings.* Touching the anointing oil, ſee *Chap.*29.7. and 30.23,30. Verſe 40. Verſe 41.

Laſtly, the holy linnen breeches to cover the privities are appointed, and theſe it is ſaid, *Aaron* and his ſonnes muſt have on, when they miniſter, leſt they die; ſo likewiſe it is ſaid of the robe, *v.*35. and it is to be underſtood of all the implements about the Prieſts or High Prieſt: if the one miniſtred with fewer then the eight before-named, or the other with fewer then four, it was death, even as if a ſtranger ſhould preſume to come and miniſter, becauſe a Prieſt without any of his garments was as no Prieſt, but as a ſtranger, ſo *Maimony*, adding that if any put on more, as the Prieſt any thing peculiar to the High Prieſt, it was alſo pain of death, Verſe 42,43 Numb.1.51. *Maimony* Treatiſe of the Implements of the Sanctuary, *chap.*10.

For the myſtery, it is not to be doubted, but that in every of theſe particulars God had reſpect to another end. The Prieſthood was inſtituted to make an atonement betwixt God and man, but thoſe Prieſts being ſinners themſelves could not do it; wherefore by this Prieſthood was figured out the Prieſthood of Chriſt, who is the propitiation for our ſins, 1 The linen breeches figured out his pure generation, his being conceived and born in the womb of the holy Virgin without ſin. 2 The fine linen white coat, his new life and moſt pure converſation amongſt men. 3 The blue robe above this behung with bels and pomegranates, being moſt glorious, his glory, after that he had been baptized by *John*, for then he began to ring as it were with his bels by open preaching of the Goſpel, and theſe bels were heard not onely in the Tabernacle, but alſo in the Court, that is, to all the ends of the earth, but they were placed beneath, to ſhew, that this ſhould chiefly be done in the laſt age of the world, and the pomegranates ſhewed his excellent fruits. 4 The Ephod upon the ſhoulders bearing the names of the children of Iſrael, figured out his bearing of the ſinnes of his people and ſuffering therefore; the two Onyx ſtones figured two peoples, Jews and Gentiles, for whom he ſuffered; and he beareth them not onely by ſuffering for their ſinnes, but by protecting and defending them, according to that, *I have carried you as upon Eagles wings.* 5 The breſt-plate, wherein the ſame names were engraved again, ſhewed, that Chriſt doth not onely bear up his people, as it were, with his ſhoulders by his power, but upon his heart by love, and that not all in generall onely, but every one in particular, as the twelve names were ſeverally ingraven, never to be blotted out, and therefore they were not written but ingraven. 6 The girdle figured out Chriſts conſtancy and verity in all his promiſes, becauſe a girdle bindeth up the cloaths cloſe to a man, and maketh him the more agil about his buſineſſe, and to ſhew that verity is ſet forth hereby, it is called, *the girdle of verity.* 7 The miter figured out his Kingly dignity. 8 The crown of gold, or plate with theſe words in it, *Holineſſe to the Lord*, the Deity of Chriſt. Theſe garments figured out alſo ſome things in the Miniſters of Chriſt, and the garments of the inferiour Prieſts, who may well be counted types of all Chriſtian people, for they are Kings & Prieſts unto

The Myſtery. *Ferus.* Deut.32.11. Epheſ.6. Revel.1.6.

unto God, their garments, I ſay, figure out the vertues that ſhould be in them. And in that all Chriſtians are Prieſts, they ſhould be put in minde hereby to do prieſtly offices, pray, teach and offer, and ſo they may be confirmed that the Lord is their inheritance, as it is ſaid of the Tribe of *Levi*. Why this Tribe was choſen, I know no reaſon but to gratifie *Moſes* and *Aaron*, who were of this Tribe: ſo *Ferus*, who alſo maketh this inſtitution a ground of ordeining Miniſters vvith ſome Ceremonies at this day, although thoſe Ceremonies, as aboliſhed long ago, pertein nothing to us. Yet becauſe a ſolemn ordeining procureth more authority, putteth the ordeined in minde of his duty, and cauſed a more reverent opinion in the people, they uſed prayer and the impoſition of hands in the primitive Church in their ordinations. *Rabanus* beginning higher, ſaith, Gods bidding of *Moſes* to take his brother *Aaron* and his ſonnes to him, figured out Chriſts agreement with *Moſes*: of the Goſpel with the lavv, and that they vvho are preferred to the dignity of Prieſts ſhould more then others be taken to *Moſes*, as his brother, that is, be moſt ſtudious of Gods laws, that they may be able to teach them rightly to the people, and ſo as *Aaron*, be joyned by a double tie to *Moſes*. The glorious garments of the Prieſts figured out the vertues that ſhould be in the Miniſters of Gods Word, and the eight belonging to the High Prieſt, whereas the common Prieſt had but four, that he who is of greater dignity in the Church, ſhould ſhine more in the gifts and graces of the Spirit, then Miniſters of an inferiour ſort: the gold and glorious colours ſhewed, that nothing ſhould be vile or baſe in the mouth or work of the Miniſter. The names of the 12 children of Iſrael in the Ephod born by the High Prieſt ſhewed, that he muſt remember the Holy Fathers of the Church in their godly example to follow them alwayes, which when he doth, he ſhineth, as with moſt precious ſtones, and is moſt excellent; and theſe ſtones are ſet in gold, to ſhew, that nothing vile or ſordid in them muſt be lookt at to imitate it; and the Ephod muſt be tied with chaines of gold, to ſhew, that his vertues muſt be ſo held together by the band of charity, that he fall not from this eſtate through any mutability happening outwardly unto him. Unto the Ephod is added the pectorall, to ſhew, that when he hath appeared outwardly excellent amongſt men, he muſt alſo inwardly in heart be ſuch in the ſight of the Judge of the whole world. It is called the breſt-plate of Judgement, to ſhew, that what the Miniſter doth outwardly, or judgeth as touching his neighbours, ſhould all be proved by the rule of inward reaſon to his Maker; and it is double, to ſhew, that the inviſible inward Judge may approve of our actions as well as men that are outward; the hand-breadth of the breſt-plate ſhewed a perpetuall and intentive care of this, becauſe a man in meaſuring by the palm, extendeth his hand to the uttermoſt; the precious ſtones upon the breſt-plate, and ſo ſaid to be upon the heart of the High Prieſt, ſheweth, how the Biſhop ſhould alwayes have a care of the ſouls committed to his charge. For the plate of gold upon the miter, he ſaith, it figured out the confidence of our profeſſion, and the bearing of the croſſe in the forehead; having four corners, as herein were theſe four letters, יהוה. The coat of blue, which is the colour of the heavens, ſhewed, that the life of a Prieſt and his meditations ſhould be altogether heavenly. The bels and the pomegranates he hath upon his coat, that is, alwayes of a fragrant ſmelling and fair life through the many graces that are in him, and ſoundeth none other but the ſweet ſound of ſuch doctrine as tendeth hereunto, becauſe a pomegranate is fragrant and fair, and conteineth in it many graines, and a golden bell maketh a ſweet ſound, The miter upon the head ſhewed, that all the ſenſes ſhould be conſecrated unto God, the eyes not to look upon vanity, &c. and a coat of linnen the Prieſt hath when he liveth chaſtely, and a girdle girding it about, but he is not bearing himſelfe upon his chaſtity made more remiſſe to good works, neither doth *deſinere* by boaſting himſelf hereof. And the linnen breeches he ſaith, ſhewed his abſtinence from marriage, ſpeaking herein according

Acts 13. 1 Tim. 4. *Rabanus.*

cording to the cuſtome of his Church of Rome, admitting none to the Prieſthood but ſuch, but this is a part of their tyranny, and theſe breeches are unreaſonably drawn to a figure hereof, when as *Aaron* himſelf and his ſonnes were married men. To that of *Ferus*, applying all things to Chriſt, I willingly ſubſcribe, and whereas he ſaith nothing of the *Vrim* and *Thummim* in the breſt plate; this I hold with *Ainſworth* was a type of the Spirit in Chriſt without meaſure, becauſe, as hath been already ſhewed, the Spirit was hereby ſet forth, inſpiring the High Prieſt to give anſwers to thoſe that inqnired of him. And in Chriſt was all divine light and perfection, from whoſe fulneſſe we all receive, and the light of the knowledge of the glory of God in the face of Jeſus Chriſt cometh thus unto us. For the plate or crown of gold upon his head, whereby it is ſaid, that the High Prieſt ſhould bear the iniquities of the people in their holy things, this ſhewed, that by Chriſts holineſſe we are delivered from all our ſinnes and imperfections in the ſervice of God, and ſo our worſhip is acceptable before him. Now as the High Prieſt had his peculiar garments, ſo the other Prieſts had theirs, which were the ſame, but not ſo many, and hereby were figured out divers graces in Chriſts Miniſters, and alſo in all the faithfull; forſomuch, as now we are by Chriſt all become Kings and Prieſts unto God. The identity of theſe garments ſhewed, that Chriſts righteouſneſſe is our garment put on by by faith, whereby we appear glorious. And the breeches in particular may not unfitly admoniſh us of chaſtity; the linnen coat of purity and unblamableneſſe of life; the girdle ſo various and beautifull in the colours, of having our mindes girt up from worldly things to heavenly, which make men ſhine, as it were, with divers excellent colours, when as from hence they utter divers excellent inſtructions; and the bonnet upon the head, the conſecration of all our ſenſes and faculties unto God The anointing, ſhewed the anointing with the Spirit; the coat with the bels and pomegranates, the ſound of teaching, and the fruit of good workes; and *Vrim* and *Thummim*, the light and integrity in the heart.

Ainſworth.

Col. 2. 3.

CHAP. XXIX.

AFter the garments of *Aaron* and his ſonnes appointed, now followeth their conſecration, and the putting on of their garments. *Moſes* muſt put them upon them, and preſenting them at the door of the Tabernacle, have a bullock and two rammes ready to be offered up in ſacrifice for them, &c.

Take one young bullock and two rammes. The word tranſlated, *bullock* is פר, not ſo great as an oxe, nor ſo little as a calf. *And unleaven'd bread, and cakes unleavened, tempered with oil and wafers unleavened, all made of wheat-floure.* And theſe muſt all be put in one basket, and be brought with *Aaron* and his ſonnes to the door of the Tabernacle, becauſe they figured out one Chriſt, by whom we are ſanctified; the bullock and rammes brought to be killed there, figured out his death; the unleavened bread and cakes, the freedome of him, the bread of life from all leaven or corruption of our old nature; and the oil, the graces of the Spirit in him.

Verſe 1.

Verſe 2.
Verſe 3.

Then he muſt waſh *Aaron* and his ſons with water, and put the holy garments upon him, and anoint him, and the holy garment for his ſons upon them; waſhing generally was inſtituted in the Old Teſtament in acknowledgement of our naturall corruption and the filthineſſe of our ſins, which had need to be cleanſed away, that we may be fit to come before the Lord, and therefore when the people were ſanctified to receive the Law, it was by waſhing. *Chap.* 19. and divers other waſhings were inſtituted, and this cleanſing from ſin is not but by the blood of Chriſt applied by a lively Faith. Now the waſhing here ſpoken of was not only to cleanſe in common,

Verſe 4.
Verſe 5.
Verſe 6.
Verſe 7.
Verſe 8.
Verſe 9.
Similem.

as

as others were hereby counted to be cleanſed, but to ſanctifie & ſeparate them from the reſt of the people to be Prieſts unto God, and to ſhew, that they, who were to intercede for the ſins of others, ſhould be themſelves moſt clean and pure from all ſin, and this waſhing was at a Laver anointed and ſanctified to hold the water, *Exod.* 40.7,12. *Levit.* 8.6. *Exod.*30.17, 18. And this waſhing to prepare for ſacrificingwas alſo imitated by the heathen, as by *Ulyſſes*, *Penelope*, and *Telemachus* in *Homer*, and hereby they thought all ſin to be expiated, as afterwards the ſuperſtitious Jews thought alſo, counting vertue to ſanctifie to be in the outward act done. Of this *Ovid* ſpeaketh, ſaying, Our Ancients have thought, that they could take away all wickedneſſe and all the cauſe of evil by waſhing. And having ſpoken, how even murtherers were thus expiated amongſt the Greeks, he addeth: Ah too eaſie of belief, who think, that the ſad crimes of murtherers can be taken away by the river-water. After waſhing the garments appointed muſt be put on, whereby what is ſignified, hath been already ſhewed: but in that waſhing goeth before, and then they are put on, hereby is intimated, that the Chriſtian waſhed by baptiſme is endued with grace, that is, moſt precious in the ſight of God. And touching the fore-ſaid garments, firſt the High Prieſt is to be clad, and then the inferiour Prieſts, and the garments of the High Prieſt mentioned here are but ſeven, and thoſe of inferiour Prieſts but three; for the Breeches are not ſpoken of, becauſe, as is moſt probable, not *Moſes*, but they put them on themſelves. By the ſeven here mentioned ſome underſtand ſeven morall vertues, by the linen coat, purity of life, by the girdle, diſcretion; by the long robe with Pomegranates and bells, edification by good works, by the Ephod, bearing with the infirmities of others, by the breſt-plate, knowledge and ſincerity, by the miter, an intention directed towards God, and by the plate of gold, wherein vvas graven *Holineſs to the Lord*, the contemplation of God and of his vvorks. For although Chriſt be firſt and chiefly pointed at in this attire, yet becauſe the Apoſtle plainly alludeth to theſe in his *breſt-plate of righteouſneſſe*, *girdle of verity*, and *helmet of hope*, *&c.* the graces of his faithfull members, vvherevvith they muſt be clad, might vvell be ſignified alſo. The omiſſion of the breeches here, ſaith *Beda*, ſignified, that the genitall members of the prieſt ſhould not alwayes be reſtreined, but *Rupertus*, that virginity was not by the precept of the Law, but by the counſell of the Goſpel, *Radulphus*, that they were *umbraculum vitiorum*, ſhadows of vices not of vertues, as the other garments were, and therefore they are here omitted. Some, ſay that they are not named, becauſe not for ornament, as the reſt, but to cover their ſhame, and this laſt is moſt ſimple for the letter, and the firſt for the myſtery, to ſay nothing of the reaſons brought by others, becauſe of little force. For the colours in ſome of theſe garments, *Jerome* by the white in the linen underſtandeth the earth out of which it groweth, by the purple, the Sea, out of which it cometh, by the blue, the Heavens, unto vvhich it is like, and by ſcarlet, the fire, vvhich is red, and ſo hereby vvas intimated that all things vvere under Gods government, before whom the prieſt miniſtred in theſe colours, and for the like reaſon he underſtandeth by the twelve precious ſtones the tvvelve ſignes of the Zodiake. But *Comeſtor* is herein moſt punctuall, ſaying, the High Prieſt in his attire figured out all the world; his breeches and linen coat girt about with a girdle, the earth with the waters compaſſing it about; the blue robe, the Air; the bels, the Thunder; and the Pomegranates, lightenings; the Ephod, Heaven full of Stars, the tvvo precions ſtones, the Sun and Moon, the twelve, the tvvelve ſignes, the miter, the Empyrean; Heaven and the Crown of gold above all, God.

Ovid.Faſt.2.
Omne neſas omnémq; mali purgamine cauſam credebant noſtri tollere poſſe ſenes.
Ah nimium faciles, qui triſtia crimina cædis Flumineâ tolli poſſe putatis aquâ.
Simlerus.

Gloſſ.Doway.

Epheſ.6.12.

Beda.
Rupert.lib.2.in Levit.c.2.

Radulph.

Hieron.

Verſe 7. Chap.30,22 Pſal.133.2. *Auguſt.Hom.* 14. *in Levit.*

And thou ſhalt take the anointing oil, and poure it upon his head, &c. This is thought by ſome to be miſplaced, becauſe when his miter was on he could not pour it upon his head, but they are deceived, becauſe being poured upon his miter ſtanding on his head, it was poured on his head, and his forehead might be anointed, as it followeth, *poure it upon his head,*

head, and anoint him, and the ointment poured upon *Aarons* head is ſaid to have run down upon his beard and all his attire. And this anointing was peculiar to *Aaron*, his ſonnes were not anointed, but onely, *verſ.*21. they were ſprinkled, as he, with the anointing oil and blood together. Some boldly take upon them to determine in what form he was anointed, *Lyranus* following Rab. *Solomon* ſaith, that the letter *Caph* was made upon his forehead, *Toſtatus*, the letter *Theta, and Lorinus* the letter χ; but theſe are vain imaginations, ſeeing no mention is made of any form. The anointing of *Aaron* ſingularly figured out the anointing of Chriſt with the oil of gladneſſe above his fellowes, as *Rupertus* hath it; and *Heſychius* ſaith, as Chriſt was anointed, ſo are we, although not in the ſame manner, as *Aarons* ſons had oil put upon them, but not as *Aaron*, he had it poured on, they ſprinkled, wherefore as he is called Chriſt, ſo are we Chriſtians from anointing, he had the fulneſſe of the Spirit, as an whole horn of oil, and we all receive of his his fulneſſe. And hence came the name *Meſſiah*, whereby Kings and Prieſts were called for their anointing, *Levit.*4.3. 1 *Sam.*12 3,5. Some will have the ſingular anointing of the High Prieſt to be a figure of the power of the Archbiſhop to conſecrate others, and ſome, that he ſhould excell all others in the fragrancy of his good works. But I reſt in the former for the anointing of *Aarons* ſons ſpoken of, *Ch.*30. *verſ.*30. and *Ch.*40. *verſ* 15. it was oil and blood, *verſ.*21. Touching the garments of the inferiour prieſts, although their girdle may ſeem to be the ſame with the High Prieſts, yet ſome think that it differed, becauſe it was of linen, but the High Prieſts was imbroidered with gold, blue ſilk, purple, &c. as the Ephod was. He had indeed a linen girdle alſo, *Levit.*16.4. but beſides this, he had a girdle of the Ephod imbroidered, which the inferiour prieſts had not, *Exod.*28.8. called alſo by another name חשב, whereas the common girdle is called אבנט. They alſo ſay, that the bonnet of the prieſt differed from the miter of the High Prieſt both in matter and form, becauſe that was of linen and round, this of blue ſilk and higher, but this is contrary to *Maimony* before who knew theſe things better then *Toſtatus*.

Auguſt. hom. 14. in Levit.

Lyranus.

*Pſal.*45. *Rupertus. Heſych. in Levit.*8.

Tho. Aquinas 1.2. *quæſt.*102. *Lorinus.*

Toſtatus.

Exod.28.8.

If it be demanded how *Moſes* could conſecrate a prieſt, ſeeing he was no prieſt? Some anſwer that he was a prieſt, becauſe, *Pſal.* 99.6. it is ſaid, *Moſes* and *Aaron* amongſt his prieſts, but the word *Cohanim* ſignifieth princes as well as prieſts, and therefore that cannot be hence inferred. *Lyranus* ſaith, that he is called a prieſt, becauſe till the conſecration of *Aaron*, he executed the prieſts office, but that is not probable, becauſe *Aaron* was the firſt-born. *Vatablus* ſaith, that *Moſes* and *Aaron* are ſaid to be amongſt the prieſts, becauſe moſt excellent amongſt thoſe that called upon the Lord, and to this do I aſſent. For that *Moſes* was not a prieſt, is plain, becauſe he was never appointed to this office and when *Moſes* and *Aaron* are ſpoken of together, it is ſaid, *Moſes* and *Aaron* the prieſt, not prieſts. Touching his authority to conſecrate, it was by the ſpeciall command of God at an extraordinary time, when there vvere no prieſts to conſecrate others. But afterwards the High Prieſt that ſucceeded, vvas not conſecrated by anointing, but onely by putting on the anointed garments of the High Prieſt, *Num.*20. 26. as *Auguſtine* thinketh. But it is plain that he was anointed, becauſe *Num.*35.25. he is ſpoken of as anointed, and *Eoxd.*29.29, *the garments of* Aaron *ſhall be his ſons to be anointed therein*, wherefore it is to be held, that in the hiſtory of *Eliezer* his conſecration, it is underſtood, although not mentioned for brevities ſake, unleſſe we ſhall hold, that his putting on of the garments formerly anointed, is called his being anointed, as *Simlerus* doth. Neither do we read of conſecrations after *Moſes* by vvhom they vvere made, or touching the form of them to give us any light hereinto. But for conſecrating Biſhops or ordaining of Presbyters under the Nevv Teſtament vve knovv, that Chriſt firſt appointed Apoſtles, then the 72, and the Apoſtles ordained Biſhops and Deacons, teaching other Biſhops in ſucceeding ages to do do the like for ever.

Queſt. Auguſt. quæſt. 23. *in Levit.*

Lyranus.

Vatablus.

Numb.26.63, 64.

*Auguſt qu.*23. *Lyranus.*

In the conſecration of *Aaron* one thing is remarkable, ommitted here, but at the time, vvhen this vvas done, mentioned *Levit* 8.3. *All the Congregation was aſſembled at the door of the Tabernacle*, to vvhich *Aaron* and his ſons vvere brought; vvhy muſt they be all preſent? *Heſychius* anſvvereth, that this was done to figure out the Church that ſhould be congregated, becauſe all things which God cauſed to be done by *Abraham* & *Moſes* were myſticall, and by the door of the Tabernacle he underſtandeth the doctrine of Chriſt, ſometime called doors by the Septuagint, to ſhew that all the doctrines of the Apoſtles were but one and the ſame with Chriſts. But to leave this, the true reaſon was, that being conſecrated in the ſight of the people, they might acknowledge him, and have no reluctting in their mindes afterwards againſt him, but be obedient unto him: So *Origen*, *Lyranus*, and *Pellicane*.

Queſt. *Heſychius in Levit.*8.

Origen. *Lyranus.* *Pellican.*

And thou ſhalt cauſe the bullock to be brought, and Aaron and his ſons ſhall put their hands upon the head of the bullock: Then the bullock muſt be killed, and the blood poured out at the bottom of the Altar, & ſome of it being taken put upon the Horns of the Altar with his finger, and all the fat muſt be burnt upon the Altar; but the fleſh, skin and dung without the hoſt. As a bullock is offred now for conſecration of the Prieſts, ſo if a Prieſt ſinned, a bullock muſt be offered for expiation, which was as much as for all the congregation, a goat for a Ruler, and a kid for a common perſon And as now their hands muſt be upon the head of the beaſt, ſo in the caſe of having ſinned, and the ſame courſe was to be followed by others, *Levit.*4. This putting of hands upon the head was a Symbole of the confeſſion of ſins then to be made, for expiating which the bullock was to be offered, and therefore confeſſing is ſpoken of, *Levit.*5.5,6. and over the goat, *Levit.*16.21. This impoſing of hands, ſay the Rabbins, was in the Court-yard, the place were the beaſt was immediately to be killed, and it was of both his hands with all his might upon the very head, nothing being between his hands and it. And the impoſer ſtood with his face to the Weſt, laying his two hands betvveen the tvvo horns, confeſſing and ſaying, I have ſinned, I have committed iniquity, I have treſpaſſed and done this great wickedneſſe, and now do return with repentance before thee, and with this I make atonement. *Maimony.* And the beaſt whoſe blood was ſhed for atonement, figured out Chriſt, whoſe blood was ſhed for the remiſſion of our ſins, &c. The blood taken upon the Prieſts finger, and put upon the horns of the Altar was thus uſed, the Prieſt took the blood in a baſin, and brought it to the Altar, and then with the forefinger of his right hand dipped in it ſtrook it upon one horn, then wiping his finger clean upon the lip of the baſin, he dipped it again and ſtrook the ſecond, and likewiſe the reſt of the four horns, beginning at the South, and then coming to the Eaſt, the North and the Weſt, and where he made an end, there he poured out the blood remaining. *Maimony.* Under the Altar the blood was put, that by the heat of the fire it might be conſumed. Now the Altar, upon which the blood was thus put, was the brazen Altar in the Court, and herein offerings made afterwards for ſin differed from this, in that the bloud of ſuch Sacrifices was taken and carried into the Tabernacle, and put upon the golden Altars horns, which was for incenſe, if the ſin were of the Prieſt, or of the vvhole congregation, but for a Ruler, or private perſon, it was put onely upon the horns of the brazen Altar, as here, and ſuch were *Aaron* and his ſons as yet. This putting of bloud upon the horns of the Altar was to ſanctifie it, and to cleanſe it, as appeareth, *verſ.* 36,37. *Ezech.*43,25,26, *&c.* that by it the Sacrifices afterwards offered upon it might be ſanctified, *verſ.*37. *Matth.*23.19. The bullock taken was not a calf, nor fully grown, but one of two yeers old, and therefore was not offered to expiate *Aarons* ſin about the golden calves, as ſome have fondly imagined, for that ſin was not yet committed. And upon the head of it he and his ſons put all their hands, not thus to receive power to offer ſacrifice, according to ſome, for in the caſe of ſinning the ſinner alſo put on his hands, but

Verſe 10,11

Verſe 12.

Verſe 13.

Verſe 14.

Levit.4.

Maimony of the Offerings of Sacrifices, *Chap.*3.

Verſe 12.

Maimony of offering Sacrifices, *Chap.*5. *Sect.*7.

Levit.4.3.7.

Levit.4.25.

Tho. Aquinas.

but that every one of them might be consecrated. In the case of sin committed by the whole congregation, all did not so, but the Elders onely, vvho represented the whole, because so great a multitude could not, and many of them haply vvere not guilty, but as sin committed by the body vvhereof they were members, extended unto every one. Whereas not only a bullock is now offered, but all other sorts of Sacrifices also, this vvas to sanctifie them to the offering of all manner of Sacrifices. Touching the burning of the fat upon the Altar, both of the invvards, the caul, and the kidneys, these were burnt in Sacrifice, say the Hebrews, to make atonement for the sin of man proceeding from the lusts of the liver, the thoughts of the reins, and the fatnesse of the heart. For the most inward part is the heart, & therefore the fat of the inwards may aptly set it forth, and a fat heart is put for a corrupt, sensuall, and hard heart, and full of unbeleefe, in divers places, because fat hindereth the feeling, the burning of this fat therefore might typifie the casting away and consuming of the corruption of the heart in those that offer themselves up unto God, as we are exhorted *Rom.*12.1. the caul is of the liver, *vers.*22. and it is otherwise called the midriff; the Septuagint render it λοβὸν, the lap of the liver, and the kidneys are the reins, the seat of the seed of generation, here and in the liver is the beginning of lusts and inordinate desires, and therefore these are aptly figured out hereby to be consumed also. Moreover, fat is sometime put for the best, as *Gen.*4.4. *Nehem.*8.10, *&c.* and thus it figured out, how we should give the best of our goods to God, and because all this grew within, that must be offered where the heart lieth, our serving of the Lord with the invvard heart and desire vvas figured out hereby, *Joh.*4.24. And hereby vvas figured out the passion of Christ invvardly, and hovv that there he burnt in suffering the most ardent heat of Gods wrath due to our sins, when he said, My soul is heavie to the death. For the burning of the flesh, skin and dung without the camp, it may be demanded, Why it must be so, considering that the flesh of a sin-offering, the blood whereof was not brought into the Tabernacle, as this was not, was appointed to be meat for the Priests, and onely that the blood whereof was brought into the Tabernacle, must be burnt with fire? To this some answer, that this was to distinguish betwixt the sin-offering of the Priest, and of the common sort, or that they were not yet Priests, and therefore there being no Priests to eat this flesh, it must be burnt. But the first of these reasons is insufficient, and the second is overthrown, *vers.*32. where flesh is spoken of peculiar to the Priests, which they should eat before their consecration fully ended. The true reason then was, because no man must eat of the offering made to expiate his own sins, for to eat thereof is to intimate an ability to bear them, and to satisfie for them. For this is yeelded as the reason, why *Aaron* and his sons must eat the flesh of the sin-offering of the people, *viz.* because they must bear their iniquity, that is, in a figure of Christ, who beareth the iniquity of us all. And the burning of the bullock without the camp, plainly figured out Christs suffering upon the Crosse without the gates of Jerusalem, *Heb.*13.

Levit.4.

Verse 13.
R. *Menahem.*

Psal.119.70.
Deut.32.15.
Esay 6.9.

Verse 14.
Quest.
Levit.6.26,30.
Chap.10.18.
Tostatus.
Willet.

Ainsworth.
Levit10.17.

Heb.13.11,12

Then thou shalt take one of the rammes, and Aaron and his sonnes shall lay their hands upon his head, then thou shalt kill the ramme, and sprinkle the blood thereof upon the altar round about, and thou shalt cut the ram in pieces, and wash his legs and inwards, and then he must be offered whole for a sweet savour to the Lord. This sacrifice agreed with the former in that they must lay their hands upon it, that is, as the Hebrews say, one after another, and, as *Simlerus* hath it, in acknowledgement of their own guiltinesse of death, as this beast came now to be killed, desiring, that their guilt might be transferred to Christ, figured out hereby, and so be expiated by his death. But it differed, in that the ram must be cut in pieces, and part of it washed, and then the whole must be offered up in sacrifice. But this was done to purge the inwards from the filth, and the feet from dirt, because no filthy or unclean thing must be offered. For sprinkling

Verse 15,16
Verse 17,18.

Simlerus.

of the blood upon the altar round about, it was to ſignifie, that the blood of Chriſt ſhould be ſpread all over the vvorld by the preaching of the Goſpel, cleanſing all that believe in him in all places from their ſinnes. For the cutting of the ram in pieces, and then offering all, the inwards and feet being waſhed; this was done, to ſhew, that he that vvill be accepted of God, muſt ſeverally examine all his parts and vvayes. *Origen* more curiouſly noting, that there vvere four parts made. 1 The head and whole body. 2 The vital parts. 3 The entrailes. 4 The feet; applyeth to four ſorts, one vvaſhing Chriſt his feet, another anointing his head, another lying in his boſome, and another touching but the hem of his garments. The vvaſhing of the entrailes, &c. ſhevved both the cleanneſſe of Chriſt our ſacrifice, and hovv vve ſhould be cleanſed vvithin in our conſcience, and be vvaſhed our feet by dedicating our vvorks and life unto God. *Toſtatus* thinketh, that the skin being plucked off, the vvhole vvas to be offered, but here is no mention made of any fleaing, and therefore it is more probable, that it vvas burnt in the skin. Whereas it is called a ſvveet ſavour, this vvas not becauſe of the pleaſant ſmel, for it could not but be unpleaſing, except to the hungry, but becauſe, as *Theodoret* hath it, vvhen all things are done according to Gods lavves, this is as a ſweet ſavour unto him, and becauſe the ſacrifice of Chriſt figured hereby was moſt pleaſing to our mercifull Father, as whereby his elect were redeemed from ſin and death.

Oſiander.

Gloſſ. interlin.

Origen.

Oſiander. Gregor. Inteſtina lavat qui conſcientiam purgat, pedes abluit, qui vitam & opera Deo dicat. Theod. quæſt. 62 in Exod.

Verſe 19. Verſe 20. Verſe 21. *And thou ſhalt take the other ram, &c. and thou ſhalt take of his blood, and put it upon the tip of Aarons right ear, and of his ſonnes, and upon the thumbe of his right hand, and the great toe of his right foot, and thou ſhalt ſprinkle the blood round about upon the altar, &c.* Upon this rams head they muſt put their hands, as upon the former, to ſhew, that as remiſſion of ſins, ſo conſecration and grace to be able to execute their prieſtly office came from Chriſt, for this ram was offered for conſecration, as appeareth, *v.* 22. *Toſtatus* yet thinketh, that this ram was not called the ram of conſecration, becauſe *Aaron* and his ſons were by the offering hereof conſecrated, for then the other ram & bullock ſhould have bin called likewiſe; becauſe they were offered in way of conſecration alſo: but becauſe they were anointed and ſprinkled with the blood thereof, wherein their conſecration ſtood. But forſomuch as by the ſacrificing hereof they were ſanctified, as alſo by putting the blood thereof upon them, and to conſecrate is nothing elſe but to ſanctifie to the Prieſts office, I hold rather, that for all theſe cauſes it was called the ram of conſecration, as by the offering whereof and the anointing with the blood of which on thoſe three parts and ſprinkling, they were initiated to the Prieſts office. But the other beaſts before offered are not ſo called, becauſe the expiation of their ſinnes was rather reſpected therein, that they might be fit to be conſecrated Prieſts. For the blood putting upon the tip of their right ear, that is, the higheſt part, as the Chaldee explaineth it, and upon the tip of the thumb of the right hand, &c. this was to ſhew, that their ears muſt be attent to hear the Word from the mouth of God, which they ſhould teach to the people, as *Ezech.* 3. 17. *Eſa.* 50. 5. 1 *Cor.* 11. 23. the putting of blood upon the ear was alſo uſed in cleanſing the Leper, *Levit.* 14. 14. And blood was put upon the thumbe of the right hand, to ſhew, that their work and adminiſtration was ſanctified, and upon the great toe, to ſhew, that their going and converſation in this office was ſanctified to pleaſe God through the blood of Chriſt. The blood alſo put upon the head and foot might ſignifie the ſufferings of the members of Chriſt, as of him their head. Thus *Ainſworth*; this is followed by *Simlerus*, who yieldeth this as a reaſon, why not the tongue but the ear was touched, becauſe the mediatour-ſhip of the Prieſt with God was rather reſpected then his teaching the people. Now the right ear and thumbe, &c. are touched for their excellency above the left, and of the thumbe above the other fingers, it being more pollent, according to the name, *pollex*, to ſhew, that we muſt ſerve God with our beſt parts, ſo *Toſtatus*, but *Heſychius*, becauſe the

Toſtatus.

Chaldee Paraphraſt. Ainſworth.

Toſtatus.

the left ſignifieth evill, and the right good, and we muſt die to evil, but live to good: and by touching the part with the blood, the whole was ſanctified. *Calvin.* Some adde, that theſe parts were moſt remarkable, and therefore in way of diſgrace were cut off, as in *Adonibezeck*, and the ears are threatened in the diſobedient Jews, *Ezek.* 22. 5. but here in way of honour they were anointed. And there is ſomething ſpoken touching our Saviour Chriſt, in his ears, *Mine ears haſt thou opened*, in his hand, *Thou haſt holden me by the right hand*, and in his foot, *That thy foot may be dipped in blood*; wherefore the perfection of him in all theſe was figured out hereby. *Willet.* This third ſacrifice was a peace-offering, as the two former were, the one a ſin-offering, and the other a burnt-offering, and the laſt a meat-offering. For this, ſee *Levit.* 3. for the firſt, *Leviticus* 4. for the ſecond, *Levticus* 9. and for the laſt, *Leviticus* 7. 12.

Calvin. Hieron. Judges 1. 6. *Pſal.* 40. 6. *Pſal.* 73. 23. *Pſal.* 68. 23. *Willet.*

And thou ſhalt take of the blood of the altar, and of the anointing oil, and ſprinkle upon Aaron and his ſonnes, and upon their garments. This was further done, to ſhew the ſanctification of Gods Miniſters by the blood of Chriſt, and by the oil of the grace of the Spirit, unto the work of the miniſtery, *Heb.* 10. 22. 1 *Cor.* 15. 10. and 3. 10. Thus alſo *Heſychius*, who ſaith, that blood and oil were put together, to ſhew, that the blood of Chriſt and the unction of the Spirit have one and the ſame effect for ſanctification. And whereas one ram was taken before, and now another; this, he ſaith, figured out Chriſts double ſacrificing of himſelfe. Firſt, in his laſt Supper. Secondly, upon the Croſſe.

Ainſworth. *Heſych. in Levit* 8.

Then thou ſhalt take the fat and the rump, and the fat covering the inwards, &c. Verſe 22. Of the myſtery in offering the fat of all theſe parts, enough hath been ſaid already, but onely that the rump is here ſpoken of more then in ſpeaking of the fat of the bullock, which was alſo appointed to be ſacrificed, becauſe the rump of a ſheep in thoſe Countreys exceeded in fatneſſe. Some underſtanding by fat the exceeding grace of God in Jeſus Chriſt, will have the rump to figure his conſummation and death. And beſides the rump, the right ſhoulder muſt be ſacrificed alſo, which is appointed to the Prieſt as the breſt, *v.* 27. and *Levit.* 7. 32. but here *Moſes* muſt have the breſt for his part, *v.* 26. The ſhoulder or arm ſetteth forth action, and the breſt, the ſtudy of the minde, theſe therefore being aſſigned unto the Prieſts, ſhewed, that they ſhould ſerve the Lord with all their ſtrength and heart, and the ſhoulder now burnt figured out the mighty arme of Chriſt, whereby he did ſuch wonders as never man was able to do, but yet he ſubmitted himſelfe to be a ſacrifice with this his powerfull arme for us. *Moſes* hath not the ſhoulder, but breſt onely for his part; becauſe he was no Prieſt, to whom both belonged, but onely executed the Prieſts office at this time in doing ſacrifice.

Radu'ph. *Ainſworth.* *Radulph.* *Toſtatus.*

And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of unleavened bread, that is before the Lord, and put all in the hands of Aaron, &c. Verſe 23. Verſe 24. This oiled bread was tempered with oil, and both it and all the reſt were unleavened, and are ſaid to be in the basket before the Lord with reference to *verſ.* 2, where they are appointed to be brought in a basket to the door of the Tabernacle. For putting of them in the hands of *Aaron* and of his ſonnes, and waving of them: this, ſaith *Willet*, was done by *Moſes*, when he had put them in the hands of the prieſts, by putting his hands under, and thus moving them round about from the North to the South, and from the Eaſt to the Weſt, ſaith *Simlerus*. The vvord tranſlated vvaving is ſometime put for ſifting in a Sieve, *Eſa.* 30. 28. and is applied unto troubles, *Eſa.* 10. 32. *Chap.* 13. 2. *Chap.* 30. 28. This vvaving was to ſeparate them unto an holy uſe, and ſo the Septuagint tranſlate it, and vvhen the offering of the Levites is ſpoken of, *Numbers* 8. 11. it is ſaid, *verſe* 14. *Thou ſhalt ſeparate them.*

Willet. *Simlerus.*

And thou ſhalt receive them of their hands, and burn them upon the Altar. Verſe 25. *Aaron* and his ſons are herein dealt withall as other common perſons, becauſe they vvere

were not yet fully made prieſts; the Septuagint addeth here, Thou ſhalt burn them for an whole burnt-offering, but becauſe it was only ſacrifice of parts, it could not be ſo called. But here a queſtion ariſeth, ſeeing the ſhoulder, which was one of the things taken, *verſ.*23. is appointed, as the breaſt to be *Aarons* part, *verſ.*27. how it could amongſt other parts of this oblation be appointed to be burnt? *Radulphus* anſwereth, that it was not burnt, but this is an errour, the right anſwer is, that *verſ.*27. a decree is made from henceforward, that as the breaſt, ſo the ſhoulder, ſhould be *Aarons* part: for that it is not to be underſtood of the ſhoulder of this particular offering, is plain, becauſe that muſt be burnt, and the breaſt of this went to *Moſes*, and therefore *Aaron* could not have it at this time. *Verſ.*26. *Thou ſhalt take the breaſt, and wave it for a wave-offering, before the Lord, and it ſhall be thy part.*27. *And thou ſhalt ſanctifie the breaſt of the wave-offering and the ſhoulder of the heave-offering, &c.* Here are two words uſed touching the ſhoulder, heaving and waving, in Hebrew Terumah, and Tenuphah, becauſe as it was moved to and fro, ſo it was heaved or lifted up, and both this and the breaſt are here appointed to be the prieſts part for ever of all the ſacrifices of the peace-offerings of the children of *Iſrael:* myſtically by the basket, ſaith *Heſychius*, is to be underſtood the tongue of Chriſt, becauſe his ſpeech was wreathed, as a basket with parables: but *Pellican* underſtandeth the Holy Scriptures, out of which as out of a basket the Miniſter muſt give bread and meat fit for edification. But as all other ſacrifices, ſo this doubtleſſe figured out Chriſt ſacrificed for our ſins. He was, as a basket conteining within him the bread of life, and he was this oiled and unleavened bread, becauſe anointed with the Spirit, and one with the Spirit, and without all leaven of malicioufneſſe. The heaving up and the ſhaking to and fro of the bread to all parts, the lifting up of Chriſt to the Croſſe, and his waving or ſifting by many temptations and the vertue of his Paſſion extended into all parts. Touching the breaſt ſhoulder, *Gregory* ſpeaketh acutely, ſaying, This ſhewed that the prieſt ſhould both with his breaſt think the right, and with the arm of his work draw others up on high in their practice and converſation. And from this *Heſychius* differeth not much, by the breaſt underſtanding the true Faith. And faith or truth in the heart of the prieſt firſt and chiefly, and Heavenly works, and then in every Chriſtian may moſt aptly be underſtood by the breaſt, and the right arm.

Queſt.

Radulph.

Verſe 26,27

Verſe 28.

The Myſtery. *Heſych. in Levit.* *Pellican.*

Gregor. Pectore quæ recta ſunt cogitare & armo operis ad ſublimia invitare.

Verſe 29,30

And the holy garments of Aaron ſhall be his ſons after him to be anointed and to be conſecrated therein, And that ſon, that is Prieſt after him, ſhall put them on ſeven dayes, &c. The word tranſlated *to be anointed*, is an active, to anoint, but is uſed often paſſively, and therefore the Septuagint render it ſo. As theſe garments were put upon *Aaron* when he was made High Prieſt, and then the holy oil was poured upon them, ſo ſhould they be put upon his ſon ſucceeding him, and be anointed again. If nothing elſe but the putting on of theſe anointed garments vvas meant, as *Simlerus* partly hath it, vvhen thoſe vvere vvorn out, he muſt onely have garments but not any anointing oil, that cometh on next to be prieſt, vvhich is abſurd. Moreover, as *Aarons* conſecration and his ſons at the firſt laſted ſeven dayes, *verſ.*35. in all vvhich time they muſt not go from the door of the Tabernacle, but there keep the charge of the Lord day and night, having their prieſtly garments upon them, ſo the prieſt after him muſt keep the time of ſeven dayes at the door of the Tabernacle, vvhich is here meant, although nothing but his putting on of the garments be here expreſſed. Novv in this time vvas the Sabbath-day, whereupon the *Rabbins* note, that great is the Sabbath day, for the conſecration of the High Prieſt is not perfected, till this hath paſſed over him. If it demanded here, hovv they could keep ſo long in one place, vvithout removing, ſeeing the neceſſity of nature requireth a going out often in this time to avoid excrements? It is anſwernd by *Lyranus*, that this is to be underſtood to be excepted, becauſe for this purpoſe they muſt needs go out: for vvhen they went

Levit.8.35.

Rab. *Elias.*

Queſt.

Lyranus.

went for neceſſity and came forthwith again, this might be well counted an abiding there. But *Toſtatus* thinketh, that they might have veſſels prepared to receive their excrements, to whom I cannot aſſent, becauſe the purity of that place permitted no ſuch thing to be done there. *Toſtatus.*

If it be demanded, how they could watch ſo long a time together? It is anſwered, that this was not required, but to keep the charge of the Lord in abiding there ſeven dayes, ſo *Toſtatus*. Laſtly, if it be demanded, whether their garments were put on again, and anointed every of theſe dayes, becauſe it is ſaid, *Seven dayes ſhalt thou conſecrate them?* It is anſwered, No; but their conſecration was onely iterated by the Sacrifice made each of theſe dayes, as upon the firſt, & by the meat-offering put in their hands & waved, and other rites uſed, as upon the firſt, although the offering of a bullock onely in particular be named, *verſ.* 36. *Lorinus* thinketh that the High Prieſt might put off ſome of his garments, and lay them aſide in this time, and put them on again; but this is a preſumption without ground, ſeeing it is expreſſely ſaid, *He ſhall put them on ſeven dayes.* Myſtically, ſaith *Heſychius*, the keeping of the Apoſtles at Jeruſalem, after Chriſts aſcenſion a few dayes, till they had received the Holy Ghoſt, and not preſuming to preach, till that in this time, and by the receiving of the Holy Ghoſt they were conſecrated, was figured out hereby. For this conſecration was finiſhed in ſeven dayes, and they were conſecrated, when the feaſt of Pentecoſt after ſeven times ſeven dayes, or ſeven weeks was fully ended, wherein I willingly ſubſcribe unto him, holding withall according to others, becauſe ſeven is a number of perfection, that hereby was intimated, that the Miniſter of God ſhould continually attend whileſt life laſteth, at the door of his houſe, being there ready at all times appointed to execute his office, and he muſt firſt have time to learn, and to get knowledge in the Law of God, attending therefore with all diligence at the houſe of God, and living retiredly in ſtudy and meditation, that would be a Prieſt of God, and an Inſtructour of others. That of *Lyranus* underſtanding it of ſeven things, from which the Prieſt ſhould refrain, is true, but conceitedly brought in here: *Length of ſleep, pleaſure of eating, unprofitableneſſe of action, multiplicity of diſtraction, vanity of confabulation, variety of fiction, and vility of affection.* Other conceits I paſſe over, but onely as *Rupertus*, we may fitly apply it alſo to all Chriſtian people, hereby was ſhewed, that they ſhould never night or day depart from the faith of the Church. *Queſt.* *Queſt.* *Lorinus.* *Heſych. in Levit.* *Calvin.* *Radulphus.* *Lyranus.* *Prolixitas dormitionis, voluptas commeſſationis, inutilitas diſtractionum, vanitas confabulationis, varietas affectionis.*

And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place: And Aaron and his ſons ſhall eat it, and the bread in the basket, &c. Here proviſion is made for the ſuſtenance of *Aaron* and his ſons in theſe ſeven dayes, they muſt eat of the fleſh of the ram that remained, that is, all but the right ſhoulder and breſt, which were the one burnt in Sacrifice, and the other given to *Moſes*, and this fleſh muſt be ſodden in the holy place, that is, in the Court, by the door of the Tabernacle, where they abode. For the fire wherewith it was ſodden, it was not fire taken from the Altar, ſaith *Toſtatus*, but common fire, becauſe as none but holy fire might be uſed upon the Altar, ſo none of that fire was to be put to any common uſe. But this is onely conjecturall, neither was that which was prepared for the Prieſts common, but holy. For bread, they were to eat that in the basket, which remained after the bread taken out for the Sacrifice. And all the things appointed to be eaten by them are ſaid to be thoſe, whereby the atonement was made to conſecrate them, by eating a particular applying by faith of the Sacrifice made for our ſins to ſanctifie us, being ſet forth, *Joh.*6.35,51. But of theſe a ſtranger muſt not eat. Some by ſtrangers underſtand not thoſe that were not of the family of *Aaron*, but ſuch as ſacrificed not, or the polluted, or profane, becauſe he that brought the Sacrifice being of the common ſort of people might alſo eat of it. But it is more probable, as is commonly held, that the meaning is, that none but *Aaron* and thoſe of his blood ſhould eat of theſe things, becauſe in appointing who ſhould eat of them, none elſe are ſpoken of, Verſe 31, 32 Verſe 33, 34 *Toſtatus.* Verſe 33. *Ainſworth.* *Simlerus.* *Lyranus.* *Toſtatus.* *Oleaſter.* *Foyeca.*

Verſe 34. of, and they were things peculiarly offered for them, and therefore properly by them to be received. And what remained either of fleſh or bread muſt be burnt. The ſame was appointed touching the paſſeover, *Exod* 12. but that was for another reaſon, as I have there ſhewed, this was becauſe being part of things offered in ſacrifice, it muſt be uſed as a ſacrifice, that is, burnt with fire, as the other parts had been, which appeareth in the addition, *It ſhall not be eaten, for it is holy:* but not upon the altar, ſaith *Toſtatus*, or with holy fire, becauſe it was no part of the ſacrifice, forſomuch as they had eaten part of it, and being in part turned to humane uſe, the part remaining cannot be ſacrificed. It was burnt therefore, as the fleſh of the bullock in another place, but that was burnt without the camp, this in the Court of the Tabernacle. Some yield this as a reaſon, leſt being kept longer, it ſhould corrupt, which was unſeemly for holy things, or leſt the part kept ſhould be an occaſion of ſuperſtition, as the bread of the Sacrament kept ſince hath been. For that reaſon yielded by ſome, becauſe the next daya new ſacrifice vvas made whereof part ſhould be for their food that day, it is of no force; for the fleſh of the laſt days ſacrifice after which they ſhould not be again ſupplied the day following, and therefore that which remained of it was not burnt for this reaſon.

Toſtatus.

Calvin.
Simlerus.

Lorinus.

For the myſtery, *Heſychius* ſaith, that this fleſh and bread figured out the fleſh of Chriſt, which is bread indeed, and ſo both fleſh and bread, and whereas no ſtranger might eat of it but onely *Aaron* and his ſons, it ſhewed, that Chriſt muſt be intreated by the prieſt to make it, or elſe it cannot be the Lords ſacrifice, and it muſt be eaten in the holy place, to ſhew, that Chriſts fleſh muſt be received in the Church, as 1 *Cor.*11. and that which remained muſt be burnt, to ſignifie, that things unedible to us by reaſon of our infirmity muſt be committed to the Spirit as a fire, which is when we believe thoſe things to be poſſible to the vertue of the Spirit which are impoſſible to us. See ſomewhat of the like before, *Chap.*12. For the prieſts eating of it onely, and no ſtranger, it ſhewed, that none but the faithfull have part in Chriſt, who are as prieſts unto God, and that the Euchariſt ſhould not be kept, but the remainder of it conſumed in the fire, as *Heſychius* ſaith, was practiſed in the Church in his time, contrary to the preſent practice of the Church of Rome, where it is kept in a pyxe to be carried about and worſhipped. Hereby alſo, ſaith *Simlerus*, was ſhewed, that we muſt ſerve God with all readineſſe, no delay being uſed.

*Heſych. in Levit.*8. *Non relinqui ſed igni ſpiritus tradi oportet, ut comedat, quæ nobis ſunt ex infirmitate ineſtibilia.*

Simlerus.

Verſe 35,36 Verſe 37. After the order ſet down for the firſt day of conſecration, this courſe is appointed to be continued ſeven dayes, in which time alſo the altar muſt be cleanſed, and ſanctified by anointing, that it might be moſt holy, and ſanctifie vvhatſoever touched it. So that the ſame ſacrifices that conſecrated the prieſts, and the ſame anointing oil conſecrated the altar alſo, not that the altar had any ſin, but it vvas thus ſeparated to an holy uſe. The altar figured out Chriſt; who vvas conſecrated by his ovvn blood, and the anointing of the Spirit, and ſanctifieth all that touch him by faith, and the ſame blood of his and Spirit conſecrateth us all to be prieſts unto God. The vvord tranſlated, *to cleanſe the altar*, is to make it ſinleſſe, and thus houſes are ſaid to be cleanſed, *Levit.*14.49,52. and all things about us, *Numb.*31.20. and Gods houſe, *Ezech* 45.18. becauſe all things are made unclean by the ſins of men, amongſt vvhom they are, as is expreſſed, *Levit.*16.16. neither can any of the beſt ſervice, vvhich we offer unto God, be acceptable unto him, unleſſe it be cleanſed by the blood of Chriſt from the ſins cleaving thereunto.

Simlerus.

Ainſworth.

Heb.9 21,22. Heb.10 19. Heb.13.14.

Verſe 38,39 Verſe 40. *This is that which thou ſhalt offer upon the altar, two lambs of the firſt year, day by day continually, &c.* Here is ſhewed to what uſe the altar being conſecrated ſhould be put every day, a lamb muſt be offered thereupon for an whole burnt-offering in the morning, and another in the evening: for, *in the evening*, in the Hebrew is, *between the evenings*, but of this phraſe, ſee *Chap.*12.6. This continuall ſacrifice, ſay the Hebrews, was offered in the morning to expiate the ſins of the night, and in the evening to expiate the ſins of the day before

R. *Menahem.*

before. And with each lambe a tenth deal of floure, that is, the tenth part of an Ephah, which is an Homer, as hath been already ſhewed, *Chap.*16. a fit quantity to remember their feeding in the wilderneſſe of each man with an Homer, ſee *Chap.*25.30.

And this floure muſt be mingled with the fourth part of an hin of oil beaten, and the fourth part of an hin of wine, an hin was twelve logs or halfe pintes, of which, ſee *Levit.*14.10. ſo that a fourth part was a pinte and half, and this laſt is called a drink-offering. For the manner of offering it, the Rabbins ſay, it was this, although ſalt be not ſpoken of, yet becauſe all ſacrifices muſt be made with ſalt, *Levit.*2.13. this meat-offering of floure and oil was made ſo alſo, but whereas in other meat-offerings there was incenſe, *Levit* 2.1. and an handfull onely of the floure was burnt; this was all burnt; and for the drink-offering, the wine was offered upon the altar, not being put upon the fire, but the prieſt lifting his hand on high poured it at the bottome of the altar: ſo *Maimony*. For the myſtery, by the lamb continually offered morning and evening, Chriſt the Lamb of God was ſet forth, the ſacrifice of whom is effectuall to deliver from ſin alwayes every day, but we muſt through his name come every day morning and evening before the Lord with our ſupplications for this end and purpoſe. By the oil and floure and wine added, we are admoniſhed to bring a gratefull ſavour of faith and repentance before the Lord together with our prayers. *Toſtatus* in ſetting down the order, how theſe two lambs were offered, ſaith, that the Prieſt roſe and put on his prieſtly garments before the Sun to offer the morning-ſacrifice, and having finiſhed that, about the Sun-ſetting he offered the evening ſacrifice, which was the whole night in burning. And *Comeſtor* ſaith, that the prieſt when he offered his morning-ſacrifice, put out four of the ſeven lamps, and at the evening-ſacrifice lighted them all again, and then the fatteſt lambe of the two was offered, for which cauſe the evening-ſacrifice is ſpoken of, as more acceptable to God; becauſe Chriſt ſuffered in the evening. And *Lorinus* addeth, our works ought to be better in the evening of our age. *Origen* and after him *Rabanus* ſay, that the whole life of a juſt man is a continuall ſacrificing, and his reading of the law and Prophets, his morning-ſacrifice, his reading of the Evangeliſts, his evening-ſacrifice, becauſe they ſet forth things done in the evening of the world. Or, as *Rabanus* alſo hath it, the morning figureth out the beginning of our converſation; and the evening, the end; in all which time we muſt offer innocency of work and heart to the Lord by the fire of charity and of the Holy Ghoſt. The floure and oil added, and the wine ſhewed, that our ſacrificing muſt be joyned with knowledge of the law, and the grace of the Evangelicall doctrine tempered together, and hereby hilarity, that muſt be in the ſervice of God was figured out, becauſe oil maketh a cheerfull countenance, and wine maketh glad the heart. The Papiſts inferring hence of the Maſſe, as a continuall ſacrifice, is a confounding of times that muſt be diſtinguiſhed; for this continuall ſacrifice was but a figure of which the verity being come, there is now none uſe any more, they do therefore vainly charge us with the putting down of the continuall ſacrifice, as *Antiochus* did, becauſe we put down the Maſſe. for they rather are guilty of this, becauſe the onely continuall ſacrifice now is that of Chriſt, which they fruſtrate to themſelves by their new deviſed ſacrifice of the Maſſe, as was done by circumciſion, *Gal.*5.1.

In concluding this about the continuall ſacrifice, he ſaith, *I will meet thee there*, of which phraſe ſee before, *Chap.*25.22. *And the tabernacle ſhall be ſanctified by my glory, &c.* There was no vertue in theſe Ceremonies to ſanctifie the tabernacle, altar and prieſts; therefore the Lord promiſeth to ſanctifie them all by his glory, that is, by his glory which ſhould appear there. Some by his glory underſtand Chriſt, in whom alone all things are ſanctified, but I reſt in the firſt.

And I will dwell in the midſt of the children of Iſrael, &c. Of this ſee before, *Chap.*25.8.

Verſe 40.

Maimony.
The Myſtery.
Simlerus.

Toſtatus.

Scholaſt. hiſt.

Lorinus.

Origen.
Rabanus.

Verſe 42.
Verſe 43,44
Ainſworth.
Simlerus.

Verſe 46.

CHAP. XXX.

Verſe 1,2. *AND thou ſhalt make an Altar to burn incenſe upon of Shittim-wood, a cubit ſhal be the length, and a cubit the breadth, and two cubits the height, &c.* From hence to the end of the tenth verſe the Altar for incenſe is appointed. The word altar *Mitzbeach* is taken from killing, and ſo properly ſignifieth an Altar to offer ſlain beaſts upon, wherefore unto this is added here *Miktar*, ſignifying a perfuming Altar. This differed from the Altar, *Ch.*27. 1 Becauſe it was neither ſo long, broad, nor high. 2 It was covered with gold, that with braſſe. 3 This had a Crown of gold round about it, that none but a grate of net-work, which this had not. 4 This ſtood in the Tabernacle neer the vail of the moſt Holy place, that in the Court without. 5 Sweet ſpices only were to be burnt for a perfume upon this, but no Holocauſt, meat-offering or drink-offering, as upon that. 6 The blood of the ſin-offering was to be put upon the horns of it once in a year for an atonement, which was upon the tenth day of the ſeventh moneth, and then the blood taken was of a bullock and of a goat, and it was put upon the horns of the Altar round about, and the prieſt was to ſprinkle the blood with his finger upon the Altar ſeven times, and all this to make an attonement, and to cleanſe and hallow it from the uncleanneſſe of the people, he having before done the like in the moſt Holy place upon and before the Mercy-ſeat, *Levit.*16.14,15. yet in ſome things they agreed, for this was made of Shittim-wood, as that, and four-ſquare, as that, and had rings and bars to carry it by, as that, and horns of the ſame wood likewiſe, but onely that all here were overlaid with gold, there with braſſe, ſo that for the ſignification of thoſe things the Reader may look back to that Altar, *Chap.*27.1. For the gold covering it this Altar is ſometime called an Altar of gold, or golden Altar, as *Num.* 4.11. and the other the brazen Altar, *Exod.* 38.30. and for the wood within, a wooden Altar, *Ezech.*41.22. but there it is ſaid to be three cubits high, to ſhew the amplitude of Gods grace under the Goſpel more then under the Law. For the top thereof and the ſides, in Hebrew are roofe and walls, becauſe of the ſimilitude unto an houſe, the Septuagint render it *hearth and walls*, for the crown ſee the like before about the Ark, *Cha.*25.11. and about the table, *verſ.*24. ſo that there were three Crownes about the holy things, the Crown of the Ark, which the Hebrevves called the Crown of the Law, the Crown of the Table, which they called the Crown of the Kingdom, and the Crown of this Altar, which they called the Crown of the Prieſthood. The incenſe appointed here to be burned is particularly ſet forth, *verſ.*34. and it muſt be burned every morning and evening, when *Aaron* lighted or dreſſed the Lamps. *Simlerus* noteth, that not onely the High Prieſt, but other prieſts alſo uſed to burn this incenſe, becauſe *Zachariah* did it in his courſe *Luke* 1. See my Expoſition there. The manner of the incenſe burning was this, 1 One went and gathered the aſhes from off the Altar into a golden veſſel. 2 Another brought a veſſell full of incenſe. 3 Another brought a cenſer with fire, and put coals on the Altar, and he, whoſe office it was, took the incenſe and ſtrewed it upon the coals, the other three having firſt bowed themſelves, and being gone out. The incenſe burned daily was 100 denaries, that is, a pound, half in the morning, and half in the evening, and when the prieſt had done burning the incenſe, he bowed himſelf and went out: ſo *Maimony*. Whereas ſtrange incenſe is forbidden to be offered upon this Altar, thereby is meant any other ſweet ſpices beſides the compoſition appointed, *verſ.*34. *Maimony* explaineth it thus, if they put honey amongſt it, it was all unlawfull, *Levit.*2.11. or if there wanted any once ſpice appointed, or if he burnt any other ſpices, or the ſame compounded and brought by any private perſon, any of theſe wayes it was made ſtrange incenſe. *Comeſtor* ſaith, it is doubted, whether the Altar of incenſe were within the moſt holy

Verſe 6.
Verſe 7.
Verſe 8,9.
Verſe 10.
Levit.16.29.
Levit.16.18, 19.
Verſe 1,2.
Verſe 3,4,5.
Verſe 3.
Rab. *Elias.*
Simlerus.
Maimony, of the daily Service.
Scholaſt. hiſtor.

place or without, becauſe *Paul* to the Hebrewes ſpeaketh of it, as being within. But he erred herein, ſeeing even by *Paul* it is ſpoken of as being without the vail, and here it is manifeſtly placed ſo. Moreover, touching the Crown round about this Altar, he addeth out of *Joſephus*, that there were Crownes about each corner hanging over after the manner of a lip. Heb.9.4.

For the myſtery, it is not to be doubted, but as the other, ſo this Altar alſo figured out Chriſt, by whom we offer ſacrifices, and incenſe of prayer to the making of a ſweet ſavour before the Lord. More particularly the ſacrifices ſet forth mortification, and incenſe prayer, both which are ſanctified and made acceptable by the Altar Chriſt alone. And whereas incenſe was offered at the ſame time with the dayly ſacrifice, and then the lamps alſo were lighted, this ſignified, that mortification to ſin, the light of teaching out of Gods Holy Word, and prayer, ſhould go together, and that continually, we muſt alwayes, pray alwayes uſe this light, and be mortifying our members upon earth, and ſacrificing our ſelves, *Rom.*12.1. No ſtrange incenſe muſt be offered, to ſhew, that our prayers muſt be made unto God onely, and in faith, and for ſuch things, as whereby he may be glorified, for then incenſe compounded according to Gods preſcribing is offered, otherwiſe not, and ſo it becometh loathſome and abominable to the Lord, *Eſa.*1.1,12. inſtead of ſmelling ſweetly. The ſprinkling of this altar with blood and doing blood upon the horns ſhewed, that no prayers made by us are acceptable unto God, but through the blood of Chriſt. This altar being of gold, the other without of braſſe figured out his glorified eſtate, after that he was within the Tabernacle of Heaven, as the other his humbled Eſtate, and here is a Crown to ſet forth his Kingly Dignity, and four horns to ſet forth his power in the four parts of the World. *Simlerus*, the atonement making for this altar once in a year ſhewed, that corruption cleaveth to our very devotion, which needeth purging by Chriſt blood. The Myſtery. Pſal.141.2. Rev.1.8.3. *Simlerus.*

And the Lord ſpake to Moſes ſaying, When thou takeſt the ſum of the children of Iſrael, they ſhall give every man a ranſom for his ſoul, when thou numbereſt them that there be no plague amongſt them, and the ranſom is half a ſhekel of the Sanctuary, and a ſhekel twenty Gerahs, and this is to be given by every one, that is twenty years old and upward, rich and poor alike, and this money muſt be for the ſervice of the Tabernacle, to make an attonement for them. Having appointed a ſervice requiring charge, now he ſheweth, how it ſhould be raiſed. They muſt be numbered from 20 years old and upward, and every one pay half a ſhekel. This ſaying was an acknowledgement, that they were the Lords tributaries, that they received their lives, liberty and countrey from him, and if they ſhould not pay to him this tribute therefore, their lives ſhould be indangered by his plagues ſent amongſt them. And this was the cauſe, ſay the Hebrewes, that when *David* numbered the people, the plague was ſent amongſt them, becauſe this ranſom was not paid, this is probable, but not certain. *Simlerus* ſaith, that this numbering was but from twenty years old to fifty, as they were numbered to go forth to the Wars, but becauſe there is no ſuch limitation here, and there is as much reaſon, that men of fifty and upward ſhould pay this, as well as thoſe that were under, although they were not able to go to War, I paſſe it over as a private opinion, unleſſe the ſame number found, *Chap.*38.26. and *Num.*6.1,46. ſhall ſeem to make for it. The Hebrewes, that ſet forth every circumſtance in this numbering, have nothing tending to this limitation, but onely that Females paid not this ranſom, nor ſtrangers, nor bond-men, nor children, yet if any of them would give, it might be received of all, but onely of infidels. And for the times of numbering, and ſo of paying, although nothing be ſet down here, when and how often they ſhould be numbered, yet the Hebrewes ſay, this was to be done once every year, the 25 day of the moneth Adar, that is, February, Proclamation being firſt made the firſt day of that moneth, that every one ſhould be ready againſt that time, and then ſome ſat in the Temple to re- Verſe 11,12 Verſe 13,14 Verſe 15,16 2 Sam.24. *Simlerus.* *Maimony* Treatiſe of ſhekels, *Chap.*1.

ceive it. If the Temple lay waſte, it was not to be paid, but otherwiſe all the children of *Iſrael* paid both dwelling within the Land and without, that which was gathered of them in other provinces, vvas ſent to the Temple and laid up in a chamber there in coffers. And ſo ſtrictly was it required of every one, that the pooreſt that had not vvherewithall, muſt pay it, although he begged for it, or ſold his clothes off his back for it. And ſo generall was this charge, that all paid it, who were Iſraelites, Prieſts, Levites, and ſervants that vvere free, and Proſelytes, and with this money the daily Sacrifices vvere provided, offerings for the Congregation, ſalt, wood, and incenſe, Shevv-bread, the red covv, &c. vvhereas it may be ſaid, This ſeemeth not to have been a yeerly thing, but onely vvhen the Tabernacle vvas built, becauſe afterwards the people charged themſelves with a yeerly tribute of the third part of a ſhekel, 2 *Chron.*24.5,6. *Nehem.*10.31. *Aben Ezra* anſwereth, that this was added over and above, for the neceſſity of thoſe times.

*Aben Ezra in Nehem.*10.

R. *Menahem.*

And for the poor mans paying as much as the rich, Rab. *Menahem* ſaith, that this was ſo appointed, that all might be equall in the offerings made for the Congregation, that were bought herewith. For the paying of it yeerly, I hold with the Hebrews, becauſe there was a yeerly charge to be maintained hereby; but I do not think that the Prieſts and Levites paid, becauſe they were not numbered amongſt the children of Iſrael; and I ſee no reaſon, if the beggar muſt pay it, but that the ſervant ſhould pay it alſo in the time of his bondage. For the time of the yeer, *Simlerus* ſaith, it is held to have been paid upon the day of Expiations, which was the tenth day of the ſeventh moneth, anſwering to our September, and this is moſt probable, and not that of February 25. becauſe this ranſom was paid for Expiation, *verſ.*15. The money to be paid, half a ſhekel of the Sanctuary was twice ſo much as hath been before ſhewed, as half a common ſhekel, twenty gerahs, that is, twenty pence, a gerah being the weight of ſixteen barley-corns; wherefore every one was to pay ten pence, which amounted at the firſt numbering to an bundred talents, and 1775 ſhekels. But why muſt not the rich give more, nor the pooreſt leſſe? *Anſw.* Not onely, as was noted out of the Rabbin before, becauſe every one had equall intereſt in thoſe Sacrifices, but becauſe the rich and the poor beleeving have an equall intereſt in Chriſt, by whom indeed we are ranſomed from our ſins, for both ſorts are alike before God, with whom there is no reſpect of perſons. And that we ought in this Ordinance to look to Chriſt, appeareth, becauſe it was about ranſoming or redeeming of the ſoul, which is not done, but by his blood. This tribute was paid afterwards to *Ceſar*, being called *Didrachma*, he challenging it to himſelf, when he had conquered the Jews, but they often reſiſted that Decree, and took up arms to defend the rights of their Sanctuary, and according to this it was, that they asked our Lord, whether they ſhould pay tribute to *Ceſar* or not, *Matth.*22. and that he being demanded, ſent *Peter* to take and pay it.

Simlerus.
Levit.16.29.

Exod.38.26.

Queſt.

Verſe 17,18

And the Lord ſpake to Moſes, ſaying, Thou ſhalt alſo make a Laver of braſſe, and his foot of braſſe to waſh withall; &c. From hence to the end of *verſ.*21. a Laver is appointed to be made, and placed between the Tabernacle and the Altar, moſt probably weſtward, becauſe the Sea of braſſe made afterwards by *Solomon* was ſo placed, and at this the Prieſts muſt waſh hands and feet, when they entered the Tabernacle, or ſacrificed upon the Altar, upon pain of death. Of what form this Laver was, it is not ſaid, but onely that it had a foot to ſtand upon, the Hebrews ſay, that there were twelve ſpouts or cocks from which the water ran, that twelve Prieſts might waſh at once, and it is likely, that there was a conveyance under theſe to convey the water away, ſo *Simlerus*, who alſo addeth, that hands and feet were waſhed, to ſet forth the purity of our actions, whereof hands and feet be the inſtruments. It was a cuſtom of old to waſh theſe parts before meat, in thoſe hot countreys, and therefore when the Prieſt came as it were to the Lords Table, he muſt waſh

1 Kings 7.

Simlerus.

theſe

theſe for decencie. But herein an higher thing was doubtleſſe aimed at, *viz.* vvaſhing by repentance, as *Eſa.*1.16. vvithout vvhich no man can appear acceptably before the Lord to worſhip him.

For the matter of this Laver, it was made of the brazen looking-glaſſes of the women, that aſſembled at the door of the Tabernacle, and in alluſion to this, a ſea of glaſſe is ſpoken of, *Revel.*4.6. and *Chap.*15.2. But how could it be made of looking-glaſſes? *Comeſtor* ſaith, that it was made of the back-parts, vvhich vvere of braſſe, and that the glaſſe vvas ſet upon the top of the Laver round about, that the Prieſts might therein ſee, if there were any ſpot about them, to do it avvay. The devout vvomen that came thither to pray, gave their brazen looking-glaſſes, vvhereby they dreſſed their bodies, to make the inſtrument vvhereby the ſoul through faith might be ſanctified, ſaith *Ainſworth.* Touching this Laver and waſhing at it, the Rabbins ſay, that it vvas to be filled vvith vvater every morning, for if vvater had ſtood in it all night, it vvas unlavvfull to vvaſh therevvith, or if it vvere foul water, or ſuch as had changed the colour. Waſhing at this Laver they call ſanctifying, and they ſay, if any man vvaſhed elſevvhere, and not at this veſſell, he was not ſanctified, except he vvaſhed in ſome other veſſell of the Sanctuary, and not in a profane one, and he might not waſh in this, but in the vvater running from it. For the times, they ſay, the Prieſt ſanctifieth every morning, and ſo goeth all day without ſanctifying any more, unleſſe he goeth out of the Sanctuary, ſleep, or make water, or cover his feet, or remove his minde to other buſineſſe; for in any of theſe caſes he muſt waſh again. And he muſt ſanctifie ſtanding, not ſitting, putting his right hand upon his right foot, and his left hand upon his left, bowing, becauſe it is ſaid, *Deut.* 18.5. *to ſtand to miniſter.* This waſhing ſhewed, how we muſt waſh our hands in innocencie, & ſo compaſſe about Gods Altar in prayer, and that we ſhould be ſprinkled in our hearts from an evil conſcience, and waſhed in our bodies with pure water, & ſo draw neer with a true heart, in aſſurance of faith, which is when we are by faith waſhed in the blood of Chriſt, and ſo made Prieſts unto God. And hereby, ſaith *Simlerus*, we are warned not to handle divine things with unwaſhen hands, after a profane manner, which is, when the Scriptures are expounded according to a mans own ſenſe, and by exerciſing therein the glory of God is not ſought, or the ſalvation of the ſoul, or any goeth about to expound the Scriptures, having not fit inſtruments therefore.

Exod.38.8.

Queſt. *Scholaſt miſt.*

Ainſworth.

Maimony Treatiſe of entrance into the Sanctuary, chap.5. Talmud. Babyl.

Pſa'.26.6.

Heb.10.22.

Reve'.1.5,6.

Simlerus.

And the Lord ſpake to Moſes, ſaying, Take unto thee principall ſpices, pure myrrhe five hundred ſhekels, of ſweet cynamon half ſo much, and likewiſe of ſweet calamus, and of caſſia five hundred ſhekels, and of oil-olive an hin, and thou ſhalt make of it an anointing oil, &c. That *Aaron* was to be anointed with oil, and his ſons, and he with blood and oil, hath been already ſhewed, *Chap.*29.7,21. But the making of this anointing oil was not ſet down till now. For the ingredients, myrrhe is the gum of the myrrhe-tree, and for pure myrrhe, in Hebrew, is myrrhe of freedom, that which floweth from the tree naturally and freely being meant, which for ſvveetneſſe excelleth, as *Pliny* ſaith, ſo *Ainſworth.* But *Simlerus* ſaith, that ſome by *mar*, here tranſlated myrrhe, underſtand muſk, and he ſaith, that it is called myrrhe of freedom, becauſe it freely yeeldeth a moſt ſvveet ſmell all about, without beating or burning. By myrrhe the graces of the Spirit are ſet forth, *Cant.*1.13. 3.6. 4.14. *Pſal* 45.9. Cynamon is well known to be a ſweet bark of a tree thus called, being uſed for ſweet odours, and is likewiſe put for the ſame graces, *Cant.*4.14. *Prov.* 7.17. whereas it is ſaid, half ſo much of this, *viz.* two hundred and fifty, the Hebrevvs ſay, that hereby is to be underſtood one vveighing of it, becauſe there were two weighings, two hundred and fifty being weighed at a time: But this ſeemeth to be contrary to the Text. Calamus was a kinde of ſweet reed grovving in far countreys, as appeareth, *Jer.*6.20. *Eſa.*43.24. Caſſia or Coſtus was another ſvveet cane, in Hebrew *Kiddah*, mentioned again onely, *Ezech.*27.19. the weight of all theſe muſt be the greateſt, according to the weights

Verſe 21,23 Chap.24.25 *Ainſworth.*

Plin.lib.12. cap.15. Simlerus.

Maimony.

Maimony Treatiſe of the Implements of the Sanctuary, *Chap.* 1.

weights of the Sanctuary, and thus five hundred ſhekels were about ten pound vveight. An hin of oil was ſix pintes, as hath been already ſhewed, *Chap.* 29. 40. For the manner of making this ointment, it vvas thus. Every of theſe four ſpices vvas pounded ſeverally, then mixed all together, and ſteeped in water pure and ſweet, till all the ſtrength of them was gone into the water, then the water was mixed with the oil, and boiled together till the water vvas all conſumed, and oil onely remained.

Verſe 26,27 Verſe 28,30

With this oil was anointed the ark, the tabernacle, and all the holy veſſels, and the Prieſts. This typified the pouring out of the Spirit upon Chriſt, his Church, and all ſorts of his Miniſters, making them to caſt a ſweet ſavour in every place through the graces thereof.

Verſe 31,32 Verſe 33.

And for this ointment, a charge is given that no man preſume to make the like, or lay any of it upon a ſtranger, or upon the fleſh of man upon pain of being cut off. Where by the fleſh of man, we muſt underſtand onely of another beſides *Aaron* and his ſonnes, and therefore the word ſtranger may ſerve for the explication thereof. If it be demanded, whether Kings were not anointed with this, and why the Lord is ſo carefull to forbid a common uſe of it, when as men do not uſe to anoint themſelves or others, but onely in theſe caſes? It is anſwered, that the King was alſo anointed with it, and therefore by ſtranger is to be underſtood one that is neither Prieſt nor King: ſo *Maimony* and others; and he doth more particularly affirm, that *David* and the Kings of his houſe onely were anointed herewith; yet not all but ſome of them, as need required, to appeaſe tumults amongſt the people, and to ſettle the right King in the Kingdome. Thus *Solomon* was anointed againſt *Adonijah*, and *Joaſh* againſt *Athaliah*, 2 *King.* 11. and *Johahaz* againſt *Jehoiakim*, 2 *King.* 23. 30. As for *Jehu*, he ſaith, that he was anointed with oil of Balſame. But whoſo ſhall look into the Text, ſhall finde no difference between the oil wherewith *Jehu* was anointed, and *Saul* and *David*; neither can it be gathered that *David* and his were anointed with this oil, and the charge is expreſly againſt it, for it muſt come upon the fleſh of none but of the prieſts.

Queſt.

Maimony.

Calvin.

Touching the uſe of oil to anoint, it was frequent in thoſe dayes; and therefore to move all men to conſider of ſome divine myſtery in this oil, which might by no means be prophaned by the common uſing thereof, this was prohibited to all men. And what was this myſtery, but Chriſt full of the Spirit figured in the High Prieſt, and the faithfull indued with his grace figured out by the Tabernacle, and all the Veſſels of it anointed herewith?

Verſe 34,35 Verſe 36,37 Verſe 38.

And the Lord ſaid unto Moſes, Take to thee ſweet ſpices, Stacte, Onycha, and Galbanum, with pure frankincenſe, of each a like weight. And thou ſhalt make it a perfume, &c. As there were four ingredients to make the holy oil, ſo there were four to make the holy perfume, vvhich ſome think to be the ſame, as *Simlerius* ſaith, although called by other names. But this is improbable. Stacte ſo called in Greek, in Hebrevv, Nataph, ſignifying dropping, is a Balſame that iſſueth out of the Roſin-tree, ſaith *Maimony*, and in the *Jeruſ. Targum* it is called *Ketaph*, ſignifying Roſin, but Nataph is the gumme or fatneſſe that cometh from the myrrh-tree, being very ſvveet and precious, as *Dioſcorides* ſaith, Onycha in Greek and Hebrevv both ſignifieth a nail, it is ſo called from the forme; *Maimony* ſaith, it is a nail or ſhell vvhich men uſe to put in perfumes; *Dioſcorides*, that it is the cover of a ſhel-fiſh like the purple, and is found in the ſpikenards lakes of India, and doth give a ſweet odour, for that the ſhel-fiſhes there do feed upon ſpikenard; of theſe ſome are white, which are the beſt, and ſome blackiſh, both burnt for ſweet odour. *Galbanum* in Hebrew, *Chelbenah*, in Greek, *Calbance*, hath the name from fatneſſe. it is the gum or liquor of a plant growing in Syria, like fennel, of a ſtrong ſavour. The Hebrews ſay, it is the gum of trees growing in Greece, being like black hony, and of a ſtrong ſmell, being burned, it driveth away ſerpents with the ſmell thereof. *Sweet ſpices with pure frankincenſe*, theſe ſweet ſpices ſome referre to the three before ſpoken of, the Septuagint, to *Galbanum*, as if the mean-

Maimony.

Dioſcorides lib. 1. cap 62.

Dioſcorides lib. 2 cap. 7.

Maimony of the Implements of the Sanctuary, Chap. 1.

Aruch verb.

meaning were, ſuch *Galbanum*, as is of a ſweet ſmell, and not of a ſtrong, as the common *Galbanum* is, ſome to the ſpices be fore-mentioned, *verſ.* 23. and to the leaves of ſpikenard, which for their excellency in ſweetneſſe are thus called. The Hebrews ſay, that other ſweet ſpices of all ſorts beſides the four nominated are meant, being ſeven in number, for God appointed *Moſes* in the Mount to take eleven ſorts, of theſe four, of each ſort 70 pound-weight, then of Myrrh, Caſſia, Spikenard and Saffron, of each 16 pound, of *Coſtus* 12 pound, of Cynamon 9 pound, and of *Caſſia lignea* 3 pound, altogether 368 pound; a pound for every day in the year, as hath been ſhewed, *v.*3. and whereas the dayes of a year being but 365, there were 3 pounds to ſpare, this was beaten and prepared in the even of the Reconciliation-day. Thus *Maimony*, but ſweet ſpices have reference plainly to all before-named, and if any other were added, it was a preſumption in the ſuperſtitious Jews. Whereas *Galbanum* was of a ſtrong ſav our, it could not be meant, that ſweet *Galbanum* ſhould be taken, ſeeing there is none ſuch: neither doth this hinder, but that theſe altogether might have this Epithite added, *ſweet ſpices*; becauſe moſt of them were ſweet, and the ſtrength of the one being mixed with the ſweetneſſe of the other, haply yielded none offence, but the perfume was the more pleaſing. For, *tempered together*, *v*,35. in Hebrew is מְמֻלָּח, of מלח, *Melac*, ſalt: it is commonly expounded, tempered or mixed, but it may more properly be read, as *Ainſworth* rendereth it, *ſalted*, becauſe no offering was to be made without ſalt, *Levit.* 2.13. whereupon the Rabbins teach, that nothing was offered without ſalt, except the wine of the drink-offerings, the blood and the wood, and to an oblation of incenſe they put the fourth part of a cab of ſalt, that is, the quantity of ſix eggs. Touching the puniſhment of him that ſhould preſume to make the like perfume to this; the Rabbins ſay, that if any man made it, although not ſo much, and although he ſmelt not to it, he ſhould be cut off, if he did it preſumptuouſly; but if ignorantly, he muſt bring a ſacrifice according to the law for ſins of ignorance, and the ſame is taught by them touching the holy ointment.

Maimony of the Implements of the Sanctuary, *Chap.*2.

Verſe 35. *Ainſworth.*

Maimony of things forbidden to be offered, *Chap.*5.

Verſe 38. *Maimony.* Treatiſe of the Implements, *Ch.*2.

For the myſtery of this perfume, it figured out prayer, according to the *Pſal.*141.2. as was noted before, *v*,3,4,5. vvhere this myſtery is alſo further ſet forth. Onely that vvhich hath not been yet touched, is further to be conſidered, *viz.* that *Galbanum*, of a ſtrong ſmell, driving avvay ſerpents, vvas put amongſt the ſvveet ſpices, to ſhevv, that by faithful prayer the Devil is put to flight. *Simlerus* applieth it alſo to the grievouſneſſe of the Croſſe, and to hypocrites, vvhereof there be ſome alvvayes in the Church, by reaſon of vvhom there is ſomevvhat ſmelling ſtrong in the prayers thereof. Again, the ſalt, *v.*35. ſignified vviſdome and grace, vvherevvith if all our ſpeeches muſt be ſeaſoned, then our prayers much more. Again, the beating of all theſe ſvveet odours ſmall, *v.*36. ſignified afflictions, vvith vvhich vvhen vve are beaten, the prayers that come from us are moſt ſvveet, or it ſignified contrition of heart, vvhich is the ſacrifice that God vvill not deſpiſe, and unto theſe *Ainſworth* addeth, that exactneſſe about the particulars to be prayed for is alſo ſet forth. Laſtly, the puniſhment of him that preſumed to make the like to this perfume, ſhevved the fearfull caſe of thoſe that ſhall abuſe prayer, and prophane it, by uſing it commonly, or for faſhion, or for a pretext onely, ſome vvorldly end being aimed at, as it vvas abuſed by the Phariſees, vvho under the colour of long prayers devoured vvidovvs houſes.

The Myſtery.

Simlerus.

Col.4.6.

Pſal.51. *Ainſworth.*

Matth.23.

CHAP. XXXI.

AND the Lord ſaid to Moſes, I have called by name, Bezaleel, the ſon of Uri, the ſon of Hur, &c. v.6. And I have given with him Aholiab, the ſon of Ahiſamach, &c. Although God had ſhevved *Moſes* a pattern, and inſtructed him touching all things that vvere novv to be made for the ſervice of God, yet

Verſe 1,2,6, &c.

yet it was impoſſible for work-men onely by his relation to conceive how perfectly in every reſpect to make them, and therefore God ſaith here, that he had given Wiſdom and underſtanding to ſome, whereby they knew, how to do it, Again, if we conſider that the children of *Iſrael* had hitherto been uſed onely to hard labour and not to curious Arts, we muſt needs acknowledge, that it was neceſſary, that they ſhould be extraordinarily gifted from God to build that Ark and Tabernacle, as the Apoſtles being illiterate men were afterwards endued with the gift of tongues for the building of the ſpirituall Tabernacle or Church of Chriſt. *Bezaleel* the maſter-workman appointed was of the tribe of *Judah*, and the ſeventh from *Judah*, See 1 *Chr.* 2. 5. 9, 18. *Hur* was his grand-father, to whom together with *Aaron* the Government of the people in the abſence of *Moſes* was committed, and his great grand-father *Caleb*, who was ſo famous. Whereby it appeareth that *Bezaleel* was a chief man in his tribe, and of the chief tribe, The Hebrews ſay, that *Hur* his Grand-father had to wife *Miriam*, the ſiſter of *Moſes* and *Aaron*: yet he is appointed to work in building the Tabernacle, and the veſſels thereof. It is then no baſe, but an honourable work to labour in the work of the Miniſtery, whereby the Church of God is edified, and doth well become ſuch, as are of Noble birth.

Note.

Verſe 3. *I have filled him with the Spirit of God in Wiſdom and underſtanding and knowledge in all manner of workmanſhip.* By the Spirit underſtand the gifts of the Spirit; for from the Spirit of God cometh even the knowledge and underſtanding to make Artificiall works, and hence we may gather, that all Arts, wherein we may admire the invention, which are for the uſe and benefit of man, come from Gods Spirit, who is therefore to be lookt at herein, that he may have the praiſe, when comfort cometh to us hereby. For what is it, ſaith *Simlerus*, that maketh a notable Artiſt? 1 Art. 2 Nature. 3 Exerciſe. But all theſe come from God, the invention of any Art is the gift of his Spirit; Nature is a force put into man by God, and to be indnſtrious to practiſe is the gift of God. By Gods calling of *Bezaleel* by Nature is meant nothing elſe, hut that he had made him excellent for theſe works, lifting him up by the gifts given unto him above the common ſort; God hereby declared, that he had made him a chief man, upon whom others ſhould attend, and be inſtructed by him and directed. To ſet forth which, the Chaldee rendereth the next words, to *deviſe cunning works, to inſtruct artificers*, as it is ſaid, *Chap.* 35. 34. And it is added, *to work in gold, &c.* So that there were in *Bezaleel* three things, a calling, gifts, and a working, and theſe three are required in every builder of Gods houſe. *Bezaleel* ſignifieth in the ſhadow of God. *Aholiab*, that is joyned with him, was of a more obſcure tribe and parentage, for he was of *Dan*, that came of *Bilhah* an hand-maid. *Aholiab* ſignifieth the Tabernacle of the father; in the Greek he is called *Eliab*. As to be a workman in Gods Tabernacle is an honour to the noble, ſo the obſcure are indifferently imployed by the Lord therein, that his calling to this office in all might be referred not to mans worthineſſe, but to his Grace.

Simlerus.

Calvin.

Chald. Verſe 4.

Verſe 6.

Note.

Queſt. *Simlerus.*

Calvin.

And on the hearts of all that are wiſe-hearted I have put Wiſdom, that they may make all that I have commanded thee. If they were wiſe-hearted already, it may be demanded, how it can be ſaid, *I will put Wiſdom?* *Simlerus* anſwereth, that either it is meant, that the Wiſdom, which they had, was given them by God for this end, or elſe that their Wiſdom ſhould be increaſed to be able to do theſe works. And this laſt is beſt, ſo *Calvin* more fully ſaith, ſuch, as are apteſt and have the moſt dexterity, I have increaſed by the gift of my Spirit in their Wiſdom and knowledge, that they may do all theſe curious works: whereas in reckoning up the works, that they ſhould do, not onely the Tabernacle and Ark and their veſſels, &c. are named but alſo *Aarons* garments and the holy oil and perfume, to which the Art of imbroidering, and of the Taylor and Apothecary is neceſſary, but Wiſdom and knowledge to do theſe is not mentioned, *verſ.* 4. 5. it is underſtood here, as we may ſee by the

Verſe 10, 11

the particular mentioning of these also, *Chap.* 35.35. *Bezaleel* and *Aholiab* then were the chief, but because two men could not do such great works without more help, divers others are appointed to work under them.

By *clothes of service*, spoken of *vers.* 10. besides *Aarons* garments, vails, and coverings of the holy vessels are meant, *Num.* 4.5,9,11, &c. for such there were to cover them, when they removed.

And the Lord said to Moses, Speak to the children of Israel saying, Verily my Sabbaths shall ye keep, it is a sign between me and you, &c. for *verily*, in the Hebrew is אך, which may also be rendred, *notwithstanding*, that is, although the work of the Tabernacle be to be done with haste, yet ye shall rest and not do any of that holy work upon the Sabbath, because it is a labour of the hands. *Simlerus* standeth rather for this reason, the Sabbath was to be kept by assembling to the Sanctuary, and therefore order being taken for the making of the Sanctuary, the due keeping of the Sabbath had need to be enjoyned over again, because if then it were not frequented, it should with so great cost and Art be made in vain. And therefore, *Levit.* 19.26. the Sabbath and the Sanctuary are named together, as if the one were sanctified by resorting to the other to sacrifice and pray, &c. This, howsoever it be true, that upon the Sabbaths the Tabernacle was to be frequented, doth not yet seem to be the main reason of iterating this precept touching the Sabbath here, but rather the other before rendred, because not meeting at the Tabernacle, but resting from work is mentioned, as the cause of this injunction, *ver.* 14 15. The Law of the Sabbath is often set down, *Gen.* 2. *Exod.* 16. *Exod.* 20. *Exod.* 23.12. *Ex.* 35.2,3. whereby it seemeth that the Lord specially standeth upon keeping of this day. See *Nehe.* 9.14. *Eze.* 20.12,16,20,21. *Esa.* 58.13. The Rabbins say, that the precept of the Sabbath, and that against idolatry are each of them as weighty, as all the rest of the Law: wherefore whoso transgresseth any other Law, is a wicked Israelite indeed, but the prophaner of the Sabbath an idolater and infidell in all his affairs, for which cause the keeper of the Sabbath is blessed, *Esa.* 56.2. The reasons of keeping the Sabbath here used are two. 1 *That it may be a sign between me and you, and that I am the Lord that sanctifieth you.* Is was a signe, as circumcision, that the Lord was their God, and that they were his people, separated from, and sanctified above all other peoples of the world, amongst whom the Sabbaths were not kept. And therefore the same is repeated again.

Between me and the children of Israel it shall be a signe for ever. The Caldee hath it, *between my Word and the sons of Israel*; whereupon the Rabbins gather, that other nations are not bound to keep the Sabbath, but the *Israelites* onely, yet an Israelite may not speak to an heathen to do any work for him upon the Sabbath-day, yea he may not speak to him the day before to do it upon that day. But forasmuch as the Law of the Sabbath was made immediately after the Creation, all nations were doubtlesse bound hereby, but because it was amongst them neglected, the keeping of it might well be a distinguishing signe to distinguish the Israelites from other peoples, and it is said to be a signe for ever as circumcision, *Gen.* 17.13. The second reason is, because God having made the World in six dayes rested the seventh, so that for a remembrance of the Creation, and to uphold the faith thereof the seventh was appointed to be kept, as a Sabbath. The punishment of him that brake the Sabbath was cutting off, or being put to death, iterated again and again, to shew the certainty of it, that is, say the Rabbins, if there were any witnesses thereof, he is to be stoned to death by men, if not Gods hand shall finde him out to destroy him, unlesse she breaketh the Sabbath out or ignorance, and then he must bring an offering, as is appointed in that case. Touching the sanctifying of the Sabbath-day, the Rabbins say, that these words of blessing and sanctifying it are to be used at the beginning thereof, Blessed be God, who hath given his Sabbaths for a remembrance of the Creation, a beginning of holy convocations, a remembrance of his

The Septuagint supply this, as if it were in the text in this Chapter. *Verse* 5. *Chap.* 26.1.

Verse 12,13

Verse 14.

Simlerus.

Maimony of the Sabbath, *ch.* 30

Verse 15. *Reason* 1.

Verse 17.

Maimony of the Sabbath, *ch.* 6. G. n 2.

Reason 2.

Verse 14,15 Numb. 15.27. *Maimony* of the Sabbath, *chap.* 29.

peoples coming out of Egypt, and who of his love hath choſen and ſanctified his Church above all peoples: at the ending theſe words, Bleſſed be God, who hath ſeparated between the holy and profane, between light and darkneſſe, betvveen Iſrael and other people. Whereas it is ſaid, *God reſted and was refreſhed*, this is ſpoken according to man, not that he needed refreſhing.

Verſe 18. *And he gave unto Moſes, When he had made an end of communing with him, two tables of teſtimony, tables of ſtone written with the finger of God.* This vvas at the end of fourty dayes, *Chap.*24.18. vvherefore much inquiry is made by ſome, vvhat *Moſes* did vvith the Lord in the mount all that time? For the ten Commandments, and all the other Lavvs and Ordinances might have been delivered in far leſſe time. The Hebrevvs ſay, that he delivered the *Cabala* to *Moſes* in this time conſiſting of letters and ſyllables, vvherein they pretend many myſteries, but this is onely a phantaſie of theirs. *Simlerus* ſaith, It is moſt probable, that he was taught the true ſenſe of theſe Laws, and the myſteries touching Chriſt and his Church lying hid in the ceremonies, & that he was held thus long, that he might the more thorowly meditate hereupon, & come down with the more authority amongſt the people, ſeeing his being kept there fourty dayes and fourty nights without food argued, that he was with God all that time, who onely can do all things, and received theſe Laws from him. It ſeemeth to me, when I conſider that God made *Moſes* to wait ſix dayes before he ſaid any thing to him, *Chap.*24.16. that this long time was taken to ſet forth the ſtate of the Majeſty giving theſe Laws the more. For mighty Princes are not alwayes to be talked withall, but at their own times, now a little and then a little; ſo it is probable, that God ſpake of one thing one day to *Moſes*, and of another thing another, making him to attend between the delivering of one thing and another, ſometimes two or three dayes or more, that he might the more conſider the weightineſſe of theſe Ordinances, and accordingly preſſe them to the people. The Tables of ſtone, wherein the ten Commandments were written, ſhewed their durability, as of old laws were graven in tables of braſſe, for the ſame end. The writing of the Law, ſaith *Ainſworth*, is ſpoken of three times. 1 In tables of ſtone prepared by God. 2 In tables of ſtone prepared by *Moſes*. 3 In the fleſhy tables of the heart under the Nevv Teſtament, *Ezech.*11.19. 2 *Cor.*3.3. By the firſt, the vvriting of the Lavv of God in the heart of all men is ſet forth, for men even in the ſtate of corruption doing by nature the things of the Lavv, ſhevv the Lavv written in their hearts. By the ſecond, the vvriting of the Lavv in the hearts of the Jevvs, prepared and poliſhed by *Moſes*. And by the third, the vvriting of the Law in the hearts of the faithfull by the Spirit of Chriſt, *Ezech.*36.26. *Heb.*8.10. Betvvixt vvhich tvvo laſt there vvas this difference, the Jevvs heart poliſhed by *Moſes* continued ſtony ſtill, and unchanged; they boaſted of the Lavv, and of their skill therein, but did contrary to it: but Chriſt by his Spirit changeth the hearts of the faithfull, ſo that they vvalk in his Lavvs. And of this difference betvveen *Moſes* and Chriſt, their Rabbins ſpake upon *Cant.* 1.1. *Let him kiſſe me, &c.* For hereupon they ſay, that vvhen the people prayed, that *Moſes* and not God might ſpeak unto them, leſt they ſhould die, they ſaid, Oh that God would ſhevv himſelf again, and kiſſe us vvith the kiſſes of his mouth, that his Doctrine might be faſtened in our hearts; but *Moſes* anſvvered, This cannot be done now, but it ſhall be done in the dayes of Chriſt, *Jer.*31.33. *Simlerus* ſaith, that hereby was ſignified, that we of our ſelves are ſtony and ſtupid to the underſtanding and doing of the things of the Lavv, and that we may live according to it, it muſt be written in us by the finger of God. I think that tables of ſtone firſt given, may moſt aptly ſet forth man in his creation; for God made him righteous, but Gods work being broken in his fall, this righteouſneſſe being corrupted, after a long time the Lavv is written in Tables prepared by *Moſes*, ſo that there was ſomething to convince of ſin, and to make man more inexcuſable, but no power

Queſt.

Hebræi.

Simlerus.

Job 19.24.

Ainſworth.

Rom 2.14.

Rom.2.17.

Midraſh Cant. 1.1.
Simlerus.

Eccl.7.20.

povver given to live according to this Lavv, wherefore Chriſt cometh by his Spirit, and writeth them in the heart. There vvere tvvo Tables, becauſe two ſorts of precepts written therein. 1 Touching our duty to God. 2 To our neighbour. And becauſe tvvo things muſt be in our hearts. 1 Underſtanding and faith to beleeve. 2 Grace to do the good, and to leave the evil undone. By the finger of God, vvherevvith theſe Laws were written, underſtand the Spirit of God, *Matth.*12.28. Laſtly, they are called Tables of the Teſtimony, becauſe they do teſtifie unto us, what the will of God is. For the number of the Commandments in each of theſe Tables, I have ſhewed the divers diſtinctions made by divers in my Catechiſme.

CHAP. XXXII.

AND when the people ſaw that Moſes delayed to come down from the mount, they gathered themſelves together againſt Aaron, ſaying, Up, make us gods, &c. Verſe 1.

The word tranſlated *delayed*, ſignifieth confounded, whereupon ſome have gathered, that through the abſence of *Moſes* all things grew to a confuſion, as in an Anarchy; but the word is plainly put for delayed, becauſe ſtaying over long maketh thoſe that expect his coming aſhamed, as it is ſaid of King *Eglons* men, *Judg.*3.25. *They ſtayed till they were aſhamed.* And for delaying the word is uſed, *Judg.*5.28. Their coming upon *Aaron*, ſay the Hebrevvs, was in a tumultuating manner, offering violence unto him, if he yeelded not, and in this tumult killing *Hur*, becauſe he reſiſted, and that he was in danger of miſchief from them, appeareth *verſ.* 22. They expected that *Moſes* ſhould ſet up ſome viſible ſigne of Gods preſence amongſt them, vvhich whileſt they wanted, and *Moſes* alſo, they were ſo groſſe, that they thought that they were deſtitute of the Divine Preſence, and therefore would have a viſible god ſet up, which might go before them in the way. *Make us gods*, The device of ſome here, that by *Elohim*, *gods*, they meant another Captain in the room of *Moſes*, is not worth the naming, for the ſequel ſheweth, that they meant ſome Idol. Now although the word be plurall, *gods*, yet one onely is meant, for thus the true God is called, who is but one, and ſo the people calling for a viſible god uſe the ſame word *Elohim*, for accordingly one golden Calf was made, *v.*4 & this is called *Elohim*, that brought them out of Egypt. Wherefore the obſervation of ſome Ancients here, that novv the Hebrevvs fell to the worſhipping of more gods, is groundleſſe. For they ſet up to themſelves but one, and that, as their Rabbins ſay, not that it might be a god unto them, but teach them and lead them in the way as another *Moſes*. They thought haply, ſaith *Ferus*, that *Moſes* was dead, and that God was angry with them, becauſe in all this time they heard nothing from him, wherefore to pacifie him, they would have ſome viſible ſigne erected, and Sacrifices done to him, that he might turn and lead them in the way again, as he had formerly done. So that of this their groſſe idolatry there vvere four cauſes. 1 The abſence of *Moſes*. 2 Their curioſity, they reſted not in that which *Moſes* had ſaid, but would have recourſe to their ovvn inventions. 3 The timidity of *Aaron* notwithſtanding them. 4 A falſe opinion, that whatſoever they did with a good intent could not but pleaſe God. And from theſe four come all evils in the Church. 1 Through the abſence and negligence of the Paſtour. 2 The curioſity of the people, who deſire ſtill to hear pleaſing things, and not profitable. 3 The Paſtours humouring of the people herein. 4 Following our own inventions, and not cleaving to the vvord of God in all things, becauſe we think that we ſhall be born out for our good meaning. This one ſin was manifold. 1 An expreſſe breach of the firſt Commandment. 2 A *fœdifragy* or breaking of the Covenant of obedience made and confirmed with the Lord. 3 The contempt of *Moſes*, who had ſaved them from the hands of the Egyptians, and been authour of

Rab. *Menahem in Exod.*32.

Ferus.

Note.

ſo many benefits unto them. Hitherto *Ferus*. The tradition of the Hebrews before-going, that *Hur* reſiſting the peoples motion was ſlain by them, is by *Comeſtor* related thus. The Hebrews to excuſe themſelves, ſay, that by *Elohim*, not gods, but Captains or Governours are meant, which they required inſtead of *Moſes* now ſuppoſed to be loſt, and being withſtood by *Aaron* and *Hur*, they ſpat in his face, till that with their ſpittle they had ſtrangled him. It was ſtrange, that the people ſhould fal thus fouly, even whilſt the pillar of fire was before their eyes, and the mountain burning: but there is no wickedneſſe ſo great, but men will ruſh into it, if they be not ſtayed by the grace of God, for which we ſhould therefore alwayes pray. This revolt of the Jews from *Moſes*, ſaith *Ferus*, figured out their falling off from Chriſt afterwards: but I rather think that it figured out the apoſtaſie under the man of ſin, ſpoken of, 2 *Theſſ.*2. becauſe the Jews never followed Chriſt, neither fell they ſince Chriſts time to Idolatry, as the Antichriſtian ſect of Rome hath done.

Scholaſt.hiſtor.

Note.

Verſe 2,3. *Scholaſt.hiſt.*

And Aaron ſaid unto them, Break off the golden ear-rings, which are in the ears of your wives, &c, When *Aaron*, ſaith *Comeſtor*, ſaw that there was no withſtanding of the people inraged, he required theſe ear-rings, as thinking, that through their covetouſneſſe they would not part with them being ſo precious, but they preſently bring them to him, and then he caſt them into the fire, but by the art of the Devil a Calves head was there made of them, Synecdochically called a golden calf, according to ſome, applying the words of *Aaron* following, *v.*24. to the approving hereof. But he ſaith, that they would moſt probably have ſuch an Idol, as whereunto they had been uſed in Egypt, where they worſhipped an oxe, and this is to be preferred, becauſe *v.*4. it is ſaid, *That he faſhioned it with a graving tool, after he had made it a molten calf*. Some think that *Aaron* made a calf, as ſuppoſing that they would not be ſo groſſe as to worſhip it as Gods image: ſome, that an oxe was a chief ſacrifice to God for ſin, and therefore they would have one made of gold, thinking, becauſe this was moſt precious, it would be moſt acceptable to him. The Aſtronomicall reaſon yielded by ſome, that the Hebrews were under the Signe *Taurus*, and therefore would have ſuch an Idol made, is too conceited. Their ear-rings of gold, ſaith *Ainſworth*, ſet forth the golden ſentences of Holy Scripture, *Prov.*1.8,9. which are abuſed to the making of a golden calf, as it were, when they are wreſted unto hereſie. But I think rather, that becauſe they were of the ſpoiles brought out of Egypt, they ſet forth humane wit and learning borrowed from the Heathen, and by ſome profeſſing themſelves to be Chriſtians uſed to approve and to ſet up ſuperſtition and idolatry. The word tranſlated, *graving tool*, is uſed for a pen, *Eſa.*8.1. and if it be ſo underſtood here, he drew the form of the calf with a pen firſt, and then made a mould accordingly, into which he put the gold being molten, or elſe, having caſt it in a mould, he poliſht it after the manner of Image-makers at this day. For the abuſing of ear-rings thus, ſee alſo, *Ezek.* 16.11,12,17. *theſe be thy gods*, here it is ſpoken plurally, when as it was but one image, but *Nehem.*9.18. *they ſaid, This is thy God*. The meaning was, that this image did repreſent God who brought them out of Egypt, as is expreſly taught, *Rom.*1.23. Their meaning was not then to ſet up any other God, but an image of the true God, before it to do worſhip; and *Jeroboam* afterwards in making his calves, ſpake likewiſe, both having one intent; ſo Rab. *Menahem*; wherefore the idolatry now committed was none other then that of the Roman Church at this day: for how good ſoever their meaning be, as they ſay, to remember God the better; yet becauſe, as *Ferus* ſpake before, they go from the directiō of Gods holy Word, they ſhal not be born out hereby but anſwer for groſſe idolatry, as well as theſe Hebrews. Touching *Aaron*, ſome think him excuſable, becauſe oppreſſed by violence, but he ought rather to have expoſed himſelf to the danger of eath, and to put it out of doubt that he ſinned greatly. *Moſes* ſaith, God would have ſlain him, but that he prayed

Verſe 4.

Ainſworth.

The Myſtery.

1 Kings 12.28. R. *Menahem. in Exod.*32.

Note.

Deut.9.20.

prayed for him. And *Aaron* was permitted to fall thus fouly. 1 That he might be the more humbled, notwithſtanding his dignity of High Prieſt. 2 That the inſufficiency of that prieſthood to make a perfect attonement for ſinners, might appear, becauſe the Prieſt himſelf ſinned ſo groſſely. 3 That every one of what grace ſoever might walk in humility and fear: ſo *Ferus*. Touching the people, they did like whoremongers, as their ſin was ſpirituall whoredome, being very free to diſpend their moſt precious things upon their whore.

Then Aaron built an altar before it, and made proclamation, ſaying, To morrow is a feaſt to the Lord. Of a feaſt intended to the Lord at their firſt coming out of Egypt, ſee *Exod.* 10.9. this is now proclaimed, and this Idol is uſed but for a remembrance of the Lord, as *Jehu* afterwards being zealous for God, yet worſhipped *Jeroboams* golden calves, 2 *King.* 10.16,20. And herein *Aaron* ſinned the ſecond time, for that he did not onely make the Idol, but alſo inſtituted a forme of worſhipping it; yet ſome excuſe him, as doing this to delay the time in building an altar, and then in deferring till to morrow, as hoping that *Moſes* would come before that time, and ſtay theſe proceedings. But although he had this in his minde, it doth not excuſe him, *à toto, ſed à tanto*, as *Ferus* ſpeaketh. Here we may ſee alſo that there was none intent to ſet up another God but the Lord onely, to the honour of whom they pretended to make this image, and to keep a feaſt unto it, and therefore the excuſe made by the Papiſts touching their images and the worſhipping before them, that they do it to remember God the better, is moſt vain, and how greatly God is diſpleaſed hereat, the ſequel of this Idolatry doth declare. *Ferus.* *Note.*

And they roſe early in the morning the next day, and offered burnt-offerings and peace-offerings, and the people ſate down to eat and drink, and roſe up to play. The diligence of Idolaters about their Idols is very great, they riſe early, and the Idolatrous Papiſts riſe in the night to ſay their ſuperſtitious prayers, and will not go about any buſineſſe in the morning till they have heard a Maſſe. Wherefore let us be aſhamed of our negligence in coming to the Holy Aſſemblies, and in offering up our private prayers to the Lord. For their eating and drinking and riſing up to play; they kept a Feaſt unto the Lord, as was before proclaimed, eating and drinking at which is here meant, and then they danced and ſung about the Idol, *v.* 18,19. Playing is ſometime ſpoken of, when men riſe up and kill one another, as between *Joabs* young men and *Abners*; ſometime when whoredome is committed, as *Potiphars* wife ſaid of *Joſeph*, *Thy Hebrew ſervant came in to mock me*, in Hebrew, *to play with me*, and ſometime when they ſing and dance, as in this place. Howſoever it may be conceived alſo, that having falne into ſo foul a ſin of Idolatry, which is ſpirituall whoredome, that they were given over to corporall whoredome alſo. For amongſt the idolatrous Heathen Romans, when they kept feaſts unto their gods, much obſcenity was expreſſed by the words and dancings of mimicall perſons, and naked whores were brought forth on to the Theatre, *in Floralibus*, as *Tertullian* ſaith. Here was verified that of the Pſalmiſt, ſpeaking of Idols, *They that make them are like unto them*: for ſo inſenſible do theſe Idolaters ſeem to be, never thinking to what it is that they ſacrifice to, even a ſtock or a ſtone; and ſome reliques of this Idolatry, ſaith *Ferus*, are even amongſt us at this day, ſpeaking of the Roman Catholikes. Verſe 6. *Note.* Gen. 39.17. *Tertull.* *Ferus.*

And the Lord ſaid to Moſes, Go down; for the people whom thou broughteſt out of the land of Egypt have corrupted themſelves, &c. Whileſt the people are playing below, God giveth ſentence againſt them in the mount, which might make them weep and wail, and ſo he dealeth with all wicked ones. Every word here intimateth an utter diſlike taken of them for this ſin. 1 He calleth not them, his people as in times paſt, but the people brought by *Moſes* out of Egypt, as if he had now rejected them. 2 He ſaith, *They have corrupted*, not through ſimplicity been ſeduced, but wilfully corrupted. 3 *They have gone out of the way*, that is, being ſhewed and ſet by me into the way; when I gave them Verſe 7. *Note.* Verſe 8.

them my Commandements, they have dared to go out of it. 4 Quickly, in ſix moneths, for no more time was yet paſt ſince their miraculous deliverance out of Egypt, and now the charge againſt Idolatry was but newly given with great terrour, and the ſignes of the majeſty of God in the cloud, and the burning upon the top of the mount ſtill appeared before their eyes. 5 He de-

Verſe 8. clareth in particular their ſin, *They had made a calfe, and ſacrificed unto it.* That which they had done was all manifeſt before God, although he ſeemed to be

Verſe 9. abſent. 6 Hereupon he inferreth, that they were of a ſtiffe neck, by a Metaphor taken from an Heifer, that will by no means take the yoke upon his neck, *Hoſ.*4.16. *Jerem.*5.5. 27.8. *Eſa.*48.4. *Exod.*33.3,5. *Deut.*9 6. 7 Becauſe they were incorrigibly wicked, he ſaith, *Let me alone, that my wrath may wax*

Verſe 10. *hot againſt them, and I may conſume them, and I will make of thee a great Nation.* For, *let me alone*, the Chaldee hath, *Leave off thy prayer before me*, do not intreat me for them, or by thy prayer ſeek to hinder me. Hereby, ſaith *Ferus*, God

Ferus. ſhewed that his wrath might be pacified by prayer, and this animated *Moſes* to pray at this time. Prayer and humiliation and faith hold God, as it were,

Note. by reaſon of his gracious promiſes, that he cannot do any thing in wrath. Hereby *Moſes* ſtood in the gap, *Pſal.*106.23 and *Abraham* prevailed far. *Gen.* 18 9. and for one to make up the hedge and to ſtand in the gap likewiſe it is inquired, *Ezech.*22.30. Here is no mutability in God, although he ſpeaketh of deſtroying them, and doth it not; yea it is ſaid, *v.*14. *That he repented him of the evill that he ſaid he would bring upon the people.* If *Moſes* had let him alone, he would have deſtroyed them, but if he prayed, he would not; ſo then, as in other threatenings, a condition was in this underſtood, and thus God is juſtified in his ſaying, although he ſpared them. And whereas he is ſaid to have repented him, this is ſpoken after the manner of men, becauſe when we refrein from doing that which we intended, it is becauſe we repent of ſuch intention.

Verſe 11. *Then Moſes prayed before the Lord, ſaying, Why doth thy wrath wax ſo hot againſt thy people, &c?* It was a great tentation to hear God ſpeaking of the utter deſtruction of the Iſraelites, when as ſuch gracious promiſes of multiplying and planting them in the land of Canaan had paſſed at ſundry times, but by faith he overcometh this, and by faithfull prayer intreateth that it might not be ſo done. The words in the Hebrew are, *Moſes earneſtly beſought the face of the Lord his God:* by face, anger is meant, *Gen.*32.20. *Levit.*20.6. *Pſal.*21.10. wherefore it is, as if it had been ſaid, He made ſupplication againſt his anger being kindled. If it ſhall ſeem ſtrange, that God having called them the people which *Moſes* brought out of Egypt, he ſhould be ſo bold as to alter the words and ſay, *Thy people whom thou haſt brought, &c.* it is to be underſtood, that he ſaid not thus by way of contradiction, but from hence he ſought to move the Lord to clemency towards them, and in humility he refuſed to take ſo great honour upon himſelf, as to be their deliverer.

Verſe 12. *Why ſhall the Egyptians ſay, For miſchief did he bring them out to ſlay them in the mountains, &c?* The Septuagint inſtead of *miſchief*, haue, *for malicioufneſſe*, and whereas it is added, *Repent of the evill*, be mercifull to the evill of thy people. It is an argument from the obloquie that God ſhould expoſe himſelfe to, if he now deſtroyed them, all the fame, vvhich he had gotten every where by their mighty deliverance, and all his glory would be ſtained hereby, and for this is *Moſes* more ſolicitous then for his ovvn glory in being made a great Nation.

Verſe 13. *Remember Abraham, Iſaac, and Iſrael thy ſervants to whom thou ſweareſt by thy ſelfe, &c.* The Chaldee, *To whom thou ſwareſt by thy Word.* Herein *Moſes* hath reference to *Gen.*22. vvhereupon *Abrahams* offering of *Iſaac*, God ſvvare unto him, and the chief thing, touching vvich, vvas that in his ſeed all the Nations of the earth ſhould be bleſſed, that is, that the Meſſiah ſhould come of him, and therefore for his ſake he deſireth, that the people, of vvhom he

Calvin. Simlerus. ſhould come, might be ſpared: ſo *Calvin* and *Simlerus*. But the motive expreſſed

preſſed is his promiſe to multiply them, and to give them the land of Canaan for inheritance, vvhich ſhould be fruſtrated, if they were now deſtroyed. The Rabbins ſay, The Lord according to the requeſt of *Moſes* remembred the inclination of *Iſaac*, when he was bound by his father in mount Moriah, and turned from his wrath, and cauſed his divine preſence to dwell in the midſt of them, as before. *Targum in Cant.*1. If any ſhall ground hereupon the merits of the Saints of God, they do plainly wreſt the Text: for he prayeth him not to remember their merits, but his own gracious promiſe and Covenant confirmed by Oath.

*Targum in Cant.*1.

And God repented him of the evill, &c. The vulgar Latine following the Septuagint, hath it, *Placatus eſt Deus*, reſpecting rather the ſenſe then the words, for Gods repenting is nothing elſe but his being pacified, and ceaſing to be angry, ſee before, *v.*10.

Verſe 14.

Then Moſes turned himſelfe and came down from the mount, and the two tables of the teſtimony were in his hands, tables written on both ſides, &c Touching the writing of the law in two Tables of ſtone, ſee before, *Chap.*31.18. But forſomuch as it is here added, *They were written on both ſides*, it was not done without a further myſtery, it being hereby intimated that the Law muſt both be in our hearts inwardly, and in our lives and actions outwardly. And *Ainſworth* addeth rightly, that the twofold ſenſe of the Law is alſo hereby intimated, the literall as it were without, and the myſticall within. And *Simlerus* addeth, that as there was no void place on the Tables left, but all was filled up with writing, ſo it was hereby ſignified, that nothing may be added to the Lawes of God, becauſe to write more there was no room left. That of the Rabbins is vain, ſaying, that the Tables were graven onely on one ſide, but God according to his almighty povver made the vvriting ſo tranſparent that it might be read on both ſides: for it is expreſſely ſaid, that they were written on both ſides: of this vvriting on both ſides, ſee more, *Ezechiel* 2.10. *Revelations* 5.1. This maketh not a little for the commendation of vvriting and reading books vvritten for inſtruction in divine things. For God himſelf vve ſee here is the Authour of vvriting, and it is moſt probable, that from this vvriting men learned firſt to vvrite, ſaith *Ferus*. For *Cadmus*, vvho firſt taught the Greeks to vvrite, vvas not before but long after this, *viz.* in the dayes of *Othniel*, that judged Iſrael; and *Nicoſtrata* that taught the Latines firſt to vvrite vvas in the dayes of *Lair* that judged Iſrael. And hereby indeed as by a divine invention man commeth neer unto God in all manner of knovvledge, vvherefore let us accordingly eſteem of it.

Verſe 15.

Ferus.
Simlerus.
Ainſworth.
Rabini.
Ferus.

But Joſuah hearing the voice of the people, when they ſhouted, he ſaid unto Moſes, There is a noiſe of warre in the camp, &c. The vvord tranſlated, *ſhouted*, ſignifieth thunder or vociferation, a loud ſound or noiſe inarticulate. *Ainſworth* rendereth it, *Of them that ſing or anſwer in ſinging*, becauſe novv they vvere dancing and ſinging before their Idol, as *v.*19. Of *Joſuah* being vvith *Moſes*, vvhen he vvent up to talk vvith God, vve read, *Chap.*24.13. but vvhere he vvaited all that time, hovv he vvas imployed and fed is uncertain. For *Moſes* alone ſeemeth to have been vvith God, vvhen the tables vvere given him, becauſe it is ſaid, God bade *Moſes* come up, and *Chap.*24. *v.*18. he onely is ſpoken of, as being in the cloud, but of this ſee before, *Chap.*24.12,13. It is not ſaid, that he faſted all theſe 40 dayes, as *Moſes*, and therefore it is moſt probable, that he ſuſteined himſelf with Manna, which he might gather there, and for his imployment it might be in heavenly meditations and prayer. Touching his preſent ſpeech, he knowing nothing of the peoples apoſtaſie, as *Moſes* did by Revelation from the Lord, wondered what the noiſe which he now heard, ſhould be, and therefore ſpeaketh of it accordingly.

Verſe 17.

Simlerus.

But Moſes ſaid, It is not the voice of them that ſhout for victory, nor of them that cry for being overcome, but the voice of ſinging, &c. The Chaldee hath it, *It is not the voice of ſtrong men which overcome in the war, nor of weak men which are diſcomfited. Simlerus* readeth it, *Non eſt vox reſpondens fortitudini, aut vox reſpon-*

Verſe 18.

Chaldee Paraphraſt.

aens

dens debilitati, a voice anſwering to ſtrength or to weakneſſe, and this is moſt agreeable to the Originall Hebrew, but the meaning according to any Expoſition is all one: *but the voice of ſinging*, in Hebrew the voice of anſwering, that is, in ſong, the Septuagint *of ſinging through wine*, the Chaldee the voice of playing.

Verſe 19. *And when he came nigh the tents, he ſaw the calfe and the dances, and his anger waxed hot, and he caſt the Tables out of his hands, &c.* It may ſeem ſtrange, that *Moſes* ſhould grow to that impatience to throw the tables given him by God out of his hand, and that he was not held with more reverence towards the Author. The Hebrews, to excuſe the fact, ſay that he ſaw the letters written in them toflee out, when he came neer to the idol, and therefore deeming them now to be of no further uſe, he caſt them away. But this ſeemeth to be a fiction, becauſe ſuch a miracle ſhould doubtleſſe have been recorded. That of *Simlerus*, and *Ainſworth*, and others is better, that *Moſes* purpoſely by the motion of the Spirit caſt theſe tables to the ground, and brake them in the ſight of the people. For being tables of the teſtimony to teſtifie the Covenant betwixt God and his people, when he ſaw, that by their idolatry they had broken this Covenant on their part, he breaketh theſe tables, to ſhew, that God would break his Covenant with them, and reject them from being his people, whereas by ſending unto them theſe tables of the teſtimony he was about to eſtabliſh it for ever. And he breaketh them in their ſight for the greater terrour unto them: for that he did it voluntarily appeareth, *Deut* 9. 17. Wherefore that conceit of ſome, that *Moſes* being aſtoniſhed, his ſtrength failed him, and ſo through weakneſſe he let fall the two tables, falleth to the ground. And this caſting down and breaking of the tables was not without a myſtery, either figuring out the diſanulling of the old Covenant, that there might be a new by Chriſt, according to *Rabanus*, or elſe the breaking of the Law written in mans nature, that it might be written again in the heart by the Spirit of Chriſt, ſo to be laid up in the Ark, and to be kept inviolate for ever, according to *Simlerus*. Moreover he ſaith, that the giving of theſe tables upon the top of the mount figured out, that we muſt mortifie the old man, and aſcend on high, if we will underſtand the Law of God, and the breaking of them below, the fruſtrating of all good meanes unto us, if by our abuſes we ſhew our ſelves unworthy of them.

Rabbini.

Simlerus.

The Myſtery.

Rabanus Maurus.

Simlerus.

Verſe 20. *Then he took the calfe, and burnt it in the fire, and beat it to powder, and ſtrewed it upon the water, and made the children of Iſrail to drink it.* Here is a pattern of right zeal againſt idolatry in a Magiſtrate, he ſo beateth it down, as that he layeth not himſelf open to the imputation of covetouſneſſe. There are no ſuch Magiſtrates now, ſaith *Ferus*, for as there be many golden calves in the Church at this day, ſo there be ſome, that expreſſe ſome Zeal in beating them down, but they make the gold and ſilver thereof their idols by covetouſly turning it to their own uſe, whereas *Moſes* turned it to none advantage, and *Saul* being ſent to deſtroy *Amalek*, is bidden to deſtroy, nd not to take any of the goods of thoſe idolaters, as being accurſed. And in like manner all goods belonging to idols are to be accounted accurſed, and not to be poſſeſſed by any, but quite ſpoiled. For his cauſing the people to drink the water mixed with the powder of this calfe, it was done, ſay the Hebrews, to finde out, who were guilty of this idolatry, becauſe ſuch having once drunk of it had lips hanging out gilded with gold. But there may other reaſons be yielded, as 1 That they might be taught hereby to contemn the idol, which went through their bodies, and was caſt out into the jakes. 2 That this being hard of digeſtion might put them in minde, how hard it was to be delivered from this ſin. 3 For the injury of the fact, and for a laſting memory of the thing: hitherto *Ferus*. It was certainly done in contempt of the idol, and in indignation againſt them, as if he had added, Ye have impiouſly ſerved this idol, now therefore take it into you, and periſh together with it, who, ye ſee, is not able to help it ſelf being ſtamped to powder, neither ſhall it

Ferus.

1 Sam. 15.

Hebræi.

Idols are often call'd by *Ezech.* *Gillulim* in contempt, that is, *ſtercoralia.*

it be able to help or ſave you from deſtruction, although it be within you, as by and by ſhall be ſeen. For he cauſed the moſt guilty of them forthwith to be ſlain to 3000, *verſ.* 28. And herein I cannot lightly reject that of the Hebrews touching their being detected by this drink, as an adultereſſe by the water of jealouſie, becauſe after this water drunk, the Levites are ſet to ſlay the idolatrous company, known as it is moſt probable by ſome outward mark now ſet miraculouſly upon them.

Myſtically, ſaith *Ainſworth*, it is hereby ſet forth, how we may be ſaved from our ſins, *viz.* by judging our ſelves, which is, as it were, a drinking and ſubmitting to receive duſt in way of puniſhmement into our own bowels, if it be mixed with the waters of the Goſpel, that is, Chriſt received by faith, who is ſaid to be the Rock, that followed them, 1 *Cor.* 10. and out of that Rock came theſe waters here drunk by the children of *Iſrael*. *Deut.* 9. 21. *Exod* 17. 6. *Rabanus* will have the devill and all the body of Gentiliſme figured out by this golden calfe, and by the grinding thereof to powder, the beating down and deſtroying of idolatry by Chriſt, ſuch as ſerved idols, that is, the Gentiles being converted and baptized in water being figured out in the ſtrewing of this duſt upon the water to be drunk by the people, becauſe the Preachers of the Goſpel do as it were drink and eat of the heathen, when they convert and baptize them, as it was ſaid in a like myſtery to *Peter, Up, Peter, kill and eat:* when this is done, by the ſword of the Spirit, the fire of zeal and the water of baptiſme, they are burned as it were, and cut in pieces, and drink in water, according to the type here ſet forth.

The Myſtery. *Ainſworth.*

Rabanus Maurus. *Auguſt. contra Fauſt. Manic. lib.* 22. *c.* 93.

And Moſes ſaid unto Aaron, What did this people to thee, that thou haſt brought ſo great a ſin upon them? He that permitted the ſin here is taxed, as the Author of it, and in that he ſaith, *what did this people to thee?* he intimateth, that to be the author of ſin unto any, is to do them the greateſt hurt, that may be, when they do him the greateſt miſchief, to urge him hereunto. If the ruler then ſuffereth ſin, for ſuch was *Aaron* in the abſence of Moſes, he is judged to bring that ſin upon the people.

Acts 19.

Verſe 21.

Then Aaron ſaid, Let not my lords anger wax hot, thou knoweſt the people, that they are ſet on miſchief, &c. *Aaron* being reproved excuſeth himſelf firſt by laying all the fault upon the people, and then by ſpeaking ſo, as if his idol had come out of the gold being moulten accidently, when as he poliſhed and wrought it. But all this extenuated not, but aggravated his fault, an humble confeſſing thereof being the only way to finde favour: wherefore the Lord would have puniſhed him with death, as others, had not *Moſes* entreated for him, *Deut.* 9. 20. To excuſe and to lay the fault of our ſinning upon others is to tread in the ſteps of our firſt parents; yet it was commendable in *Aaron*, that being the elder brother, he humbled himſelf before *Moſes* reproving him, ſaying, Let not my Lords anger wax hot, contrary to which moſt men do, when they are reproved, vilifying and railing upon their reprovers, although they be moſt worthy of blame, and ſo their reproof be juſt.

Verſe 22.

Note.

And when Moſes ſaw that the people were naked, for Aaron had made them naked to their ſhame among ſt their enemies, &c. Of *Aarons* making the people naked, divers reaſons are rendered by divers. *Ferus* ſaith, that ſome refer this to their golden ear-rings, of which they were now ſpoiled, or to the grace and favour of God, of which they were now ſtripped, or to the contempt and ignominy of the Heathen, to which they were expoſed. Some again expound naked by void of all excuſe, for *Aaron* had ſhewed, that all the fault was in them, wherefore leaving *Aaron* he turneth to the taking of revenge upon the people. Some by void of all ſhame, when *Moſes* ſaw that the people were not aſhamed of that which they had done, but defended it and moved ſedition againſt him, he draweth the ſword againſt them. Moreover, ſome, ſaith *Simlerus*, expound naked of unarmed, for leſt ſedition

Verſe 25.

Ferus.

Simlerus.

ſhould be moved by them in the abſence of *Moſes*, *Aaron* had taken their weapons from them; yea ſome ſay, that there was a contention amongſt them, ſome ſtanding againſt this idolatry, and ſome for it, ſo as that *Aaron* to prevent miſchief took away their weapons, and this opportunity was by *Moſes* taken to execute this judgement upon them. Rab. *David Chimhi*, by *naked*, underſtandeth detected in their malice, which expoſed them to the deriſion of their enemies, in that they forſook God, who had wrought ſo many miracles for them, and ſerved an Idol which could do them no good, and that with the loſſe of their golden ornaments. The Septuagint read it not naked, but *diſperſed*, the Chaldee *unprofitable*, being defiled with a moſt evil name in their generations, *Complut. Codex, ocioſus*; *Steuchus, exinanitus, & exutus*; and the Hebrew word פרוע, ſignifieth as naked, ſo without labour, and idle. Amongſt all theſe, by nakedneſſe cannot be meant naked of golden ear-rings, becauſe this their nakedneſſe was the thing that ſet *Moſes* his zeal awork to ſlay ſo many of them, which he would not have done for that, neither may that be admitted of *Aarons* diſarming them, for their nakedneſſe ſeen made *Moſes* ſo hot againſt them, and was not a thing whereupon he took advantage. I do rather therefore hold that it is meant, when he heard what *Aaron* had diſcovered touching their perverſneſſe, and coming to them he found them without all ſhame or remorſe for the wickedneſſe which they had done, bearing themſelves haply upon *Aaron*, who had made them that Calf, and carrying themſelves tumultuouſly towards *Moſes* their Ruler to their diſgrace before their enemies, being novv alſo without the grace and favour of God to protect them, whereby they lay open to become a laughing-ſtock to their enemies, if he ſhould now leave them to periſh in the wilderneſſe. He thought by cutting off thoſe that were the chief in this apoſtaſie, to pacifie Gods anger againſt them, and therefore he calleth the Levites to him, and ſendeth thorow the Hoſt to do the execution, and there were ſlain three thouſand men that day. *Aaron* humbling himſelf is pardoned, but theſe being obſtinate and ſtiff in their ſin are deſtroyed. If it be demanded, why *Moſes* calling to him ſuch as were for the Lord, the Levites onely came to him to do this execution? I anſvver, moſt probably, becauſe all the other Tribes were more guilty, and the Levites haply had not yeelded to this idolatry, but being inforced as *Aaron*. Some of the other Tribes doubtleſſe were for the Lord alſo, but being onely a few, and moſt deep in that ſin, they durſt not come forth in this quarrell, but lay hid amongſt others. And it is to be thought further, that God by his ſingular providence put on the Levites to conſecrate them by this fact unto the Prieſthood, to which he had choſen them, the Magiſtrate *Moſes*, and the Tribe of Prieſts muſt joyn together to beat down all falſe and idolatrous worſhip, and onely vvhen they do ſo, they are conſecrated to their office, otherwiſe they are polluted by the ſin committed. If it be further demanded, hovv ſo fevv could do execution upon ſo many, none reſiſting? I anſvver with *Calvin*, that God who ſet them avvork, contained the multitude that they durſt not reſiſt. If it be moreover demanded, vvhether they ſlue all that they met withall promiſcuouſly? I anſvver with *Simlerus*, No doubtleſſe, but either the marked men, as was before ſaid from the Hebrew tradition, or thoſe that vvere noted for moſt obſtinate, & ſought to ſtir up others running hither and thither about the Hoſt, to move them to ſedition againſt *Moſes* for deſtroying their Idol. Laſtly, if it be demanded whether *Moſes* were not too cruell in his thus doing? I anſvver, he was a moſt meek man, and full of love to the people, as appeareth, becauſe he ſo earneſtly intreated for them, and therefore the execution by him appointed to be done upon ſo many, was not out of cruelty, but out of juſtice againſt ſin, which he ought not to let go unpuniſhed. There were two things notable here in *Moſes*, ſaith *Ferus*, mercy in that he ſo piouſly prayed for the people, and ſeverity againſt ſin, both which ought to be in every Magiſtrate, for mercy without ſeverity is puſillanimity, and

R. *David Chimhi.*

Verſe 26, 27
Verſe 28.

Note.
Queſt.

Note.

Queſt.
Calvin.
Queſt.
Simlerus.

Queſt.

Ferus.

and ſeverity without mercie is cruelty. And to ſhew that *Moſes* did well herein, although he may ſeem to have been too cruell, the Lords name is uſed, *Thus ſaith the Lord, Gird every man his ſword to his thigh, &c.* Touching the Levites that did the execution, it is to be thought, as *Aaron*, ſo they were drawn againſt their wills to this idolatry, and therefore were the fitteſt to puniſh others, but becauſe they by yeelding had polluted themſelves, he uſeth theſe words unto them, *Conſecrate your hand to the Lord to day, every one upon his ſon and brother, &c.* If it be demanded, how they could be ſaid to ſlay every one his brother, &c. ſeeing the Levites came all to *Moſes?* The anſwer is, that they came not all to him, but ſome even of them in all likelihood joyned themſelves with the idolatrous of other Tribes, & were deſtroyed with them. So *Simlerus*, who alſo ſaith, that this might be ſpoken to ſhew with what zeal they ſhould be carried, not having any carnall reſpect to any, though moſt neer unto them, if there were any ſuch amongſt the chief offenders. But I prefer the former, becauſe it is ſaid, Slay and conſecrate your hands upon your ſons and brethren, and *Deut.* 33. 9. this fact againſt their brethren is commemorated to their praiſe. Whereas another Expoſition is brought by *Simlerus* upon theſe words, *Conſecrate your hand upon your children and brethren*, that is, that they being all of one ſociety with you, may by this zealous fact of yours be conſecrated, although all have not their hands in this execution; for ſome were young and ſo unfit for it, and ſome probably about *Moſes* for his guard, it is plainly againſt the meaning of this place, becauſe he had bidden them before to ſlay them, and now expreſſeth the ſame thing by conſecrating their hand upon them. The word tranſlated *Conſecrate your hand*, is in Hebrew, *Fill your hand*, a ſpeech borrowed from ſacrifice bringing in their hand in time of their conſecration, as *Chap.* 29. 24. ſhewing that to execute juſtice is as a moſt acceptable ſacrifice to the Lord. The Chaldee rendereth it, Ye have offered your offerings this day. Their father *Levi* had ſtained his hand in ſlaying with the ſword unjuſtly, *Gen.* 34. wherefore by ſlaying in juſtice Idolaters at Gods command, they again conſecrate their hand; and as he loſt the bleſſing, they regain it, according to the words added, *that he may give you a bleſſing this day.*

Verſe 29. *Queſt.*

Simlerus.

Ainſworth.

1 Sam. 15. 18.

And on the morrow Moſes ſaid to the people, Ye have ſinned a great ſin, I will go up, &c. Such as ſurvived, becauſe they were ſpared, might haply think that their ſin was nothing, and ſo paſſe it over without repentance; wherefore to humble them by true penitencie, he telleth them, that their ſin was great, and that whileſt he was praying the Lord in the mount to pardon it, they might in contrition and ſorrow alſo pray for the ſame: he ſpeaketh of it as a thing for which he feared he ſhould hardly obtain pardon, *Peradventure I ſhall make an atonement for your ſin.* A like ſpeech is, *Amos* 5. 15. *Joſ.* 14. 12. 1 *Sam.* 14. 6. He ſaid not thus to make them doubt, but to put them in hope that this might be obtained, but with great difficulty.

Verſe 30.

And Moſes ſaid, Ah, this people have ſinned a great ſin, and made them gods of gold. Yet now, if thou wilt forgive their ſin; and if not, I pray thee blot me out of the book which thou haſt written. This praying of *Moſes* was of long continuance, as his being in the mount formerly fourty dayes and fourty nights, the prayer is eclipticall, *If thou wilt forgive*; and it may be ſupplied thus, thou ſhalt binde me thy ſervant yet more unto thee in yeelding to ſo great a requeſt at my ſuit: the Septuagint ſupply it thus, If thou wilt forgive them, forgive them. We may ſee how extraordinarily odious idolatry is, that it being once committed, remiſſion therefore is moſt hardly obtained. For his deſiring, if not, that he might be blotted out of the book of life, ſee my Expoſitions, *Rom.* 9. *Text* 20. where upon a like occaſion I have cleared this already. *Simlerus* ſaith, that theſe words, *If thou wilt forgive*, may be read thus, *O utinam remitteres* or interrogatively by ſome, Wilt thou not forgive? as being the words of one ſtriving with God by prayer. Ann here for furthe reſolution about his ſaying, *Blot me out of the book which thou haſt written*, I have thought

Verſe 31, 32

Simlerus.

Ferus. good to inſert the moſt ſound Expoſition of *Ferus*. *Moſes* ſpeaketh thus, not as deſiring to be blotted out, but to expreſſe his earneſtneſſe, as if one ſhould ſay to his friend, do this or kill me, not that he would be killed, but becauſe he cannot endure to have a nay, knowing that his friend will not kill him, for ſo *Moſes* knew that he was ſo dear to the Lord, that he would not blot him out, but rather then do ſo, forgive their ſin. Again it is, as if he had ſaid, I am a ſinner alſo, and if thou wilt deal with all ſinners according to their deſerts, thou muſt blot me out of thy book alſo, which thou wilt not do for thy great mercy, wherefore out of the ſame mercy forgive them. Laſtly, hereby he ſheweth his moſt intent love towards the people; in that he was ready not onely to loſe his life, but his ſoul for them. Herein *Moſes* was a type of the Mediatour Chriſt, who was made under the curſe to deliver us from the curſe, and laid down his life for his ſheep.

Gal.3.13. John 10.

Verſe 33. *And the Lord ſaid unto Moſes, Him that ſinneth againſt me, will I blot out of my book.* The like to this *David* prayeth for againſt ſome, *Let them be wiped out of the book of the living*, that is, malicious ſinners, and it is promiſed, that he, which overcometh, ſhall not have his name wiped out of the book of life. This is not thus ſpoken to intimate any alteration in Gods decree, which is unalterable, as *Ferus* noteth, but becauſe ſome that profeſſe the knowledge of God, and ſo ſeem to be written in Gods book, in their deeds deny him, and of ſuch he ſaith, I will blot them ſinning againſt me out of my book, making it appear, that they were never there written, when I ſhall ſend them as reprobates to hell. And he noteth further, but this is ſtreined, that by ſinning againſt him, he meaneth only ſuch as ſin againſt the holy Ghoſt by finall impenitency. Indeed he meaneth ſuch as ſin, and go on impenitently in ſin to the end, but this is not all which belongeth to the ſin againſt the holy Ghoſt. The impenitent ſinner ſhall be blotted out, but not he that riſeth again by repentance, for if ſo, none could be ſaved. Thus then theſe words may be underſtood of ſuch, as in their own opinion are in the book of life, but indeed are not, and this is according to Saint *Auguſtine*, who ſaith, that they are ſpoken of, as to be blotted out, who were never written, but only according to their own hope; they ſhall be blotted out then, is as much as they ſhall know, that they were never written there. For if a man ſhall ſay, What I have written, I have written, then God much more will not write in and blot out, but his decrees ſhall alwayes ſtand unalterable, 2 *Tim.*2. *Simlerus* ſaith, that ſome underſtand this of the generall catalogue of all the members of the Church, and not of predeſtination, but if it be underſtood of predeſtination, yet it followeth not, that any, appointed hereby to life ſhall be damned for their ſins, becauſe it is only ſaid, thoſe that ſin againſt me, that is, being finally impenitent, I will blot out, but ſo the elect ſin not. I reſt rather in the firſt, it is, as if he had ſaid, I will not damn the righteous for the ſinfull, but the ſoul that ſinneth only ſhall die, as *Ezech.*18.

Ferus.

Auguſt. in Pſal. 69.

Simlerus.

Verſe 34. *Therefore now go, lead the people to the place, of which I have ſpoken unto thee, behold, mine angel ſhall go before thee, nevertheleſſe in the day when I viſit, I will viſit their ſin upon them.* The Lord at the earneſt ſuit of *Moſes* remitteth the ſevere puniſhment of deſtroying them all at once, yet he ſaith that he will puniſh them both by withdrawing his gracious preſence, and leaving them to be led by *Moſes*, onely they ſhould have an Angel to go before them, and by viſiting their ſin with plagues, which is alſo done, *verſ.*35. How he withdrew his preſence, ſee *Chap.*33.7. the Tabernacle was removed far from the camp, and ſo they had not the ſignes of his preſence amongſt them, as in times paſt. But what meaneth he by ſaying, mine Angel ſhall go before thee, when as an Angel repreſenting the Lord had hitherto gone before them, and *Chap.*23.20. it is promiſed, as a favour, I ſend an Angel before thee to keep thee in the way, &c. in the very ſame words which are hereafter uſed, *Chap.*33.2. How is the ſame thing ſpoken of as a favour to them obeying there,

Queſt.

there, and as a punishment to them that have disobeyed here? Again, of that Angel he saith, *Chap.*23.21. *Beware of him, and provoke him not, for he will not pardon your transgressions, but now, Chap.*33.3. *I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way* Doth God appoint an Angel to go before them, that is, so severe against offenders, and yet deny to go himself with them, lest by his severity against sin they should be consumed? It is answered, that the Angel there spoken of is Christ, the Son of God, called his Angel, because sent by the Father, but this Angel is a creature. So that the same word being used, it is yet to be understood in a divers sense, to have the Son of God with them was a great favour, but to have him removed from their super-intendency, and an inferiour angel substituted was a punishment, yet he as the most glorious God would be more severe against them, if they sinned, then a created Angel, see my Expos. *Ch.*23.20. The Hebrews, saith *Comestor*, hold, that God had hitherto been their guide, but now it is threatened that they should have none other, but a particular Angel to be over them, *viz. Michael*, as all other heathen Countreys have their Angels. Rab. *Menahem* saith, The Angel of the Covenant, went hitherto before them, of whom he spake in the time of favourable acceptance, *My presence shall go before thee*, but now the blessed God threatened to take away his presence, and to lead them by another Angel. Thus it was threatened, but *Chap.*33.*v.*14. God promiseth his presence again with him; so that, as *Ferus* noteth, this was threatened onely to make *Moses* the more importunate, as Christ would not at the first grant the request of the Canaanitish woman, that her faith might be the more illustrated before all men, she persisting still to importune him by faithfull prayer. *In the day when I visit*, that is, punish, although a deferring of their punishment was obteined by *Moses*, and a lessening of it, yet he could not prevail so, but punished they must be, which figured out, as *Ainsworth* hath it, the inability of the law to justifie and to deliver from sin, in that *Moses*, by whom it was given, could prevail no further. The sin was remitted, saith *Ferus*, yet punishment must be born, which sheweth, that the guilt may be done away before God, and the punishment of sin still remain to be suffered in this world: so *Numb.*14.20. speaking of their murmuring, the Lord saith, I have pardoned their sin, yet none of them shall enter, &c. and *David* was pardoned, yet he is threatened with great punishments: for which cause to those that are absolved from their sins, penance is enjoyned in the Church by fasting, prayer, almes, &c. *For if we judge our selves*, saith Saint *Paul*, *we shall not be judged*; as the Ninevites, *Jon.*3. and *Ahab*, 1 *King.*21. thus he, with whom we may agree thus far, in holding, that even to those to whom God remitteth sin, he still reteineth temporall punishments to deter the more from sinning, but not as satisfactory for the punishments which they owe, because they cannot be satisfied for, but by the passions of Christ onely. This visiting, he also saith, is referred by some to the day of judgement; by some, to the plague spoken of in the next verse, but by the Hebrews, to the desolation brought upon their Countrey by the Romans, continuing to this day; for, that they may not be forced to confesse their cruelty against Christ to have been the cause hereof, and their infidelity, they say, that they suffer all this for the golden calfe, according to this threatening. *Simlerus* reckoneth up other things, to which others refer it; some, to their wandering in the wilderness 40 years, and perishing there; some, to the Babylonish captivity; and some, to the first day of the year. *Calvin* saith, that hereby is meant, they were so perverse, that they would soon give new occasion of punishment, & then they should be punisht for altogether, as a father having forgiven a fault to his childe, yet if he committeth another, will reckon that up also, and punish him the more. To me it seemeth plain, that the punishment meant is that which is spoken of, *v.*35. *And the Lord plagued the people for the calf, &c.* Some understand these words, as if it had been said, in way of conclusion, so God punished them, that

Simlerus.

Hebræi.

R. *Menahem.*

Ferus.
Matth.15.22.

Ainsworth.

Ferus.

Numb.14.20.
2 Sam.12.

1 Cor.11.

Note.

Simlerus.

Calvin.

Verse 35.
Calvin, Simlerus.

Ainſworth.

that is by cauſing 3000 of them to be ſlain, as hath been already declared. But, as *Ferus* hath it, others hold, that they were ſmitten with a new plague, therein ſo many more died as made up the number of 30000, 23000. *Ainſworth* ſaith, that the plague meant here was ſpirituall, recorded, *Act.*7.42. they were given over for this idolatry to more idolatries, as the Heathen for their idolatries to a reprobate ſenſe, *Rom.*1.24. But the word giving up is not here uſed, but ſmiting, which cannot ſo well be drawn to that ſenſe, and a particular time of viſiting ſeemeth to be noted, *v.*34. How they plaguing was, and of how many is not ſaid here, and therefore I leave that, onely reſolving that it was ſome great puniſhment after this.

CHAP. XXXIII.

Verſe 1. *AND the Lord ſaid to Moſes, Go up to the Land, of which I ſware to Abraham, Iſaac and Jacob, &c.* Of Gods ſwearing to give this Land to *Abraham, Iſaac and Jacob*, ſee *Chap.*6.8. *Moſes* was before ſpoken to to the ſame effect, *Chap.*32.34. but becauſe it was grievous to him to go with the people without Gods preſence, it is likely that he ſtood as amazed at the hearing of this, wherefore the Lord ſpeaketh here again, *Go up, &c.*

Verſe 2. *And I will ſend my Angel before thee, and caſt out the Canaanites, Amorites, &c.* Of theſe peoples, ſee the ſame ſaid before, *Chap.*23.23.

Verſe 3. *To a land flowing with milk and honey.* Of this deſcription, ſee *Chap.*3.8. Of the amplitude and the benefits of this Countrey, ſaith *Ferus*, God ſpeaketh, to ſhew, what great good things they had deprived themſelves of by their ſin, that they might be affected with the more ſorrow therefore, as if he had ſaid, I had thought to bring you into this pleaſant Countrey, but now I will not, nor take any further care over you, go whither ye will. But he ſpeaketh not to this effect, for he promiſeth an Angel to lead them, and to expell their enemies, remembring his oath, whereby he had bound himſelfe to do thus. It is therefore, as if he had ſaid, For my oaths ſake to your godly Progenitours I will give you that pleaſant Countrey, of which ye are altogether unworthy; but my preſence, of which ye might hitherto glory above all the people in the world, I will now withdraw for your ſin, and onely ſend my Miniſter, my Angel before you to give you the poſſeſſion of it. *I will not go up with thee, for thou art a people of a ſtiffe neck, leſt I conſume thee by the way.* What, was the Angel of God, ſaith *Auguſtine*, more mercifull then God, that he ſpeaketh thus? Certainly, therein lieth hid ſome great myſtery: for God is preſent every where, ſo that if they had been led by an Angel, God could not but be preſent alſo, but this is ſo ſpoken, becauſe Gods being preſent to the ſtiff-necked is to deſtroy them. God went not with them, when the cloud, the ſigne of Gods preſence, and a cover to them was taken away with the Tabernacle farre from the camp, *v.*9. So the Rabbins, The ſons of Iſrael made them a golden calf, and therefore the glorious cloud that over-ſhadowed them was taken away, and they remained uncovered. And this was a great puniſhment, if the benefits of this cloud before ſpoken of be conſidered. But for a more full reſolution of this place, if God ſhould ſtill go with them with ſignes and wonders, they ſinning againſt him, notwithſtanding their ſin would be the greater, and ſo the judgement muſt needs be the greater; *Simlerus.*

Ferus.

Auguſt. quæſt. 150. in Exod.

Rabbini.

Verſe 4. *And when the people heard theſe evill tidings, they mourned, and no man did put on his ornaments, &c.* Here the Lord calleth them to humiliation and repentance for their ſin: for his bidding *Moſes* tell the children of Iſrael that they were a ſtiff-necked people, &c. and to put off their ornaments, as here followeth, *v* 5,6. was the cauſe why they did thus. The Septuagint, for, *they mourned*, have, they mourned in mourning weeds, by their outward habit ſhewing their inward ſorrow. *Say to the children of Iſrael*; before he called them

Verſe 5,6.

them, *The people whom thou broughteſt out of Egypt, Chap.* 32. 7, 34. *Chap.* 33. 1. but nowhe beginneth to change the phraſe calling them by the beloved name, whence Rab. *Menahem* obſerveth, that here he intimateth mercy to them repenting. R. *Menahem*

Verſe 5.

I will come up and conſume thee in a moment ; therefore put off thine ornaments rom thee that I may know what to do to thee : that is, If thou repent not ; the Septuagint, *Look that I bring not another plague upon you and conſume you.* The Lord had ſaid, that he would not go up with them, leſt he deſtroyed them in the way, *v.* 3. how then doth he ſay here ? *I will come up, &c ?* *Anſw.* This is ſpoken Hypothetically, if I ſhould go up with thee I ſhould ſuddenly con ſume thee, unleſſe thou didſt ſhew thy ſelfe penitent. *Simlerus* will have it ſpoken *per Hypotypoſin*, as taking the perſon of an angry man upon him, who being not fully pacified, when he inclineth to forgive, yet to expreſſe his indignation, uſeth threatening ſpeeches ſtill. *Ferus* expoundeth it two wayes. 1 I will not alwayes bear with thee, but if thou goeſt on with a ſtiffe-neck, Iwill one day come and utterly deſtroy thee, as I did *Pharaoh*, although I do not now conſume thee. 2 Prophetically, for thus God did come againſt them and deſtroyed them, or cut them off from being his people ſince the time of the Goſpel, but I reſt in the firſt, which is the ſame with the firſt of *Ferus*, *Put off your ornaments :* the Septuagint read it, *Your garments of glory :* the Chaldee, *The ornaments of your armour : That I may know what to do to thee;* the Septuagint, *I will ſhew, what I will do to thee;* becauſe the Lord knew wel enough without this what he would do to them. *Ferus* expoundeth it thus, That I may ſee that ye are truly penitent, and forgive you this ſin, not that he could not ſee that without this outward humiliation : but firſt, becauſe he requireth not onely the tree, repentance, which is properly of the heart, but alſo the fruit, outward humiliation, confeſſion and prayer. 2 Becauſe others are ſcandaiized by ſin, to whom ſatisfaction muſt be given by outward humiliation, eſpecially to the younger and ſimpler, that they may be the more deterred from ſinning. *Put off your ornaments*, is as much, as if he had ſaid, Be humbled, and as by your ſorrowing ye have made ſhew of repentance, ſo let it hereby appear that ye are very penitent. How they mourned is not here ſet down, but *Judg.* 2. upon a like occaſion it is ſaid, That they lift up their voice and wept ; and ſo it is probable, they did here confeſſing with tears their ſin together, and craving pardon. The Hebrews, ſaith *Simlerus*, by their ornaments underſtand golden crownes, with which they were miraculouſly adorned, when the law was given, but this is an imagination without ground, They had ornaments of ſilver and gold of the ſpoil of the Egyptians ; and theſe in this time of mourning, as was meet, they put off and haply put on ſack-cloth, as we read, that others in penitency did afterwards. Queſt. *Simlerus.* *Ferus.* *Ferus.* *Simlerus.*

Verſe 6.

And they ſtrip't themſelves by the mount Horeb. In Hebrew it is, from the mount Horeb, that is, as *Ainſworth* ſaith, far off, as unworthy to come neer for their ſin ; as the Publican ſtood afar off, *Luke* 18. when he prayed. Here they had been moſt dignified in hearing and ſeeing, and here they loſt all their dignity again, this putting off of their ornaments noting their being ſtript of their fame : ſo *Ferus*. *Ainſworth.* *Ferus.*

Verſe 7.

And Moſes took the tabernacle and pitched it out of the camp afar off, and called it the tabernacle of the Congregation, &c. The tabernacle before deſcribed was not yet made, and therefore this is to be underſtood to have been another leſſer tabernacle, which the children of Iſrael had before this, ſee *Chap.* 16. 24. The Septuagint render it, *his tent*, as if this were ſpoken of the tent of *Moſes*, but erroneouſly, for he dwelled ſtill amongſt them, and went out thither onely at ſome times, neither doth the name of the tabernacle of the Congregation agree to the tent of *Moſes*. *Cajetan* differing from all Expoſitours, ſaith, that theſe words to ... are to be read in the future tenſe, being the words of the Lord to *Moſes*, directing him what to do when the tabernacle ſhould *Cajetan.*

ſhould be made. *And Moſes ſhall take the tabernacle, &c.* Becauſe the Verbs are in the future tenſe, and he thinketh, that all things ſpoken before of the tabernacle are here revoked, and that *Aaron* was put hereby from the prieſthood, and *Joſuah* ſubſtituted; but all this was propounded onely by way of commination, to ſhew, vvhat they had deſerved by their ſin. But, as *Simlerus* well noteth, although the vvords be in the future tenſe, yet becauſe *Vau* is prefixed, they are to be rendered by the preterperfect tenſe, as is uſed in other places. And theſe words, *and Moſes took the tabernacle, &c.* do ſhew that it cannot be underſtood as a future, *Moſes ſhall take*, becauſe then it would have been ſaid, *and the Lord ſaid to Moſes, Thou ſhalt take*; to omit other reaſons which may be noted in a thing ſo manifeſt. *Calvin* uſeth divers reaſons againſt thoſe that by this Tabernacle would have the tent of *Moſes* underſtood, as 1 That he went thither onely in the day-time, but lodged with the camp in the night. 2 It is called κατ' ἐξοχὴν *the Tabernacle*. 3 God by ſhewing his glory there ſhewed, that it was his houſe. 4 It was too ſacred a name for any mans tent. 5 They worſhipped towards this place. 6 The ſcope of *Moſes* was not to ſeparate himſelf, but to ſhew that God was ſeparated from them for their ſins. Whereas it is ſaid, that *Moſes* took the Tabernacle and pitched it to him, for in Hebrevv לו, to him, is added, ſeeming to take for this opinion, that it was his own tent, it is anſvvered, that the particle לו aboundeth here, as in many other places, and that it vvas not pitched there for his private uſe, but for a publike, appeareth, becauſe if any man would ſeek the Lord, he was to reſort thither, as here followeth. This removing of the Tabernacle vvas to ſhevv the removing of Gods preſence from amongſt them for their ſin, that they might be the more humbled. And it is called the Tabernacle of the Congregation, becauſe they reſorted thither to be taught the Laws of God, and to pray. The Chaldee therefore hath it, *The tabernacle of the houſe of doctrine*, and the Septuagint, the tabernacle of the teſtimony: But *Exod.* 29. 4. the Tabernacle appointed novv to be made, was alſo called *the tabernacle of the congregration*: neither is it likely, but that they had a place to reſort unto before for theſe holy ends, and when the Tabernacle made at Gods appointment was finiſhed, it bare the ſame name. *Every one that ſought the Lord went out to the Tabernacle*; the Chaldee, *That ſought doctrine or information from the Lord*. To ſeek the Lord, ſaith *Simlerus*, is either by prayer, or in difficult caſes to be reſolved, *Exod.* 18. and it may alſo be referred to thoſe that ſacrificed.

Simlerus. *Calvin.* *Simlerus.*

Verſe 8. *And when Moſes went out to the tabernacle, all the people ſtood up in the door of their tents, and looked after him.* This was done for reverence to *Moſes*, ſaith *Simlerus*, whom they had before contemned, and that they might worſhip towards the Tabernacle, and look thither with their eyes, from which they were kept now far off for their ſin, to be the more humbled therefore. It was done, ſaith *Ainſworth*, that they might ſee and obſerve with reverence, what grace was done to *Moſes*, being about the buſineſſe of reconciling God unto them, and what ſignes were ſhewed hereof. *Ferus* mentioneth all theſe, as fruits of their penitencie. 1 They thus by riſing up to *Moſes* reverenced him, whom before they had contemned. 2 They dare not follow him, but ſtand afar off, as judging themſelves unworthy. 3 They look after *Moſes*, as far as they can ſee him, to ſhew their great deſire to recover Gods grace. 4 Whileſt God talked with *Moſes*, they worſhipped in their tent doors.

Ainſworth. *Ferus.*

Verſe 9. *And as Moſes entered into the tabernacle, the cloudy pillar deſcended, &c.* By this miraculous fact the Lord confirmed the authority of *Moſes*, and did ſomewhat for the comfort of the people being now penitent, in that he ſhewed hereby, that he was not quite gone from them, as they by their ſin had deſerved. And a cloud likewiſe overſhadowed Chriſt, after whom we muſt look, and ſtand ready at our doors, as it were to do whatſoever he calleth us to.

Matth. 17.

Verſe 11. *And the Lord ſpake to Moſes face to face, as a man talketh to his neighbour.*

The

The like phraſe is uſed before, *Deut.*5.4. but onely that there is this difference, here פנים-אל-פנים, there פנים-בפנים-פנים, being the words uſed, as the Hebrews obſerve. And Gods ſpeaking thus to *Moſes* is afterwards mentioned as a ſingular priviledge, which the Lord vouchſafed unto him, *Numb.*12.8. where he ſaith, that he ſpake to him mouth to mouth, and not as to other Prophets by viſions and dreams, explaining what is meant by *face to face*, *viz.* apparently, and not in dark ſpeeches, ſo likewiſe *Deut.* 34.10. the Chaldee rendereth it, *word to word*; firſt, the Lord ſpeaking, and then *Moſes*, then the Lord replying again, and *Moſes* anſwering, &c. *And he returned again into the camp, but his ſervant Joſuah went not out of the tabernacle.* *Joſuah* is here called a young man, and yet if his yeers be computed, we ſhall finde that he was above fourty yeers old at this time, for he was an hundred and ten yeers old when he died, of which fourty were ſpent in the wilderneſſe after this under *Moſes*, and it is ſaid, that they had reſt under him, the Canaanites being ſubdued, and their land poſſeſſed by the children of Iſrael in his time, and that the *Reubenites* and *Gadites* had holpen them in their wars, ſince their beginning under him to enter that land, many dayes. The time of his government is held by ſome to have been twenty and ſix yeers, by *Simlerus* twenty and ſeven, which if it were ſo, he was fourty and three or fourty and four at this time, but if leſſe, he was older, as *Ainſworth* ſaith, above fifty. Yet he is called a young man, ſaith he, becauſe he was a ſervant, this being the common appellation of ſervants, *Gen.*14.24. or becauſe he was without guile, according to others. Or, as *Calvin* hath it, to expreſſe the ſingular grace of God towards him, in that many elder men being let paſſe, he was appointed to keep the Tabernacle. Or he might be called the young man in compariſon of aged *Moſes*. For *Joſuah* his ſtaying in the Tabernacle, it was doubtleſſe to keep it, *Aaron* with his family being for the time in diſpleaſure rejected for his golden Calf, althongh he was again ſet over it afterwards, but now ſuſpended from his office, that he might together with the people be the more humbled for his ſin.

Joſ.24.29.

Joſ.22.3.

Simlerus.
Ainſworth.

Calvin.

And Moſes ſaid unto the Lord, See thou ſayeſt unto me, Bring up this people, and thou haſt not let me know whom thou wilt ſend with me, &c. God had before promiſed to ſend an Angel with him, and yet he ſaith here, *Thou haſt not ſhewed me whom thou wilt ſend, &c.* Why doth he ſay thus? *Anſw.* Some ſay, he meaneth ſome viſible ſigne, as if he had ſaid, thou haſt not ſhevved vvhat thou vvilt ſend with me, that is, vvhat viſible ſigne, becauſe in Gods diſpleaſure the cloud with the Tabernacle vvas novv removed from the camp. Some, that he deſireth that grace again to be reſtored, that God himſelf vvould go vvith them. He doubted not, but an Angel of God vvas of povver ſufficient to bring them thither, and to expell the Canaanites before them; but to enjoy that countrey, this vvas onely a temporall bleſſing, vvherevvith he was not ſatisfied, unleſſe God vvould vouchſafe to be reconciled unto them, and be pleaſed to be their God amongſt them peculiarly, as in times paſt. And from this doth not that much differ, which others make mention of, *viz.* that in this ſpeech he had reſpect to the Meſſiah, in vvhom they might partake of ſpirituall and eternall bleſſings, and then the meaning is, thou haſt not ſhewed me the Meſſiah, vvhom thou haſt promiſed to ſend, and in vvhom alone perfect bleſſedneſſe is to be had, I am not ſatisfied vvith temporals, unleſſe I may enjoy this ſpirituall favour alſo. And the words here followving, *Thou haſt ſaid, I know thee by name, &c.* do ſhevv vvhereupon *Moſes* vvaxed thus bold vvith the Lord, becauſe he had of his grace received him to ſuch familiarity vvith himſelf. I ſubſcribe to that of *Calvin*, becauſe this ſtill grieved *Moſes*, although they ſhould poſſeſſe the land of Canaan, that the Lord ſhould ſtill remain unreconciled, becauſe the happineſſe of a people conſiſteth not in this, that they have a fat countrey, but that they are a peculiar choſen people of the Lord. It is then, as if he had ſaid, Thou haſt not ſatisfied me by ſhevving me that thou vvilt ſend an Angel before me,

Verſe 12.

Queſt.
Ainſworth.

Calvin.

Ferus.
Simlerus.

thou haſt not ſhewed me whom thou wilt ſend to my content, or that I can reſt in this, for I muſt needs entreat thy gracious preſence again with us, which to be the meaning appeareth further *verſ.*15,16. Some, ſaith *Simlerus*, will have this ſpoken by *Moſes* out of infirmity, as if he had ſaid, the *Canaanites* are many and mighty, and ſo hard to be expelled by a company of men unexperienced in warlike affairs, and therefore I do not yet ſee, how or by what means this ſhall be effected, but far be it from us, as he ſaith, to lay a fault upon ſo holy a ſervant of God, when God layeth none.

Simlerus.

Verſe 13. *Now therefore, if I have found favour in thine eyes, ſhew me, I pray thee, thy way, that I may know thee, and that I may finde grace in thy ſight, and conſider that this is thy people,* The vulgar Latin, *ſhew me thy face*, and ſome ſaith *Ferus*, render it, *ſhew me thy hand*; the Chaldee, *ſhew me the way of thy goodneſſe*; the Septua. *ſhew thy ſelf unto me, let me manifeſtly ſee thee, that I may finde grace before thee, and that I may know that this nation is thy people:* wherein the ſenſe is rather reſpected, then the words, which are in Hebrew, *ſhew me thy way, &c.* but by that, which followeth *verſ.* 18. *ſhew me thy glory*, this ſeemeth to be the meaning. *Calvin* by, thy way, underſtandeth, that direction, wherewith God had hitherto ſhewed, that he went before them, as if he had ſaid, let me ſee thee again making a way and leading the way before me. And to this the anſwer of the Lord doth moſt aptly agree, *my preſence ſhall go before thee, &c. verſ.* 14. *Ferus*, according to a former opinion rejected, underſtandeth it, as if he had ſaid, ſhew me, by what way or means thou wilt plant us in the Land of *Canaan*, for I cannot ſee, how this may be done. Or elſe following the vulgar Latin, *ſhew me thy face*, he ſaith that Jeſus Chriſt is the face of God, becauſe as a man is not known, but by his face, ſo God is not known, but by Chriſt, he deſireth then, ſaith he, that Chriſt might come and go with them. *Ainſworth* by way underſtandeth Gods own work and Adminiſtration, as *Job* 40. 19. *Pſal.* 77. 22. *Rabanus*, as *Auguſtine* following the Septuagint *ſhew me thy ſelf manifeſtly.* But in my judgement, *Calvin* hath reſolved it beſt of all, *If I have found favour in thy ſight*, as appeareth, becauſe thou haſt ſaid; *I know thee by name*; I know thee by name, ſaith *Rabanus*, is as much as, I know thy name above the names of others, which is not ſpoken, becauſe God knoweth not perfectly any mans name, but hereby he meaneth, that *Moſes* pleaſed him beſt of any other, as when he ſaith to any, *I know you not*, he meaneth, I am diſpleaſed with you. *That I may know thee, that I may finde grace in thy ſight*, that is, that I may know, that thou doſt ſo ſingularly favour me, when thou ſhalt again at my requeſt turn and lead us in the way, and be hereby aſſured, that I have found grace in thy ſight. Laſtly, he addeth another weighty Argument, *this nation is thy people*, thou haſt bound thy ſelf by Covenant unto them, and therefore let this move thee not thus to leave them, but to turn again and to go with them. Such motives are uſed by the ſervants of God in prayer, not that he is thereby moved, but they are more acertained, and in their faith confirmed.

Calvin. *Ferus.* *Rabanus.* *Note.*

Verſe 14. *And he ſaid, My preſence ſhall go with thee, and I will give thee reſt.* By ſaying, *my preſence*, the Lord meaneth himſelf, that he, as *Moſes* requeſted, would lead them in the way; the Septuagint, *my ſelf will go before thee*, ſo by earneſt and importunate prayer *Moſes* obtained his deſire at length, and we are not to doubt, but faithfull prayer ſhall finally prevail, although the effect of it doth not yet appear, ſee *Luke* 18. For, *my preſence*, the Chaldee hath *my Majeſty*, that is, as *Ainſworth* expounded it, a viſible ſigne of my glorious preſence ſhall go before thee. *Eſa* 63 9. we read of the Angel of Gods preſence, which ſaved his people, and of this Angel Rab. *Menahem* expoundeth this, ſaying, it is, as if he had ſaid, the Angel of my preſence, the Redeemer, *Eſa.* 63. the Angel of the Covenant, in whom ye delight, *Mal.* 3. 1. and he is called the preſence or face of God, becauſe he is the face of wrath, to conſume his enemies. And this is all one with the former Expoſition, becauſe the Redeemer, the Son of God is one with the Father, and ſo when he goeth before them, God himſelf goeth before

Note. *Ainſworth.* Rab. *Menahem in Exod.* 33.

fore them, *and I will give thee reſt*, that is, all enemies being deſtroyed before thee, as is further expounded, *Deut.* 25.19. and *Chap.*12.10. and thus theſe words, *I have given thee reſt*, 2 *Sam.*7.11. are expounded, 1 *Chro.* 17.10. ſee this fulfilled, *Joſ.*22.4. *Simlerus* unto this addeth, or giving reſt to *Moſes* is meant, that he ſeeing God again to do miraculouſly for them might be at reſt and tranquil in his minde: but this intimateth a doubting at this time in *Moſes* through the weakneſſe of faith, which hath been before rejected, for he wreſtled by a moſt ſtrong faith all this time of his importuning the Lord *Simlerus.*

And Moſes ſaid, If thy preſence go not with me, carry us not up hence. 16 *For wherein ſhall it be known, that I and thy people have found grace in thy ſight, &c?* This ſaith *Simlerus*, is underſtood by ſome, as if *Moſes* being ſatisfied with the Lords anſwer had ſaid, And this is that, which I deſired: for now we have a certain ſigne, that we have found grace in thy ſight, if thou goeſt with us: But by others it is underſtood, as if Moſes deſired ſomewhat more, then the Lord had promiſed. For although he ſaid, that his preſence ſhould go with him, yet he ſpake nothing of the manner how, and therefore Moſes deſireth, that he would go ſo with him, as that it might be known to all men, that he was preſent with him. I hold with *Calvin*, that *Moſes* in theſe words did ſet forth his reſting in the Lords promiſe, which was, that his preſence ſhould ſo go before him, as that by the ſignes hereof it ſhould be as manifeſtly ſeen, as a face in a looking glaſſe. *So ſhall we be ſeparated from all the people upon earth.* This is added to ſhew the thing, that *Moſes* principally deſired, *viz.* that the ſin committed being paſſed over they might anew be taken into the Covenant of grace, and be notified by his ſingular favours towards them to be his peculiar people, Elect and choſen of his grace above all others in the world, wherein onely indeed true joy may be had, as in perfect happineſſe. How the people are urged by this conſideration afterwards to fear God, ſee *Deut.*4.7. Verſe 15. *Calvin.*

And he ſaid, I beſeech thee ſhew me thy glory. *Moſes*, ſaith *Ferus*, aſcended to this by four degrees. 1 He prayed for the pardon of the ſin. 2 That God would guide them in the way. 3 That he would ſend the *Meſſiah.* 4 That he might ſee his glory, that is, according to ſome, becauſe the ſin of the people came from this, that they did never yet ſee God, for this was the cauſe of their unbelief and idolatry, that God would ſhevv himſelf in ſome viſible ſhape to be ſeen and felt, and not in vvord only, becauſe othervviſe, vvhatſoever he ſaid unto them, they vvould not beleeve, becauſe they ſavv nothing. Some underſtand this his deſiring to ſee Gods Glory, as ſpoken of ſignes, which he would have the Lord to ſhew, that all might acknowledge, beleeve and worſhip God, this requeſt being the ſame with that, *Hallowed be thy name.* Laſtly, ſome underſtand it, as a deſire to ſee the Divine Eſſence, out of a confidence, that he had in reſpect of his familiarity with the Lord. Hitherto *Ferus*, And *Simlerus* having mentioned the firſt of theſe, oppoſeth it, becauſe they were not without the ſight of the Divine Majeſty upon the mount, and then again he confirmeth it, ſaying, Although they ſaw a ſigne of Gods preſence, yet they ſaw no ſhape, without which the rude people would not be ſatisfied But it is not thought by ſome, ſaith he, that *Moſes* deſired to ſee the Lord with his eyes, but ſuch knowledge of God as whereby he might know him as he is, not out of curiouſity, but partly for comfort now that he did bear the burthen of ſo obſtinate a people, for in the ſight and knowledge of God ſtandeth perfect happineſſe: and partly, that he might be the better inſtructed to undergo this weighty office. For of the miſery, that is in being a ruler over a rebellious people, that ſpeech of *Demoſthenes* may be a witneſſe, who ſaid, that he had rather go right to death, than to aſcend to the higheſt honours in the Common-wealth, & of *Æſchines*, who ſaid, that he was glad he was delivered from ſuch a mad Dog, ſpeaking of the people, when he eſcaped being Governour over them. And that the knowVerſe 18. *Ferus.* *Simlerus.* *Demoſthenes.* *Æſchines.*

ledge of God is chiefly and first necessary in a Governour, the Indians of old held, for, as *Aristoxenus* saith, it was a Tenet amongst them that humane things cannot be known unlesse divine be first known. The Rabbins, explaining this request of *Moses*, say, that he desired to know the essence of God as a man is known, whose face is seen, and whose form is ingraven in ones heart, so as that man is distinguished in his knowledge from other men, so *Moses* desired that the essence of God might be distinctly known in his heart from the essence of other things, so that he might know the truth of his essence, as it is: But God answered him, that man compounded of soul and body hath none ability to comprehend the truth of this thing concerning his Creatour. *Maimony*. And unto this do I subscribe, *Moses* having much comfort by the Lords yielding at his request to go before him with his presence, thought, if he might see and know God, as he is, that this would be much more comfortable unto him; and because he found the Lord for the great favour which he bare unto him, facile in the first, he waxeth bold to desire the other. Of miraculous signes it could not be meant, because they had such signes already, and herein was Gods presence manifested, neither did he desire to see God in some shape for the peoples satisfaction, but for his own comfort, as appeareth by the sequel, God shewed him onely in private some glimmering of his glory, and if the people should have seen any shape, they would have been ready to set up an idol accordingly, as is intimated, *Deut.* 4.15. It was the face of God then which he desired to behold, in alluding to which *David* saith, *I will behold thy face in righteousnesse, when I shall awake after thy likenesse I shall be satisfied*. *Calvin* taxeth *Moses* here, as going beyond his bounds out of curiosity, because the Lord rejecteth his desire as unlawful, which should be a warning to us not to pry further into the things of God, but according to that which he hath pleased to reveal. But the Lord in his answer doth not directly tax, but informe *Moses*, yielding upon this his request to shew him more then ever he did to any mortall man; and therefore I dare not lay any blame upon him for this his desire. Lastly, some, saith *Simlerus*, think that *Moses* here desired to see Christ, the glory of the Father, who he believed should come in an aspectable shape; for he is often set forth by this name, as *Esa.*60. *Heb.*1. *Joh* 1. *Luk.* 2. 2 *Cor.*3. and that the Ancients did much desire to see him, appeareth by *Abraham* rejoycing to see his day, and by *Simeon*, who when he saw him, speaketh of it, as a thing greatly desired before by him. But this seemeth not to be the meaning, because thus Gods glory might be seen, but so as *Moses* desired to see it, *No man*, saith God, *shall see me and live*. But it may seem strange that *Moses* having talked with God face to face should yet desire to see his face; hereby it appeareth that he saw him not, and so when any are said to have seen God, as before, *Chap.*24.10. it is not to be understood of the sight of his essence, but of some glorious apparition, whereby God was pleased to manifest himselfe unto them, see my Exposition, *Chap.* 24.10.

*Maimony in Misneh, in Jesudei Hatorah, Chap.*1. *Sect.*10.

Psal.17.15. *Calvin.*

Simlerus.

Verse 19.

He answered, I will make all my good to before thy face, and I will proclaim the name of the Lord before thee, for I will be mercifull to whom I will be mercifull. For, *good*, the Chaldee hath, *glory*, and the Septuagint, *I will passe before thee with my glory*. But being rendered, *good*, as in Hebrew the sense will be best, I will make thee see all my rich treasures which I have to bestow upon mine elect. For so Rab. *Menahem* saith, that God shewed *Moses* all his rich treasures, and when he asked, whose that rich treasure was, the Lord answered, To him that worketh I will give wages, and whoso hath no workes, to him I will give freely; For I will have mercy on whom I will have mercy. Or by *good*, we may understand with *Simlerus*, goodnesse or majesty, which should passe before him, but he was not able to behold it: for that by good, the majesty and glory of God is here meant, appeareth, *v.*22. *Ferus* by good, understandeth the good workes of God, and the good which the Lord did to *Moses*, resolving the words thus: Do not look so high as to desire to see into my

R. *Menahem.*

Simlerus.

my eſſence, but behold my workes, and look upon the good which I have done and will do to thee, and hereby learn what I am, and how neer I am to thoſe that love me. For by his works which are all very good, God may be known, *Rom.*1. *Act.* 4. But the ſeqnel ſheweth, that it is not thus meant, becauſe it was ſomething that ſhould then paſſe before *Moſes*, ſetting forth the excellency of the Lord. By good therefore, as hath been alre dy ſaid, underſtand majeſty and glory, which to behold it is moſt pleaſant and delightfull, as *Calvin* explaineth it, and *Tremelius* likewiſe expoundeth it by *glory*, as *v.*22. *I will proclaim the name of the Lord before thee* S. *Auguſtine* having applied the former words myſtically to Chriſt, *I will make all my good t go before thee*; becauſe the Lord had before promiſed to go with him, but here he ſaith, *before thee*, as if Chriſts paſſing before all the faithfull to heaven to prepare manſions for them were here alluded to, expoundeth theſe words of the name of the Lord called upon in all Nations in the ſight of the Jews, ſaying, *I will call in the name of the Lord before thy face*: that is, in thy ſight who art a type of the Jews, as if he had ſaid, the Jews diſperſed, and beholding it, I will cauſe the Gentiles in all places to call Chriſt the Lord, and it is to be noted, ſaith he, that it is not ſpoken paſſively, *I will be called*, but actively, *I will call*, to ntimate, that by his grace this was effected which is further expreſſed in the next words, *I will be mercifull to whom I will be mercifull*, not for their merits, but through my grace and mercy, they ſhall be brought to this, that they ſhall believe and call Chriſt the Lord. Whereas the ſame thing is doubled, *I will be gracious to whom I will be gracious, and mercifull to whom I will be merciful*: I kuow not, ſaith he, what this ſhould mean, unleſſe this doubling be for further confirmation, as the dream of *Pharaoh* was doubled, or to intimate two ſorts of people to whom the Lord would freely ſhew mercy, the Gentile and the Jew; the two words in Greek are rendered by ἐλεήσω and οἰκτειρήσω. To this effect *Auguſtine* in more words, and *Rabanus verbatim* after him, as his manner for the moſt part is. Rab. *Menahem*, *I will proclaim my great name before thee which thou canſt not ſee*. *Calvin*, who expoundeth the paſſing of all his good before him, of a momentany and ſhort ſight that he ſhould have thereof, interpreteth this of proclaiming his name before him thus, I will declare to thy ear by a clear and loud voice that which is profitable to he known concerning me, it being hereby declared, that the true knowledge of God is rather perceived by the eares then by the eyes, a viſion being in it ſelf but as a dead body, and doctrine ſounded in the ears as a ſoul enlivening it, and working faith, as the Logicians ſay of a Syllogiſme, that it is as a body, and the reaſon in it as a ſoul So that the firſt thing promiſed that he ſhould ſee, was a great benefit; but that which he ſhould hear vvas far greater, And like to this is that of *Ferus*, I vvill name in thy hearing the epithites and names whereby thou maiſt ſufficiently underſtand vvhat is good, profitable and neceſſary to ſalvation, I vvill declare unto thee by my vvord, vvho and vvhat manner of one I am, vvherefore if thou vvouldeſt ſee me, thou ſhalt not need to look about thee here and there, but onely to attend to my vvord and thou ſhalt ſee me. And he ſaith, that ſome read it paſſively, *I will be called by the name of the Lord* expounding it, I vvill ſhew ſuch ſignes that the Gentiles ſeeing them ſhall before thee acknowledge and call me the Lord, but this, as it is worthy, is rejected by him. *Simlerus* followeth that of *Calvin* and *Ferus*, which indeed is the beſt, the other of *Auguſtine* be ng farre fetcht. *I will be gracious to whom I will be gracious.* Here, ſaith *Ferus* God maketh himſelf known, and ſeen to *Moſes*, as if he had ſaid, Would'ſt thou ſee my glory? Behold, this is my glory, that I am mercifull, yea mercy it ſelf ſaving whom I pleaſe onely out of my mercy, not for their merits, for by deſert all ſhould be damned, and God is debtor to none. Thus *Paul* applieth this ſaying, *Rom* 9. which though it be abuſed by the wicked, yet it is moſt comfortable to the godly to think that our ſalvation flovveth onely from Gods mercy and not from our ſelves; becauſe if the atteining ſalvation vvere left in

Ferus.

Calvin.

Auguſt. quaſt. 153. in Exod.

Rab. *Menahem.* *Calvin.*

Ferus.

Note.

in the hand of our free vvill, vve could have no hope of it, seeing vve can do no good of our selves, vvhich saying of his is to be noted against them that stand so much for the liberty of vvill in these times. Neither, saith he, hath he left it uncertain upon vvhom he vvill have mercy, for this, saith Christ, is the will of the Father, that whoso believeth on me should have life. This doctrine, although it be most true, yet forsomuch as the name of the Lord is afterwards proclaimed before *Moses*, *Chap.* 34. the words must not be taken as thus cohering with the former, but rather as a reason, why the Lord after this foul sin committed vvould vouchsafe a more clear knowledge of his majesty to *Moses* then to the holy Patriarchs that lived long before? nothing moved him hereunto but his mercy; and this was hereby the more magnified, because although *Moses* alone did see and hear this, yet it was for the good and salvation of all the people who had been so rebellious: thus *Calvin.* And *Ainsworth* saith, because, *v.* 16. he had asked this for all the people, and God would restrein it according to his own will, he addeth these words; or it may be understood as having reference to all the favours hitherto shewed to *Moses* to whom the Lord had been singularly gracious, and now promised to be more gracious in communicating unto him a more clear knowledge of himself. If any shall demand, why this one man was thus graced above all others? here is the reason; not his merit but Gods will to shew him this admirable mercy was the onely cause thereof: for the doubling of the word, I rest in that of *Augustine* before.

Quia enim homo nihil boni ex seipso potest, nulla spes adipiscendæ salutis reliqua esset, si consecutio salutis in manu liberi arbitrii nostri reposita esset.

Calvin.

Ainsworth.

Verse 20. *And he said, Thou canst not see my face; for no man shall see me and live.* Man living here, say the Rabbins, is a sinner, and so unworthy to see God: this is therefore reserved to the life to come after death; which *Ferus* utther explaining, saith, To see God is perfect blessednesse, which is not the portion of this life, but onely of that which is to come. Neither, saith he, can we see him for his glory by reason of the weaknesse of our sight, which cannot behold one of his glorious creatures, the Sun in the brightnesse thereof. And by reason of this weaknesse and sin we cannot bear God with his glory approaching, forsomuch as fear is then ready to exanimate us, as *Deut.* 5. 24. *Judg.* 13. 22. *Esa.* 6. 5. *Dan.* 10. 8. *Revel.* 1. 17. Wherefore, *Rom.* 3. 23. it is said, *All have sinned, and are deprived of the glory of God.* The onely sight that we can have of God here is in his Word and Works; but to see him, that is, his essence, is reserved for the life to come.

Verse 21. *And the Lord said, Here is a place by me, and thou shalt stand upon the rock, and whilest I passe by, I will put thee in a clift of the rock, and cover thee with mine hand whilest I passe, then will I take away mine hand, and thou shalt see my backparts.* All this is spoken after the manner of men, who hold their hands before their eyes to look upon the Sun shining, and cannot see the full brightnesse thereof, which is as it were the fore-part, but onely some of that brightnesse which their weak sight can endure, which is as it were the back-part. Yet the Hebrews have a tradition, saith *Comestor*, that he saw the back-part of a man, and in the hinder-part of his head certain ligatures: and Rab. *Menahem* saith, that God now appeared like *Sheliack tsibbur*, the Minister of the Sanctuary clad with a robe. And *Maimony* saith, *Moses* saw him on the Sea like a mighty Warrior, and here like a Minister of the Congregation. But God is a Spirit, and hath no parts of a body as man hath; and therefore he understandeth better by his hand some cloud interposed betwixt *Moses* and the Divine Glory passing by; and by the back-parts, some part of this glory seen afar off, whereby, as by the back we may know one to be a man, but not what man in particular, so he knew that the majesty of the Highest passed there, but the full sight or knowledge of his essence he could not attain to. In the clift of the rock *Moses* was put for fear, when this glory should passe by, as the like phrase is used, *Esay* 2. 21. and touching the hand covering him, a cloud is called by this name *Cappajim*, hands, *Job* 36. 32. and *Elijah* his servant saw a cloud rising like an hand. For *hand*, the Chaldee hath *word*, and again

Scholast. histor.

1 Kings 18. 44.

again ſpeaking of the taking it away, *I will take away the word of my glory. Maimony* ſaith, God made known to *Moſes* that which no man knew before him nor ſhall know after him, for he apprehended in his knowledge the truth of the eſſence diſtinctly from the eſſence of other things, as a man, whoſe back-parts are ſeen, and his whole body and raiment is diſtinctly known from the bodies of other men. But, as hath been already ſhewed, in denying to let him ſee his face, the perfect knowledge of his eſſence was denied unto him in this life; and therefore, although *Moſes* had more knowledge imparted unto him then any other, yet he came ſhort of this till death. *My face ſhall not be ſeen.* Seeing is not onely ſpoken of the bodily eye, but alſo of the heart, *Eccleſ.* 1. 16. *My heart hath ſeen*; he meaneth then, that man ſhall not onely not ſee his eſſence with his bodily eye, not perfectly comprehend it in this life with the eye of his underſtanding. Thus Rab. *Menahem*; becauſe it is not ſaid here, *My face ſhall no man ſee, but my face ſhall not be ſeen*, noteth, that it is, as if he had ſaid, There is no power in any creature to comprehend it. By the rock here myſtically Chriſt is generally underſtood: He that will ſee the Lord, ſaith *Ferus*, muſt place himſelf in the wounds of Chriſt, as in the clift of a rock by faith, as the Church is ſaid to be, *Cant.* 2. 14. For no man knoweth the Father but the Son, and he, to whom the Son will reveal him. When the Lord appeared to *Elijah*, a mighty winde renting the rocks; this ſignified, ſaith *Simlerus*, the confounding of all falſe Chriſts. Yet ſome, he ſaith, by the rock here underſtand the ſenſe of the minde, as touching divine things; and ſome, a minde free from perturbation through worldly things. The clift of the rock, wherein *Moſes* was placed; he alſo ſaith, figured out the ſoul placed in the body, and ſeeing onely, as it were, afarre off through a crany the divine majeſty, as when a man is in a priſon, out of which onely he can ſee the Sun-beams a little, but not the Sun in the brightneſſe thereof. Or elſe by the rock underſtanding Chriſt, as before, the placing of *Moſes* in a clift thereof ſhewed, that *Moſes* lieth hid in Chriſt, that is, the law appeareth not to juſtifie, as not being able, but Chriſt onely through faith in his name, we with our *Moſes*, that is, our morall good deeds muſt ſeek to be covered with his righteouſneſſe, and ſo onely we ſhall be ſafe. Gods covering him with his hand ſhewed, that we muſt not over-curiouſly pry into the things of God. And by his back-parts the titles and effects of God are meant, ſaith *Ferus*, his word and works, whereby we know in part, what God is. Or hereby Chriſt may be meant, as if he had ſaid, in backer or after-times thou ſhalt ſee me in my Son transfigured upon the mount. Or thus, thou, that is, the Jews whom thou repreſenteſt ſhall ſee me, that is, believe in Chriſt after his death and aſcenſion, and ſending of the Holy Ghoſt, but not in his paſſage, whileſt he lived and converſed amongſt them: or elſe their eyes being covered with a vail hitherto, they ſhall be converted and believe about the latter end of the world. Some, ſaith *Simlerus*, by back-parts underſtand the Rites and Ceremonies of the Law, before which becauſe Chriſt was, they were as it were his back-parts, and hereby he might ſee Chriſt, that is, God to come and ſuffer in the fleſh. If we ſtretch the myſtery to all theſe wayes, we ſhall not erre, becauſe one and the ſame thing may myſtically point at many.

Maimony in Miſnah, in Jeſuiddarash, Chap 1. *ſect.* 10.

R. *Menahem.*

The Myſtery. *Matth.* 16. *Ferus.* *John* 1.

Simlerus.

Matth. 17.

CHAP. XXXIV.

AND the Lord ſaid to Moſes, Hew thee two tables like the former, and I will write in them the words which were in the former tables, &c. The Lord being reconciled, ſaith *Simlerus*, to the people through the mediation of *Moſes*, taketh order for the renuing of the tables of the Teſtimony in token thereof, as they had been formerly broken in token of the Covenant broken, whereupon God with his Tabernacle departed from amongſt them, but now the tables being renued, as being perfectly reconciled, he returned with his Tabernacle,

Verſe 1.

Simlerus.

bernacle, and all ſignes of grace, placing it in the midſt of them again, as will afterwards appear. The breaches made by ſin, as *Ferus* noteth hereupon, are repaired by repentance, and forſomuch as there was no ſprinkling with blood again to renue the Covenant, as was at the firſt making thereof, it ſheweth, that Baptiſme is not to be iterated after falling into ſin, but onely by repentance we muſt riſe up again. In that *Moſes* muſt prepare theſe tables, whereas God prepared the former, but God will write the ſame words in them, it figured out the repairing of the image of God in man by Chriſt, when as by ſin it had been broken and defaced: or that the Miniſter of God is by his teaching and exhorting and admoniſhing to form mens hearts, but God only by the finger of his Spirit, can and doth write his Lawes therein. And moreover the diſanulling of the old Covenant, and the bringing in of a new was hereby ſet forth, and that this new one ſhould laſt alwayes, becauſe the firſt tables were broken, and ſo continued not, but the other were kept alwayes unbroken. Laſtly, the falling away of the Jewes ſo much inſtructed by the Lord, and the converſion of the Gentiles by the holy Apoſtles, never to fall away again was figured out by theſe things: hitherto *Ferus.*

Ferus.
Note.

Verſe 2.

And be ready in the morning, &c. In appointing him to be ready in the morning, he ſheweth that he loveth diligence in his ſervice, and for the warning here following, that none ſhould be with him in the mount, *verſ.* 2,3. or about it, either man or beaſt, this was according to the order in the firſt giving of the Law, *Chap.* 19. and therefore the reaſon may be ſeen there, and unto that, which is there ſaid, we may adde, God would hereby purchaſe the more authority to *Moſes.* If it be ſaid, yet if ſome others had been admitted to ſee the writing renued, it would have been more certain; I anſwer, they vvere ſufficiently aſſured, that it vvas Gods act, becauſe they heard the ſame vvords before they ſavv ſignes of Gods preſence, *Moſes* carried onely the tables, but none inſtrument to vvrite vvithall, up to the mount; and laſtly at his return he ſavv his face ſhine, an evidence, that he had ſtayed with the Lord before the glorious face of his Majeſty, whileſt the words of the Law were again written by him. As the Lord commanded, ſo *Moſes* prepared the tables of ſtone, and was ready waiting for the Lord in the morning upon the mount.

Object.
Sol.

Verſe 4.

Verſe 5.
Verſe 6.

And the Lord deſcended in a Cloud, and ſtood with him there, and proclaimed the name of the Lord, and the Lord paſſed before him, and proclaimed, The Lord, the Lord God, gracious and mercifull, long-ſuffering and abundant in goodneſſe and truth, &c. This deſcending was by a manifeſtation of his glorious preſence, ſaith the Chaldee, which glory of God by and by ſaid to paſſe by *Moſes* the Hebrews call *Shecinah*, brightneſſe, affirming it to be one with God, and ſaying, there is no coming before the bleſſed and moſt high King, but by *Shecinah*; and again in the time of favourable acceptation, it was well with them by *Shecinah:* who ſeeth not here, that the old Rabbins had ſome knowledge, and taught ſomething touching the Son of God to come in the fleſh, who is ſaid to be the ingraven image and brightneſſe of the Father, and in whom alone we are directed to come to the Father in all our prayers? *And proclaimed the name of the Lord.* The *Targum Hieroſolym.* doth plainly pervert this, rendring it, *and Moſes prayed and ſaid,* referring the Lords proclaiming to *Moſes* his praying, when as it is both expreſly ſaid, that he *proclaimed*, and the Lords proclaiming his name before *Moſes* was promiſed, *Chap.* 33. and therefore Rab. *Menahem* better reſolving theſe words ſaith, *Shecinah proclaimed theſe properties*: yet the vulgar Latin rendereth it, as ſpoken of *Moſes*, and *Ferus* followeth this or the other, and ſo doth *Simlerus.* But *Calvin* beſt, whereas it is twice ſaid, *proclaimed*, referreth the firſt to *Moſes*, becauſe the ſame words are elſewhere uſed to ſet forth praying, as *Gen.* 12.8. and the latter to God. This Cloud deſcending, no doubt, in the ſight of the people, God is ſaid to deſcend, becauſe it was a ſigne of his glorious preſence not to be

Rab. *Menahem in Levit.* 10.

Heb. 1.
John 14.6.

Ferus.
Simlerus.
Calvin.

be born without a Cloud ſhadowing it. For God being infinite and filling all places neither deſcendeth, nor aſcendeth, but is ſaid ſo to do, becauſe by ſuch ſignes we according to our ſenſe think him to deſcend, unleſſe with *Simlerus* we ſhall refer this to Chriſt, who now and at ſundry other times appeared to the ancients, when the Lord is ſaid to have appeared. *The Lord, the Lord God*, here are three titles, two ſetting forth eſſence, and one ſtrength and power, the firſt being doubled, ſaith *Calvin*, for the greater Emphaſis. Here are three titles, according to ſome, as *Simlerus* ſaith, to intimate the bleſſed Trinity. *Ferus* is for the Trinity, and ſpeaking of the words, as they are rendered in the vulgar Latin, *Dominator, Domine, Deus*, he ſaith, that *Deus* ſetteth forth the Creatour, *Dominator* the Governour, and *Dominus* the Univerſall Governour over all things, but becauſe theſe words ſo diſtingniſht are not in this place, I paſſe this over. After the titles, there be ſeven attributes ſetting forth Gods mercy towards penitent ſinners. 1 *Gracious*, ſhewing favour to them, though unworthy. 2 *Merciſull*, pittying them in their miſeries. 3 *Long-ſuffering*, in bearing with their infirmities. 4 *Of much mercy and bounty*, in doing them good. 5 *Of much truth*, in fulfilling his promiſes. 6 *Keeping mercy for thouſands*, that is, for their poſterity to a 1000 generations. 7 Forgiving all ſorts of ſins, ſetting forth in theſe words, *forgiving iniquity, tranſgreſſion and ſin*, wherein bleſſedneſſe ſtandeth: thus *Ainſworth*. Others by the two firſt vvords underſtand pitifulneſſe, and beneficence, for the Lord is not onely moved vvith pity to the miſerable, as the vvord *racum*, ſignifieth, but doth alſo actually confer benefits upon them, according to the ſignification of the vvord *Canun*, freely to beſtovv a benefit, ſo *Simlerus*, ſaying, that ſome by theſe tvvo vvords vvill have Gods mercy in preſerving men from falling, and in helping them up again, that are falne, ſet forth. And vvhereas three vvords are uſed to ſet forth ſins, in ſpeaking of his taking avvay of ſin, the middle פשע is expounded by him of the ſin of that people about the golden Calf, and becauſe Jeſus Chriſt onely taketh avvay the ſins of the vvorld, he moſt properly is here deſcribed.

Simlerus. *Ferus.* *Ainſworth.* *Pſa.* 32. 1. *Simlerus.*

And that will by no means clear the guilty, viſiting the iniquities of the fathers upon the children, &c. Leaſt God ſhould be thought to be all mercy by that vvhich hath been hitherto proclaimed, ſhevving mercy alike to all ſinners, theſe words are added, to ſhew, that although the penitent ſinner is by him pardoned, yet the hard-hearted and impenitent ſhall be deſtroyed, for the further expreſſing of which the Chaldee further addeth, *in them that convert not*; and becauſe this doth not appear in many wicked perſons here, the *Targum Hieroſol.* addeth, *he will not clear ſinners in the day of the great judgement*: the like ſupply is, *Numb.* 14. 18. made alſo in the ſame *Targum*, and *Nah.* 1. 3. How he puniſheth the wickedneſſe of the fathers upon the children ſee upon the ſecond commandment. And all theſe things commemorated are the good of God, which he before promiſed ſhould paſſe before *Moſes*, for even this juſtice of his in puniſhing the impenitent ſinner is good, and therefore it is ſaid, that the juſt ſhould joy in ſeeing it, as a good thing, *Pſa.* 58. 11. The words rendered, *that wil by no means clear the guilty*, are otherwiſe rendered by *Calvin* thus, *not making innocent.* by *Simlerus* thus, *not making innocent the innocent*, according to the Hebrew נקה לא ינקה. For the word נקה ſignifieth innocent, and the verb coming hereof, to make innocent, but it ſignifieth alſo, *to make void or empty or without*, נקה one void of fault or without puniſhment, and the meaning is, the wicked yet without puniſhment and ſeeming for this to be happy and well enough liked by the Judge of all, he will not make innocent or void of fault, but ſhew him to be guilty by puniſhing him in due time: ſo *Simlerus*, who alſo ſaith, that by ſome theſe words are expounded thus, the innocent, that is, ſuch as are moſt without fault, are not without fault, but ſinners before him, and need the righteouſneſſe of another to juſtifie them. By ſome the nocent acquitted by earthly Judges for bribes as innocent, he will not let paſſe ſo, but puniſh them without all partiality.

Verſe 7. *Chaldee Paraphraſt.* *Targum Hieroſol.* *Calvin.* *Simlerus.*

tiality. By ſome, the innocent ſhall not be altogether innocent, but although they be in mercy delivered from the guilt, yet they ſhall bear puniſhments for their ſins in ſome meaſure, hereby as by chaſtiſements, to be brought into the right way. Laſtly, *Calvin* differing from all theſe, after that he hath expounded theſe words, as I have done at the firſt, ſaith that נקה is put for cutting off, *Jer.* 13. and therefore the meaning may be, he will not by cutting off cut off, as if theſe words were added by way of amplification of the former, *forgiving iniquities, tranſgreſſions and ſins*, and not cutting them off, as they deſerve, for then all fleſh muſt periſh. But the common received Expoſition of the word being held, *he will not make innocent the innocent*, the ſenſe will be good thus, he will not deal with them as innocent, forgiving their ſins, which think themſelves innocent and juſt, and ſo are not humbled for their ſins with the poor Publican, but dote upon their own righteouſneſſe with the Phariſee, being thus alwayes kept in the ſtate of impenitency and ſin.

Luke 18.

Verſe 8. Verſe 9. *And Moſes made haſte and fell upon the earth and worſhipped, and ſaid, If I have found favour in thy ſight, I pray thee, let our Lord go among ſt us, &c.* The Lord having thus graciouſly diſcovered himſelfe unto *Moſes*, that he might not let ſlip this opportunity, he made haſte, laying hold of Gods own Proclamation, to mediate again for the people: Even as when a King cometh to a City, they that have any ſuits unto him, haſten to prefer them, knowing that then ſpecially he will be facil to grant, that his coming thither may be the more joyfull to all men, thus *Simlerus*, who alſo ſaith, that the Hebrews ſay, that *Moſes* made this haſte to prevent the Lord, leſt he ſhould unto the third and fourth generation, of which he ſpake, adde the fifth and ſixth; but this is abſurd, that *Moſes* ſhould offer to interrupt the Lord, and not waite, till he had made an end of ſpeaking. *Moſes* had asked twice before that God would go with them, yet here he asketh the ſame again, and Chriſt prayed three times let this cup paſſe from me, becauſe we muſt uſe importunity in prayer, ſaith *Ferus*. And it is to be noted, the more he was graced of God, the more humble he is before him, caſting himſelf down upon the ground, and ſo Gods favours towards us muſt not make us proud, but the more humble. And he groundeth all the parts of his prayer upon the Proclamation: for his praying, that God would go amongſt them is grounded upon this, *abundant in goodneſſe and truth*, he had by promiſe tied himſelf to their forefathers, his praying him to pardon their iniquities and ſins upon this, *forgiving iniquities, &c.* and his mentioning of them a ſtiff-necked people had reference to this, *not making innocent the innocent*, for they being confeſſed to be a ſtiff necked people, ſtood not upon their innocency. Laſtly, *and take us for thine inheritance*, is grounded upon the ſame *forgiving iniquities*, for ſeeing the Lord counted them his inheritance before that ſin, it being forgiven, it might well be deſired, that he would take them again for his inheritance. And this reſpect muſt we have in all our prayers to Gods gracious promiſes, and hereby be ſtirred up to faithfull and earneſt prayer. *Calvin* ſaith, that *Moſes* being aſtoniſhed at this glorious preſence made haſte, and he noteth, that taking them to be his inheritance did ſo hang together with the pardon of their ſins, as that he could not poſſeſſe them his inheritance without pardoning them, and therefore *Moſes* ſpeaketh of this as a motive, neither can we become Gods inheritance, wherein our felicity conſiſteth, but our ſins being likewiſe pardoned. For the haſtening of *Moſes*, I prefer the former reaſon, becauſe aſtoniſhment beateth a man down as dead and ſpeechleſs, as we may ſee in divers examples. For his ſaying, *they are a ſtiff-necked people*, this, ſaith *Simlerus*, may be taken as an Argument of the neceſſity of Gods going with them, they being otherwiſe unwieldable, and whereas in craving pardon, he ſaith not their ſins, but *our ſins*, he ſpeaketh thus in acknowledgement of his own ſinfulneſſe alſo.

Simlerus.

Ferus.

Note.

Calvin.

Simlerus.

Verſe 10. *And he ſaid, Behold, I make a covenant before all the people, I will do marvels*

vails, &c. Here the Lord yeeldeth fully to the petition of *Moses*, *viz.* to binde himself by covenant unto the people again to be amongst them, and to manifest his presence by strange miracles, which he would do in expelling the Canaanites, &c. before them, and the condition on their part to be kept was to observe his laws, and to make no league, or to tolerate the idolatries of those people, &c. *vers.*11,12, *&c.* to *vers.*17. The same Covenant was made and confirmed before, *Chap.*23.23, *&c.* and *Chap.*24. but being broken by their sin, it was needfull now to be renewed again, and after fourty yeers, the generation of the mutinous being worn out, it was renewed the second time, *Deut.*29. Touching the strange things which he promiseth to do, when the Sun and the Moon were made to stand still in the dayes of *Josuah*, there is a clause concerning them, *Is not this written in the book of Jasher?* *Jos.*10.12. by the Chaldee rendered, *In the book of the law*, as if that were the thing here promised. But besides those, there were many more, as dividing the river Jordan, and fighting from Heaven for them, &c. all which also are without doubt here meant. For the Lords promise of casting out the Amorites, see before, *Chap* 23.23. And whereas he forbiddeth making a covenant with them, *vers.*12. the same is also there forbidden, *Chap.*23.32. But what is briefly set down there, *vers.*24. *Thou shalt utterly overthrow their gods, and quite break down their images*, is here further amplified, *vers.*13. *Ye shall destroy their altars, break their images, and cut down their groves*, not onely the idols, their gods must be put down; but also the things and places, wherein and by which they were served, altars and groves, that is, green trees amongst which the Heathen served them, and did their sacrifices, consecrating such places to them for this end, *Deut.*12.2. 2 *King.*16.4. *And trees and groves*, saith *Pliny*, *were the temples of their gods.* And by the Roman laws of the twelve tables it was ordained, that there should be groves in the fields; but contrariwise the Israelites must not plant any grove neer the altar of the Lord, *Deut.*16.21. Here also besides the making of a league with them, all marrying with them is forbidden, because hereby there would be danger of being drawn after their gods, *Lest*, saith he, *their daughters should make thy sons to go a whoring after their gods.* Idolatry is called whoredom, saith *Simlerus.* 1 Because the minde bound to God, as by the band of marriage, is prostituted thus to images, and the faith given is broken. 2 Because as whore-mongers dote upon their whores, so the idolater doteth upon his idol, he thinketh upon, neither mindeth any thing but that, and as the whore-monger is most lavish in spending upon his whore, so the idolater is profuse in his cost about idols. 3 Because through a just judgement of God idolatry is accompanied with whoredom, as appeareth in the practice of those that served *Baal-phegor* the god of the Moabites; and the temples dedicated to *Venus* were none other but stews, and what is done in spirituall Babylon in this kinde, that is, in Rome, the world knoweth.

Thou shalt make thee no molten gods, that is, either of silver or gold, as is expressed, *Exod.*20.23. one kinde is expressed of greatest price, but all others of wood or stone are also meant Synecdochically, and I doubt not, but that herein speciall respect was had to the golden Calf lately made, whereby the Lord had been so greatly provoked

For the feast of unleavened bread, appointed, *vers.*18. see before, *Chap* 22.15. And for the law of the first-born here following, *vers.*19,20. See *Chap.*13.12. for the law of making the seventh day a Sabbath, *Chap.*23.12. and 31.14. onely here, *vers.*2. is further added, *in earing time and harvest*, and for the feast of weeks, *vers.*22. see *Chap.*23.16. For their appearing before the Lord thrice in the yeer, *vers.*23. see *Chap.*23.17. onely if they should fear invasion by their enemies, the land being left without men to defend it, when they should all go up to these feasts to Jerusalem, it is here added for their security, *No man shall desire thy land when thou shalt go up.* For the law against leaven in sacrifices, and keeping the fat till the morning, *vers.* 25. see *Chap.* 23.18.

Verse 12.
Verse 13.
*Plin. lib.*12.*c.*1.
Verse 16.
Simlerus.
Numb.25.
Verse 17.
Verse 18.
Verse 19.
Verse 20.
Verse 21.
Verse 22.
Verse 24.
Verse 25.

23.18. and for the law of firſt-fruits, &c. *verſ.*26. ſee *Chap.*23.19.

Verſe 27. *And the Lord ſaid to Moſes, Write thou theſe words, for after the tenour of theſe I have made a covenant with thee and with Iſrael.* So before, *Chap.* 24. 4. All that was then writtten being fruſtrated by their ſin, is here after a reconciliation renewed and written over again, and this was the reaſon of repeating theſe ſpeciall laws by them to be obſerved unto God, after the firſt ſetting of them forth and writing them, *Chap.*23. and 24.

Verſe 28. *And he was there with the Lord fourty dayes and fourty nights, he did neither eat bread, nor drink water, and he wrote, &c.* Touching the ſtay and faſt of *Moſes* ſo many dayes, ſee before, *Chap.*24.18. as the covenant made before was fruſtrated by their ſin, ſo was his former faſt; and therefore, as the words of the Covenant muſt be vvritten over again, ſo the like faſt muſt be by *Moſes* kept again, in all vvhich time *Moſes* being abſent as before, and they in the mean ſeaſon kept in better obedience, gave a proof of their true penitencie, that the Covenant might henceforth hold and not be diſanulled any more. Of this being of *Moſes* with the Lord mention is made, *Deut*,9.18. *Moſes* fell down before the Lord, as at the firſt, fourty dayes and fourty nights becauſe of their ſin, although ſome doubt whether that be not meant of another diſtinct time betvveen theſe two, ſaying, that there were three fourties faſted. But forſomuch as *Moſes* himſelf maketh mention onely of tvvo, *Deut.*9. it is plain that there vvere no more. If it be demanded, why *Moſes* faſted thus long now again? Beſides the reaſons formerly yeelded, another reaſon may be, as *Ferus* hath it, to ſhevv that in Heaven we ſhall have no need either to eat or drink; and another, to purchaſe the more authority to *Moſes* coming with theſe Lavvs the ſecond time, as being by God miraculouſly preſerved. Some there are that keep two faſts of fourty dayes in the yeer in imitation of *Moſes* and Chriſt; ſome three, becauſe *Elias* faſted likewiſe, but this is ſuperſtitious. *And he wrote,* this is by ſome referred to *Moſes*, as if he had written the ten Commandments, vvhereupon a great queſtion is moved, hovv he could be ſaid to write them, when as God had ſaid before, that he would write them? To this *Ferus* anſwereth, God is ſaid to write them, becauſe they were written at his command; and *Moſes*, becauſe he was the inſtrument to write them. And unto this another queſtion is moved by *Auguſtine*, what ſhould be the myſtery of this, that the firſt tables, which were broken, were inſcribed by God, but theſe which were to be laid up and to continue, by man? He anſwereth, the former tables ſetting forth the old Teſtament, having nothing in them, but the handy work of God, ſhewed, that man ſhould have no comfort by the Law, there being that preſcribed therein by God, which no man can obſerve, and by the Law it is therefore ſaid, cometh the knowledge of ſin, and ſin is ſaid to be enlived by the Law: but the latter tables figuring out the Goſpel, and therefore given without terrour, the glory of God in great favour being ſhewed, were inſcribed by man, to ſhew that under the Goſpel by the grace of the Holy Ghoſt, the Law ſhould be by man fulfilled, which is done by love, for love, *it is ſaid, is the fulfilling of the Law.* Thus they. And *Rabanus* in the number of the Commandments being ten, ſet forth by this figure X findeth a myſtery of the croſſe. Others hold that theſe words, *He wrote,* are to be referred to God, becauſe he promiſed to write, *verſ.* 1. and it is expreſſely ſaid, that God wrote them, *Deut.*10.4. whereas God biddeth *Moſes*, *verſ.*27. to write, it is well expounded by *Tremelius* in an authenticall book to be kept, as before, *Chap.*34.

Simlerus.

Ferus.

Scholaſt. hiſt.

*Auguſt.qu.*166. *in Exod.*
Rabanus.
Ferus.

Rom.7.

Simlerus.
Ainſworth.

Tremelius.

Verſe 29. *And when Moſes came down from the mount, he wiſt not that his face ſhone whileſt he talked with him.* Here the word *He*, is again to be referred to the Lord, which maketh our former Expoſition the more probable, *He wrote*, that is, the Lord wrote. For, *he wiſt not that his face ſhone*; the Chaldee hath it, He knevv not that the brightneſſe of the glory of his face vvas multiplied. The Septuagint, *That his face was glorious.* The vulgar Latine, *was horned*, whereupon

Chaldee Paraphraſt.

whereupon *Moſes* hath been commonly painted with a pair of hornes, but the word uſed is *Karan*, to ſhine glorioufly, although *Keren*, an horn alſo cometh hereof. But the circumſtance of their not being able to look upon him, ſheweth, that ſhining glory is meant and not hornes. And *Ferus* and others, who follow the vulgar Latine, although they read it, *hornes*, yet they expound it of beams of glory like hornes proceeding from his face; and *Ferus* ſaith, that this glory appearing in the face of *Moſes*, ſhewed, that obedience and conformity to the law of God maketh the face to ſhine, that is, the converſation ſplendid outwardly, as it clarifieth the conſcience inwardly; and therefore it is no marvel that they are dark through ignorance within, and through wickedneſſe without, that take no heed to the law. Again, hereby was ſet forth, that the brightneſſe of the law ſetting forth perfect righteouſneſſe, and exacting it, was ſo great, that there are none but muſt needs be terrefied hereby. And the Apoſtle, 2 *Cor.*3. expoundeth this ſhining, as myſtically ſetting forth the glory of the law. Before this the hand of *Moſes* was made leprous, to ſhew the uncleanneſſe of the works of every one, for none can perfectly keep the law, but now his face ſhineth, to ſhew, that the law hath the glory of knowledge, but covered, as the vail put before it ſignified. When Chriſt was transfigured, he ſhone in glory all over, but *Moſes* in face onely; becauſe Chriſt received the Spirit without meaſure, and is the fountain of light, but *Moſes* had onely a borrowed brightneſſe from him: hitherto *Ferus*. There may be divers reaſons conceived, ſaith *Simlerus*, of this glory in the face of *Moſes*: as 1 That it might hereby appear, that *Moſes* had found grace with the Lord, and had prevailed for a reconciliation. 2 That *Moſes* and the law brought by him might be the more reverenced, and of the more authority. 3 That it might hereby be conceived, that *Moſes* was inwardly inlightened in the knowledge of the Will of God, and ſo was fit to teach it unto them. 4 To ſhew, that the Miniſters life and actions ſhould ſhine in holineſſe, *Matth.*5.16. 5 To ſhew, that the juſtice of the law is glorious but in face onely, that is, in appearance; but the true glorious juſtice which is ſuch before God, is by Chriſt alone: and the underſtanding, which is as it were the face of the inner man, is enlightened by the law, but the minde remaineth terrefied as the people now found, which yet by the grace of Chriſt and through faith in him is pacified, and ſo made all illuſtrious. And hereby was further intimated the glorification of the bodies of the Saints, when they ſhall come to be alwayes in Gods preſence, and behold his glory. Whereas *Moſes* is ſaid not to have known that his face ſhone, this ſhewed that the holy ſervants of God look not proudly upon their own graces, but are humble, as not taking notice thereof in themſelves.

Ferus.

Matth.17.

Simlerus.

And Aaron and all the children of Iſrael ſaw Moſes, that the ſkin of his face ſhone, and they were afraid, &c. This ſhewed, that the Miniſtery of the Law was a Miniſtery of death and condemnation, as the Apoſtle calleth it, 2 *Cor.*3. none are ſo holy, but they may be terrefied at it, both *Aaron* and the Elders, being hereby accuſed of ſin. And for the preſent, when this was ſo, the people might well be afraid and flee away, when they ſaw *Moſes* come in ſuch glory, as fearing ſome ſharper puniſhment yet for their ſin.

Verſe 30.

Moſes calleth them back, when they fled away, and firſt inſtructeth *Aaron* and the Princes, who ſhould be leaders unto others, and then all the people.

Verſe 31,32

And when Moſes had made an end of ſpeaking with them, he put a vail upon his face, &c. That is, after his firſt coming with them, underſtanding the cauſe of their fear, he put on a vail, and thus from time to time afterwards when he came amongſt them he came vailed, but when he returned to commune with the Lord, he put his veil off. All which was done figuratively, his putting on of the veil ſhewing the obſcure ſetting forth of Chriſt and of the things of the Goſpel under the Law, and the veil of unbelief covering the Jews hearts, till that God taketh it away: and his putting off of this veil, when he went

Verſe 33.
Verſe 34,35

went up to the Lord, the taking away of this unbelief from the Jews hearts, when they ſhall be converted, and come home to the Lord, and the vanishing away of all obſcurity in the end, when we ſhal be received into the Lords preſence, for then with open-face, yea now we that are faithfull, behold through a glaſſe the glory of the Lord, 2 *Cor.* 3. 12, 14, 15, 16, 17, 18. but then we ſhall ſee as we are ſeen, and know as we are known 1 *Cor.* 13. But we are all naturally blinde, and have the eyes of our hearts covered, as with a veil, till that by his Spirit the Lord enlighteneth us, and uncovereth his myſteries unto us. *Ferus.* Beſides the figures herein ſpoken of by the Apoſtle, *Ferus* ſaith, that this 1 Shewed the law to be more grievous within, then it appeared outwardly in the carnall types thereof. 2 That none can ſufficiently ſee into the myſticall things of the Scriptures, although moſt learned: for they are in ſome part veiled from us, whileſt we live here. *Scholaſt. hiſtor.* How often *Moſes* did thus, ſaith *Comeſtor*, is uncertain, but the Hebrews, ſaith he, have a tradition, that *Moſes* returned the third time to obtein aſſurance of pardon, abiding, as before, 40 dayes faſting, and ſo his laſt coming back unto them was upon the ninth day of the ſeventh moneth, and therefore the next day, which was the tenth, was kept, as a day of humiliation by all the people from year to year. The former ancients of Iſrael, ſaith Rab. *Menahem*, in remembrance of this covered their faces at the reading of the book of the Law, ſaying, that he which heareth from the mouth of the Reader, is as he that heareth from the mouth of *Moſes*. Rab. *Menahem.*

CHAP. XXXV.

Verſe 1. IN this Chapter *Moſes* ſpeaketh unto the people firſt of the Sabbath of the
Verſe 2,3. ſeventh day, ſaying, *Theſe are the words that the Lord hath commanded. Six dayes ſhall work be done, but on the ſeventh there ſhall be to you an holy day, a Sabbath of reſt unto the Lord, whoſoever doth work therein ſhall be put to death, &c.* And then of the tabernacle, and the materials to be brought to the making thereof, *v.* 4, 5, &c. If it be demanded here, why *Moſes* repeateth this touching the ſeventh day again? Upon the Lords repeating it again, *Chap.* 34. 21. but omitteth other charges there repeated alſo upon the renuing of the Covenant? It is anſwered, becauſe in the Sabbath, as in another veil, there was a myſtery: for we are bound ſtill to keep all the other nine Precepts of the Law, but not the Sabbath; but myſtically and ſpiritually, *viz.* reſting from ſin, and the Lord would have us to look upon the reſt thereof, as figuring out the inward reſt and peace, that is by Chriſt to all the faithfull, ſeeing as in fear and terrour for ſin there is no reſt but labour, ſo by faith in Chriſt we being juſtified from our ſins have comfortable reſt and quiet in our hearts, and ſhall have perfect reſt in heaven, which was principally figured out hereby. To this effect *Auguſtine*, and after him *Rabanus*: but whereas they ſay that the Sabbath is not now to be kept, they mean the Jewiſh Sabbath onely, not the Lords day. But it may alſo be obſerved, that in all the times of mentioning this law after the firſt giving of it in the Decalogue, there is ſomething more ſtill added to make it up more compleat, *Chap.* 23. 12. it is added, *That thy ſon and daughter and ſervant, &c. may reſt*, *Chap.* 31 14. *Whoſoever doth any work therein, that ſoul ſhall be cut off*; and *v.* 17. *It is a ſigne between me and the children of Iſrael: Chap.* 34. 21 *In earing time and harveſt ſhalt thou reſt*: and here, *v.* 3. *Ye ſhall kindle no fire throughout all your habitations upon the Sabbath-day*: and the penalty is again ſet down, *Whoſoever ſhall work therein ſhall be put to death.* *Queſt.* *Ambroſ. quæſt.* 172. *in Exod.* *Rabanus Maurus.* *Object.* If it be ſaid, theſe additions might have bin made at the firſt, and then theſe often repeatings of the ſame law might have been ſpared; I anſwer, the Lord by iterating the ſame thing often intimated the weightineſſe of this precept, and that he would by no means have it neglected, eſpecially for the figure of the reſt by Chriſt that was herein, *Heb.* 4. 9, 11. *Sol.* For the kinde of death to vvhich the Sabbath-breaker ſhould be put, nothing

is ſaid here, but becauſe, *Numb.*15.32. vvhen a man had gathered ſticks upon the Sabbath-day, he vvas ſtoned to death; it appeareth, that ſtoning vvas the kinde of death to be ſuffered therefore. Touching this, that no fire muſt be kindled upon this day; this vvas ſpecified to prevent kindling of fires for the works of the Tabernacle, for which cauſe they might haply otherwiſe have thought it allowable, becauſe that was an holy work, but neither might a fire be kindled to make ready meat upon this day, *Exod.*16.23. howſoever upon other Sabbaths they might do that which was needfull about that which every one did eat, *Chap.*12.16. From this prohibition of kindling a fire the Rabbins gather, that a fire was not to be made for him that was to be burnt upon the Sabbath-day, and by the like reaſon, that none execution was to be done thereupon, or cauſes to be heard, or judgement to be given by the Judge upon that day. Of the Sabbath, and the penalty of breaking it, ſee more, *Chap.*31.14.

Maimony of the Sabbath, *Ch.*24 *Sect.*7.

Touching the Tabernacle, *Moſes* biddeth them to bring an offering for the making thereof, *v* 4,5,6, &c. to *v.*19. Of all the particulars whereof, ſee before, *Chap.*25.

Verſe 4,5,6. 7, &c.

Warning being given, the people do moſt readily bring their gifts both men and women, *Bracelets, and ear-rings, and rings, and tablets, and veſſels of gold, &c.* And they that brought, are ſaid to be ſuch, as whoſe hearts moved them to do it willingly; whereby, ſaith *Simlerus*, is intimated, either that they came all willingly to the offering, or that there was a diſtinction amongſt them, ſuch as were unwilling bringing nothing. But becauſe no fault was found with any, and the gifts offered did ſuper-abound, *Chap.*36.5. it is rather to be held that they all offered moſt willingly. Here was a change following upon their repentance, they had before given ear-rings to the making of an idol, but now they give ear-rings, and rings, and all ſorts of golden jewels for the making of the Sanctuary and adorning thereof, and thus it becometh all true converts to do. And not onely men but women bring to the work of the Sanctuary ſuch things as their ſex take ſingular delight in, ſhewing how the true convert is mortified to worldly vanity, and vivified to works of piety; and that not onely men but alſo women may be helps about the building of the ſpirituall Temple or Houſe of God, which is his Church, *Phil.*4.3. *Rom* 16.3,6,12.

Verſe 20,21 Verſe 22,23

Simlerus.

Note.

Then *Moſes* acquainteth them with the Will of God touching the workmen, who ſhould be chief, *viz. Bezaleel*, and *Aholiab*, *&c.* according to that *Chap.*32,1,2, &c.

Verſe 30,31 32,&c.

CHAP. XXXVI.

HEre the cunning Artificers, by God appointed, receive the offerings from before *Moſes* to make all things about the Sanctuary; and it is noted, to ſhew the willingneſſe of the people, that yet they brought every morning to *Moſes* more gifts, inſomuch that *Moſes* reſtreined them by proclamation; becauſe they had already brought enough and too much. For outward things about the worſhip of God we may ſee here in this people, that corrupt man is ready and forward, yea, even ſuch as are refractory and diſobedient to the morall law, as may alſo be noted about feaſts and ſacrifices, *Eſa.*1.12. *Micah* 6, &c.

Verſe 1,2. Verſe 3,4.

Note.

In the making of the holy things appointed firſt the tabernacle is finiſhed; whereas the Lord gave order firſt for the making of the ark, *Chap.*25. becauſe the ark was to be placed within the tabernacle, and might not ſtand without it at any time.

Verſe 8,9.

CHAP.

CHAP. XXXVII.

HEre the ark is alſo made, as was before appointed with all the appurtenances thereof, being again named in particular to commend the care of the workmen, in that God would have all things made by them to be particularly regiſtred, and to commend unto us the more the myſticall conſideration of all theſe things, as being moſt glorious and excellent. For it was not ſo much for the outward beauty of the Sanctuary, that it is by *David* oft-times ſo much extolled, but for the ſpirituall figured out hereby.

CHAP. XXXVIII.

Verſe 8. IN this Chapter is ſet forth the making of the brazen altar and inſtruments and veſſels belonging to it, as was alſo before appointed, *Chap.* 27 and *Chap.* 30. 18. Onely *v.* 8. the laver of braſſe and the foot thereof are ſaid to have been made of the looking-glaſſes of women aſſembling at the door of the Sanctuary; but what is meant hereby hath been already ſhewed, *Chap.* 30. *v.* 18.

Verſe 21, 22 Verſe 23, &c. Laſtly, *verſ.* 21, 22, *&c.* the ſum of all the gold, ſilver and braſſe brought in, and imployed to make all things is ſet down, & the ſilver is ſaid to have been raiſed of the half ſhekel a man from twenty yeers old and upward, as was before appointed, *Chap.* 30. 13, 14, *&c.* the gold was 29 talents and 730 ſhekels, the ſilver 100 talents, and 1775 ſhekels, the braſſe 70 talents, and 2400 ſhekels, the gold and the braſſe were of their voluntary offerings. The ſhekel is ſaid to be the ſhekel of the Sanctuary, that is, double to the common ſhekel, ſee *Chap.* 30. 13. *Simlerus* ſaith, that by the ſhekel of the Sanctuary is to be underſtood a juſt ſhekel. For becauſe there was much corruption in weights, it was appointed, *Inſt. Nov.* 128 *de exactione tributorum*, that juſt weights and meaſures ſhould be kept in the holy houſe, *in ſacra Æde.* And ſo it is likely, that weights were kept in the Sanctuary. But this was not all touching the ſhekel of the Sanctuary, but, as is generally conceived, it was twice ſo great as the common, that 10 d, this 20 d. What a talent was, we may gather by comparing the number of half ſhekels, *viz.* 603550 with the number of 100 talents, and 1775 ſhekels; a talent then was 3000 ſhekels of the Sanctuary, that is, counting the ſhekel at 20 pence. 250 *lb.* ſome holding, that this ſhekel weighed 320 barley-corns, will have the talent conſiſting of 3000 ſhekels to be 120 *lb* weight, which is of our money 480 *lb.* and becauſe gold is much more precious, a talent of gold did farre exceed: for a ſhekel of gold of the Sanctuary was 30 *ſhil.* then the talent being 3000 ſhekels muſt be 4500 *lb.* ſo that it was a wonderfull great treaſure which was brought in, that vve may ſee that the forwardneſſe of the people in offering is not commended vvithout cauſe, and that we may learn in being bountifull tovvards the promoting of the vvorſhip of God to imitate them. If it be doubted, hovv money could novv be taken by the poll, ſeeing the numbering of the people vvas, *Numb.* 1. *Simlerus* anſwereth rightly, that *Moſes* numbered the people more then once, now to raiſe the money appointed, and then to the warres, they being yet in both places 603550.

Simlerus. i

CHAP. XXXIX.

HEre is the making of *Aarons* and his ſonnes garments, of which ſee before *Chap.* 28. And it may be noted ſingularly here, that ſeven times it is repeated, *As the Lord commanded Moſes*, to commend the care of the workmen, and the like care to us in all the parts of Gods ſervice, and to intimate the myſtery

myſtery moſt ſeriouſly to be conſidered in theſe things. If it be demanded, whether it be now neceſſary for the Miniſter in the worſhip of God in publick to uſe a ſingular garment? *Simlerus* anſwereth well, that it is not neceſſary, becauſe no vvhere preſcribed or ſpoken of as neceſſary by the Fathers, *Clemens Alexandrinus, Tertullian, Jerome, &c.* But if it be by the Magiſtrate enjoyned, vve muſt obey in uſing it, yea although it be a garment uſed in the time of Popery, becauſe there are many things uſed by them which are not of them, but had an higher beginning. Yet he concludeth, that it vvere better, if the Apoſtolicall ſimplicity vvere uſed in Gods vvorſhip.

Queſt.

Simlerus.

And Moſes ſaw all the work, and behold, they had done it, as the Lord commanded, and Moſes bleſſed them. As *Moſes*, ſo Chriſt, of vvhom he vvas a type, beholdeth our vvorks and bleſſeth us. And this is that vvhich vve ſhould look at in all things, *viz.* that the Lord may approve of our doings, not regarding what liking or diſlike others take, as *Antimachus*, when many went away from him reciting certain verſes, but *Plato* ſtayed, he ſaid, that *Plato* alone ſufficed him. Touching *Moſes* his bleſſing of them, the Rabbins ſay, work is a great thing, for the *Shechinah* dwelled not amongſt the Iſraelites till they had finiſhed all the work of the tabernacle: for then it is ſaid, that *Moſes* bleſſed them, that is, he ſaid, The Lord vouchſafe that the divine preſence *Shechinah* may dwell in the work of your hands, and ſo it came to paſſe, *Chap.40.34. The cloud covered the Tent, and the glory of God filled the tabernacle.*

Verſe 43.

Note.

Antimachus.

R. *Elias in Reſhith Cocmah.*

CHAP. XL.

HEre the Lord appointeth the tabernacle, being finiſhed, to be ſet up the firſt day of the firſt moneth of the ſecond year, as appeareth, *v.*17. and this was a new Moon, and therefore all new Moons were ſolemn feaſts unto them, *Numb.*28.11,14. *Pſal.*81.3. A year was now ſpent ſince their comming out of Egypt, wanting 14 dayes, fifty dayes when they came firſt to the mount, and were prepared to hear the Law two fourties, and other odd dayes of *Moſes* his being with the Lord, and comming and going, and puniſhing the Idolaters, and removing the tabernacle, and giving order for the building thereof, and acquainting them with the lawes and making the tables, in which could not be leſſe then ten dayes ſpent; and if ſo, five moneths and four dayes of the year were paſt before the beginning of the work of the tabernacle, and then in ſeven moneths wanting four dayes the whole building was finiſhed, which argued the great diligence of the workmen, and commendeth the like diligence to us in all good works to Gods glory. *Simlerus* maketh a queſtion, whether the tabernable were all ſet up upon this day? and anſwereth, that it is moſt probable that it was not done in one but in more dayes, and that the ſetting of it up was ended this day, but becauſe the Lord appointeth this for the onely day, I think rather that this onely was ſpent about it, and it might well be done, there being help enough in a day, ſeeing all things were fitted before. The tabernacle being ſet up for twelve dayes together the Princes brought divers offerings for dedication, *Numb.*7. the day following the Paſſeover was kept, *Numb.*9. The next new Moon of the ſecond moneth the people were numbered, *Numb* 1. and unclean perſons put out of the camp, *Numb.*5. Upon the 20 day they began to travell again, *Numb.*10.11. ſo that from the beginning of this moneth to the 20 day of the next the lawes of ſacrificing were given by the Lord out of the Holy of Holies unto *Moſes*, and by him to the people, and all things done in *Leviticus* and *Numbers* to *Chap.*10. were done in 48 dayes. The tabernacle with all the appurtenances being ſet up and conſecrated by anointing, the place where it ſtood, is ſaid to be in the midſt of the camp, *Numb.*1.2. ſo that the tabernacle was no more without the camp in diſpleaſure, as *Ch.*33.7.

Verſe 1,2.

Verſe 3,4. &c.

Note.

Simlerus.

*Levit.*1.1.

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LEVI-

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stinguisheth them into *sancta sanctorum*, so called by the Hebrewes, קדשי-קדשים, becausе they were killed onely on the north side of the altar and were all burnt in sacrifice, as most holy, or the parts remaining eaten onely by the Priests: and *sancta vulgaria*, קדש-סקלים, so called, becausе killed in any part of the Court, and eaten of by the priests and their families, and other Israelites, so that they were clean. And of the first sort were, 1. The Holocaust or whole burnt sacrifice. 2. The burnt-offering for sinne, of both which chap. 4,5. 3. The sacrifice of consecration called מלואים from filling, becausе the Priests hands were filled herewith, chap.8. and of this sort was the sacrifice of a bullock and goat on the day of consecration, chap. 16. and of the red cow, Numb. 19. 4. The oblation called a meat-offering, Hebr. מנחה consisting of flower, oyle, wine, and salt, that was in all sacrifices, chap.2. Of the second sort were, 1. The peace-offering, chap. 3. 2. The Paschal Lamb. 3. The first fruits and the tithes. All oblations were called by one common name, קורבן. Corbanus in this place. And hitherto of the Hebrews generall distinction. And they may also be distinguished according to their occasions. For some were offered out of mere devotion, as the holocaust in this chapter, some to obtain a benefit, as the meat-offering, chap. 2. some for thanksgiving, as the peace-offering, chap. 3. and some for sinne, as the burnt-offering for sin, or sacrifice of propitiation, chap. 4 5. And these four figured out not divers Christs, but one, and the divers benefits redounding to us by him, as 1. Reconciliation with God. 2. All graces needfull for us. 3. Pardon of all our sins. 4. The acceptance of our thanksgivings. And hereby were set forth four sacrifices spirituall, still to be offered by every one of the faithfull. 1. Our whole burnt offering of our selves, of which Rom.12. 1. 2. Our meat-offering of almes, of which Heb. 13. 16. for this shall be recompenced with all blessings, Psalm 41. 1. 3. Our peace-offering of praise and thanks, Heb.13.15. 4. Our sin-offering of contrition of heart, Psalm. 51.17. so Junius. Ainsworth distinguishing the fourth into a sin-offering, chap. 4. and a trespasse-offering, chap. 5. 15. maketh five sorts of sacrifices: And Brentius saith, that by this variety of sacrifices shas shewed the insufficiency of those sacrifices to expiate sin, becausе then one sacrifice once onely offered would have sufficed, as is also touched upon.

Levit. 6.25. ch.7. 1,2.

Iunius.

Ainsworth.

If his offering be a burnt sacrifice of the herd, let it be a male without blemish, &c. The word trantlated burnt sacrifice, in Hebr. is עולה, ascention, becausе in burning it the smoak ascended, but becausе it was wholly burnt by the Greeks, it is properly called an holocaust or whole burnt-offering, touching a male without blemish: see the like before Exod.12.5. *At the doore of the tabernacle*, the like to this see Exod. 29. 10, 11. onely touching this doore.

Vers. 3.

Heb.10. 1.

If it be further demanded what door it was, Lyranus answereth, the door of the outward Court, where the Priests viewed the beast brought, to see whether it were fit for sacrifice. But Ainsworth is rather to be preferred herein, affirming, that it was within the court about the place where the altar stood, see for this, chap. 17. 1,2. and compare them with vers.6. For in this court the people might come, and here they ate of other offerings also, which they brought, and here the offerer must lay his hands upon his beast; see Exod.29. 10. with the exposition. His bringing it to this door shewed, that we must come by Christ the door unto God, that we may be accepted by him, and so finally have entrance into his tabernacle in heaven. And not much unlike to this is that of the ordinary glosse, saying, that the tabernacle setting forth heaven, their coming to the door thereof shewed, that they must be of an heavenly conversation: the interlin. gloss, that we must follow the Apostles doctrine set forth hereby; or the bringing of it to the door, figured out Christs passion without the gate of the

Question. Lyranus. Ainsworth.

Iohn 10.7. Heb.10.19. *Glos. ordin.*

Glos. interlin. Origen. Hom. 1. in Levit.

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Homer. Iliad. 1. & 2.

Brentius.

stinguisheth them into *sancta sanctorum*, so called by the Hebrewes, קדש-קדשים, because they were killed onely on the north side of the altar and were all burnt in sacrifice, as most holy, or the parts remaining eaten onely by the Priests: and *sancta vulgaria*, קדש-סקלים, so called, because killed in any part of the Court, and eaten of by the priests and their families, and other Israelites, so that they were clean. And of the first sort were, 1. The Holocaust or whole burnt sacrifice. 2. The burnt-offering for sinne, of both which chap. 4,5. 3. The sacrifice of consecration called מלואים from filling, because the Priests hands were filled herewith, chap.8. and of this sort was the sacrifice of a bullock and goat on the day of consecration, chap. 16. and of the red cow, Numb. 19. 4. The oblation called a meat-offering, Hebr. מנחה consisting of flower, oyle, wine, and salt, that was in all sacrifices, chap.2. Of the second sort were, 1. The peace-offering, chap. 3. 2. The Paschal Lamb. 3. The first fruits and the tithes. All oblations were called by one common name, קורבן. Corbanus in this place. And hitherto of the Hebrews generall distinction. And they may also be distinguished according to their occasions. For some were offered out of mere devotion, as the holocaust in this chapter, some to obtain a benefit, as the meat-offering, chap. 2. some for thanksgiving, as the peace-offering, chap. 3. and some for sinne, as the burnt-offering for sin, or sacrifice of propitiation, chap. 4 5. And these four figured out not divers Christs, but one, and the divers benefits redounding to us by him, as 1. Reconciliation with God. 2. All graces needfull for us. 3. Pardon of all our sins. 4. The acceptance of our thanksgivings. And hereby were set forth four sacrifices spirituall, still to be offered by every one of the faithfull. 1. Our whole burnt offering of our selves, of which Rom.12. 1. 2. Our meat-offering of almes, of which Heb. 13. 16. for this shall be recompenced with all blessings, Psalm 41. 1. 3. Our peace-offering of praise and thanks, Heb.13.15. 4. Our sin-offering of contrition of heart, Psalm. 51.17. so Junius. Ainsworth distinguishing the fourth into a sin-offering, chap. 4. and a trespasse-offering, chap. 5. 15. maketh five sorts of sacrifices: And Brentius saith, that by this variety of sacrifices shas shewed the insufficiency of those sacrifices to expiate sin, because then one sacrifice once onely offered would have sufficed, as is also touched upon.

Levit. 6.25. ch.7. 1,2.

Iunius.

Ainsworth.

If his offering be a burnt sacrifice of the herd, let it be a male without blemish, &c. The word tranlated burnt sacrifice, in Hebr. is עולה, ascention, because in burning it the smoak ascended, but because it was wholly burnt by the Greeks, it is properly called an holocaust or whole burnt-offering, touching a male without blemish: see the like before Exod.12.5. *At the doore of the tabernacle*, the like to this see Exod. 29. 10, 11. onely touching this doore.

Vers. 3.

Heb. 10. 1.

If it be further demanded what door it was, Lyranus answereth, the door of the outward Court, where the Priests viewed the beast brought, to see whether it were fit for sacrifice. But Ainsworth is rather to be preferred herein, affirming, that it was within the court about the place where the altar stood, see for this, chap. 17. 1,2. and compare them with vers.6. For in this court the people might come, and here they ate of other offerings also, which they brought, and here the offerer must lay his hands upon his beast; see Exod.29. 10. with the exposition. His bringing it to this door shewed, that we must come by Christ the door unto God, that we may be accepted by him, and so finally have entrance into his tabernacle in heaven. And not much unlike to this is that of the ordinary glosse, saying, that the tabernacle setting forth heaven, their coming to the door thereof shewed, that they must be of an heavenly conversation: the interlin. gloss, that we must follow the Apostles doctrine set forth hereby; or the bringing of it to the door, figured out Christs passion without the gate of the city.

Question. Lyranus. Ainsworth.

Iohn 10.7. Heb.10.19. *Glos. ordin.*

Glos. interlin. Origen. Hom. 1. in Levit.

city. *He ſhall offer it of his own voluntary will.* The Greek, Cald. and vulgar latine tranſlations have it, *for his acceptation*, or *favourable aceeptation*, and the ſame words are thus rendred, chap. 23. 11. being לרצנו, *At the doore of the tabernacle he ſhall offer it before the Lord, for his favourable acceptation*; that is, that he may favourably accept thereof, being well pleaſed with the offerer in Chriſt, he coming in true faith and repentance whereby Abel is ſaid to offer a more pleaſing ſacrifice then Cain, Heb. 11. 4. and without faith it is impoſſible to pleaſe God. Heb. 11. 6.

Ierem. 6. 20. To this it is alluded, Rom. 12. 1. and when ſacrifices brought by the wicked are ſpoken of, they are ſaid not to be to favourable acceptation. And being expounded by acceptation the next verſ. anſwereth fitly to this, *it ſhall be accepted to make attonement for him.*

Verſ. 4. *And he ſhall put his hand upon the head, &c.* How this was done, and what words were uſed, ſee Exod. 29. 10. *It ſhall be accepted to make attonement for him*: for particular ſins there were other particular ſacrifices, chapter 4. but becauſe we have many other ſins, which we cannot particularly number, and which we know not, there is need in all offerings to ſeek to have an attonement made for all our ſins in generall, in which regard theſe words are here uſed. Before I paſſe from hence, I will adde ſomething more about the laying on of hands upon the head of the beaſts, according to divers writers. 1. Hereby the offerer put his ſins upon the beaſt to be born, that is, upon Chriſt, that he might be exonerated of them. 2. He gave over his right in the beaſt, which he ſhewed hereby that he offered willingly unto God. 3. He ſhewed his thankfulneſſe to God, as from whom he acknowledged, that he received all that he had. 4. Myſtically, the hand of diſcipline, and the bridle of continency laid by the offerer upon himſelf in ſubduing his carnall affections was ſet forth by this Act.

Gloſ. ordin. *Oſiander.* *Lyran.* *Vatablus.* *Origen. Hom.* 1. in Levit.

Verſ. 5. *And he ſhall kill the bullock before the Lord, &c.*] Maimony ſaith, that the killing of holy things might be done by ſtrangers: that is, ſuch as are not of Aarons ſeed, even of the moſt holy things, whether they be of a particular perſon, or of the whole congregation. Yet by ſtranger no private perſon is to be underſtood, but ſome Levite given to help the ſons of Aaron in their miniſtery, Numb. 8. 19. For when the killing of ſacrifices is afterwards ſpoken of, ſometime the Prieſts are ſaid to have done it, and ſometime the Levites, and the Prieſts to have received the bloud at their hands, but never any other perſon killed it, ſo that theſe words, *He ſhall kill the bullock*, are thus to be expounded; *he*, that is, ſome Levite or Prieſt, the Septuagint render it, *they ſhall kill*; And the *Prieſts Aarons ſons ſhall ſprinkle the bloud round about the Altar*, of the like ceremony in conſecrating the Prieſts and the ſignification thereof, ſee before Exod. 29. 16. the Hebrew word ſignifieth, powre on with ſprinkling, wherefore the Septuagint render it *powre on*; For the Prieſt, ſaith the Hebrew canon, muſt endeavour to receive all the bloud, and when he had received it in the bowle, he muſt ſprinkle it with two ſprinklings overthwhartly on the Northeaſt horn and on the Southweſt, that the bloud may be found on the four ſides of the Altar, and if leſſe bloud were received, then would ſuffice for this, the bloud was not ſanctified. Maimony.

Maimony treat. of ſacrifices offering, ch. 4.

2 Chron. 29. 24. 2 Chron. 35. 10, 11. 2 Chron. 30. 17.

Verſ. 6. *And he ſhal ſlay the burnt-offering, and cut it into his pieces.* For *ſlay*, we muſt reade *flay*, or take off the ſkin, as the Hebrew word ſignifieth, for the killing of it was ſpoken of before, verſ. 5. and this was to be done, and the cutting of it into parts by the Levites or Prieſts, 1 Chron. 23. 31. 2 Chron. 29. 34. and this was not done, till the bloud was ſprinkled. Maimony. By this flaying, Origen ſaith, was figured out the vail of the letter ſhould be taken off in expounding the holy Scriptures; But forſomuch as Chriſt was figured out by the ſacrifice, that of Oſiander is better, hereby was ſignified that Chriſt ſhould hang naked upon the croſſe, ſtripped of all humane help, and that of Ainſworth, the myſtery of theſe ſacrifices ſhould be made

Maimonie of ſacrif. ch. 5.

Origen.

Oſiander.

Ainſworth.

made bare and laid open under the Goſpel. And if we ſhall ſay, that Chriſt ſtripped off his coat, and garments, when he was crucified, was hereby figured out alſo, the ſenſe will be more full. Some think, that the afflictions of Chriſt and his Church were thus figured out, and by cutting it into parts as they are compared, Micha 3.3. and the piercing of his hands and feet are ſpoken of, Pſal.22. Brentius. For our ſelves, who are Gods ſpiritual ſacrifices, the putting off of the old man by us was figured out hereby; Pellican.

Pellican. Epheſ.14.22.

For the cutting of it into his pieces, this was meant of the parts thereof, the ſhoulders, breaſts, feet, and legs, and head, &c. as Maimony noteth, and not of cutting it into ſmaller pieces, becauſe it is not ſaid, *cut it into pieces*, but, into his pieces; the Cald. *he ſhall divide it by the members thereof.* The diviſion, ſaith Maimony, was thus, firſt, the head was cut off; ſecondly, the forefeet; thirdly, the hinderfeet; fourthly, the breaſts; fifthly, the channel bone of the ſhoulder, and the neck; ſixthly, the chine; ſeventhly, the rump. The liver was left hanging to the right ſide, the milt to the left, the heart and lungs on the chine, and the kidnies on the rump. This ſignified, according to ſome, that we muſt examine all our parts, and inward thoughts; according to others, that ſome ſhould be admitted to anoint the head, ſome to lean upon the breaſt, ſome to waſh the feet, and ſome to touch but the hem of the garment of Chriſt, ſee before Exod.29. 16. and of the entrails waſhing, which here followeth, verſ.9. Some will have the dividing of the word of truth aright, 2 Tim.2.15. ſet forth hereby, and the effect of the word preached, viz. dividing aſunder the ſoul and the ſpirit, and the joynts and marrow, Heb.4.12.

Maimony of meat-offerings, ch. 6.

Gloſ. Interlin.

Origen.

Ainſworth.

And the ſons of Aaron ſhall put fire upon the altar and lay the wood in order.] Chap.6.12,13. It is appointed, that the fire ſhall burn continually upon the altar, wood being for this purpoſe laid in order morning and evening. When the firſt ſacrifices were offered, the Lord ſent fire to conſume them, Chap.9.24. and this fire, ſay the Hebrews, was kept alwaies burning, untill the like miracle wrought at the dedication of Solomons Temple, 2 Chron. 7.1. Cazkuni ſaith, the fire, which came out from the Lord in the dayes of Moſes, went not up from the brazen altar, untill he came into the eternal houſe, hereby meaning Solomons Temple, in which God promiſed, that his name ſhould be for ever, 2 Chron. 7.16. and that fire ſent into Solomons Temple went not up from the altar of burnt-offerings, till the time of Manaſſeh, when the temple was deſtroyed, and being built again after the captivity, the like fire was ſent no more, as is ſaid Talmud Babyl. But when God biddeth here, that they ſhould put fire upon the Altar, the Hebrews ſay, that common fire is meant, ſo Maimony and Baal-Hatturim. But this ſeemeth to be againſt that, Chap. 10.1. where for uſing ſtrange fire Nadab and Abihu were deſtroyed with fire; and therefore Lyranus and Junius are for the holy fire, which firſt came from God. For the wood putting in order, it was not any wood brought by any particular perſon, but found at the common charge, as alſo all ſalt uſed in ſacrifices, of the order taken about it, ſee Nehem. 10.34. & 13.31. The Hebrewes ſay, that in the moneth Ab, anſwering to our July, it was prepared and brought in, and it was only of the beſt, and none old or worm-eaten wood; Maimony.

Verſ. 7.

Cazkuni.

Maimony of the daily offer. ch. 2.

And the Prieſts, Aarons ſons ſhall lay the parts, the head and the fat in order upon the wood, &c.] Of this laying of the parts, Maimony ſaith thus, the ſacrifice being divided, all the parts were brought and laid upon the foot-ſtall of the Altar, and ſalted there, and then laid upon the altar, the ſinew, that ſhrank being taken away and caſt upon the aſhes in the midſt of the altar. Then ſtrowed they all the pieces, that they might ſprinkle the Altar with fleſh, as with the bloud, and gathering them up again, they laid them in order again upon the fire, grounding this ſtrowing of the parts, upon

Verſ. 8.

Maimony treatiſe of offer. ch. 6.

upon Deut. 12. 27. The Hebrew word here tranſlated *fat*, is פדר, ſo rendred alſo by the Caldee and Septuagint: but Brentius rendreth it, *the trunk, or body, caput cum trunco*, affirming, that although newer Writers render it fat, yet the moſt ancient Hebrews tranſlate it, *trunk* or *body*, and חלב, ſignifieth fat, and it is not probable, that the fat is meant hereby, becauſe that was burned in all ſacrifices, whereas this being an holocauſt was all to be burnt, except the skin, and therefore no reaſon to ſpeak particularly of the fat; thus he: and unto this ſhould I have ſubſcribed, but that Chap. 8. 20. this word פדר is uſed again, and the head and the parts are named alſo, ſo that the trunk cannot be there ſignified by it. And Ainſworth noteth, that this word is uſed only here, and verſ. 12. and Chap. 8. 20. being thought to ſignifie the fat caule between the entrailes and the midriffe. Junius and Vatablus render it the inwards, heart, liver, and lights, which go with the head. *They ſhall lay the parts, the head and the fat*, is to be underſtood, as if he had ſaid, the parts, and the head and the fat, or inwards.

Brentius.

Ainſworth.

Verſ. 9. For the waſhing of the inwards, and for theſe words, *an offering of a ſweet ſavour to the Lord*, ſee Exod. 29. 17, 18.

Verſ. 10. *And if his offering be of the flocks*, &c.] All things about this other kind of whole burnt-offering, do ſo agree with the former, that the one being expounded, the other is withal made plain alſo. Onely it is here appointed expreſly to be killed *on the north ſide of the altar*, touching which in Talmud Babyl. it is ſaid, the morning ſacrifice was killed by the northweſt horn of the altar, and the evening ſacrifice by the northeaſt horn, and for the manner, the lamb or ſheep of the firſt year, (for when ſheep are ſpoken of, ſaith Maimony, alwaies ſheep of the firſt year are meant,) was taken and bound upon the ground, his head being placed to the ſouth, and his face to the weſt, and the ſlayer ſtood on the eaſt ſide with his face to the weſt. And in the ſame place were all the ſin-offerings killed, Levit. 6. 25. and the treſpaſſe offerings, Levit. 7. 1, 2. and all moſt holy ſacrifices, but the light holy things were killed in any part of the Court, as was before noted upon verſ. 1, 2. ſo likewiſe Maimony.

Verſ. 11. *Talmud Babyl.*

Heſychius. For the figure, that was in this, Heſychius ſaith, that the bullock was to be offered directly before the Lord, but the ſheep on the ſide of the Altar, to ſignifie, that they, which perfectly keep the Commandements ſhall directly enter into the Lords preſence; but they that abſtain onely from evil, ſet forth by the ſheep, enter but by the ſide. But this cannot hold, ſeeing as hath been ſhewed, all the moſt holy ſacrifices were killed on the north ſide, and therefore the bullock was killed there alſo, although it be not here ſo expreſſed. That of Oſiander then is better, that hereby were figured out the people under the Old Teſtament from whom the light was further off, then from thoſe under the New, as the light of the Sun is further from the northern, then the ſouthern parts. Or rather that of the gloſſe, that the Gentiles fartheſt from the light were figured out, for whom Chriſt figured in theſe ſacrifices dyed. The Hebrews ſay, that hereby was ſhewed, that judgments ſhould come upon them out of the North, as Jer. 1. 14. wherefore againſt theſe the ſacrifice was killed on the north ſide; Rab. Menahem, and Baal hatturim. Brentius will have this to be done, to teach them to be far from the idolatries of the Gentiles who worſhipped toward the eaſt the Sun riſing in the morning, towards the ſouth at noon, and towards the weſt at night, therefore the Jews muſt kill their ſacrifice in the north. Other figures, to which this is drawn by ſome, I wittingly omit, as over-ſtrained. And hitherto of the place where it was killed, now it is added verſ. 13. the Prieſt ſhall bring and burn it all, whereupon Maimony ſaith, that the wool on the ſheeps head, and the beard of the goat and the hornes and hoofs and ſinewes were meant, with the members to which they cleaved, for they were all together burned.

Oſiander.

Gloſ. Ordin.

R. Menahem on Levit. 1.

Verſ. 13. *Maimony* of ſacrif. ch. 6.

And

And if his ſacrifice be of fowles, then he ſhall bring turtle doves, or young pigeons, &c. The Hebrews obſerve, that the turtles brought muſt be old, the feathers waxing golden coloured, and the pigeons young, otherwiſe they are unlawful, and although no ſex or blemiſh be ſpoken of touching fowles, yet they ſay, if they have any great blemiſh, that is, want an eye or a foot, they may not be brought; Maimony. For pigeons are, *ſons of a dove*, Hebr. but Luc. 2. 24. tranſlated young pigeons, and this was a ſacrifice for the poor, who were not able to bring a beaſt Chap. 5. 7. & 12. 8. wherefore the Congregation never offered fowl, ſaith Maimony. Among ſt the fowles theſe two ſorts only are choſen, becauſe they do moſt aptly figure out Chriſt, and his faithful people, upon him the Holy Ghoſt came down in the likeneſſe of a dove; *and thine eyes are like turtles eyes*, it is ſaid of him Cantic. 1. 14. ſo Iſidor. He was innocent, clean, chaſte, and mourned for the ſins and miſeries of men, according to the conditions of theſe fowles. And the faithful are often compared to them, Matth. 10. 16. Eſay 38. 14. Chap. 59. 11. & 60. 8. Ezech. 7. 16. Hoſ. 11. 11. Pſal. 74. 19. Fowles, ſaith Heſychius, ſet forth the heavenly minded; and the turtle and pigeon, ſpiritual wiſdom and ſimplicity, becauſe the turtle is ſaid to know her time, Jer. 8. Verſ. 14. Pſal. 68. 14. Matth. 3. *Iſidor.*

And the Prieſt ſhall bring it to the Altar and wring off his head, and burn it on the altar, &c.] The manner of it, ſay the Rabbines, was thus, the Prieſt going up by the footſtal of the altar, fetcht a compaſſe to the ſoutheaſt horn, and there wrung off the head, firſt wringing it about and cutting it with his nail, that it might bleed the better, to ſignifie which the word מרק, tranſlated by the Septuag. *cut with the nail*, is uſed, being not found in any other place beſide, but Chap. 5 8. having thus done, he took the head from the body there, for if it were not divided it was not lawful: then wrung he out the bloud of the head and of the body by the ſide of the altar, and ſo returning to the ſoutheaſt horn again, he rubbed the head with ſalt, and put it upon the fire, then the feathers being plucked off the body, and the crop and entrails taken out, he divided it but not quite aſunder, nor with a knife, for that was unlawful, but with his hand, and having rubbed it with ſalt, he put that upon the fire alſo. Thus for a burnt-offering, but for a ſin-offering, the head might not be divided from the body, Chap. 5. 8. the reaſon of which ſee there. This ſacrifice of fowles being of little price was ordained for the poor, as hath been partly touched already, and it is ſpoken of as the ſacrifice of a bullock or ſheep, *a ſacrifice of a ſweet ſmelling ſavour to the Lord*, for the comfort of the poor, that are not able to bring a greater. Here is no difference of ſex ſpoken of, becauſe in fowls that is hardly known. Verſ. 15. *Maimony* of acrif. offering, chap. 6. Verſ. 16. Verſ. 17.

For the wringing off the head, Brentius ſaith, that it was by ſtretching it backward, and then the Prieſt with his nail pierced the throat, that the bloud might all run out, and at that breach made the crop was plucked out, and the entrails, the head being not plucked from the body at all, to ſhew, that although Chriſt our head had his bloud ſhed and dyed, yet he was not hereby ſeparated from his body the Church, but reviving again he alwaies continueth inſeparable from his Church, in his wonderful great love and care over her. This, howſoever it be excellent, and may have place afterwards, Levit. 5. 8. yet here it cannot, forſomuch as the head was here divided, as hath been ſhewed, although Pellican and others concur in the contrary opinion with Brentius. Here the head divided and offered firſt then ſhewed the ſuffering of Chriſt our head, who ſhould dye firſt for the Goſpel which he preached, and ſo be offered up, and then the body laid upon the fire, ſhewed the offering up by death for the ſame cauſe, of his body the Church, for all that will live godly muſt ſuffer perſecution. For the feathers plucking off and the crop and entrails plucking out, and caſting eaſtward to the place of the aſhes, this was done becauſe the feathers were The Myſtery.

were not fit to burn, and the inwards were full of filth, whereas our sacrifice Christ set forth hereby was pure and free from all corruption. The mystery herein was to shew, that a sacrifice of rapine cannot please God, in that the feathers were cast away, wherewith they flew to get their food from others, so Lyranus; and by casting the garbage into a place eastward towards the going out of the sanctuary, was shewed, that they should not worship that way to the Sun rising, as the heathen. For the holy of holies was for this cause also placed westward, but the upper end of our Churches is now again placed eastward, to shew, that the Ordinances by Moses are abrogated, so Brentius. But Hesychius by the feathers and garbage understandeth pride lifting up to things over high, and the puffing up by knowledge, both which must be cast away in him, that will be a clean sacrifice to God. For the cleaving of it with the wings, but not dividing it, that it might be most spreading, this shewed, how Christ defendeth his Church under the wings of his protection, and that not a bone of him should be broken, &c. according to the conjectures of divers. The Ordinary glosse will have the casting of the feathers and garbage eastward to be done, to put them in mind of Adams fall, when he was placed eastward.

Lyranus.

Brentius.

Ainsworth.

Glosse Ordin.

CHAP. II.

Vers. 1. *AND when any will offer a meat-offering to the Lord, his offering shall be of fine flowr, and he shall pour oyl upon it*, &c.] Because when any burnt-offering of beasts was brought, a meat-offering must be brought also, Num. 15. before he cometh to speak of other sacrifices, the Lord here sheweth, what meat-offerings he would have brought. In Hebrew it is called *mincah*, signifying a gift, coming either of *bincah*, to bring, or to offer, or of *hiniah*, to recreate or to pacifie, so Brentius. By this word any gift or present brought to God or man is set forth; as Gen. 4. 3, 4. 1 Sam. 10. 27. but more especially a sacrifice of things without life, as of the fruits of the earth, the chief whereof was Wheat, but we render it by a general name, *a meat-offering*, because most of it was eaten by the Priests, who had little benefit else of the whole burnt sacrifices.

Brentius.

The meat-offerings here described are of five sorts: 1. Of flowr, vers. 1. 2. Of cakes baked in the oven, vers. 4. 3. Of cakes baked in a pan, vers. 5. 4. Of that which is fryed in a pan, vers. 7. 5. Of whole green corn, vers. 14. Afterwards, Chap. 5. 11. another meat-offering for sinne made by a poor man is described, of fine flowr without oyl or frankincense. 7. The meat-offering of the high priest every day, being flowr baked in a pan with oyl, which was wholly burnt, Chap. 6. 20. 8. The meat-offering of consecration of the Priests, Exod. 29. 23. Levit 8. 26. 9. The meat-offering of jealousie being of barley meal, Numb. 5. 15. Besides these there were other meat-offerings of the congregation; as, 1. a sheaf of their first ripe fruits, Lev. 23. 10, 11, 12. 2. two loaves, vers. 17. 3. twelve cakes of shew-bread, Levit. 24 5. but none of these twelve cakes were burned, but were the Priests portion. 4. the meat-offering with the daily sacrifice of the lamb morning and evening, Exod. 29. 40. That which is rendred here, *if any shall offer*, in Hebr. is, *if a soul shall offer*; it being ordinary by *soul*, to understand man. That of Hesychius, saying, that it is *anima*, because the Gentile, *animalis homo*, perceived not the things of God, is over-curious. Vatablus thinketh more particularly, that a private man is meant. Cajetan, a woman. Rickelius, that a man should offer from his heart and soul, &c. What quantity of flowr must be brought, is not expressed here, nor yet of oyl, or frankincense. But the least quantity was the tenth part of an Ephah, Chap. 5. 11. & 6. 20. that is, an Homer, Exod. 16. 36.

Hesychius.

16.36. the greateſt, as many tenth parts as the offerer pleaſed, that offered voluntarily, but in other meat-offerings the quantity is ſet down, one tenth part, neither more nor leſſe, ſaith Maimony, viz. if it were offered for ſin, in jealouſie, for conſecration, or if it were the ſheaf-offering, the high Prieſts continual offering, or the offering of conſecration of the prieſt, and the oyl, he ſaith, was a log or half pint to a tenth part of an ephah, Levit. 14.10. and the frankincenſe, and handful to the whole meat-offering, how great ſoever it was, if of 60 tenth parts, for this was the greateſt quantity brought at any time in one veſſel. For the manner, it was thus, firſt oyl was put in, then the flowr upon it, and oyl again upon that, which being all mingled together, it was put out into a miniſtring veſſel, and then the reſt of the oyl was powred on, and upon all this the frankincenſe. But Solomon Jarchi ſaith, that the frankincenſe was put onely upon one part of it on the one ſide. And as the flowr muſt be of the beſt, ſo muſt the oyl alſo, and not having any ill ſmell. Of all this one handful only is to be taken by the prieſt and offered upon the fire, the remainder going to the prieſts. This was done thus, the Prieſt carried it to the Altar, and brought it to the ſouthweſt horn, then putting the frankincenſe to one ſide, he took out an handful of the foreſaid mixture, and put it in another miniſtring veſſel, and gathering up all the frankincenſe, he put it upon that handful, and then put it out together upon the fire; Maimony.

Maimony treatiſe of ſacrif. ch. 12.

Sol. Jarchi.

Verſ. 2, 3.

Maimony of offer. ſacrif. c. 13.

and the Prieſt ſhall burn the memorial of it,] That is, the handful with the frankincenſe, that God may remember his covenant with his faithful people, and graciouſly accept of the offerer, in regard of which name, *memorial*, it is ſaid, Pſal. 20.4. *He remember all thy meat-offerings, it is a thing moſt holy.* Hebr. *holineſſe of holineſſes*; hereby the Rabbins diſtinguiſh this and ſuch like ſacrifices from others, which they call the light holy, as was before touched, Chap. 1. verſ. 1.

For the myſtery of this ſacrifice, it is not unaptly held to figure out Chriſt, the faithful, and their prayers and devotions. For Chriſt is ſpoken of, as offered inſtead of the *mincah*, or meat-offerings, Heb. 10.5,8,9. ſpoken of Pſal. 40. *ſacrifices and oblations*, Hebr. *mincah, thou wouldeſt not, but a body haſt thou prepared me*; and therefore, he being come, theſe offerings ceaſed, as was propheſied, Dan. 9.27. and he is ſaid to be an *oblation of a ſweet ſmelling ſavour*. And Chriſt, ſaith Oſiander, was well ſet forth by Wheat making bread, for he is the bread of life; and by oyl for the oyl of gladneſſe, that is, the Spirit, with which he was anointed above his fellowes; and by frankincenſe, for the ſweetneſſe of his prayers and mediation with God for us. Ainſworth ſaith, that the flowr of Wheat did ſet forth Chriſt pure and free from all bran of corruption. Touching the faithful, the Wheat flowr did well ſet forth them alſo, becauſe they ſubject themſelves to the Lord to be macerated and ground with afflictions, and the oyl becauſe of the Spirit, of which they partake, and the frankincenſe for their acceptance before God in Chriſt, as ſweet incenſe, ſo Junius; ſee for this laſt Cantic. 3. 6. Jer. 6.20. Epheſ. 5.2. Rom. 12.1. But Ainſworth will have the Wheat flowr to ſignifie the purity of the faithful in Chriſt. Iſidor by the Wheat flowr underſtandeth the Church gathered of many perſons, as that of many graines.

The Myſtery.

Epheſ. 5. 2.

Oſiander.

Pſal. 45.

Ainſworth.

Junii Analyſ.

Iſidor.

Laſtly, the graces and devotions of the faithful were figured out hereby, knowledge by flowr, ſaith Heſychius; almes deeds by oyl, and frankincenſe by prayers, becauſe as Wheat flowr is the firſt thing here named, with which the offerer muſt come, ſo the firſt, whereby a ſinner cometh to God, is knowledge; and for prayers and almes, it is ſaid to Cornelius of them, as of a ſacrifice, *thy prayers and almes are come in remembrance before the Lord.* And the virtues of frankincenſe, ſaith he, are ſuch, that they may moſt aptly ſet forth prayer, for the Phyſitians uſe it againſt the inward paſſions of the mind, and to cure the wounds of the eyes, and by the fume

Heſychius.

Act. 10.

thereof the tears of the eyes are reſtrained, ſo by prayer a man is freed from inward troubles, and ſinne the diſeaſe of the eye of the mind is cured.

Iames 5.16. For if any man be ſick, the prayer of the faithfull ſhall heal him, and if he hath committed ſin, it ſhall be forgiven him, thus he.

Ainſworth. But Ainſworth underſtandeth onely prayers and almes-deeds, which are likened unto the *mincha*, and the incenſe therein, Pſalm. 141. 3. Mal. 1. 10, 11, Heb. 13.16. Phil.4. 18. ſo that grenerally both theſe were figured out here, and particularly knowledge, almſdeeds and prayers; by the parts, fine flowre, oyle, and frankincenſe, whereas the poor mans meat-offering wanted oyle and frankincenſe, chap. 5. 11. is ſhewed, that the chief thing required in every one is inward illumination and faith, yea even in the pooreſt, that have not wherewithall to expreſſe it by good works, and in the dulleſt, that know not how to utter themſelves in prayer.

Heſychius. Whereas an handfull onely of the oyled flowre muſt be offered, but all the frankincenſe, this ſhewed, that the knowledge of God muſt be comprehended by faith, which is the meaſure, or elſe it is not acceptable, for

Heb. 11 6. without faith it is impoſſible to pleaſe him; and therefore all, which is more then this handfull, that is, in infidelity is unacceptable, and the like may be ſaid of almes, becauſe this handfull was of flowre mingled with

1 Cor. 13. oyl. And again, knowledge is here but in part, and therefore an handfull onely is taken, hereafter there ſhall be a greater meaſure, for we ſhall know as we are known, and that the knowledge of God under the Goſpel is meant by this ſacrifice appeareth, becauſe it is called a ſweet ſmelling ſa-

1 Theſſ 5 17. vour unto God, 2 Cor. 2.14. as this offering here is. All the frankincenſe is offered, to ſhew that we muſt alwayes be praying and giving of thanks,

Gloſ. ordin. ſo Heſychius. According to this laſt the ordinary gloſſe agreeth with Heſychius, ſaying, it was hereby ſignified, that our knowledge and love are here but in part, but pray we muſt alwayes. Brentius by the handfull onely offered underſtandeth Chriſt and his faithfull members remaining ſtill, although they ſuffer: for there is but a little conſumed of theſe ſacrifices, the reſt remaining ſtill to the Prieſts. And this was the myſticall rea-

Heſychius. ſon, but becauſe the Prieſts were to be maintained by the altar, there was for the preſent a reſpect had unto them in reſerving the reſidue, whereas it is ſaid, *He ſhall take an handfull*, this is by Heſychius referred to the offerer, which is not improbable, becauſe the Prieſt is next ſpoken of, as offering

Joſephus. it upon the altar, the offerer then took it out, and the Prieſt receiving from him offered it. Joſephus ſaith, that one dramme was ſufficient to be offered for an handfull. And as this was a memoriall, ſo is Chriſt ſitting at the right hand of God and making interceſſion for us, a memoriall unto the father, that he may be mindfull of us and bleſſe us. Touching the remainder, it muſt be Aarons and his ſonnes, that is, the Prieſts in generall to be eaten by them, their ſons and their daughters, chap. 10. 14. and by their bought ſervants alſo, Levit. 22. 11. Yea although any of their ſonnes had a blemiſh, ſo as that he might not offer ſacrifice, yet he might eat of it, chapter 21. 21. But if any were unclean, he might not eat it, chap. 22. 5, 6. nor any lay perſon or ſtranger, chap. 22 12, 13. But of ſome ſacrifices the males onely might eat, chap. 6. 18. and not all the Prieſts children indifferently.

Heſychius. By this remainder going to Aaron and his ſonnes, as being moſt holy, Heſychius underſtandeth all the treaſures of knowledge hid in Chriſt in heaven, who was figured out by Aaron, which are now hidden from us, but ſhall afterwards be revealed.

Verſ. 4. *And if thou bring an oblation of a meat-offering baked in the oven, it ſhall be an unleavened cake, or &c.*] There were 3 waies of preparing the meat-offering, when the flowre by the offerer was willed to be made into ſome maſſe for that purpoſe. 1. By baking in the oven. 2. By baking in a pan,

Verſ. 5. Hebr. מחבת, which is a pan to fry in, not hollow but plain, being like a pair of tongs broad at the end, wherewith wafers are made. 3. By baking in

in a pan, Hebr. מרחשת, that is, a pan hollow, so Brentius, calling the first *sartago*, and the second *craticula* or *cacabus*. But Maimony saith, that the difference between these two was, that the first was flat and smooth, whereupon things stiff and hard were baked, but the second had a lip about it, so that soft things being put in could not run out. And both these were in the court, and the oven to bake in was of mettal, whereby we may gather that the one was a flat plate and the other a fryingpan, as in our translation. *Brentius. Maimonie of sacrifice ch. 13.*

The manner of making all these sorts of caks, wafers or fried things was thus for cakes, the flowr being the tenth part of an Ephah was mingled with oyl, and tempered with warm water put to, and then being made into ten cakes they were baked, and so broken into pieces and offered: for w fers, they were made of flowre and warm water onely, and after the baking, annointed with oyl again and again, till the oyl being a log or half a pint to the tenth part of an Ephah was all spent. And for this the corn was ground and the flowre sifted out, before it was brought to the sanctuary, but cutting one into two, and then cutting them again into foure, &c.

For the mystery, some referring all to Christ will have his birth figured out by the bakt in the oven, his crosse and passions by the bakt in a fryingpan, and his death and buriall by that fried upon a gridiron, for thus Hesychius distinguishes these. Some referring them to the faithfull expound them of the divers wayes of afflicting themselves by repentance, as Origen, or of the divers wayes of suffering death in the time of persecution, as Pellican. Others refer them to divers sorts of the faithfull, the bakt in the oven to Doctours in the Schools, the bakt on the pan to Preachers in the pulpit, and the bakt in the frying pan to Confessours of the faith. Gloss. Ordin. and some hold onely, that these divers wayes are mentioned, because they were in use, that every man might offer of the one sort or the other, which liked him best. so Junius. I prefer that of Pellican, holding that the divers sorts of sufferings both in Christ and his members were set forth hereby, being cruelly used by persecutors, but made the more gratefull unto God hereby. For the quantity offered of any of these, it was the same that was before said, *viz.* an handfull of the pieces, and the manner was the same that was in offering the oyled flowre, and the priests had the remainder. *The mystery. Hesychius. Origen. Pellican. Glos. ordin. Iunius. Vers. 9. 10.*

Here next follow generall rules. 1. Against leaven, *no meat-offering shall be made with leaven.* Why leaven must not be in the sacrifices was shewed before, Exod. 29. 2. and chap. 12. 8. *viz.* to figure out Christ free from all corruption, and that we should not have in us the leaven of maliciousnes, and as Calvin hath it, that in teaching the will of God, nothing strange or devised by man should be mingled with it, but the pure word of God, that corrupt doctrine is meant by leaven appeareth, because it is said, *take heed of the leaven of the Pharisees.* Lastly, all unleavened things put them in mind of their comming out of Egypt, yet this rule is not so generall, but in some sacrifices leaven was used, as in peace-offerings, chapter 7. 13. and in the first fruits offering, chap. 23. 17. and if it be demanded what was the reason hereof? Some answer, that it is not meant that it should he burned contrary to this rule, but to be eaten by the Priests with the flesh: so Origen, Lyranus, Pellican, &c. But the words seem plainly to imply, that part of it was to be burnt, as well as of the unleavened, see chap. 23. 17, 18. And the Hebrew doctours say that it was burned, for the offerer brought 20 tenths of an Ephah, saith Maimony, and of these tenne were made into 10 caks leavened, and 10 into 30 caks unleavened; 10 bakt in the oven, 10 in a pan, 10 in a fryingpan, and then the Priest took four of them, of each for one, &c. *Vers. 11. 1 Cor. 5. 8. Calvin. Maimonie of sacrif. ch. 9. Sect. 17.*

Quest. But why doth the Lord thus prescribe contrary things in his worship?

Answ. As leaven doth sometime signifie evill, so it doth also good, as Matthew, 13. 33. and therefore to set this forth it is prescribed in some sacrifices, there being still with leavened bread, unleavened offered also, that we might remember, as to avoid and be free from evil, so to be qualified with good, when we come to worship God. The leaven then in a good sense setteth forth the spirit working secretly in the heart in the preaching of the word, and seasoning the whole man, so Borrheus. It may also be taken for an intimation, that we should prepare our selves to Gods worship; so Junius and Ainsworth, or that God accepteth of us in Christ in the service, which we do from our hearts unto him, although mixed with the leaven of infirmities in us, as Ainsworth.

Leavened bread offered sometime. Why.

Borrheus.

Iunius.

Ainsworth.

Origen. Origen will have it meant of humane learning, which should not commonly be mixed with our preaching, but yet of some parts of humane learning, as of grammar, Rhetorick, &c. he saith there is use to be made; but this is strained.

Honey not to be offered.

Calvin. *Iunius.* The second generall rule is, that no honey should be burnt in sacrifice, that is, because, as Calvin saith, honey boiled is for bread like unto leaven leavening it, so also Junius. Honey is sweet indeed in the taste, but much of it being eaten, it turneth into bitternesse and choller, wherefore as unapt to figure out Christ it must not be offered, for he the more he is fed upon by faith, is the more sweet to the soul, so Osiander. Honey also may set forth carnall concupiscence which is sweet, so Baal-Hatturim: and being thus applied to Christ, the not offering it shewed that there was no evill lust in him. And it is to be noted, that the heathen offered leaven and hony in their sacrifices, Euripides. Rab. Elias will have pride signified hereby, because being boiled it riseth up into froth R. Sol. Jarchi saith, that by honey all sweet fruit is signified, none of which must be offered. Pellican and the ordinary glosse will have pleasure set forth hereby, with which God is not pleased. And it may be noted that honey is contrary to leaven, this being sweet, that sowre, to shew then that no extremity either of grief which is as leaven, nor of delight in worldly things must be in the faithfull, but a moderation in all, both these are forbidden.

Osiander. *Baal-Hatturim.* *Euripid. in Iphigen.* *R. Elias.* *R. Sol. Iarch.* *Pellican.* *Ainsworth.*

Vers. 12. Before the next generall rule, which is that salt shall be in all offerings, v. 13. It is inserted as an exception to the rules before going. *For the oblation of the first fruits, ye shall offer them to the Lord, but they shall be burnt on the altar for a sweet savour.* Or more agreeably to the Hebrew, *ye shall offer them an offering of first fruits to the Lord.* it being meant that honey and leaven might be offered amongst the first fruits, notwithstanding the foregoing prohibition: thus it is commonly understood, and Sol. Jarchi touching honey, saith hereupon, the first fruits of honey, as of figs and dates, which are all sweet. For leaven see chap. 23. 17. for honey, 1 Chron. 31. 5. whereas it is added, *they shall not be burnt, &c.* but chapter 23. 17. burning is spoken of, the Rabbins say, as a sweet savour to the Lord they may not be burnt but as wood; but this is frivolous, for so much as there it is said also *for a sweet savour.* It is better therefore to hold that they were not commonly as leaven to be burned, but rarely in some particular sacrifice, wherein they shall be appointed. The first fruits of these should be brought as well as of other things, but of none of them offerings upon the altar should be commonly made; onely they should be for the maintenance of the Priests.

Rab. Sol. Iarchi.

Maimony in Issurei Misbeach.

Vers. 13. Now followeth the third rule, *every oblation of thy meat-offering shalt thou season with salt, neither shalt thou let the salt of the covenant of thy God be lacking,* &c. Here salt is appointed to be in all sacrifices, and it is called *salt of the covenant,* because the covenant betwixt God and his people is everlasting, for in this sense a covenant of salt is spoken of, Numbers, 18. 19.

2 Chron.

2 Chronicles 13. 5. Salt ſerveth to keepe things from corrupting, and maketh meate ſavoury, and therefore was neceſſary for ſacrifices, that muſt be moſt uncorrupt, and to ſet forth the uncorruptible ſtability of Gods covenant with his people. The Hebrewes ſay that, becauſe ſalt is ſpoken of here three times, they uſed to ſalt their ſacrifices thrice. 1. In the ſalt-chamber the skins. 2. Upon the footſtall of the altar, the pieces. 3. On the toppe of the Altar, the handfull of the meat-offering, and the frankincenſe, and the burnt-offerings of fowles. And becauſe of this charge, they were carefull to ſalt all things well, except the bloud, the wine and the wood. Salt and wood were provided at the common charge. Maimony. *Maimony* in Iſſurei *Misbeach* chap. 5.

Of this ordinance of ſalting ſacrifices the Lord ſaith, *have ſalt in your ſelves, and peace one with another, and every one ſhall be ſalted with fire*, whereby is intimated, that by ſalt grace is to be underſtood, which ſuffereth us not to corrupt by ſinne. And becauſe Matthew 5. 13. it is ſaid, *ye are the ſalt of the earth*; ſalt alſo ſetteth forth the preacher of the truth. If we will be acceptable ſacrifices to God, as Romans 12. 1. we muſt alwayes have grace in us, and the true doctrine of Gods holy Word, for hereby we are purged and ſeaſoned for him, as meat for us by ſalt; and all ſervice, and worſhip done to God muſt be according to his Word, which is as ſalt ſeaſoning it: ſo Calvin. To ſhew how diſtaſtefull the ſtate of a man is before God, till he is by grace regenerated, the unregenerated are likened to a childe new born and not ſalted, Ezechiel 16. 4. Oſiander will have Chriſt figured out hereby, who ſeaſoneth us all. Lorinus will have our fellowſhip with God ſet forth, and the ſalt of Baptiſme, and the immaculate conception of the Virgin Mary. But theſe are phantaſies; that of Brentius may be taken in here, ſalt ſetteth forth faith, by which all our ſervice done to God is made acceptable; and becauſe dead bodies are preſerved hereby from corrupting our incorruptible eſtate to come, and reſurrection was figured out hereby. *Marc. 9. 50. Junius.* Gloſſe interlin. *Pellican.* *Oſiander.* *Lorinus.*

Verſ. 14.

The laſt ſort of meat-offerings here ſpoken of is of corn beaten out of the full ears of the firſt fruits, the words are *greene eares of corne dried by the fire*, even *corne beaten out of full eares*; Calvin and Ainſworth render it *ground corne of the full eare*. The Hebrew word גרש ſaith Solom. Jarchi ſignifieth breaking or grinding with a mill. And therefore the Cald. rendereth it broken grains: ſo likewiſe Tremelius. But Brentius according to tranſlation hath *gratia excuſſa*, holding that the grains of corne were offered whole. *R. Sol. Iarchi* *Caldæus.* *Tremel.*

And the Hebrew doctours upon the Law of the meat-offering of firſt fruits, chapter 23. 10. write thus. At the time of the Paſſeover, when barley in that Countrey beganne to be ripe, (for their barley was ripe before their wheat; ſo the Cald. upon Ruth, 1. 22. *Ruth came to Bethlehem in the beginning of barley harveſt*,) ſaith in the beginning of the Paſſeover, and upon that day the ſonnes of Iſrael began to reape the ſheafe of the wave-offering, which was of barley. And Ruth 2. 22. the barley harveſt is ſet before the wheat harveſt, as in Egypt the barley was eared before the wheat or rie, Exodus 9. 11. the wheat harveſt was long after, at the feaſt of Pentecoſt, Exodus 34. 22. At the time of the Paſſeover therefore, when barley waxed ript, the 16. day of the moneth, Niſan or Abib, (for they were both one, the one name being Caldee, and the other Hebrew, as I have ſhewed upon Exodus 12. 2.) Although it were a Sabbath, in the evening the meſſengers of the Synedrion went out, and all the Cities about Jeruſalem came together for the greater ſolemnity: the three men reaped three Seahs, that is, an Ephah, or buſhell of barley, when it was darke, and brought it into the Court yard of the Sanctuary, there threſhing it, and fanning it.

Then

Then they tooke a tenth part, and put it in the fire, as it is written, Leviticus, 2. 14. *Greene eares of corne parched by the fire, corne beaten out of the full eare*, this is ſpoken of the meat-offering of the ſheaf onely. And after they have parched it, they ſpread it in the Court yard, that the winde might blow upon it, then they ground the three ſeahs, and tooke out of all a tenth part, and that is waved, and the reſidue is redeemed and may bee eaten by any man, and oyle and frankincenſe, as is here preſcribed, being put to, it is waved, and part with the frankincenſe after this burned, and the reſidue of this is eaten by the Prieſts, ſo Maimony, and Talumd Babyl.

Maimony in *Tamedin.* ch. 7. *Talmud Babyl. in Menachoth* chap. 10.

Thus the firſt fruits offering of the Congregation is deſcribed, of which Rab. Menahem. and R. Solom. Jarchi ſay, it is here ſpoken briefly, there more largely.

R. Menahem.

R. Sol. Iarchi.

But this is againſt our diſtinction of meat-offerings made before upon verſe 1. and againſt the words and ſcope of this place; for it is ſaid, *If thou offer a meat-offering of thy firſt fruites*, it being put to the will of the offerer, as all other meat-offerings before mentioned in this Chapter the firſt, whereas one meat-offering of all the Congregation, Chapter 23: 10. muſt neceſſarily be made. It is doubtleſſe then meant of a free will offering of a particular perſon, but by greene eares of corne happily was meant a ſheafe or ſheaves, as is ſaid of the offering of the Congregation as much at the leaſt as might make the tenth part of an Ephah or an whole Ephah, if the officer would, and therefore the word is rendred *ſheafe* or *omer*, chap. 23.

There bee three ſorts of firſt fruits, ſaith Lyranus. Firſt, of greene eares of corne, that is of Barley offered the ſecond day of the Paſſe-over. Secondly, of other corne, that is, wheat offered at the Pentecoſt. Thirdly, of all fruites, when all were gathered in at the Feaſt of tabernacles.

Lyranus.

Levit. 23.
Exod. 23. 16.

And Brentius addeth a fourth brought in a basket, Deuteronomy 26. 2. what was brought for firſt fruits in generall, ſee upon Exodus 22. 29. and what is ſignified here by

Brentius.

Brentius will have Chriſt ſignified by theſe firſt fruits intimated in this ſaying, *unleſſe a graine of corne being caſt into the ground dieth, it remaineth alone, but if it dieth it bringeth much fruite*, for he was the graine offered here, and bringing much fruit unto us all. And hee is ſaid by the Apoſtle to be the *firſt fruites of them that ſleepe*. Hee was parched, threſhed, and put in the fire, when he ſuffered for us, and the frankincenſe of his cries and prayers in his paſſions were a moſt ſweet ſmelling ſavour to the Father.

Iohn 12. 14.

CHAP.

CHAP. III.

IF his oblation be a ſacrifice of peace-offering, if it be of the herd, it ſhall be without blemiſh. After the whole burnt-offerings, chap. 1. and their appurtenances, meat-offerings, chap. 2. here follow other ſacrifices of beaſts, whereof part was offered, and part went to the Prieſt, and part to the offerer, and they are called peace-offerings זבח-שלמים, becauſe they never offered in way of thankſgiving for peace and proſperity, and ſometimes upon vow, comfort and peace and good deſired being obtained of the Lord as may be gathered, chap. 7. 12, 16. or voluntarily. Becauſe the word שלמים here uſed ſignifieth not onely to pacifie, but alſo to render or reſtore to wiſh health, or to perfect and conſummate (becauſe he that rendreth what he oweth, or hath perfected a work undertaken, hath peace) a divers reaſon, ſaith Brentius, is rendred by divers of the name of this ſacrifice. The Greek calleth it the ſacrifice of ſalvation, others the ſacrifice of retribution or thankfulneſſe, and ſome a perfecting ſacrifice. Some of the Hebrews will have it called a peace-offering, becauſe either peace was hereby obtained to the world, or becauſe as in peace here was a quiet diviſion made to each one his part, to God, to the Prieſt and the Offerer, as chap. 7. The Caldee calleth it the ſacrifice of the ſanctified, becauſe although common perſons might eat of it, yet none but the clean might upon pain of death, chap. 7. 20. and this Brentius preferreth, calling it the ſacrifice of the ſaints.

Verſ. 1.

Brentius.

R. Sol. Iarch.

Lyranus.

But the firſt reaſon is without exception, they were gifts vowed or rendred in way of thankfulneſſe, which being done, a man had peace to God ward, ſo likewiſe Lyranus, Junius, Oſiand. Calvin rendreth it *ſacrifice of proſperities*, as brought in way of thankfulneſſe therefore, which differeth not much from this. And theſe ſacrifices were of theſe which as it hath bin ſhewed before, the Hebrewes called light holy ſacrifices, becauſe they might be eaten of by any clean perſon. As the burnt-offerings, chap. 1. ſet forth Chriſt reconciling us to God, ſaith Ainſworth, and the meat-offerings, chap. 2. Chriſt ſanctifying us, ſo the peace-offering did ſet forth both Chriſt bringing peace with God unto us, and our Praiſe offering unto God therefore.

Calvin.

Ainſworth.

Heſychius diſtinguiſhing the ſacrifices hitherto ſpoken of into two, the burnt-offering with the appurtenance, the mincah, and the peace-offering, becauſe in the firſt all was offered upon the Altar, but in this the fat onely, will have the perfect to be meant by that, who give themſelves wholly to the ſervice of God, but others by this, who with a good heart ſerve God alſo, but in a ſecular and married eſtate.

Heſychius.

But touching the divers things in Chriſt ſet forth by divers ſorts of ſacrifices, I reſt in that which hath bin already ſaid, chap. 1. v. 1. The peace-offerings here deſcribed agreed in many things with the burnt-offering before ſpoken of, and therefore touching that wherein they agree, I will adde nothing here but onely touching their differences. 1. There a male onely muſt be offered, here *either male or female*. Becauſe as Brentius hath it, Chriſt and his Church conſiſting both of men and women are ſet forth hereby. One kind of ſacrifice before deſcribed might have ſufficed to ſet forth Chriſt and his Church, but becauſe women hearing of the males onely there appointed, as worthy to be offered to God might be diſcouraged: Here another ſacrifice is inſtituted of males or females, Chriſt being moſt properly meant in the firſt, and Chriſt together with his Church in this, it being hereby intimated, that women who are faithful, are mẽbers of the true Church of God as well as men, and ſhall together with them be accepted of into his heavenly kingdome. And he further addeth, that the Egyptians as Herodotus ſaith, never ſacrificed a female bullock, and therefore a reſpect

Differ. 1.

Brentius.

1 Pet. 3. 7.

ſpect might herein be had to the drawing of them from their idolatrous ſacrifices.

Ainſworth. Gal. 3.28. Ainſworth will have it hereby underſtood, that in Chriſt there is neither male, or female, but all are one in him, and that not onely Chriſts ſacrificing of himſelf is acceptable to the Father, but ours alſo through him, Heb.13.15. Lyranus ſaith, that becauſe this was not ſo perfect as the former kind of ſacrifice, but part onely of it was offered, it was indifferent, whether it were a male or female which is leſſe perfect. Heſychius ſaith, that hereby was ſignified, that although women attain not to ſuch perfection of wiſdome and underſtanding as men, ſet forth by the excluſion of the female out of the whole burnt-offering, yet they muſt as well as men ſerve God and fear him, if they will be accepted by him. For all theſe reaſons, and for this laſt ſpecially, as I take it, was it thus ordained.

Lyranus.

Heſychius.

Levit.22.23. *Without blemiſh.* Of this enough before, Exodus, 12. 5. but onely that it may here be further added a redundancy in a beaſt, or a defect, if it wanted tail, or ear or, any member, it was blemiſhed, but the want of ſuch a member did not blemiſh it for any ſacrifice but onely for this kind, wherein the tail of the ſheep muſt be offered, v. 9. And if the beaſt had touched any unclean thing, as Leviticus, 11. it was unclean and unlawfull for ſacrifice.

Differ. 2. Verſ. 3,4,5. *Comeſt. Scholaſt. hiſtor.* The ſecond difference is, that there all the parts, and all the fat muſt be offered, but here the fat onely of the inwards, the kidneys and the fat upon them, and the caule of the liver muſt be offered; and Comeſtor ſaith, according to ſome, the tongue peradventure, ſaith he, cleaving to ſome of the inwards, but here is no ſuch matter. Of the ſignification of theſe, ſee before, Exod. 29. 13. But hereafter the fat upon the kidneys ſpoken of, it is added, *which is vpon the flanks.* The Rabbins ſay, this was a diſtinct fat from the former growing upon the roots of the thighs on the fore part, and the Septuagint and Caldee render it *upon the thighs*; *The ſonnes of Aaron ſhall burn it upon the Altar, upon the burnt ſacrifice*; that is, as Sol. Jarchi noteth, after the daily burnt ſacrifice, for no offering was to be made before that. It being hereby intimated that in Chriſt figured out by the dayly ſacrifice all our praiſes and prayers are accepted, and not without him. The manner of this ſacrifice offering, ſaith Maimony, was thus; the Prieſt having killed the bullock and ſprinkled the bloud, flayed it, and cut it into his parts, and then taking out the right ſhoulder & the breaſt from the reſt, ch. 7. 30. he put the fat and both theſe into the offerers hands, laying on the kidneys and the caul of the liver laſt, then putting his hands under the hands of the offerer, he waved it on the Eaſt ſide together with one cake of ten that was brought for a meat-offering. Then he took the fat and kidneys, and caul, and ſalted and burned them, and the breaſt, ſhoulder and cake waved for himſelf, the reſt of the parts and cakes going to the offerer, to be eaten by him and his company. If two or more joyned together in offering, one onely waved for all, and if a woman brought a ſacrifice, ſhe waved not, but the Prieſt for her. Yet ſhe waved in the offering of jealouſie, and of a Nazarite. For the manner of waving with the offerers hands, ſee ſomewhat before, Exod.29.24. why all the fat within the beaſt muſt alwaies be offered upon the Altar, Exod. 29.13. and of the ſhoulder and breaſt, Exod. 29.27. But as the Prieſts had their part, ſaith Brentius, ſo the lay man offering had his part in this ſacrifice alſo, of which any man might eat that was clean, to ſhew that although the laity had no part in other ſacrifices, but the Prieſts onely, yet all the godly and faithfull amongſt them had part in God, and in the grace of Chriſt, as well as the Prieſts.

Maimony of forbidden meats, chap. 7. *Sol. Iarchi.*

Maimony of ſacrif. chap 9.

Levit.7. 15.

Numb. 5. Numb. 6.

Differ. 3. Verſ. 9. A third difference is betwixt the peace-offering of a bullock and of a lamb, beſides the fat and kidneys, the rump of the lamb muſt be burnt alſo: ſee the like, Exod.29.22.

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A fourth difference is, here it is said, *it is the food of the offering made by fire*, but touching the other, *it is an offering made by fire*, verse, 5. But by this phrase is nothing else meant, but that God accounted this thus burnt upon the Altar, as his food or bread as the word signifieth, and so it is called, Numb. 28. 2. Ezech. 44. 7. Levit. 21. 6. 8. 17. Levit. 21. 22. because it was offered to God being set upon his altar as upon his table. The vulgar Latine rendreth it *foode of the fire*, Vatablus *bibarium sacrificium*. Differ. 4. Vers. 11.

A fifth difference is there were fowles offered, but here not, onely of the herd or of the flock must the offering be, the reason was, because the offering was to be divided, and birds were too small for this purpose, Genesis, 15. 10. Differ. 5. *Lyranus.*

Lastly, it is added, *All the fat is the Lords, it is a perpetuall statute throughout your generations, ye shall eat neither fat nor bloud.* Bloud was forbidden before, Gen 9 4. but here fat also, that is, such fat as groweth in the inward parts before spoken of, not that which is joyned to the flesh, neither was it meant of the fat of all the beasts without exception, but onely of these kinds of clean beasts, which were for sacrifice of other clean beasts they might eat the fat, as well as the flesh; so Maimony, adding further that the fat of the rump of the heart, and within the kidneys might be eaten, and touching bloud, it is the bloud of beasts and fowls onely, which is forbidden, Levit. 7. 26. not of fishes or locusts, but who maketh any use of such bloud, besides the Text proveth it not. This forbidding of bloud and fat to be eaten by man, viz. such as was offered in sacrifice and called the Lords bread or meat, did mystically figure out, that we have no communion with the Lord in the work of our redemption or sanctification, but that they are onely from him, as Eph. 1. 7. 1 Cor. 1. 30. Ephes. 5. 26. Heb. 10 10. so Ainsworth, because eating and drinking signifieth communion, 1 Cor. 10. 16, 17. 1 Cor. 11. 24. They were also forbidden these, saith Lyranus, because the heathen did drink the bloud and eat the fat of their sacrifices, as is partly touched, Deut. 32. 38. by their bloud drinking professing that they had their life and the fat eating, their sustentation from God. Vers. 16. 17. *Maimonie* of forbidden meats, ch. 7. *Ainsworth.* *Lyran.*

If it be demanded, what they did with the fat of these clean beasts killed for their private use, if they might not eat it? *Quest.*

Saint Augustine answereth, that it is not meant of all beasts in generall, whether they were sacrificed or not, but onely of those, that were brought for sacrifices, of the flesh of some of them the Priests and the offerers might eat, but it was altogether unlawfull to eat of any of the fat before spoken of, but if they were not sacrifices, but killed for their private use, they might eat of this fat. And this is cited and followed by Willet. But Tostatus, Junius, Tremellius and others hold, that this fat of any oxe, sheep or goat was altogether unlawfull to be eaten, and the text may seem to be plain for it, Levit. 7. 23, 25. And here having pronounced all the fat of the sacrifices to be the Lords, this is added as another injunction, not to eat bloud or fat in all their habitations, that is not onely, when they came to Jerusalem to sacrifice, and to feast there before the Lord, but when at any time in their private houses they killed of these beasts for food, as no bloud of any living thing, so no fat of these kinds might be eaten. They must therefore imploy it to other uses, as the fat of a beast torn or dying alone, chap. 7. 24. the fat of that which dieth alone, or is torn in the field is spoken of as to be used otherwise, but not in case that the beast were killed to be eaten at home, for nothing is said of this, and vers. 25. it is said, *Whosoever eateth of the fat of the beast, of which men offer, &c. shall be cut off.*] I doe rather incline to that of Augustine also, because these last words seem to be an explication of all that was said against the eating of fat before, giving us to understand, that it was meant of the fat of the beast offered in sacrifice, *Augustine.*

and not of any other, for although fat eating and bloud eating are here joyned together as alike forbidden, yet if we compare Levit. 7. 25. and v. 27. together, we ſhall find that the prohibition of fat is not of ſo large extent, as that of bloud. For of bloud it is ſaid, *Whoſoever eateth any manner of bloud ſhall be cut off*, but of fat, *who ſo eateth of the fat of the beaſt, of which men offer*. Brentius maketh the ſame allegory with that of Ainſworth, but another way, By the fat, ſaith he, and the bloud Chriſt was ſpecially ſet forth, becauſe it is by his bloud that our ſinnes are expiated, and he is the ſweeteſt and the beſt of all things, as the fat is the beſt of the beaſt, God ſmelleth the ſavour of him offered, and is well pleaſed with us ſinners. Theſe therefore muſt not be eaten, to ſhew that juſtification and ſalvation brought to us by Chriſt alone, muſt not in any part be imputed to mans works or merits. For thus even by thoſe that keep faſts, and eat no fleſh or fat then, the bloud and the fat yet is eaten, for which God threatneth to cut off their ſouls. For what is it to eat of theſe, but to apply the virtues of Chriſt figured out hereby unto our ſelves?

Brentius.

Levit.7.25.27.

Heſychius.

Heſychius by fat underſtandeth deſire, and by bloud, life, ſaying, that we are under theſe myſtically commanded to give our moſt earneſt deſires, and our very lives unto God, and not to carnall things, which are pleaſing to us, becauſe this were to eat the fat, &c.

CHAP. IV.

Verſ. 2.

IF a ſoul ſhall ſinne through ignorance againſt any of the commandements of the Lord concerning things which ought not to be done, and ſhall do againſt any of them. As in the ſacrifices hitherto preſcribed was figured out, how holily and godlily we ſhould live, ſo becauſe we are all ſubject to ſinne, when we doe our beſt endeavours, Eccl. 7. 20. James, 3. 2. here are ſacrifices appointed for the expiation of the imperfections and falls of Gods faithfull people. According to which Saint John ſaith, *Theſe things I write unto you that you ſinne not, but if any man ſinneth, we have an advocate with the Father, &c.*] But what ſinnes are they which might be expiated by ſacrifice? Not all, but onely ſins of ignorance, hebr. שגגה of erring or going aſtray through forgetfullneſſe, ignorance, or by being deceived. For wilfull and witting or preſumptuous ſinning there, is no ſacrifice, whereupon it is that the Apoſtle ſaith, *If we ſinne willingly, there remaineth no more ſacrifice for ſinne, but a fearfull looking for judgement.* And of preſumptuous ſinning, as oppoſite hereunto it is ſpoken, Num. 15. 27.30. cutting off being appointed for ſuch, and no ſacrifice. Wherefore David prayeth ſpecially to be kept from thus ſinning, Pſalm. 19. 13. The ſins, for which the Prieſts offered ſacrifice, are called by the Apoſtle ignorances and errours, thus expounding the meaning of this place, when a man ſinneth not knowing it to be a ſinne, or not being ſo throughly informed, or through want of conſideration of the odiouſneſſe of the evill. If any man ſinneth not thus, but wilfully and wittingly, he ſinneth with an high hand, and his caſe is moſt dangerous.

1 Iohn 2. 1.

Heb. 10.26.

Heb.5.2. 9.7.

Note.

By the Commandements here are meant the precepts or charges forbidding. Thus the word command, is uſed, Deut. 4.23. *Take heed leſt ye make the likeneſſe of any thing, which the Lord hath commanded thee*, Deut.17.3. here negative or forbidding commands are meant, and of theſe the Rabbins have numbred 365. as many as there are dayes in the year, and of affirmative commandment, two hundred fourty eight, as many as there be bones of a mans body. And when a negative commandment is broken onely, and not for omitting the good commanded, they brought particular ſacrifices. And if the commandment broken were negative, but not touching deeds, but words or opinions, the Rabbins ſay that no ſacrifice was to be brought for

Maimony in Shegagoth, & chap. 1.

for this, as if a man being deceived had conceived or ſpoken any thing unworthily of God, or blaſphemouſly, becauſe it is ſaid, *concerning things which ought not to be done.* And if it were affirmative, although the leaving undone were capitall, and to be numbred amongſt the greateſt ſinnes, as neglecting to circumciſe or to keep the Paſſeover, there was no ſacrifice to be brought therefore.

Queſt. If it be demanded, how then were omiſſions of good, and ſinfull thoughts and ſpeaches expiated? It may eaſily be conceived, even as ſins that never came particularly to be known by the continuall ſacrifice made for all, and upon the day of expiation, chap. 16. and ſuch ſinnes of ſome particulars by their whole burnt-offerings and peace-offerings brought voluntarily; but of another conſtitution for ſins of omiſſion, ſee Numb. 15. 22.

Brentius. The Hebrews, ſaith Brentius, becauſe two divers words are uſed to expreſs ſinne, for which ſacrifice was to be brought as חטאם here, and אשם ch. 5. 2. teach that accordingly divers ſacrifices were appointed, ſome for the one ſort of ſinnes and ſome for the other, ſome for omiſſions of good, and ſome for commiſſions of evill. But he thinketh rather, that the firſt ſort of ſins meant were ſuch as were committed about ſacrifices, &c. without reference to neighbours, as if a man being unclean had eaten of any ſacrifice, &c. and the other, chap. 5. ſuch as were committed againſt a neighbour, for which beſides ſacrificing, reſtitution muſt be made: or if in things pertaining to the Lord, reſtitution muſt be made to him, chap. 5. 14. But the firſt ſort of ſins ſpoken of in this chapter ſeemeth to extend further, *viz.* to all ſorts of ſins againſt the Lord, wherein no reſtitution is required, and the other ſort of ſuch ſins, as for which there muſt be reſtitution, being moſt rightly therefore rendred in our tranſlation *treſpaſſes*, chap. 5. And if we look to the ſixth chapter, we ſhall ſee, that not onely treſpaſſes done ignorantly, or through overſight, but willingly, had their ſacrifice expiatorie alſo.

Lyranus. Hence it is, that Lyranus diſtinguiſheth the ſins, for which ſacrifices are here appointed thus. 1. Sins committed through ignorance in this chapter. 2. Sins committed through negligence, chapter 5. 3. Sins committed maliciouſly, chapter 6. but this laſt is onely in matter of treſpaſſe betwixt man and man, and not of wilfull and malicious ſinning againſt God,

Iunius. for which as Junius hath it, upon Heb. 10. 26. there was no ſacrifice, but this is not alwaies when a man knoweth a thing to be evill and yet doth it, becauſe paſſions do ſometimes overcome him that knoweth, and he is hereby carried to evil, as the paſſion of anger to ſtriking and bloodſhed, and railing, curſing, ſwearing, &c. and the paſſion of luſt to fleſhly uncleanneſſe, &c. but that is willing ſinning, for which there is no ſacrifice, when as neither the underſtanding is darkned by ignorance, nor the will overpowred by paſſion, and yet ſin is committed as it were in deſpight of God and of his Lawes. Of the difference between theſe ſins and thoſe, chap. 5. ſee chap. 5. v. 1.

Verſ. 3. *If the Prieſt that is anointed ſinneth, &c.*] That is, the high prieſt, ſo the Septuagint, and Cald. render it, and it muſt needs be meant of him, becauſe he onely was anointed in times following, Levit. 21. 10. and therefore is thus deſcribed, Levit. 16. 32. Exod. 29. 29. And it was not any ſinne committed by him before his anointing, for that was but as the ſinne of a private perſon, but after his anointing. And unto this ſacrificing of the high prieſt for his ſinne it is alluded, Heb. 5. 3: Heb. 7. 27. *according to the ſinne of the people*; the Hebr. לאשמת-העם *to the guiltineſſe of the people*, or to the making of the people guilty by his teaching or example, ſo Junius. And Maimony ſaith, if he onely do that which is evil, but teacheth not ill, he is not bound to bring this ſacrifice: for it is in the caſe of teaching erroneouſly and doing accordingly, whereby the people are corrupted, that he is bound to bring it; and the like he ſaith touching the Judges, it is for an errour in teaching to the corrupting of the people onely, for which they

Lyranus. Junius.

Maimony in in Shegagoth, chap. 15.

Iunius.

Maimony of Ignorance, chap. 1.

muſt bring their ſacrifices. And this reading and ſenſe is according to the Septuagint and the vulgar Latine; yet Vatablus expoundeth it of ſinning like one of the people, and Lyranus to the corrupting of them by his evill example, ſo likewiſe Calvin, and it is certainly beſt underſtood of both doctrine and life, or of either.

Vatablus. *Lyranus.* *Calvin.*

Note. *Let him bring for his ſinne a young bullock without blemiſh.* His offering muſt be as great as that of the whole congregation to ſhew the greatneſſe of the Prieſts ſin above the ſin of any other, whether ruler or private perſon, becauſe the congregation is corrupted hereby. If it be demanded, who offered for the high prieſt? Calvin ſaith, that he offered for himſelf, becauſe the law of the high prieſthood was inviolable, and God would not that another ſhould offer for him, becauſe there be no more mediatours but one, wherefore God contrary to the ordinary courſe accepted of him being a ſinner to offer for himſelf. Thus alſo Lorinus, but Toſtatus holdeth that another Prieſt offered for him, but the former is confirmed, Levit. 16. 6. & Heb. 5.3. he is ſaid to offer for his own ſins, and then for the ſins of the people.

Calvin. *Lorinus.* *Toſtatus.*

Verſ. 4. *And he ſhall bring the bullock to the doore of the Tabernacle, &c.*] In this ſacrifice ſome things agree with the former, as the bringing of it to the doore, the laying on of hands, &c. touching which therefore that ſhall ſuffice, which hath bin already ſaid.

Differ. 1. Verſ. 6, 7. But in ſome things it differed. 1. In that the bloud muſt part be ſprinkled towards the vail of the Sanctuary, verſ. 6. part be carried and put upon the horns of the altar of incenſe within, and part be powred at the bottom of the altar, whereas in thoſe ſacrifices the bloud was ſprinkled onely round about the altar of burnt-offerings.

Differ. 2. Verſ. 8. 9, 10, 11, 12, 13. 2. Here the fat and kidneyes onely are burnt upon the altar, but the fleſh, skinne, and dung thereof is burnt with the head, feet and inwards in a clean place of the aſhes without the camp. All which was not without a great myſtery.

The myſtery. The ſprinkling of part of the bloud 7. times ſignified the perfect cleanſing away of ſin by Chriſts bloud, becauſe ſeven is a number of perfection, ſpoken of therefore divers times; upon the attonement day there was ſprinkling with bloud 7 times, Levit. 16. 14. the Leper was ſprinkled 7 times, and was 7 dayes in cleanſing, Levit. 14 7, 9. oyl was 7 times ſprinkled upon the altar to conſecrate it, Levit. 8.11. Moreover, 7 times ſprinkling, that is, many times to purge from ſin ſheweth, that ſinne hath need of much purging, and the ſtain thereof is ſo great, that the ſoul cannot eaſily be cleanſed therefrom, ſee Pſalm 51. 3. And from hence the heathen uſed the ſame number, as holy, as appeareth by the ſaying of Apuleius. To purifie my ſelf I waſh me in the Sea, dipping my head in the waves 7 times, for the divine Pythagoras hath taught, that this number is moſt fit eſpecially in religion. And the ſprinkling of the bloud towards the vail ſignified the opening of heaven unto us by virtue of Chriſts bloud upon theſe times of ſprinkling, and beſtowing the bloud, part in one place and part in another, the Jews ſtood ſo ſtrictly becauſe of this expreſſe precept, that they held the ſacrifice polluted and of no force for expiation, if in any thing they erred herefrom. Pellican obſerveth, that anſwerably to theſe 7 times ſprinkling Chriſts bloud was ſhed 7 times. 1. In his circumciſion. 2. In his bloudy ſweat. 3. and 4. In his twice whipping. 5. In his crowning with thorns. 6. When upon the croſſe he was pierced with nails. 7. When the ſpear was thruſt into his ſide. The Interlin. gloſſe, but not ſo rightly, will have the ſevenfold gifts of the Spirit ſet forth hereby: ſo likewiſe Heſychius finding theſe 7 gifts of the Spirit in Chriſt, Eſay 11.1. Touching the bloud carried within the vail and put upon the horns of the altar there, this was to ſhew that, whereby we become acceptable to God, and are purged from ſin, and have entrance into heaven, is now in heaven, viz. Chriſt.

Ainſworth. *Iunius ſanguis Chriſti eſt perfectiſ. pretium pro peccatis.*

L. Apuleius. *De Aſino aureo, lib.* 11. Heb. 10.19, 20

Pellican.

Gloſſ. interlin.

Christ in his humane nature. Touching the carrying of this bloud to the altar within the Tabernacle, and putting it upon the horns thereof, Maimony saith, that the bloud of the bullock offered in sacrifice was sprinkled 7 times upon the vail between the holy place and the most holy, and after that 4 times upon the horns of the altar, which were foure, that is, of the golden altar, and this was thus done; the Priest standing between the candlestick and the altar, put the bloud on the horns on the outside beginning at the Northeast horn, and proceeding to the Northwest, then to the southwest, and lastly, to the Southeast. According to this type Christs hands and feet being together four were made bloudy, when in his passion they were pierced with nails; so Pellican, and the cleansing of our prayers from the infirmities accompanying them, by this bloud was figured hereby, that they might as incense which was offered upon this altar, have a sweet savor before God; so Osiander, Ainsworth, *&c.* Hesychius referreth these four to four Cardinall virtues. Touching the bloud powred at the bottom of the brasen altar of burnt-offerings, this saith Maimony, was on the West side which was next the door, at the coming out again from the tabernacle, and there were two holes in the ground, by which it was conveyed away. But as it hath bin before shewed, it was powred there to be consumed by the fire. Hereby the unthankfulnesse of wicked men, that tread underfoot the bloud of Christ, saith Osiander, was figured out. But I think rather, that the abundance of bloud running from the body of Christ upon the Crosse to the ground below was set forth hereby. Hesychius will have the contrition and teares of repentance shed at the preaching of the Gospel set forth hereby.

Maimony of offering sacrif. ch. 5.

Pellican.

Osiander.

Exod. 29. 12.

Touching the skin and whole body burning in the place of the ashes; see the like before, Exod. 29. 14. And the skin, saith Maimony, was not flayed off, but cleaving to the flesh was together divided into parts, as the whole burnt-offering, Levit. 1. and so laid upon the wood and burned. The place of ashes did notably set forth Christs suffering at the place of dead mens skuls, who are ashes, Joh. 19. 17. The Rabbins say, that this burning was without the Camp now, but afterwards when the temple was built without the walls of the City, to remove away the unclean spirit, so Rab. Menahem, but Baal Hatturim, in an open place to shew, that no man should be ashamed to confesse his sin, seeing the high priest so openly brought and burnt an oblation for his sin. Rab. Menahem also noteth, that this offering being made, it is not said as in the next for the Congregation, and for the Ruler, &c. *It shall be forgiven them*; vers. 20. v. 26. because it is not forgiven him, till he hath also made supplication unto God, for he is the Angel of the Lord of Hosts, Mal. 2. 7. and ought to be innocent and pure in all things. But according to this type Christ suffered without the City, to teach us to go out of this world by our faith and expectation of an other Countrey, viz. heaven, Heb. 13. 11. 14. and further to teach that our sinnes through his death are quite removed and put away from us. And moreover, how horrible sinne is. And in the place of ashes, to shew that sin was now extinct, as consumed to ashes. Of the place of the ashes, see Chapter, 6. 10.

Vers. 11. 12.

R. Menahem.

Baal-Haturim.

Iunii analys.

Tostatus.

Glosse interlin

If the whole congregation sinne through ignorance, and it be hid from the eyes of the assembly, &c.] Here almost all things agree with the former, but first it may be demanded here what is meant by the sin of the congregation? The Rabbins say, that any tribe is to be understood by the assembly or the congregation, according to that 2 Chron. 20. 5. where Jehoshaphat is said to stand in the assembly of Judah, and in the case of having sinned, bullocks were to be brought according to the number of the tribes for the whole congregation. But that onely say they, was counted the sin of the whole congregation, whereof the most tribes were guilty, that is 7 or more, although but some in each of these tribes, or the greatest number, although

Vers. 13.

Quest.

though they were but of one or two tribes, as if the whole congregation were 600000. and of theſe 300000. and one ſinned. And in deſcribing this ſin for which they were to bring their ſacrifice, they ſay, if the great Synedrion through ignorance taught erroneouſly and the people hereupon erred, in this caſe the judges onely were bound to bring a ſacrifice, but not the people: but if they taught any errour preſumptuouſly, and the people hereupon erred ſimply, in this caſe the people muſt bring their ſacrifice, or if any of the judges ſpake of any thing evil, as lawfull to be done, but teach not the people ſo, and they hearing offend thereupon, they muſt alſo bring their ſacrifice, Numb. 15: 24. Moſes ſpeaking again of the people ſinning through ignorance appointeth both a bullock and a kid of the goats to be offered, but that ſay the Rabbins, is in caſe that the ſinne committed be about idolatry, for then both a bullock and a goat was to be brought, but for any other tranſgreſſion a bullock onely. But this ſatisfieth not, ſeeing the not keeping of all the commandment is there ſpoken of. Cajetan ſaith, that the ſacrifice preſcribed, Numb. 15. was in caſe of ſinning againſt ſome poſitive law of God, but herein the caſe of ſinning againſt ſome divine naturall law, becauſe there it is ſaid, *have not done according to all the commandments given by Moſes ſince the day of your coming out of Egypt*: but here their ſinning onely againſt ſome commandement of the Lord is ſpoken of. Some again will have that Numb. 15. meant of the ſin of any particular aſſembly belonging to any one Synagogue, but this is of the whole congregation. Toſtatus ſaith, that Numb. 15. is to be underſtood of errours, about firſt fruits, and other ceremoniall Laws, becauſe the firſt fruits were ſpoken of immediately before, and the lawes of burnt-offerings, meat-offerings and drink-offerings before that: wherefore if in any of theſe they erred, they muſt bring a bullock and a kid; for other errours in morrall, or judiciall matters a bullock onely. Lorinus ſaith, that it is a ſupply of that, which was wanting here, Levit. 4. as the law of whole burnt-offerings and peace-offerings is ſupplied by teaching the addition of a meat-offering and drink-offering to each of them, Numb. 15. 4. Calvin ſaith, that there is no difference between that, Numb. 15. and this, but that here one bullock being offered for a burnt-offering, and another for a ſin-offering, there a liberty is given in the want of a ſecond bullock, in ſtead thereof to bring a goat for a ſin offering. Of all theſe wayes of reconciling theſe two places, I like that beſt, whereby it is ſaid, the errours about firſt fruits and other ceremonies are meant, Numb. 15. 24. for which ſome ſatisfaction was made by the bullock of the burnt-offering, and then an expiation by the goat of the ſin-offering, which was a law formerly wanting, and therefore is here ſupplied, as divers other ſupplements about other ſacrifices are likewiſe made from the beginning of that chapter. Calvins conjecture is moſt improbable, becauſe not two, but one bullock was ſpoken of before, and it is not to be thought, that there was at any time ſuch a want of bullocks, as that the whole congregation could not find two. And Lorinus is as farre wide, becauſe the goat is not appointed for a ſupply to the bullock, but for the onely ſin-offering, the bullock being for a burnt-offering of a ſweet ſavour. And what divine naturall Law, of which Cajetan ſpeaketh, there ſhould beſides the poſitive Lawes, I cannot tell, ſeeing all things in the law of nature were now poſitively ſet down. And laſtly, as here, ſo Num. 15. all the congregation is ſpoken of, and therefore ſome particular aſſembly in one place cannot be meant. The goats indeed might in ſuch a caſe in reaſon be preſcribed inſtead of a bullock, but not a bullock and goat both when as a greater company brought onely a bullock! Touching this of the whole congregation there are 3 differences from that, which was before ſaid of the Prieſt.

Maimony in Shegagoth, c. 14.

Maimony, c. 12.

Cajetan.

Toſtatus.

Lorinus.

Calvin.

Differ. 1. Gloſ. ordin.

1. Here it is ſaid, when the ſinne committed is known, but there not to ſhew, ſaith Interlin gloſſe, that the Prieſts ſin cannot but for the moſt part be

be committed willingly. But how can it then be ſaid to be done ignorantly? I do rather think therefore, that the reaſon of this difference is, becauſe the ignorant multitude are apt to paſſe over their ſins without taking notice of them, untill they be made known unto them, but the Prieſt can hardly goe on, when he hath ſinned, but he muſt needs take notice of it.

2. The elders muſt here lay their hands upon the head of the beaſt for all, there the Prieſt for himſelf, becauſe ſo many hands could not impoſed. Differ. 2.

3. Which was before touched, here it is ſaid, the Prieſt ſhall make an attonement for him, but there not, becauſe as Willet ſaith, the Prieſt could not be a mediatour for himſelf. And he alſo addeth, as a myſticall ſignification, that the congregation erring through ignorance figured out the Jewes through ignorance ſinning ſo greatly againſt Chriſt, Act. 3.17. and therefore invited to repent, forgiveneſſe being promiſed them, v. 19. as in this place upon their ſacrificing, and the elders putting their hands upon the head of the beaſt figured out the elders and governours, by whoſe means Chriſt was crucified thus alſo Heſychius. Differ. 3. *VVillet.* The Myſtery.

When a ruler hath ſinned and done any thing through ignorance, &c.] The word here tranſlated *ruler*, is a common name both to the King and to inferiour Magiſtrats, Exod. 18.22. Numb. 16.2. Exod. 16.22. Ezech. 34.24. Yet the Rabbins ſay, the King, that is under none but God, is meant, and if there be more Kings, and one of them doth not ſerve another, each one muſt bring this offering. An hee goat brought by the ruler did moſt aptly agree unto him, he being the chief of the people, and the hee goat was the chief of the flock. The differences betwixt this and the former ſacrifices are. 1. That no ſprinkling of the bloud 7 times towards the vail is here ſpoken of. 2. No carrying of the bloud to be put upon the horns of the Altar within the tabernacle, that is the golden altar of incenſe, but onely the Prieſt with his finger muſt take and put of the bloud upon the horns of the Altar of burnt-offerings, which was without at the door of the tabernacle. The manner of doing this ſaith Maimony was thus. The Prieſt taking the bloud in a baſon went up by the footſtall of the altar turning to his right hand, then putting the forefinger of his right hand into the bloud he ſtriked it firſt upon the ſoutheaſt horn from the middle of the altar to the top, and ſo going round upon the north-eaſt, then upon the north-weſt, and laſtly, upon the ſouth-weſt, powring out the bloud remaining at the bottom of the altar neareſt to that. But when he had put bloud upon the firſt horn, he wiped his finger upon the ſide of the baſon, and then dipped again for the ſecond, and ſo for the reſt, becauſe all the bloud upon his finger muſt be wiped off, before he dipped again for another horn. 3, It is not here ſaid, that the fleſh with all the parts of this ſacrifice ſhould be carried and burnt without the hoaſt, as of the other, nor what ſhould be done with it, but chapter, 6. v. 26. it is appointed to be meat for the Prieſts, and v. 30. there is a generall rule, nothing muſt be eaten of the ſacrifice made for ſin, the bloud whereof was brought into the tabernacle; from whence we may gather a reaſon, why this might be eaten, viz. becauſe none of the bloud of this was brought in, but all ſpent without. Verſ. 22. *Maimonie* of ignorances ch. 15. *Lyranus.* Verſ. 25. *Maimonie* of ſacrif. offering, ch. 5. ſect. 7.

If any of the common people ſinne through ignorance.] As a leſſer ſacrifice, and with fewer rites was offered for a Prince, then for the high Prieſt or the whole congregation, arguing that his ſinne was leſſer, ſo a ſacrifice ſomewhat leſſer yet was appointed for one of the common people, viz. a female kid or lamb, arguing, that his ſin was not ſo great, as that of the Ruler. For (*one of the common people,*) in Hebr. is *one of the people of the land*, or of the earth, according to Origen, who noteth hereupon, that an earthly minded man is meant. But Aben Ezra better of any, ſaving the high Prieſt, or Ruler, whether Iſraelite, common Prieſt, or Levite. And this ſacrifice, ſaith Maimony, is to be underſtood, to be for one ſin onely, if more ſins were by Verſ. 27. Verſ. 28. 32. *Origen. Aben Ezra.*

Maimony, of ignorance, c.4.

by one committed, or the ſin committed comprehended two or three ſins in it then ſo many ſuch ſacrifices muſt be brought, for every ſin one. For the rites of this, they are the ſame with the former for a Ruler, the bloud was put upon the horns of the braſen altar, and not ſpinkled 7 times, and the fleſh.&c. went to the Prieſts, why the Prieſt had no part in the ſacrifice for the high Prieſt, orof the congregation as he had in this. Theodoret yieldeth this reaſon, becauſe they muſt reap no commoditie of their own or of the ſins of the congregation.

Theod.qu. 3. *in* Levit.

Verſ. 35.

Theſe words, *according to the offerings made by fire*, are in Hebr. *upon the fires*, Septuagint *upon the burnt-offerings* as chap. 3.5. where the meaning of this may be ſeen, the difference being no more but this, there it is *upon the burnt-offerings of the Lord*, here *upon the firts of the Lord*, in which the dayly burnt-offering were burned, and therefore well rendred by one, *the fire-offerings*.

Ainſworth.

Note.

Here we may ſee, that even the high Prieſt is ſubject to errour and ſo is the whole Church contrary to the popiſh opinion, and that great mens ſinnes, although they be paſſed over amongſt men and the poorer ſort are puniſhed for theirs, yet before God they are no whit leſſe, but greater, becauſe a greater ſacrifice muſt be offered therefore.

CHAP. V.

Verſ. 1.

Ainſworth.

IF a ſoul ſinne and hear the voyce of ſwearing and is a witneſſe, &c.] In this chapter as hath been before noted, are ſacrifices appointed for leſſer faults about legall rites neglected, as in chap.4. far greater againſt any of Gods moſt weighty Commandments. For to expiate any ſinne done ignorantly, which was before ſpoken of, no leſſe ſacrifice might be brought by any then a female kid or lamb, but for one of theſe offences if the partie were poore, he might bring in ſtead thereof two yong pigeons, or a little flowr, verſ.7.11. For all ſins that deſerve cutting off, except theſe three, blaſphemy, the neglect of circumciſion and of the Paſſeover, the ſacrifice appointed for a ſin-offering in thoſe that do thus ignorantly or forgetfully, chap.4. muſt be brought, but if an unclean perſon eateth of an holy thing, or cometh into the ſanctuary, which alſo diſcern cutting off, he may bring the offering appointed here, v.7.11. Yet Auguſtine and Lyranus, and Gloſſ.ordin. ſay, that it is to be underſtood, in any caſe of ſinning ignorantly, the poor man might come with his pigeons, or flowr, becauſe chap.1.14. theſe are preſcribed and if not, the poore ſhould in ſome caſes be left without means of remiſſion. *If a ſoul ſinne*, that is, any one, whether man or woman, for the woman offending muſt bring a ſacrifice, as well as the man; but the Rabbins ſay, if ſhe be a married woman, her huſband bringeth it by her hand, and not the leaſt, unleſſe he be poor, but ſuch as he is bound to bring. *The voice of ſwearing*, or as the word אלה ſignifieth, of adjuration or curſing, that is, if any be adjured by a curſe to ſpeak the truth in giving witneſſe touching any matter, as if a man that hath loſt any thing adjureth another, who he thinketh can teſtifie of it and he denieth that he can teſtifie when he knoweth it, he ſinneth the ſinne here ſpoken of, yea the Rabbins ſay, that if a man amongſt many being together not challenging any one in particular ſhall onely ſay in generall, I adjure you all that ſtand here, if any can witneſſe for me, that they ſtand forth and bear witneſſe if there be any witneſſes preſent, but deny or ſay nothing, they are guiltie. Maimony, *He ſhall bear his iniquitie*, that is, the puniſhment due to it which is to be cut off, as it is expounded, Levit. 19. 8. and 20. 17. unleſſe he repent, and bring this ſacrifice, thus Ainſworth. But others hold, that the ſins here meant are either ſins committed by any other man contrary to that, which all nations are bound unto, as Act. 15.

Maimonie of ignorance chap 1.

Examples of adjuring. 1 Sam. 14.24. *Matth.* 26.63. 1 Theſ. 5.27. *Maimony* of oaths, chap.9.

Heſychius.

the

the eating of bloud and things ſtrangled is forbidden to all, becauſe having ſaid before, *If any of the people of the land ſinneth*, chap. 4.27. here the phraſe is varied, *if a ſoul ſinne* or elſe ſins, whereof a man becommeth guiltie by means of others, whereas chap. 4. the caſe of a mans own ſinning in any matter is handled. Touching the firſt of theſe, it is overthrown by the firſt words, chap. 4. 2. *if a ſoul ſhall ſinne.* The other is followed by Calvin alſo, and is manifeſt, if we conſider the particular ſins here mentioned: for they are ſins drawing the guilt from others. And if, as Ainſworth hath it, other ſmaller ſins were meant, there ſhould not have been appointed the ſame, but leſſer ſacrifices therefore, and that ſinning onely about legall rites is not here handled is plain, becauſe the firſt ſin here mentioned is not of that, but of another kind. *Calvin.*

Brentius ſaith, that the Lord, having ſpoken of ſins of ignorance in generall, here cometh to name ſome particulars, by which we might gather, that others like to theſe were meant alſo. But this is too generall. Willet following Toſtatus diſtinguiſheth theſe ſins from the former thus, there ſins of ignorance are ſpoken of, here ſins of paſſion, but how this can be in in thoſe of touching an unclean thing, I cannot ſee. I reſt then in that of Heſychius and Calvin. And it is to be underſtood, that the caſes here put do firſt and properly concern the cõmon ſort of people, but in like manner it is to be conceived, if the high Prieſt or Prince ſinned thus, he was to bring his offering, as was before appointed. But Maimony contrariwiſe, in theſe caſes the King, the high Prieſt and the Judge were all alike, and brought onely ſuch offerings as the common ſort of people did. For the Scripture puts no difference, ſaving in the ſin-offerings appointed for their ignorances, chapter, 4. treatiſe of ignorances, chapter 10. Touching the particular ſin here ſpoken of, ſome hold that it is meant, if any hear a blaſphemy uttered, and ſinneth by not diſcloſing it, or if he heareth curſing of his neighbour, for ſuch ſins ought to be diſcloſed. So Junius and Pellican and Willet. But this is rejected by Calvin, alſo that of ſome, who, as he ſaith, expound it of perjury being heard, becauſe it is ſaid, *whether he hath ſeen or known of it*, whereas if he had meant hearing the voice of perjury, he would onely have added, *If he hath heard it*: and yet Brentius followeth this of perjury alſo; if a man knoweth that another hath ſtolne away any of his neighbours goods, of which he ſeeketh to purge himſelf by oath, or in any like caſe, if he holdeth his peace now and diſcloſeth not his knowledge, he ſinneth. And withall he mentioneth this, as the expoſition of ſome, if he knoweth any man guilty of any thing to which an execration belongeth, according to that, Deut. 27. 15. &c. but this he paſſeth over, affirming his firſt to be the moſt ſimple meaning; ſo likewiſe Heſychius, and Auguſtin expounding theſe words according to this ſenſe thus, *whether he hath ſeen or known of it*, that is, whether he hath ſeen him do the thing, wherein he is perjured, or known of it by relation of the party himſelf, or by any other means. And whereas a queſtion will then ariſe, whether a man be bound to diſcloſe the perjury of another, if he that is perujrd, ſhal thus be brought in danger of his life? he anſwereth, yes, but becauſe it is not ſaid to whom he ſhould diſcloſe it, he is not bound to tell it to the indangering of him, for this were againſt charity, but to the Prieſt who may benefit him by praying for him and not hurt him. Lyranus following the ſame ſence, ſaith, it is to be uuderſtood, that he muſt diſcloſe it to the Judge requiring him, not otherwiſe: Origen ſeemeth to hold, that he is bound to diſcloſe it, that the offender may receive condign puniſhment, for he ſaith, the Goſpel was herein milder then the Law, becauſe in this we are commanded, if a brother ſinneth, to tell him firſt privately of his faults, but by the Law forthwith

Brentius.

Willet.
Toſtatus.

Junius.
Caietan.

Iunius.
Pellican.

Brentius.

Heſychius.
Auguſt. qu. 1. in Levit.

Quia non expreſſit, cui hoc indicandum ſit, utrum illi, cui iuratur, an ſacerdoti, vel cuipiam, qui non ſolum cum perſequi non poteſt irrogando ſupplicium, ſed potius orare pro illo poteſt, videtur mihi, quod ſe homo ſolvat a peccati vinculo, qui indicet talibus, qui magis prodeſſe poſſunt, quam obeſſe, ſive ad corrigendum ſive ad Deum pro eo placandum, ſi & ipſe confeſſionis adhibeat medicinam.

Origen.
Matth. 18.17.

to diſcloſe him. But Origen was forgetful thus ſaying, becauſe even in the Law we are commanded to tell a neighbour of his fault alſo, but for the diſcloſing of the faults of others, ſee my Expoſition Matth. 18. 17. The Cald. maketh for the foregoing Expoſition of the Rabbins, *and hear the voice of the judge adjuring*, we may indifferently take it any of theſe waies : for whether a man be adjured, and concealeth his knowledge for fear or favour, or hearing perjury doth not reveal it, he ſinneth. The exception taken by Calvin againſt perjury is of no force, if Auguſt. Expoſition of the words be conſidered, and of as little force is that of Willet, ſaying, he that cometh as a witneſſe to ſwear, heareth not an oath, for he heareth the adjuration. And whereas he objecteth, that a Law, as is here ſaid, but taketh an oath, againſt falſe ſwearing is made, Chap.6.1. I anſwer, that is in another caſe, when he hath done wrong, and juſtifieth it by oath, which is a malicious ſinning, but not to ſpeak being adjured in another mans matter, or not to ſpeak all the truth, may be out of fear or favour to the party, whoſe matter is in hand, and ſo not out of malice but weakneſſe, evil affections overſwaying. Touching the laſt words here, *he ſhall bear his iniquity*. As Ainſworth, ſo Oſiander, Lyranus, Vatablus, and Pellican, &c ſay that the puniſhment of his ſin is meant; and Origen and Junius will have the ſin of him meant, whom he concealeth, he ſhal be guilty and bear the puniſhment of his ſin. But Pagninus better, he *ſhall bear iniquitatem ſuam*, the meaning being nothing elſe, but as by varying the phraſe is expreſſed in the next caſe, verſ. 2. *he ſhall be guilty*, ſo Calvin, that is, by means of the ſin of another being by him born withal, as if he had otherwiſe actually ſinned himſelf, and therefore muſt bring a ſacrifice for expiation, becauſe the other mans ſin by his not oppoſing it becometh his, which is to be noted, that we may not reſt ſecurely in regard of other mens ſins, when we ſhould oppoſe them, but ſeek to beat them down, that we may not bring them upon our ſelves, and become guilty before God by them, who have guilt enough by our own.

Levit.19.17.

Cald.

Lyranus. Oſiander. Vatablus. Origen. Junius. Calvin.

Note.

Verſ.2. *If a ſoul touch an unclean thing whether it be a carkaſe of an unclean beaſt, &c.*] Becauſe this followeth immediately after that of not revealing, verſ. 1. no mention being yet made of a ſacrifice to be brought. Saint *Auguſtine* moveth a queſtion, whether no ſacrifice were to be brought for one of the ſins here named, but for all together? and anſwereth, as he might eaſily, that the meaning is, for any one of theſe ſins a ſacrifice was to be brought, for ſo it is expreſſed, verſ. 5. But it may ſeem ſtrange, that for ſuch uncleanneſſe, as came by the touch of an unclean thing, which laſted not, but till the evening, and then a man waſhing his cloathes was cleanſed, Levit.11.24.31. or by ſprinkling water upon them, Numb. 19. 16, 17. yet for this uncleanneſſe he muſt bring a ſacrifice and confeſſe. The Rabbins therefore anſwer, that this is to be underſtood of a perſon becoming ignorantly unclean by theſe means, which eateth of the holy things in the ſanctuary : for ſuch an one eating hereof is threatned, that he ſhall be cut off, Lev.7.20,21. Numb.19.20. that is, if he doth it preſumptuouſly, if ignorantly, he muſt bring this offering. Toſtatus addeth that for neglecting to waſh his cloathes at the time appointed, &c. he was guilty and ought to bring this ſacrifice, which may have place here alſo, and the ſame is followed by Calvin, ſaying, that for ſo groſſe a neglect of Gods Law a greater puniſhment is here inflicted. The Hebrew Canons in explaining this ſin of an unclean perſons eating of the holy things, put this difference between it and other ſins of ignorance, ſpoken of Chapter 4. 27. *viz.* that for it no offering was to be brought, unleſſe the party offending knew himſelf to be unclean, both before his eating and after, but forgat his uncleanneſſe at the time of his eating : but for any other ſin of ignorance he muſt bring an offering, although he never knew of it, till afterwards, becauſe Chapter 4.27. it is ſaid, be *guilty, or his ſin be made*

Auguſt.qu. 2. in Levit.

Queſt.

Maimony of ignorance, Ch. 10.

Toſtatus.

Maimony of ignorances Ch.11. Sect. 1.

made known unto him, which he hath ſinned; but here verſe 3. it is ſaid, *it be hidden from him, and he knoweth of it, and is guilty*, that is, hidden from him at the time, through forgetfulneſſe, but otherwiſe known unto him. But the Cald. expounding theſe words, ſaith thus, *if it be hid from him, and he touch any holy thing and afterwards it be revealed unto him and he knoweth it, he is guilty*. ſo likewiſe, in our tranſlation, *when he knoweth of it, he ſhall be guilty*, and this is the moſt probable, and therefore I leave the diſtinction in the Hebrew Canons to the Authors thereof. *Cald. Jonathan.*

Alſo, *if he touch the uncleanneſſe of man, whatſoever uncleanneſſe it be, &c.*] What the unclenneſſes of men be, ſee Chapters 12, 13, 14, 15. Origen, and after him Heſychius, going from the literal ſenſe ſay, that the uncleanneſſe of man is ſin onely, he is dead, that is, dead in ſin, and torn of wilde beaſts, that is, by the devil inticed to ſin, he toucheth the dead carkaſſe of a man that followeth him in ſinning, becauſe nothing outward defileth a man, but as from the living body of Chriſt virtue went out to heal the woman of her bloody iſſue, ſo from a man dead in ſin goeth out a polluting force, defiling him that followeth ſuch. And Origen argueth from the dead body of the Prophet, touched by a dead man, who was thereupon revived again, becauſe if uncleanneſſe by touching a dead body according to the litteral ſenſe were meant, that man was defiled by touching that body of the Prophet, which is abſurd. But this argument of Origen is eaſily anſwered, that touch was ſanctified and cleanſed by the miracle, that was wrought, the caſe was extraordinary and therefore came not within the compaſſe of the ordinary Law. And as for that ſaying, *things without defile not a man*, it is to be underſtood of moral, and not of legal uncleanneſſe, which under the goſpel ceaſed, for which cauſe meats before unclean are ſaid now to be ſanctified, according to the literal ſenſe then by touching unclean things, a man was under the Law made unclean, and a ſinner, becauſe he tranſgreſſed againſt a commandment of God, although ſimply the object touched could not make him unclean, thus alſo Junius. But why did the Lord then forbid this? Anſw. for a myſtical ſignification, as all other legal rites were appointed, *viz.* to teach the uncleanneſſe of ſin of wicked men, which who ſo committeth, and with whomſoever companieth, he contracteth pollution ſpirituall hereby, according to that, a *man cannot touch pitch, but he ſhall be defiled, and the companion of fools ſhall be afflicted*: for a wicked man is dead in ſin, Eph. 2. 2. and becauſe waſhing and ſacrificing is preſcribed to purge ſuch uncleanneſſe, we muſt underſtand, that onely by the blood of Chriſt we are purged from any the leaſt pollution. Pellican ſaith, that God would hereby teach purity both of ſoul and body, it being unwholeſome for the body to touch ſtinking carrion, and ſo to go to his meat without waſhing. Again by this Law, he ſaith, God provided for the good of men, that the clean might not be annoyed by the unclean. And laſtly, becauſe even carrion being turned into dung fatteneth the ground, and ſo bringeth forth things ſweet and wholeſome, hereby was ſhewed, that from the ſins of men, God finally hath glory. And Brentius addeth, that becauſe a dead carkaſe is is not unclean of it ſelf, but yet being touched it maketh a man unclean, ſeeing we are all, ſince the fall of Adam, ſinful and wicked, and polluting whatſoever we touch, the Lord would by theſe uncleanneſſes ſhew, that as the Apoſtle ſpeaketh, *to the impure all things are impure*. Verſ. 3. *Origen. Heſychius. Morticinium hominis tangit qui ſequitur mortuum in peccatis.* Mark. 7. 21. Act. 10. *Junius. Qu.* Prov. 13. 20. *Pellican. Brentius.* Tit. 1. 15.

If a ſoul ſwear pronouncing with his lips to do evil or to do good, whatſoever it be that a man pronounceth with an oath, &c.] The Rabbins ſay, that there are four kindes of oaths. 1. A raſh oath in common talk. 2. An oath in teſtifying. 3. An oath touching a neighbours goods delivered to keep, Chap. 6. 1. 4. An oath of pronouncing, as in this place. But what is meant by pronouncing to do good, or to do evil, for there is reaſon, when a man bindeth himſelf to do good, if he doth it not, Verſ. 4. *Maimony* of oaths, Ch. 1. *Qu.*

that he ſhould be a judged a ſinner, and be injoyned to bring an offering but if he ſweareth to do evil, and doth it not, as he ought not, howſoever he hath ſworn, how ſhall this be counted a ſin in him? Maimony reſolveth this thus. If a man ſweareth to do evil to his neighbour, or to transgreſſe againſt any commandment of God, this is not a ſwearing to do evil, becauſe it is unlawful to do theſe things, but if a man ſweareth to do that, which he may afterwards perceive will be to his own hinderance, as Pſal. 15. and ſo evil to him, this onely is the ſwearing to do evil here meant, and by neglecting ſuch an oath, a man becometh guilty. Other oathes to do evil are raſh and vain oathes, and ſuch, as take them, are to be beaten and not ſuffered to do accordingly, and he is to be beaten likewiſe, that ſweareth to do any thing beyond his power, as to faſt ſeven dayes together, &c. And by this oath of pronouncing, he ſaith, is meant not onely an oath touching any thing to be done, or not to be done hereafter, but alſo already done or not done, if a man ſhall pronounce contrary to the truth. But ſome underſtand it of doing evil to a neighbour, or of commiting any ſin. as David ſware to kill Nabal, and Herods oath was the like. Here they ſay was a double ſin, 1. To ſwear to do evil, which is raſh ſwearing. 2. To do well in not keeping ſuch an oath, which yet is a ſin, becauſe the oath is neglected or forgotten. But againſt this Calvin argueth rightly, that God exacteth not conſtancy, but onely in lawful oaths, and the caſe of neglecting to keep an oath is here handled, and not of raſh or light ſwearing. Some of the Ancients by evil here underſtand the evil of puniſhment to be inflicted upon a mans own body for ſin, in chaſtiſing it by faſtings, &c if he ſweareth to do this, and doth it not, he ſinneth. But ſo faſting and praying, and humiliation for ſin ſhould be evil, which God forbid; wherefore I ſubſcribe to the firſt of Maimony. For the order followed, here, after pollutions by others, verſ. 1, 2, 3. followeth a being polluted by a mans own fact, which muſt be purged alike by ſacrifice. And this, as I take it, is added here, becauſe being a greater ſin, then any of the former, it might have been doubted, if it had not been ſpecified, whether ſome greater ſacrifice muſt not be brought therefore, ſeeing the caſe of ſinning about ſwearing is touched verſ 1.

Maimony of oathes Ch. 5.

Heſychius. *Toſtatus.* *Iunius.* *Calvin.* *Origen.* *Gregor.* *Lyranus.*

Verſ. 5.6. *When he ſhall be guilty in one of theſe ſins, he ſhall confeſſe, and bring his treſpaſſe-offering, &c.*] *In one of theſe things*, that is, in one of the caſes mentioned verſ. 1, 1, 3, 4. touching this confeſſion, the Rabbins ſay, attonement is not made for their ſin, that bring the offerings, until that by word of mouth they have confeſſed, and repent. And he that hath done his neighbour damage in his goods, although he payeth him all, yet there is none attonement, until he confeſſe and turn away from doing the like again for ever. The vulgar Latin leaveth out this clauſe, *when he ſhall be guilty in one of theſe*, whereupon ſome have held, that for theſe ſins no particular form of ſacrificing is appointed, but that it was left to the diſcretion of the Prieſt, as Lyranus; but it is plain, that the ſacrifice here appointed is for any of the forenamed ſins, according to Auguſtine. Touching the offering to be brought, a female kid, or lamb, enough hath been ſaid. Chap. 4. 28. and in caſe, that he which hath offended, be not able to bring this, then he muſt bring *a pair of turtle doves or two young pigeons*, of which ſee Chap. 1. 14. They that ſin, ſaith Heſychius, being of divers ſorts, that none might be excluded from remiſſion, divers courſes for the expiation of their ſins, as they are able, are preſcribed, whereby are figured out the divers waies of obtaining remiſſion now, for when a man either by reaſon of his great age, or of his bodily infirmity, cannot ſo much afflict himſelf by faſting and prayer, wearing haire-cloth and the like, he muſt by ſequeſtring himſelf from worldly things, and by ſetting his mind wholly upon heavenly, offer this ſacrifice of turtles, or young pigeons, ſetting forth heavenly contemplations. This ſacrifice of a Lamb or of fowls is called Gnoleh-vajored,

Maimony of Repentance. Ch 1.

Lyranus.

Verſ. 7. *Heſychius.*

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a ſacrifice aſcending or deſcending; Talmud Babyl. becauſe it was greater, if he that brought it were rich, or leſſer, if he were poor, and the Rabbins obſerve, that beſides in theſe four caſes, in two more this Gnoleb-Vajored was offered. 1. By the leper at his cleanſing, Levit. 14. 21. 2. By the woman after child-birth, Levit. 12. 8. *One for a ſin offering and another for a burnt offering*] This was to figure out Chriſt, who is our ſin-offering, and our ſerving God in newneſſe of life, which is our burnt offering, Rom. 12. 1. *And he bare our ſins upon his body*, ſaith Peter, *that we being delivered from ſin, might ſerve God in righteouſneſſe.* And Heſychius following this ſenſe ſaith, none can be an holocauſt, or whole burnt offering to God, unleſſe he be firſt freed from ſin by Chriſt his ſin-offering.

Talmud. babyl. in Cerethoth, c. 2. Maimony of ignorance, c. 1.

Ainſworth. 1 Pet. 2. 24.

Heſychius

He ſhall offer that firſt, which is for the ſin-offering, and wring off his head from his neck, but not divide it aſunder, and he ſhall ſprinkle the blood upon the ſide of the Altar, &c.] The two pigeons brought were not uſed both alike. but this for the ſin-offering had onely the blood wrung out at the Altar, but the body was not burned, but the other was, Chap. 1. 14. where ſee alſo the manner of this ſacrifice. By theſe two Gregory will have two acts of Repentance ſet forth, the one for ſins committed, the other for duties neglected, but the Gloſſe, the Repentance of the heart, and confeſſion of the mouth. And for the powring of the blood at the bottom of the Altar, Origen will have it a figure of the Jewes believing in the blood of Chriſt at the end of the world. Ainſworth by the blood ſprinkled upon the ſide of the Altar underſtandeth the drops of blood running from Chriſts body in the garden, and by that powred at the bottom of the Altar, the reſt of his blood ſhed upon the croſſe. The Rabbins yield this for a literal reaſon, why the pigeons brought muſt be two, *viz.* becauſe in that, which was for a ſin-offering, the Altar, upon which the blood onely was ſprinkled, had no meat, or food, as it is called, Levit. 3. 11. therefore there muſt be a ſecond for a burnt-offering, that the one might be meat for the Prieſt, and the other for the Altar.

Verſ. 8.

Gregor. Gloſ. Ordin.

Origen. Ainſworth.

Cazkuni in Levit. 5.

But if he be not able to bring two turtle doves or young pigeons, then the ſinner ſhall bring for his offering the tenth part of an Ephah of fine flowre, and he ſhall put no oyl upon it nor frankincenſe, &c.] Here the Lord provideth for the comfort of thoſe ſinners that were pooreſt of all, that none might deſpaire, but all acknowledge forgiveneſſe of ſins to flow onely from his grace in Jeſus Chriſt, becauſe he ſtandeth not upon the worth of the thing brought, as if hereby any were ranſomed from ſin, for a little flowre being brought by the very pooreſt, it is ſaid, as when a greater offering was brought, it *ſhall be forgiven him.* But what is meant by this, that no oyl or frankincenſe ſhould be in this, as in other meat-offerings, becauſe this was an offering for ſin? Heſychius making this pooreſt perſon a figure of him, that is inconſtant in his Repentance, & ſoone, that hath waſted all his riches of Repentance, as was the manner of the Jews, to whom this Law was given, ſometimes Repenting and promiſing new obedience, and eſtſoons again relapſing to their old ſinful courſes, will have the want of oyl here, a figure of his uncertainty, whether he ſhal obtain mercy and compaſſion, and the want of frankincenſe, of his uncertainty, whether his prayer ſhall have a ſweet ſmell before the Lord, or no, becauſe after his former humiliations and repentings he hath ſo often rebelled again, and this he proveth from Joel 2. 14. *Who knoweth whether he will return and repent, &c.* Thus Heſychius, and the Popiſh hereupon, as Brentius noteth, will have it hereby underſtood, that a man muſt be alwaies doubtful, and that none can have aſſurance of their acceptance before God during this life, that in Eccleſiaſtes being alſo brought for the ſame purpoſe, *no man knoweth, whether he be worthy of love or hatred.* But he anſwereth, that this is meant, by outward things, which fall out alike to all, for hereby no man can know whether he be loved of God or hated: but the promiſes of God in Jeſus Chriſt are

Verſ. 11.

Qu.

Heſychius.

Brentius.

are not like unto theſe, he that hath faith rightly to apply them, may be aſſured of the love of God, and to teach doubting now is to overthrow the whole goſpel of Chriſt Jeſus, and all the gracious promiſes thereof, as uncertain and not to be believed. And he ſaith, that neither oyl nor frankincenſe were permitted to be in the ſin-offering, to ſhew, not that the ſacrifice was not wel-pleaſing to God, but that the ſin for which was moſt abominable unto him. And Vatablus addeth, that the great ſorrow and grief, that ſhould be for ſin, is hereby expreſſed. But Ainſworth beſt, there muſt be no oyl, to ſhew the want of grace, that was in the ſinner, for it is through want of grace that a man ſinneth, neither muſt there be frankincenſe to ſhew that the remembrance of ſin is not acceptable before God, and therfore in the jealouſie-offering when a commemoration is made of ſin, it muſt not be neither. In other meat-offerings, to ſhew, that the things, for which they were offered, were well pleaſing unto God, there muſt be both oyl and frankincenſe, Levit.2. For the quantity of flowre to brought, *the tenth part of an Ephah*, ſee Exod.16. For the manner of this offering, which followeth verſ.12,13. ſee Chap.2.2.

Vatablus.
Ainſworth.

Numb.5.15.

Verſ. 15. *If a ſoul commit a treſpaſſe through ignorance in t'e holy things of the Lord, he ſhall bring a Ram, &c.*] This Law added here is ſingularly about any fraud uſed, or any errour committed touching holy rites. As if a man did make profit, or had uſe of any holy things of the Lord, whether they were things offered upon the altar or ſanctified for the reparation, or maintenance of the ſanctuary, if the profit made were but to the value of a mite it was a treſpaſſe, and this offering muſt be brought, Maimony. And he further ſaith, that theſe treſpaſſes about holy things were accounted to be committed from the time of their ſanctifying, till the ſprinkling of their blood, their burning to aſhes aſhes upon the Altar and thi carrying out of their aſhes to to the place appointed. And if a man dedicated any thing for the reparation of the ſanctuary, as ſtone and timber, &c. or to be offered upon the altar, he might treſpaſſe therein. And therefore a due conſideration muſt be had of this Law, and if the treſpaſs be but about ſtone and timber, or aſhes, it muſt not be eſtimated according to the ſmallneſſe of the thing, wherein, but by the name of the Lord, which it beareth, and which ſanctifieth it. And becauſe Levit. 19. 37. it is ſaid, *ye ſhall keep all my ſtatutes and all my judgements to do them*, he ſaith by judgements are meant the commandments, the reaſon whereof is known unto us, and by ſtatutes the ordinances of ſacrificings, the reaſon whereof we know not, yet our wiſe men have taught, that for the ſervice of the ſacrifices the world doth continue, and hereby righteous men are made worthy of life in the world to come, wherefore ſtatutes are ſet firſt, as alſo Levit. 18. 3. *ye ſhall keep my ſtatutes and my judgements, which if a man doth he ſhall live in them.* In which teaching they did darkly ſet forth juſtification not by works of the Law, but by Faith in Jeſus Chriſt typified in the ſacrifices. And it is to be noted touching this Ordinance, that no treſpaſſe about the holy things commited preſumptuouſly was thus to be expiated; for ſuch were to be cut off, or otherwiſe puniſhed by the magiſtrate, but onely the treſpaſſe done in ignorance. Hitherto Maimony; but becauſe in ſpeaking of other treſpaſſes onely four caſes are mentioned in the beginning of the Chapter, it may be demanded, what ſacrifice was to be brought, if a man treſpaſſed, not ſo, but otherwiſe, as the caſes of treſpaſſing muſt needs be many more?

Maimony in Megillah, c.1.

The ſmalleſt treſpaſs againſt God great.

Qu.

Auguſt.

To this Auguſtine anſwereth, that all other caſes, beſides thoſe ſpecified afterwards, come under the ſinne of ignorance, againſt which it is provided, chap.4. the ſacrifice there appointed muſt be brought therefore, if it be the ſin of the Prieſt, Prince, or of one of the common ſort, greater or leſſer, whereas here without difference, but onely in reſpect of abilitie, the ſacrifice of every degree is alike. Touching the holy things of the Lord, about which

which the trespasse here spoken of is, we have seen what the Rabbins say, and not much unlike is that of Augustine, saying, it is explained in the next words, what is meant hereby, viz. in these. *Augusti. quæst. 10. in Levit.*

He shall make amends for the harm which he hath done, and adde the fifth part more and give it to the Priest; for by these words it is plain, that a trespasse about the payment of first fruits or tithes, which were for maintenance of the Priests, is meant, or about any sacrifice vowed unto the Lord, wherein the Priest had a part. Vers. 16.

Lyranus saith also, there were three sorts of things. 1. Holy vessels and instruments. 2. Holy ointment and perfume. 3. Tithes and offerings, of which last, it must needs be meant, and not of the two former. *Lyranus.*

Here are 3 words as Willet noteth, used in this chapter. 1. חטאת sin, as in the four first verses, wherein no restitution is required. 2. אשם, a trespasse as in this place, wherein restitution is required. 3. מעל signifiing a sin of ignorance sometime, and sometime a voluntary deceit and fraud as chap. 6.2. Junius deriveth it from מעל a clock, because it is an offence committed unawares, *quasi obducto pallio*. *Willet.* *Iun. analys.*

In that a ram must be offered for any trespasse about the holy things, which is more then for another trespasse against a neighbour, Origen noteth well how great the sin of sacriledge is. For the words added, *By thy estimation with shekels of silver*, the vulgar Latine, *which may be bought with two shekels*, and R. Levi layeth a ground for this saying, where shekels are spoken of, but no number named, two are to be understood, and these must be shekels of the sanctuary, whereof one is twice so much, as the common shekel, that is 20d. see Exod 30. 13. But Levit. 27. 14. it seemeth, that no certain number of shekels is meant, but as the Priest shall value it. This name did singularly figure out Christ as the ramme caught by the horns in a bush, and sacrificed instead of Isaac, who is like a ramme in that he butteth against sin as it were with his horns. Origen is altogether for the mysticall sense, because it is absurd to understand this, saith he according to the letter, seeing some were so poor, that they were not able to bring a ramme of this price, and therefore he will have nothing else meant hereby, but that the offender must bring an holy and tried faith, for this is the ram without blemish. But if the case be considered, that it is about tithes and sacrifices, it cannot be supposed, but that he which had these to pay, was able to adde a fifth part, and bring a ramme also, if he had negligently deteined any of them. Let us then so look to the mysticall sense, as not to neglect the literall. To shew that Christ was figured out by this ramme, he is said, Esa. 53. to have offered his soul a sacrifice for אשם, trespasses, according to the word here used. *Note.* *Origen.* *Rab. Levi.* *Borrhens.* *Origen.*

He shall make amends for the harme which he hath done, and adde the fifth part and give it to the Priest. See the like Law to this, chapter, 22. 14. and chap. 27. 13, 14. Numb. 5. 8. the principall, about which the trespasse was committed, saith Maimony, and the ramme for sacrifice must be brought together, or else the attonement is hindred, but not although the fifth part be not brought then also, but remaineth as a debt to be paid afterwards. To this fifth part Brentius thinketh, that respect was had by the Philistines in offering five golden emrods, and five golden mice, and whereas Zaccheus restored four-fold, and not according to this law, he saith, he went herein by the law of things stolne, Exod. 22. whereas Origen here by the fifth part understandeth five parts of the thing deteined, as if it were injoyned to restore that which was deteined, and as much more, and a fifth part above all this, he was certainly deceived, and so in applying this mystically to the five senses. A fifth part must be put to make amends to the Priest for his losse by his deteining it hitherto from him. *And the Priest shall make an attonement for him.* All things being done by the trespasser, as is here prescribed, his sin was not yet hereby remitted, but the Priest, Christ Jesus onely cleanseth from all sin. Vers. 16. *Maimony* in Megnilah. chap. 1. 1 Sam. 6. *Brentius.* *Origen.* *Pellican.*

And

And if a ſoul ſinne and commit any of theſe things againſt the commandement of the Lord, &c. How doth this law agree with the former, ſeeing a ramme onely is here appointed to be brought, but no reſtitution to be made, or fifth part to be added? Junius anſwereth, that this is to be underſtood of offences about holy things, whereby no dammage cometh, and therefore no reſtitution was needfull. But Brentius, and Ainſworth, of offences about the holy things, whereof the party offending is ſtill uncertain, whereas the treſpaſſes before ſpoken of were known to a mans ſelf in the end, and to the like effect Oſiander. But this is againſt reaſon, becauſe if a diſtinction of treſpaſſes about holy things be not admitted, the former Law is imperfect, ſeeing in ſome there is no dammage requiring reſtitution, wherefore that of Junius is beſt. And yet the Rabbins are for the other, when a man hath treſpaſſed ignorantly and never knoweth certainly of it, but is doubtful, calling it therefore אשם תלוי a doubtfull treſpaſſe-offering, whereas they call a ſacrifice brought for a ſin certainly known אשם ודאי a manifeſt treſpaſſe-offering, and of theſe they number five. 1. Lying with a bond-maid, chap. 19. 20. 2. Things taken by violence, chap. 6. 2. 6. 3. Sacrilegious tranſgreſſion, chap. 5. 15. 4. For leproſie, chap. 14. 12 5. The uncleanneſſe of a Nazarite, Numb. 6. 12.

Iunii annot.

Brentius. Ainſworth.

Oſiander.

Maimony, of ignorance, c. 8.

Verſ. 18. *Vatablus.*

VVith thy eſtimation:] that is, which the Prieſt ſhall think worth the bringing for ſuch a treſpaſſe, for a ramme little or nothing worth muſt never bee brought. For the rites about this ſacrifice, nothing is ſpoken hereof, becauſe they were the ſame with the former, ſee chap. 7. 7.

CHAP. VI.

IN this chapter one onely caſe more is put, in which a ramme muſt alſo be offered, and reſtitution made, verſ. 1. 2, 3, 4, 5, 6, 7. and then he proceedeth more fully to ſet down rules and rites to be uſed about all the preceding oblations ſpoken of from the beginning of this book hitherto; from verſ 8. of this chapter to the end of chap. 7. The caſe added here is,

Verſ. 1, 2. *If one lieth unto his neighbour in that which was committed to him to keep, or in fellowſhip, or in a thing taken by violence, &c. and ſweareth falſly, &c. he ſhall reſtore, &c.* This caſe cometh in here together with the treſpaſſes about the holy things of the Lord, and accordingly a ramme muſt be offered, and reſtitution made, and a fifth part added, ſaith Heſychius, becauſe of the perjury, whereby it is treſpaſſed againſt the Lord, as is here ſaid, when by a falſ oath any thing is detained from a neighbour, not onely man, but God is injuried. For fellowſhip, in Hebr. it is, *In putting of the hand*, a phraſe, ſaith Ainſworth, here onely uſed, but by the Cald. it is rendred in the communion of the hand, and by the Septuagint, in communion or fellowſhip; that is in partnerſhip.

Heſychius.

Sol. Iarchi. Ar. Montanus. Vatablus.

Solom. Jarchy expoundeth it of putting money into the hand to occupy, or lending money. Touching a thing loſt, the finder is bound to reſtore it, Deut. 22. 2. and therefore if he doth not, but forſweareth it, he muſt be thus muſcted. It is a ſin falſly to deny any thing, Levit. 19. 11. but the oath added doth aggravate it more, God being now injuried, as well as man. The Rabbins ſay, that in the caſe of having detained any ſuch thing, or any part of the labourers wages, when the offender cometh before the Judge if he confeſſeth it, he payeth onely the principall, if upon oath he denieth it, a fifth part more alſo, as in this place is appointed If a mans father hath treſpaſſed thus, and the thing in queſtion be in his ſons hand after his death, and he upon oath denieth it, he is ſubject to the ſame law, but if it be not, he is onely bound to reſtore according to the worth of the thing, becauſe he took it not away. But if his father confeſſed it before his death, after that he had denied it upon oath, the ſonne muſt pay the fifth

Maimonie of robbery and loſt things. chap. 7.

part,

part, the ſonne having it by him confeſſeth it, he payeth it not, neither in any of both theſe caſes is hee bound to bring this offering, Maimony.

Verſ. 5.

He ſhall reſtore it in the principall, Hebr. *the head*, that is, according to Solom. Jarchi, the thing it ſelf, and becauſe *head* is ſometime put for begining or firſt, Caskuni noteth, that the meaning is, he ſhould firſt put out of his hand the thing detained, that his ſacrifice may be favourably accepted. The fifth part to be added more, he ſaith, is one part more counted with the four parts of the principall, and ſo is indeed as much as one fourth part, and if that be denied upon oath, a fifth part of that muſt be added more, and ſo as often as the fifth part is denied, till it becometh as ſmall as a mite. And touching the party, to whom reſtitution is to be made, if the man wronged be dead, it muſt be to his heirs, a fifth part being added, and if he hath none heirs, to the Prieſts for the Lord. And if a ſon hath robbed his father that is dead, reſtitution muſt be made to his brethren.

Caskuni.

Maimony of robbery, ch. 2. Numb. 5.7, 8.

In the day of his treſpaſ-offering.] This is the time of making reſtitution, when he bringeth his oblation, and not when he firſt confeſſeth his treſpaſs, ſo likewiſe it is directed, Matth. 5.23. Now it is to be noted, that this reſtitution was not to be made upon conviction, as by the vulgar latine tranſlation is intimated, *ſi convicta fuerit*, for if a man had ſtoln from another and were convicted of it, he was to reſtore double or four fold, Exod. 22. 49. wherefore the caſe here put is to be underſtood of treſpaſſes, for which men being pricked in conſcience do voluntarily confeſſe them, and ſo there will be no contradiction betwixt this Law, injoyning to bring a fifth part more, onely, and that requiring double or fourfold reſtitution, for that was in the courſe of civill juſtice, there being no ſacrifice brought, this upon a proceeding in the Court of Conſcience onely before a divine Judge, the Prieſt.

Lyranus.

Moreover, in the treſpaſſe here ſpoken of, there muſt needs be ſome negligence or errour, as alſo Numb. 5.6. where the ſame caſe is again handled; for a thing committed to a mans truſt might be forgotten and ſo denied, and a thing might be violently taken away, he that took it, ſuppoſing at that time that he had moſt right unto it, and therefore there was no reaſon, that the mulct ſhould be ſo great, as for a treſpaſſe in ſtealing, &c. wilfully committed. And to this effect Junius Touching things kept from the right owners, although the ſin is not remitted, unleſſe the thing ſtoln or deteined be reſtored, as Saint Auguſtine ſpeaketh, yet this muſt both be received with a qualification in reſpect of thoſe that have not wherewithall to make reſtitution, according to that which the ſame father addeth, ſaying, another mans goods when they can be reſtored, but are not, it is not truely repented by him that hath ſinned herein, but repentance is feigned; and alſo the forgiveneſſe muſt not be placed in the reſtitution, but in true faith apprehending forgiveneſſe of ſins by the bloud of Chriſt, and moving in penitency to reſtitution.

Iunii annot.
Aug Epiſt. 54.
Non remittit peccatum, niſi reſtituatur ablatum.
Si res aliena, propter quam peccatum eſt, cum reddi poſſit non redditur, non agitur pœnitentia, ſed fingitur.

The thing committed to keep is myſtically, ſaith Origen, every mans ſoul, and the ſociety here ſpoken of is our fellowſhip with God, the ſoul muſt be kept and reſtored, as it was at the firſt given, and in our fellowſhip with God, wee muſt not offend by having fellowſhip with the unfruitfull workes of darkeneſſe, and if wee have done, we muſt repent, and ſo reſtore the thing detained. And by the fifth part, Heſychius will have the tongue, the organ of the fifth ſenſe underſtood, but theſe things are ſtreined.

Origen.

Heſychius.

This is the law of the burnt-offering, it is the burnt-offering, becauſe of the burning of the fire all night, the Prieſt ſhall put on his linnen garment, &c.] Junius here beginneth the chapter, becauſe it is here entred upon a new argument, which although it may be accounted fit in this reſpect, yet becauſe another diſtinction hath bin alwayes uſed amongſt Chriſtians, it is

Verſ. 8,9, 10.

unfit, as tending to confound the reader in the quotations of places. Amongst the Hebrews here beginneth the 25. section of the Law. The burnt-offering here spoken of, which had the name from burning, in Hebrew called עולה ascending, because the fume of it ascended, and so it was wasted in the fire, is first and chiefly to be understood to be the continuall morning and evening sacrifice, the fat of the sacrifices, the bloud whereof was sprinkled in the day; Maimony saith was burnt in the night, till the ascending of the pillar in the morning. The beast must be killed and the bloud sprinkled in the day, or else it was unlawfull, but the pieces might lie burning all night, yet this was not purposely deferred, that it might be burning so long, for our wise men have taught that they should not be burning but till midnight, that they might make all the hast hereabout that they could.

Exod. 29. 38.

Maimony of offering sacrif. ch. 4.

Quest. Lyranus. If it be demanded, whether it burned not all the day but in the night onely. because the day is not spoken of? Lyranus answereth, that the morning sacrifice burnt all the day, and the evening sacrifice all the night, and that of the day is not expressed for brevities sake but understood, the day morning sacrifice was the first offered every morning, and the evening sacrifice the last every evening, neither was it lawfull to offer any other after it, except that of the Passeover, and none might be offered before that of the morning, and other sacrifices brought were laid upon that; whereas the charge here given to Aaron and his sons somemake a question, whether this sacrifice were to be provided at their charge? but that it was not, but at the common charge was shewed before, Exod. 29. 38.

That which is here delivered is for a supply of that, which was before wanntng, chap. 1. where the burning of the holocaust is spoken of, but order is not taken for the continuall burning of the fire never to goe out, wherefore this is here injoyned, and mote plainly, vers. 12, 13. of the reason, why the fire should alwayes be burning. somewhat hath bin said before, chap. 1. 8. and Exod. 29. 38. Fire setteth forth afflictions, which are alwayes the portion of Christ and of his Church, or the perpetuall residence of Christ, who is the true light in his Church, or else true doctrine, the light of which it is the ministers duty alwaies to preserve in the Church, or the fire of charity, which should alwaies burn upon the altar of the heart. In a corrupt imitation hereof the Romans appointed the vestall Virgins to keep the fire burning alwayes in their temple. Hesychius applieth this fire to the fire of the holy Ghost, which we must never extinguish. 1 Thess. 5. *Quench not the spirit*, and specially in the night must this fire be burning in us, then more wicked others are, we being the more studious of righteousnes.

Brentius. *Borrheus.* *Osiander.* *Gregory.*

Vers. 10. Touching the ashes made of this fire, it is here ordained also what should be done with them, the Priest putting on his linnen garment and his linnen breeches must gather them up and put them beside the altar, then putting these off, and putting on other garments he must carry them out of the camp to a clean place.

Vers. 11. *Cazkuni.* Touching the Priests linnen garment, Cazkuni saith, that it was the coat, the miter and the girdle spoken of as one, because one was never put on without the other, and all these were linnen. This gathering up of the ashes saith Maimony, was the first service of the Priest every day, and it was done about break of day, at festivall times, the third part of the night upon the reconciliation day at midnight, the Priest that took them up first washing himself and then putting on these garments. For the side of the altar, where the ashes were to be laid first, it was the east-side, which was furthest from the Sanctuary, Levit. 1. 16.

Maimonis of the dayly sacrifice. ch. 2.

And the reason, why he must put these garments off again, and put ou other garments to carry the ashes out, was because those holy garments might not be used, but in the sanctuary, as may be gathered, Exod. 28. and is expresly taught, Ezech. 44. 19. yet Maimony saith, that even the garments,

Maimony in *Tamedin.*

ments, in which he went out with the aſhes, were holy garments, but leſſer then the other put off, but herein I do not ſubſcribe unto him, but hold rather with Toſtatus and others, that they were common garments, becauſe no mention is made any where of other holy garments made for the Prieſts. For the place where the aſhes muſt be laid, he alſo ſaith, that it muſt be where the winde did not blow ſtrongly to ſcatter them, neither might ſtrangers gather them up, or any man make uſe or profit of them. Of the place it is ſaid here, that it muſt be a clean place, not where any dung, or filth was laid, and this was for reverence towards them being holy relicks of the ſacrifices. Contrariwiſe the ſtones and duſt of a leprous houſe muſt be poured out in an unclean place, Chapter 14. verſ.40.

For the myſtery of carrying theſe aſhes out of the Camp, ſee Chap.4. 12. but Borrheus will have the raiſing of our dead bodies turned into aſhes, ſet forth hereby, and the Ordin. Gloſſe, the conſummation and perfection of our good works preſented by Chriſt our High Prieſt unto God after death. Heſychius will have by the Prieſt taking away the aſhes every good Chriſtian figured out, for he muſt put upon him the coat of juſtice, and the breeches of chaſtity, & becauſe the removing of the aſhes was, that other aſhes might be made and come in their place, he will have hereby a daily proceeding in vertue ſet forth, and that we muſt not content our ſelves with that, which we have already done well. And for the garments put off and others put on, he ſaith, that they were not divers, the one linnen, and the other wollen, but of the ſame kinde, linnen, to ſhew, that juſtice, and other vertues are to be put on, not onely at one time, but time after time, and ſo the aſhes ſetting forth our good deeds are carryed out of the Camp, that is, ſent before out of this into another world, which is a moſt clean and pure place, being there alwaies had in remembrance before God, who will reward us accordingly.

Borrheus. Gloſ. ordin. *Heſychius.*

That of Origen, applying this change of garments to the Apoſtles ſpeaking to the perfect in one kinde, and to the people in another, may alſo haply have uſe here, if by the perfect we underſtand a more learned audience, and by the people a ſimple. Or the putting off of theſe garments and putting on other may, as Willet hath it, figure out two ſorts of garments, the myſtical under the Law now to be left off, and the true garment Chriſt Jeſus, to be put on.

Origen. *Willet.*

And this is the Law of the meat-offering, &c.] This Law is before ſet down, Chap.2. but onely that it not there ſhewed, what order ſhall be obſerved by Aaron and his ſons in eating that, which was their part thereof, wherefore the ſame is here again repeated, that rules for the eating of it might be added. Verſ.14.

And here again the firſt againſt eating it with leaven hath a ground there. verſ.11. no *meat-offering ſhall be made with leaven*: here it is accordingly injoyned, *it ſhall be eaten in the holy place with unleavened bread, in the Court of the Tabernacle of the Congregation*, the place alſo where it muſt be eaten, being aſſigned; why leaven eating is forbidden, ſee before, Chap.2.11. Rules about the Prieſts of the meat-offering. Verſ.16. Rule 1.

The ſecond rule is, *all the males among the children of Aaron ſhall eat of it, it ſhall be a ſtatute for ever, &c.*] Theſe ſacrifices are called moſt holy, as alſo the ſin-offerings and treſpaſſe-offerings, and therefore they muſt be eaten by the males onely and in the holy place, but for ſome other offerings, there is more liberty given, ſee this diſtinction before Chapter 1. Rule 2.

The third rule is, *every one that toucheth them, ſhall be holy*] The Sept. *Whoſoever toucheth them ſhall be ſanctified*, and this, ſaith Cazkuni, is the meaning, he ſhall purifie himſelf, before he touch them, or any veſſel or thing Rule 3. Verſ. 18.

thing to be uſed about them, ſhall firſt be ſanctified, ſee the like v. 27. and Exod. 29. 37.

Origen. The males onely ſaith Origen, muſt eat of theſe ſacrifices, not the females, to intimate, that none, who are inconſtant, and weak, and divers in their opinions in matter of faith, like women, can feed upon the holy food of the word of God, or, as Heſychius hath it, can argue or diſcourſe touching God, and the deep points of Theology, and as theſe ſacrifices muſt be eaten onely in the holy place, ſo exerciſes of Theology muſt be kept onely in the Church, unleſſe as Nymphas Coloſ. 4. a man maketh his houſe a Church by being ſequeſtred from worldly affairs to divine.

Iunii annot. Touching this, *whoſoever toucheth them ſhall be holy*] Junius ſaith, that this is meant of things and not of perſons, *whatſoever toucheth them*, as is alſo further explained, verſ. 27. ſo likewiſe Genevenſis. But I rather ſubſcribe to the former expoſition of Cazkuni, becauſe this is in the nature of a reaſon, why Aarons ſons only ſhould eat theſe, and in the holy, *viz.* becauſe the Lords will is, that none but the ſanctified ſhould touch them, and the Law, verſ. 27. is a divers Law from this. *Heſychius.* Heſychius aſcribing the ſanctifying to the touching, ſaith that myſtically hereby is meant, if any do but touch the deep things of God, in diſputing thereabout, this ſufficeth to ſanctifie them, as to touch the fire, to be warmed, but as he that goeth too near is burned, ſo he that preſumeth to diſpute too highly of God thinking to become more glorious falleth into blaſphemy, whilſt he is not alſo to pry into the depth of divine things.

Verſ. 20. *Qu.* 1. *This is the offering of Aaron and his ſons, which they ſhall offer in the day, when he is anointed, &c.*] Here it is firſt to be inquired, whether this meat-offering of the Prieſt were to be offered day after day perpetually, as the continual burnt-offering, becauſe it is ſaid, *perpetual, half of it in the morning, and halfe in the evening*, or whether once onely at the time of his anointing, becauſe it is ſaid, *in the day of his annointing*? *Cazkuni.* *Cazkuni* ſaith, that the High Prieſt was here injoyned to offer this offering dayly from the time of his conſecration, as long as he lived, and ſo likewiſe the High Prieſt, that ſucceeded him from age to age, and whereas it is ſaid, *in the day of his anointing*, he rendreth it, *from the day, &c.* and Exod. 2. 23. the ſame word is uſed for *after*. *Maimony* of ſacrif. offer. ch. 12. Sect. 1. Maimony alſo reckoning up the divers ſorts of meat-offerings ſaith, the High Prieſt brought his mincah from day to day perpetually, and the other Prieſts but once, *viz.* at the time of their conſecration onely, as Levit. 8. 26. thus alſo Cajetan. *Lyran. Junius. Vatablus.* But Lyranus, Junius, Vatablus, and ſome others hold, that it was onely once to be offered by him, *viz.* the eight day of his conſecration, when in ſeven dayes it was finiſhed, ſo that he was now made fit to offer, as Chapter 8. and it is called perpetual, becauſe whoſever was High Prieſt, at his firſt initiation into this office muſt perpetually bring this offering. Willet ſeeketh to ſtrengthen this by divers reaſons, 1. Becauſe it is ſaid, *in the day*, not from the day, 2. Becauſe there was another continual ſacrifice with a meat-offering appointed to be offered dayly, Exod. 29. ſo that one brought by the Prieſt alſo would have been ſuperfluous, &c.

But for the firſt of theſe reaſons, it hath been already taken away, and for the other, it is of no force, ſeeing there were ſacrifices for particular perſons ſome or other daily brought, beſides the daily burnt-offering, and yet not ſuperfluous. And indeed it ſtandeth with reaſon, that the High-Prieſt being made equal to the Congregation in his ſin-offering, Chap. 4. ſhould in ſome ſort hold a proportion therewith in a daily meat-offering for himſelf, as one was daily offered for it morning and evening.

Secondly, another queſtion here ariſeth, how it is ſaid, *Aaron and his ſons ſhall offer this offering*, becauſe it was the offering of the High Prieſt onely?

onely? But it is answered, that he offered, and they ministred unto him offering, which also implyeth a daily offering, because if it had been but once onely, his sons should not have needed to help about it, the offering being so small, the tenth part of an Ephah, or bushel, and that divided into two. Or by saying, Aaron and his sons shall offer it, he meaneth not, that together they shall offer this sacrifice, but Aaron now, and when another being his son should come to be High Priest after him, and another after him, every one should successively offer this sacrifice, as is further made plain, Vers. 22. *Lyranus.*

In a pan it shall be made with oyland when it is baken, thou shalt bring it in, & offer the baken pieces, &c.] The word translated *pan*, signifieth a flat pan, or plate, as was shewed Levit. 2. 5. The manner was thus; the High Priest brought with him a tenth deal of fine flowre, and sanctified it, then dividing it into two parts he made of each part 6. cakes, mingled the flower with 3. logs of oyl, taking for this half the oyl, and the other half to fry them withal, the cakes being baken he divided each of them into two, and so offered the one half in the morning, and the other in the evening, doubling and breaking every half over again, and putting frankincense upon it, and the cakes thus broken were the baken pieces here spoken of, that must be offered upon the Altar. Vers. 21. *Maimony* of sacrif. ch. 13.

The High Priest with these his fryed cakes, did most aptly set forth Christ, who was daily fryed with afflictions for our sins. Pellican Expoundeth it of his fire of charity, when he hanged upon the crosse; and Gregory, of the zeal of ministers. But it is best referred to Christ crying in the heat of his Passions, so also Hesychius, who by the Ephah containing three measures understandeth the blessed Trinity, and by the part brought to be offered, Christ his humane nature, suffering partly in the morning, when he was in the hall of Caiaphas, and partly in the evening, when he hung upon the Crosse, from the sixth to the ninth hour, and by the parts, into which these cakes were broken, he understandeth the Passions of Christ, coming on by parts. *Ainsworth. Pellican. Gregor.* *Hesychius.*

The conclusion of this Law is, *it shall be wholly burnt, for every meat-offering for the Priest shall be wholly burnt, it shall not be eaten.*] Of the reason why the Priests offering must be all burnt, but much of the offerings of the people was to be eaten, I have spoke before, *viz.* because although he figuratively bare the sins of the people, yet there was none to bear his sins, neither could he bear his own, Ch. 4. Vers. 23.

This is the Law of the sin-offering, in the place where the burnt-offering is killed, shall it be killed before the Lord, the Priest that effereth it for sin shall eat it, &c.] Here because in treating of the sin-offering it was not said before where it should be killed, he appointeth now the place, *viz.* where the burnt-offering was killed, that is, on the north side of the Altar, Chapter 1. 11. but this, say the Hebrews was not full north in the horn thereof, by which it was killed, but north-west, and so did most aptly figure out Christs Passion on mount Calvary lying on the north-west side from Jerusalem. Vers. 25, 26.

Touching the Priests eating of this sacrifice, this was, that he might bear the sin of the offerer, Chap. 10. 17. that so he that brought it for his sin might be set free, the burthen thereof being laid upon another, *viz.* the Priest, a figure of Christ, who bare the iniquity of us all. But verse 30. there is a general rule against the eating of any sacrifice, the blood whereof was brought within the Tabernacle, such as were the sacrifices of the Priest, and of the congregation, Ch. 4. Esa 53. Vers. 30.

Whatsoever shall touch the flesh thereof shall be holy, and when there is sprinkled of the blood thereof upon any garment, thou shalt wash it in the holy place, but the earthen vessel wherein it is sodden, shall be broken, &c.] Having said verse 25. of the sin-offering, that it *is most holy*, for which cause the Priests onely Vers. 27, 28.

onely muſt eat it, and that in the holy place, now he appointeth, that if any thing be ſprinkled with the blood thereof, it ſhould be waſhed, or ſcoured, or rinſed, or broken, if it were of earth, that is, any drop of blood of this ſacrifice being ſprinkled accidentally upon any thing, to ſhew, ſaith Ainſworth, that they, who have any part in the blood of Chriſt, ſhould be ſanctified to poſſeſſe their veſſels in holineſſe. And yet he ſaith, theſe Ordinances ſhaddowed out the contagion of ſin, from all ſtain or ſpot of which we muſt carefully waſh and cleanſe our ſelves by true faith, and repentance. It ſeemeth to me, that the waſhing away of the pollution of ſinne is ſet forth hereby. becauſe that, which toucheth the the fleſh of this ſacrifice, is holy, and by the like reaſon, that which is ſprinkled with the blood thereof; and if holy, then not polluted, and ſo the waſhing and ſcouring it not appointed to get off any pollution, but rather the holineſſe of this fleſh or bloud, that holy veſſels of whatſoever, or holy garments ſuch as all they wear, which were thus ſprinkled, might not afterwards having holineſſe upon them be uſed to a prophane or common uſe; and becauſe an earthen veſſell could not endure ſuch ſcouring, neither was it worth the pains, it muſt be broken to prevent further uſe of it.

Ainſworth.

The Rabbins put a difference between ſprinkling of bloud and putting it into, or upon any thing, for in this caſe waſhing is not required, becauſe it is ſaid, *When the bloud is ſprinkled*, for they go upon the letter of this clauſe. And they make a diſtinction hetwixt things apt to receive uncleanneſſe or not, ſaying, that the one ſort muſt be waſhed, but not the other. They alſo ſay, that ſcouring of the brazen veſſell here ſpoken of is with hot water, and the rinſing with cold, and for waſhing of a garment ſprinkled with bloud, that onely the bloudy place muſt be waſhed, and that ſo clean, that none appearance of bloud may remain upon it.

Maimonie of ſacrifice offering, chap. 8.

For the myſtery, Heſychius ſaith agreeably to that which I ſpake before, ſprinkling with bloud is with the Baptiſme of repentance, wherewith he that is ſprinkled is ſanctified, the garment ſprinkled is the fleſh for the fleſh is the garment of the inner man, this he ſaith, muſt be waſhed in the holy place, not becauſe it is polluted by ſprinkling, for no ſuch thing is here ſaid, but this very ſprinkling is called waſhing in the holy place, that is, the Church. For he that is ſprinkled with the Baptiſmes of pagans is not waſhed with the Spirit, becauſe he is not waſhed in the Church, where onely the ſpirit of ſanctification is recevied. It is meant then, that he who is ſprinkled with repentance ſhould be baptized in Chriſts Church, and ſo be perfectly ſanctified. And touching the veſſels earthen and braſen, he ſaih, whereas the one, wherein any of the fleſh was ſodden muſt be broken; hereby was ſhewed, that they who are but as earthen baſe veſſels in Gods houſe: (for of divers ſuch veſſels it is ſpoken, 2 Tim. 2.) ſhall be deſtroyed, that is, ſuch as becauſe they have bin ſprinkled in Baptiſme, think that they ſhall be ſaved, although they live in ſin ſhall periſh. But they that are as braſen veſſels, that is, ſtrongly ſet to flie ſin, when they fall into any pollution of ſin, ſhall be cleanſed again by the tears of repentance, and ſo come to their former eſtate. To this effect in many more words Heſychius: The ordinary gloſſe by the garments ſprinkled underſtand carnall men, by the earthen veſſels, the weak who muſt be broken with the terrour of judgements, by the braſen the ſtrong, that fall not into ſin, who are to be ſcoured with the heat of the ſpirit. But this I think is altogether beſides the purpoſe, and that of Heſychius beſt, or elſe we may myſtically apply it thus: Chriſt is the ſin-offering. and who ſo toucheth him or is ſprinkled with his bloud by faith is ſanctified, and yet if he be as an earthen veſſell, baſe and wicked in his life and worldly, he ſhall notwithſtanding his faith in Chriſt periſh; but if as a garment, that is, ſuch as through infirmity is defiled, but cleanſeth himſelf eftſoons by repentance, or as a braſen veſſell ſtrong by grace to ſcoure and rinſe off ſin by the tears of repentance, waſhing in

Heſychius.

Gloſſ. ordin.

Baptiſme

Baptiſme belongeth unto them, and they have the benefit thereof.

No ſin-offering whereof the bloud is brought into the Sanctuary ſhall be eaten, &c.] This is put for an exception to the law of eating the ſin-offerings, all others ſhould be eaten but not theſe, and ſuch were the ſin-offerings of the Prieſt and of the whole congregation, chap. 4. where alſo the myſtery of this hath bin touched upon. Theſe ſacrifices did moſt properly figure out Chriſt, whoſe bloud was brought into the Sanctuary of Heaven, when after his paſſions he roſe again and aſcended up thither, and this prohibiting of the Prieſts to eat of them figured out, that they which ſtill cleave to the Araonicall Prieſthood, and to the old rites thereof have no part in Chriſt, as is intimated, Heb. 13. 10. *We have an altar whereof they have no right to eat, that ſerve the tabernacle.* Which is plainly an alluſion to this ordinance. Touching the burning of the fleſh of theſe ſacrifices here ſpoken of, this was without the camp it appearing more manifeſtly hereby, that this was done to figure out Chriſt, who ſuffered without the gates of the city, Heb. 13. 12.

Verſ. 30

Heb. 9. 11. 24.

Levit. 4.

CHAP. VII.

HAving done with ſetting down rules about the ſin-offering, here he giveth rules about the treſpaſſe-offering, of which chap. 5. This is moſt holy, muſt be killed in the ſame place, and the bloud ſprinkled about the altar, and as much of it is allowed to the Prieſts, and the eating of this is reſtrained to the males as the ſin-offering. For theſe words, *this is the law of the treſpaſſe-offering*, the Septuagint have it, *This is the Law of the rams offering of repentance.* And accordingly both Heſychius and Brentius, and others underſtand it of the offering; for that treſpaſſe which hath relation to the Lord, chap. 5. 15. 17. chap. 6. 4. viz. the ramme; and Heſychius noteth more particularly, becauſe in ſetting down rules for the ſin-offering, chap. 6. nothing is ſaid touching the manner, but here it is ſaid, *The bloud ſhall be ſprinkled about the altar, and the fat, the rump, the fat concerning the inwards, the two kidneyes, and the fat upon them, &c. the Prieſt ſhall burn upon the altar*; that it is a greater offence that is done againſt the Lord, then another ordinary ſin, and with more ado expiated, and ſo he expoundeth myſtically all theſe parts offered. But I cannot ſee, why this treſpaſſe offering ſhould more ſpecially be held that of the ramme, ſeeing that all other treſpaſſe-offerings ſhall be let go without their canons as doubtleſſe they are not, but this is a rule for them all, if they be of beaſts that have ſuch parts as are here ſpoken of, but if not, or of birds, recourſe muſt be had to the law touching them, chap. 5. 7. And whereas the things to be burnt upon the altar are here particularly named, but not in ſpeaking of the ſin-offering chap. 6. It was paſſed over there as being unneceſſary to be repeated, ſeeing. chap. 5. all the fat of the ſin-offering is appointed to be offered, as in the peace-offerings, in ſpeaking of which all theſe particulars are alſo named, chap. 3. where the myſteries of theſe things are ſet forth, but touching the treſpaſſe-offering, chapter 5. no particular order had bin yet taken, and therefore it was neceſſary to inſert it here.

Verſ. 2, 3, 4, 5, 6, 7.

Heſychius.

The Prieſt ſhall have the skinne of every mans burnt-offering,] Touching the skins of burnt-offerings, Maimony ſaith, thoſe here ſpoken of are to be underſtood of the skins of the moſt holy things, for the skins of the light holy things were not the Prieſts, but the owners, nor the skins of the beaſts, whoſe fleſh was not offered in ſacrifice, nor the skins of the moſt holy things, to which any pollution happened before they were flayed. Such skins as they had, the men of cuſtody which ſerved in their courſes divided amongſt them from Sabbath day evening to Sabbath day evening. If any offering were brought for the maintenance of the Sanctuary, and if any goods

Verſ. 8.

Maimony trear. of ſacrifice, ch. 5 ſect. 19. 20. Of the moſt holy and the lighter holy things, ſee before, chap. 1. verſ. 2.

goods were sanctified having males amongst them, the Priests had not their skins, but they were sold for the reparation of the Sanctuary. But the skins being allotted to the Priest, Hesychius understandeth bothwo rldly goods and patience, because Job 2.4. It is said, *Skinne for skinne*, meaning riches, which as a skin did then compasse Job about, and patience incompassing him, when he had lost all: for men ought to give of their worldly goods to the intelligible Priest, and for his sake patiently bear any sufferings, that is, for Christs cause.

Hesychius.

Brentius.

Brentius saith, that a speciall provision was here made that the Priest should have the skin, both to shew that he taketh care for the payment of all even least duties to his Priests, and also that his providence to such mean things, is much more extended to the bodies of men, his servants which are of far more worth before him, then the skins of sheep and oxen.

Ainsworth.

Ainsworth will have the skins here, and for the covering of the tabernacle, and those skins put upon Jacobs hands to signifie Christs righteousnesse wherewith we are covered by faith; but these skins are the Priests, that is, Christs, not ours. I prefer that of Brentius, God will see that his ministers shall not be abridged of their least due.

Vers.9. Vers.10. *And all the meat-offering baked in the oven, and fried in the pan, &c.* 10. *And every meat-offering mingled with oyle and dry shall the sonnes of Aaron have one as much as another.* Touching the divers wayes of preparing the meat-offerings enough hath bin said already: but here because it is spoken of some mingled with oyl, and some dry, the question is, what be the dry meat-offerings?

Iunii Annot.

Glos. Ordin.

Junius answereth, that they were of flowre without any liquid thing, as oyl, or wine, or incense, such as the meat-offering for sinne described, chap. 5.11. so likewise Genenensis. The ordinary glosse saith, that by the meat-offering with oyl, the offering of the rich is understood, by the dry, the offering of the poore, but this is not so full, whereas it is said of the meat-offering baked, &c. vers. 9. that it shall be the Priests, *that offereth it*, this clause saith Maimony, is added to shew, that if any Priest by reason of any uncleannesse is unmeet to serve at the time of offering, he must have no part in that offering, although he purified himself in the evening; and for the matter of parting, it was for those that served the same day, one of them had as much as another. A childe of the Priests had no part, nor a woman, although they might eat of some of the same sacrifices, but any of the sons of Aaron although he were blemished, had his part, chap.21.22, And amongst those that parted, the high-Priest was not counted, but took what he pleased thereof, so Maimony. But it seemeth rather, that there was a distinction of the meat-offerings, those for sin being the Priests only, that offered them, as v.7. but the rest being divided, so Pellican, Vatablus and Cajetan. Rab. Solom. and Lyranus determin it otherwise thus, each Priest had his day to offer in, and then the sacrifices of that day belonged to him onely, and his family. Touching the distinguishing of the Priests into courses. each one attending in his course, see 1 Chron.24. But for one upon his day, week or moneth, then to take all seemeth to be against this law of equall division, because sometimes more sacrifices might be made, and sometimes fewer. It is to be held therefore rather, that an Arithmeticall division was made from time to time according to the number of their families.

Maimonie treat. of sacrifice, chap.10. sect.14.

Pellican. Vatablus Caietan. R. Solom. Lyranus.

Brentius.

Mystically by the Priests thus sharing in the sacrifices, the faithfull who are Priests unto God, are set forth, each one having part alike in Christ, for his salvation, and none being suffered for want to perish.

Vers. 11. 12, 13. *And this is the law of the sacrifice of peace-offerings, if it be for a thanksgiving, he shall offer unleavened cakes, &c.* vers. 13. *besides the cakes, he shall offer for his offering unleavened bread, &c.* Having set forth the sacrifices of peace-offerings, chap.3. now because something more was to be supplied touching

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ing them, he speaketh of them again, distinguishing them into two sorts 1. For thanksgiving called תודה. 2. For a vow, v.16. called נדר or נדבה of a vow or voluntarie. For the first, the things supplied here, are. 1. That a meat-offering should alwayes be added to a peace-offering, and that of unleavened cakes, of which see chap. 2. 2. Besides the leavened cakes, unleavened bread must also be brought, for the reason hereof see before, chap. 2. 11. 3. All the flesh of the peace-offerings must be eaten the same day, and none of it left till the morning; and the same rule saith Sol. Jarchi, was to be followed in eating the cakes and bread. For the reason why it must be eaten the same day, the like is appointed for the paschall lamb, Exod. 12.10. hereby was intimated, thar we must not delay, but make hast to feed upon Christ by faith, to keep Gods commandments, and to give him praise for his benefits, Psalm 119.60. Psalm. 95.7,8. Heb. 3.12,13, 15. so Ainsworth. And Theodoret addeth, this hast was made, that they might be forced to give part to the poore.

Vers. 15. *Sol. Jarchi* For burning the remainder, see Exod. 12. and Exod. 29. 34. *Ainsworth. Theodor.*

But what is meant by saying, *of it he shall offer one out of the whole oblation for an heave-offering to the Lord, and it shall be the priests?* To this Lyranus answereth, that one of every kind before mentioned is meant, which the priest had, and the offerers the rest, so likewise Cajetan and Ainsworth. But Origen and Vatablus are for one only out of all. But forsomuch, as the breads brought were of divers kinds, it is more probable, that one of each kind must be offered, or else to what purpose were they brought of divers kinds, if three were kept back and only one presented before the Lord, and so it would be doubtful of which kind one must be taken? Besides the words will bear this construction, *one out of the whole oblation*, that is, one of the cakes, wafers, fryed cakes and loaves, of each sort one, or else it is not one out of the whole oblation.

Vers. 14. *Lyranus.*

Origen. Vatablus.

But if his sacrifice be a vow, or voluntary offering, it shall be eaten the same day and the morrow, but the remainder of the flesh the third day shall be burnt with fire.] Because a disjunction is here made, *vow or voluntary offering*, it is collected by some, that there were two sorts of peace-offerings, besides the offering for thanksgiving, which was a third. That of thanksgiving was for some benefit received, the votive for the performance of a vow, and the voluntary merely out of devotion, for that these two last were different kinds, appeareth both by the divers appellations, and by the disjunctive particle, *or*; Thus also the Heb. Can. There is this difference betwixt a vow and a voluntary offering, that which is vowed, must be performed, although it be lost or stoln, for the vower is bound still, till he hath brought another like unto it; but if voluntarily he hath promised an offering, and it be lost or stoln, he is not bound to mak it good. Again, a man is said then to have vowed, when he hath said, Loe, upon me be a burnt-offering, or a meat-offering; or the price of this beast be upon me for a burnt-offering or meat-offering: but he that saith, the price of his beast, or this beast be a burnt-offering, &c. maketh a voluntary offering. But they say, that he who voweth, or voluntarily promiseth, is not bound, unlesse his mouth & heart accord; as if he intendeth to say, upon me be a burnt-offering and saith a peace-offering, this is nothing. Both for vows and volũtaries it is not necessary, that a man pronounce ought with his mouth, for if he hath fully determined it in his heart, although he saith nothing, he is indebted. To vow also an offering for sin or trespas is nothing, because he is bound to bring this. Lyranus and Borrheus, that an offering of thanksgiving is for a benefit obtained; but for a benefit desired, a voluntary offering, or a vow, thus making these two all one. Cajetan differing from all, saith, that these two last indeed are two kinds, but the offering of thanksgiving is to be referred to one of them. But the divers order set down for the eating of the flesh of these sacrifices in two dayes, whereas the other must be all eaten the same day, sheweth, that it was a divers kind of sacrifice from these. I rest in the treble disjunction before spoken of.

Vers. 16,17.

Iunius.

Maimony of sacrif. ch. 14: sect. 1, 5.

Lyranus. Borrheus. Cajetan.

Qu. But why might the fleſh of theſe ſacrifices be eaten the ſame day, or the next day, and if any remained, till the third day, be burnt with fire, but

Lyranus. that of thankſgiving muſt all be eaten the ſame day? Lyranus anſwereth, becauſe a man is more bound to ſerve and praiſe God for a benefit received, then for one hoped for, and therefore he muſt not ſo long in ſpending the ſacrifice brought for praiſe, but eat and impart it all, to ſuch as need, the ſame day.

Brentius. Brentius taking theſe dayes for feſtival times, wherein men eat and drink together more liberally, ſaith, that they were injoyned to ſpend no more time, but one day or two at the moſt in his ſervice, leaſt if they had been unlimitted, their holy feaſting ſhould by continuing more dayes have been turned into licentiouſneſſe and exceſſe. But this is onely a reaſon in general for a day or two, but not of the difference betwixt the time of the one feaſt, and of the other.

Heſychius. Heſychius holding, as was ſaid before, that Cajetan doth, that the voluntary ſacrifice, was of the ſame kinde with the ſacrifice of thankſgiving, laboureth to prove, that there is no difference about the time of ſpending the one and the other, becauſe to day and to morrow ſignifie both alike, the ſhort time of this life, wherein we muſt feed, that is, work what may avail for our ſalvation, for when the third day cometh, there will be no time of working, but of deſtruction by fire to ſuch as have not wrought. And upon this he inſiſteth with many more words, and allegations, but in vain, becauſe it is abſurd to go about to prove a thing limitted to a day, and for which there is liberty two dayes, all one. If I may give my conjecture, I think, that this diſtinction of time is made, becauſe men did more often receive benefits from the Lord, for which they were to bring the ſacrifice of praiſe, but more ſeldom tyed themſelves by vow or promiſe, to bring a ſacrifice, and therefore, leaſt too many dayes ſhould be ſpent in in the year about a duty ſo obvious, there was but one day only allowed for that, and two for this.

The myſtery. For the myſtery, I aſſent unto Heſychius, Brentius, and others that Chriſts Reſurrection upon the third day, was here pointed at, becauſe he ſaid, I walk to day, and to morrow, and the third day I ſhall be perfected, and the end of the world, that ſhal be by fire, after the ſhort time of this world, for what remained to the third day muſt be burnt with fire, becauſe the time of this world is but two dayes as it were, one from the creation to Chriſt, the other from Chriſts incarnation to the conſummation. All muſt be conſumed in a day or two, that is, they ſhould continue to offer carnal ſacrifices under the old Teſtament, but Chriſt the Redeemer being come, there muſt be none more offered, if there be, God will judge it, when he ſhall come in flaming fire. And we muſt feed our ſouls with Chriſt the bread of life and his holy word a day or two, that is, whilſt we have time in this life, for if it be neglected, there will be no ſpiritual food to be gotten hereafter, as the fooliſh Virgins having neglected to get oyl into their lamps, could not after the Bride-grooms coming, get any to light them into the marriage-chamber, but were for ever ſhut out. There may alſo a civil reaſon be rendred, why the fleſh muſt be all eaten in a day or two at the moſt, becauſe in thoſe hot parts it would not well be kept any longer at ſome times from putrifying, ſo Philo Judeus.

Philo.

Verſ. 18. *And if any of the fleſh of his ſacrifice of peace-offering be eaten on the third day, it ſhall not be accepted, neither ſhall it be imputed to him, that offereth it, &c.*] Here are two penalties upon him that burneth not the remainder

Vatablus. of this fleſh upon the third day, to prevent the eating of it. It ſhall not be accepted, or imputed, but if it were an offering upon a vow, he is bound to offer again, if voluntary, it is but loſt labour. 2. It ſhall be an abomination, Heb. Pigul, which word is uſed onely here, and Levit. 19.7.

Eſa.

Esa.65.5.Ezec.4.14. and not in any other place,Aquila rendreth it ἀποβλητον a thing to be rejected, which word is also used, 1 Tim.4.4. And because he hath committed abomination, *he shall bear his iniquity*, that is, whosoever eateth of it, the offerer shall bear this, although he himself eat not upon the third day, because through his negligence it was not burnt, as is commanded, to prevent the eating thereof. What it is for a man to bear his iniquity, is further expressed, Levit.19.8 *viz.* to be cut off, so in Talmud Babyl. If one hath but a purpose then to eat thereof, but as much as anOlive,he shall be cut off,and Maimony saith the like of eating so much as an Olive thereof groundging upon Levit.19.8. But touching the purpose of eating at that time he setteth forth most fond things,saying the purpose of eating, polluteth onely, if it be either in the killing, receiving of the blood, carrying it to the Altar, or in the time of sprinkling it upon the Altar, but not, if such a purpose be in the time of flaying, cutting it in pieces, &c. and he expoundeth the purpose, not of the Offerer but of the Priest. Moreover he addeth, that the purpose of offering it by a wrong name also polluteth it, as by the name of a burnt-offering, when it is a peace-offering, or the purpose to burn or eat it out of the holy place. Yea he proceedeth further, and plainly contradicteth the Lord, saying, that the offering being made in due manner, and the blood duly sprinkled, it is accepted, although some of the flesh remaineth upon the third day, because Levit.17.11. it is said, *the blood upon the Altar maketh attonement for the soul.* But the Lord saith expressely here, it *shall not be accepted*, if ought of it be eaten upon the third day.

Caietan.

Talmud. Babyl. Maimonie

And the flesh that toucheth any unclean thing, shall not be eaten, it shall be burnt with fire, and as for the flesh, all that be clean shall eat of it.] Here besides the uncleanness before spoken of,which is by keeping it till the third day,there is another uncleanesse also set forth, by touching any unclean thing, and and a third in the eater, if he had any uncleanesse upon him, vers. 20. or had touched any uncleaneſse, vers. 21. for in either of these cases to eat of the holy sacrifices was a cutting off, but any man that was clean might eat of them. This shewed that to the pure all things are pure, but to the impure and the unholy,the purest service of God is turned to abomination, as Prov.15.8.

Vers. 19.

As holy flesh is made unclean,saith Origen, by touching a thing unclean and might not be eaten of the unclean, or of such as touched any unclean thing, so hereby was set forth, both that divine doctrine is corrupted with Heresie, and that he is unfit for instruction, that is unholy, or a companion of the unclean, that is, of the wicked.

Origen. Hom.5. in Levit.

This saith Maimony, was a general rule for all holy flesh becoming unclean by any means, it was to be burned, if the uncleanesse hapned to it in the sanctuary, it was forthwith to be burnt there, if without the sanctuary, it was to be burnt without, but the remainder of these light holy things the owners burnt in their own houses, but this is to be understood of houses in Jerusalem, where onely holy flesh was to be eaten: for if a man had carryed any morsel thereof out of this city through forgetfulnesse, he must return again to burn it there, and the like course was followed touching the meat-offerings. There were divers other things also,that were burned, and what holy things becoming unclean were not burned, were buried as that which dyed alone, and the untimely birth.&c.

Maimony in *Pesulei hamukdeshin, ch.19.*

Deut.21.4.14. Exod.13.13. Numb.6.9.

Touching the flesh, of which it is said, all that were clean, should eat, this is to be understood of the flesh no way polluted, and Solomon. Jarchi noteth, that this is added, lest it should be thought because of those words, Deut.12.27. *Thou shalt eat the flesh*, that the owner onely might eat thereof, for any that were not unclean might eate together with him also, whereas an unclean person eating of it is threatned with cutting off; Maimony saith, if he hath washed himself, although the Sun be not down, be-

Sol. Iarchi.

Maimonie.

fore he eateth, he ſhall not be cut off but beaten, becauſe all his uncleanneſs was not upon him. For a man unclean that eateth, he ſaith alſo it is to be underſtood, if he eateth preſumptuouſly, he is to be cut off, but if ignorantly, he muſt bring his offering appointed chap.5. what the uncleanneſſes of men be, the touching whereof maketh unclean, ſee chap. 13. and 15. and 23.v. 3,4. For the cutting off here ſpoken of, ſome think that it was not a cutting off by death inflicted, but by ſeparating him from the congregation, as Vatablus going upon the words here uſed, *He ſhall be cut off from his people.* But others better, of cutting off by death, and if men knew not of it, by Gods judgement, but Burgenſis is onely for cutting off by God, and rooting out, Junius for cutting off from the people of God in another world. But this is too hard a cenſure, and that of ſeperating him onely too eaſie for a fault committed preſumptuouſly.

Vatablus. *Lyranus.* *Burgenſis.* *Iunii Annot.*

The myſtery. *Heſychius.*

Heſychius will have the unclean eating of holy fleſh myſtically to ſet forth hypocrites, for even their virtuous works are abominable before God forſomuch as they do them out of an impure mind to get praiſe of men, and they ſhall be deſtroyed, therefore they are in ſheeps cloathing, but inwardly are ravening wolves. And as for touching any uncleanneſſe, he ſaith, the uncleanneſſe that defileth, ſet forth hereby is the ſinfull cogitation of the mind; for from within out of the heart come evill thoughts, and theſe defile a man, and becauſe a man with ſuch thoughts is like unto a beaſt, he, in whom theſe thoughts are, is an unclean beaſt, the uncleanneſſe whereof is here ſpoken of, he that hath to do with ſuch, and chiefly with wizzards, and witches, whoſe ſtudies are all ſinfull, when he doth any thing pertaining to ſalvation, it ſhall be counted ſin in him, and he ſhall be cut off from ſalvation therefore.

Mark 7.21.

Verſ.24. *Ye ſhall eat no manner of fat, of oxe, ſheep, or goat, &c.*] From hence to v.27. is a law againſt eating fat or bloud. The ſame law was ſet down before, chap.3.17. but becauſe moſt briefly there, it is here repeated again, and ſome explication is added, but of this enough hath bin ſaid already upon chap.3.17.

Verſ.29.30 *He that offereth a peace-offering, ſhall bring his offering to the Lord, with his own hands ſhall he bring the offerings made by fire, the fat with the breaſt, and the breaſt ſhall be waved, &c.*] The Lord having appointed the offerer to bring his offering, chap.3.3,4,5. but not particularly determined the parts, which he was to bring with his own hands, he now repeateth that again, and expreſſeth fully both what he ſhould offer with his own hands and how, and what parts of his offering ſhould go to the Prieſt, v.31.32,33,34. For the manner of doing theſe things, ſee before, chap. 3.3,3.4,5. Touching the wave breaſt, and the Heave ſhoulder here appointed to be Aarons and his ſons, ſee Exod.29.26,27. the heaving or lifting up of the ſhoulder towards heaven ſhewed both that all the good things which we injoy come from God in heaven, and that we ſhould in all things tend thitherward. And the waving of the breaſt to and fro, ſaith Pellican, figured out the preaching of the Goſpell over all the parts of the world. And this is ſaid to be a Statute for ever, whereby theſe parts are given to the Prieſts, meaning till the coming of the Meſſiah, when all ſacrificing ſhould ceaſe, as being ordained to typifie him out.

Verſ.35. *Calvin.* *Lyranus.* *Origen.* *Heſychius.* *This is the portion of the annointing of Aaron, and of the annointing of his ſons, &c.*] That is, of Aaron and his ſons, becauſe they are the annointed Prieſts of God. Lyranus expoundeth it, this is their obiation in the day of their annointing, but this is contrary to v.36. Origen and Heſych. will have nothing elſe meant, but myſtically that the Prieſts ought to be indued with wiſdome ſet forth by the breaſt, and virtue ſet forth by the ſhoulder. But how then are theſe commanded to be given them by the children of Iſrael, verſ. v. 36.2.

Verſ.37. *This is the law of the burnt-offering, meat-offering, &c.* Here is the epilogue or

or concluſion about ſacrifices of all ſorts, and the ſacrifice of conſecration is numbred amongſt the reſt, although not before mentioned in this book, becauſe it was appointed alſo in the ſame place, Exod. 20. and is by and by to be put in practice, ch.8.

Whereas it is ſaid, that the Lord commanded to offer their oblations in the wilderneſſe of Sinai. this is not to be underſtood, as if all theſe ſacrifices were to be made there, for if they offered not many ſacrifices after this in the wilderneſſe any more, but it is meant that in the wilderneſſe of Sinai the charge was given them touching all theſe ſacrifices.

Verſ. 38.

Amos 5. 25.

CHAP. VIII.

IN this chapter Aaron and his ſons are conſecrated, and the tabernacle and the altar, as was appointed, Exod,29.and 30.where all things both touching their garments, ch. 28. and the ceremonies of their conſecration are largely expounded, ſo that the reader having recourſe thither may be ſufficiently informed touching all; whereas verſ.27. Moſes is ſaid to have put the offering upon the hands of Aaron and his ſons; Comeſtor ſaith, that hereby they had power given them to take the offerings of the people partly to be ſacrificed to the Lord, and partly for their own uſe. Cajetan thinketh, that the conſecration of Aaron and his ſons was at the time of conſecrating the tabernacle,Exod. 40. becauſe all this being there appointed, it is ſaid,verſ.16. that Moſes did all things according to the commandment of the Lord, and the time is preciſely ſet down to be the firſt day of the firſt moneth,v.1. But Oſiander, and after him Willet are for the contrary, becauſe it is ſet down here, and therefore it is moſt probable,that it was not done till now; and becauſe it was neceſſary, that they ſhould firſt be inſtructed in all ſacrifices, before they were conſecrated to the office of ſacrificing, and inſtructions touching moſt ſacrifices they had none till that in ch.1.2,3,4,5.&c. they were delivered unto them. But the firſt of theſe arguments is weak,for even after the ſetting down of things touching burnt offerings, meat-offerings, and peace-offerings, ch.1.2, 3. the ſame are undertaken again, ch.6.7. that they might be more fully ſet down, and the defects that were before might be ſupplied. And therefore to deſcribe the conſecration of Aaron and his ſons more fully which was before,but briefly mentioned might well acording to the courſe of this book be again undertaken in this chapter. And for the other argument, if they had inſtructions in theſe 7 dayes of the conſecration, touching ſacrifices long after to be offered in the land of Canaan it was time enough: yet when I conſider, that the ſetting up of the tabernacle, and of all the appurtenances thereof is deſcribed as done, Exod. 40.17.&c. I think that between that and this conſecrating, all hitherto ſet down in this book was ſpoken the ſame day, and the tabernacle and altar, and Aaron and his ſons were annointed, and all things alſo in this chap.8. ſet down, becauſe after 6 dayes more, during which time the conſecration of Aaron and his ſons laſted, it is ſaid,ch. 9. *Upon the eighth day* Aaron was appointed to make other oblations,as being now perfected. And hitherto of this eighth chapter, that I may not after the manner of many other Expoſitours make this book ſwell with repeating the ſame things again, which is a thing, that in all my writings I ſtill labour to decline.

Scholaſt. hiſtoria.

Caietan.

Oſiander.

Willet.

CHAP.

CHAP. IX.

Verſ. 1,2. *AND on the eighth day Moſes called Aaron and his ſonnes, and the Elders of Iſrael. And he ſaid unto Aaron, take thee a young calf for a ſin-offering, &c.* The 7 dayes of their conſecration were now ended, and ſo they were fully ſanctified to the Prieſts office, wherefore they are now appointed to begin to offer. This number of 7 was alſo much reſpected for other things, children were not circumciſed till 7 dayes were paſt, viz. upon the eighth, the young of beaſts might not be offered in ſacrifice till the eighth day, Levit. 22.27. and perſons that were unclean by leproſies and iſſues after healing, were not clean again, till 7 dayes ended, Levit. 14.8,9, 10. ch.15.13,14. Numb.6.9, 10. in all which as Ainſworth well noteth, Chriſt riſing upon the eighth day was figured out, in whom we are ſanctified, and made fit now as Prieſts upon this day ſpecially to offer the ſacrifices of our devotions to the Lord. And of the Prieſts ſanctifying in 7 dayes, and offering upon the eighth day, it is alſo ſpoken long after, Ezech.43.36,27.

Ainſworth.

Queſt. But upon the comparing of this place with that Numb. 7. 10. where the Princes are ſaid to have offered 12 dayes, each one upon his day a ſacrifice, and this is ſaid to have begun in the day, that the altar was annointed, a great queſtion ariſeth how this could be that Aarons and his ſons conſecration ſhould be in 7 of theſe dayes, and ſo many ſacrifices more offered alſo ſeeing till the Prieſts conſecration finiſhed, they could not offer, nor aſſiſt Moſes in offering, and the task was too great for him alone to offer ſo many ſacrifices both for Princes and Prieſts, and to perform all other ceremonies in ſo ſhort a time. But this is eaſily anſwered, although the Princes brought their offerings upon the firſt day, yet it is not ſaid that they were offered then, but to each Prince is by the Lord appointed a day, verſ. 11. which it is moſt probable began not till after the conſecration of the Prieſts ended, and the ſacrifices offered which are here ſpoken of, that ſo miniſters enough being ready for this ſervice, they might be able to perform it, which otherwiſe could not have bin done. But Vatablus and Toſtatus will have the Prieſts and the Princes ſacrifices to have bin offered upon the ſame dayes. Rab. Salom. and Lyranus hold, that the Prieſts were conſecrated 7 dayes before the ſetting up of the tabernacle ſpoken of, Exod.40. and the annointing of the altar, Numb.7. and then upon the firſt day of the firſt moneth began the offerings of the dedication. But this is againſt the expreſſe words of the Text, Exod. 40 God commanded Moſes to annoint Aaron and his ſons, &c. The ſame day, that he commanded the ſetting up of the tabernacle, whereas they ſay, that there were two times of erecting the tabernacle, one before that ſpoken of Exod. 40. which was day after day for 7 dayes, during which time it was again taken down every night, and another more ſtable, after which it was not taken down, till they removed the camp. It is merely imaginary, neither doth it agree, becauſe Aaron and his ſons during the 7 dayes of their conſecration were not to depart from the tabernacle day or night, Exod. 29: and therefore the tabernacle was not taken down every night.

Vatablus Toſtatus. R. Salom. Lyranus.

During this time, Junius and Oleaſter hold, that by the eighth day here, is not meant the eighth day of the moneth, but the eighth from the beginning of their conſecration, which was ſome part of the firſt moneth of the ſecond yeare, and that the Princes offering was not begun, till the ſecond day of the ſecond moneth, becauſe, Numbers 1. 1. Upon the firſt of that moneth the numbers of the people were taken, and the Levites were numbred, and their offices appointed unto them, and after this were thoſe oblations for the dedicating of the tabernacle made. But againſt this lieth an exception which cannot be anſwered, viz. that the Princes offered the ſame day that the altar was annointed. For if it be ſaid, as it is by ſome

Junius. Oleaſter.

some that the annointing of the altar by Aaron is meant after that he was consecrated, it is not onely besides, but against the Text, Numb. 7. 10. wherefore I see not how any other way this doubt may be cleared, but as I said at the first, following Willet therein; unlesse we shall say, that by the day of annointing the altar is meant the day of making an end to consecrate it and the tabernacle and the Priests, for looke what was done the first of the 7 dayes of their consecration, the same was done upon every of the other six, also Levit.8.34. The last of these dayes then most probably the Princes brought their offerings for the dedicating of the tabernacle now fully consecrated, and then the day following which was the eighth day, when Aaron had offered a sin-offering for himself and for the peoples the oblation brought by them began to be offered. As for the placing of the relation of that dedicatory offering after things done the first of the second moneth, it is certain that Moses was nothing carefull to place all things in due order, and therefore some things done before that, Numb.1. 2,3, &c. might be placed after; and for this of the dedication of the tabernacle in speciall, to intimate that it was set down out of order, and belonged to another place, he denotes the day, Numb.7. 10. *The day when the altar was annointed.* *Willet*

Touching the sacrifices, with which Aaron being now fully consecrated was commanded to begin. For *calfe* in Hebrew, it is *a youngling the son of the herd*, that is, a young bull of the first year, as Exod.29. and by the ramme is meant one of the second year. This calf is said in Targum Jonathan and other Hebrews, to have bin offered for his sin about the go'den calf; whereas some except against this, that Exodus 29. a calf is appointed to be offered in his consecration before that sin, which was not committed, till Exod.32. there is a difference in the appellation, for there it is called a bullock. *Targum Ionathan.* *Willet.*

But whether it were offered for that sin in particular, or for his sins in generall, it was doutlesse done to shew, that Aaron now consecrated was still a sinner, and had need to offer first for his own sins, and then for the sins of the people, and that there is no acceptation of any man before God but in Christ, the all-sufficient sacrifice for our sins. Whereas Tostatus hereupon inferreth, that God would have Aaron doubtfull alwayes of the remission of his sins, and likewise all men living here, howsoever they have bin sanctified: so also Lorinus. But here is no ground for this doctrine, but onely that he which is in the state of grace, and hath attained the greatest assurance, hath still need to offer up his prayers for pardon, and the confession of his sins dayly, this being a dutie inseparably annexed unto grace, and assurance both for further confirmation, and because the best whilest they live here, are still alwayes subject to fall into sinne. And for doubting we are no where exhorted to it, but to be confident and assured through Christ. *He that heareth my words*, saith Christ, *and believeth in me hath passed from death to life.* Whereupon Saint Augustine; I have heard the words of the Lord, I have believed and passed from death to life, I come not to judgement, not by my presuming, but by his promising. Heb. 7. *Tostatus.* *Lorinus.* John 5. 23.

August. de verb. Apost. Serm 16. Ego audivi verba Domini, credidi & transivi de morte ad vitam, ad judicium non venio, non præsumptione mea, sed promissione ipsius.

And to the children of Israel thou shalt say, take ye a kid of the goats, and a calf and a lamb, &c. Vers 3.

In preparing to offer these sacrifices, the Scholast. history saith, that Moses caused the terrene fire to be removed, and so both Aarons and the peoples sacrifices were all laid on without fire, to be consumed with fire expected to be sent down from heaven, vers.24. whereas vers.10. 14. &c. it is said, Aaron burnt them upon the altar, before this miraculous sending down of fire, the meaning is nothing else but that he laid them to be burnt; so Genenens. and Vatablus, and therefore the Septuagint translate the word *Scholast. histor.* *Genenens.* *Vatablus.* *Brentius.*

Toſtatus. Caietan. word *burnt* in every of theſe place ἐνέδηκεν, Toſtatus will have it ſpoken by anticipation; Cajetan ſaith that he burnt them leiſurely, till the fire came from God and conſumed them all at once. *Radulphus:* Radulphus, that when the fire burning before began to burn more vehemently it was perceived, that fire came out from the Lord, but theſe are detractions from the miracle. Some Hebrews ſay that the fire ſpoken of v. 24. came down likewiſe before at the time of the Prieſts conſecration, and then again, but this is incredible, becauſe but one onely ſpoken of.

Qu. If it be demanded why not onely a ſin-offering and burnt-offering muſt be made for the people, but alſo peace-offerings which were not offered for the Prieſts?

Serranus. One Serranus anſwereth, that peace-offerings being for thankeſgiving for good increaſe of things, that were for ſuſtenance, it properly belonged to the people to offer theſe. But the better reaſon, as I take it, is, becauſe the Lord did not propound here to have all the offerings appointed to be offered by the Prieſts and by the people, offered at this time, but for an initiation as it were, to this holy buſineſſe, one of each kind for either of them the ſin-offering, burnt-offering, peace-offering and meat-offering, which were all the kinds before deſcribed, ſeeing the ſin and treſpaſſe-offering were in a manner all one. Now becauſe of the peace-offerings, ſpecially in the meat-offerings did riſe the Prieſts living in regard of the parts of them which they had when they were brought by the people, it was fitteſt to ſhew by practice the Prieſts right herein, that not the Prieſt, but they ſhould bring theſe: for it is not to be thought, but that a Prieſt as well as a laick might bring peace-offerings for thankſgiving for the fruits of the earth, wherein they had their ſhare. The reaſon why God would have all theſe kinds of offerings made at this time, is generally held to be, that the practice of the things in this book commanded in the worſhip of God might not be wholly put off till their coming into the land of Canaan, but now at the leaſt be once performed before, that the ordinance might not then ſeem to have bin in vain. For after this they offered no more, till they came into that bleſſed land, Amos 5.25. and this is mentioned again, Acts 2.43. Upon which place yet I have ſhewed that moſt probably ſome offerings were made, but they were few, and not ſo duly, as afterwards partly through their corruption in ſerving other gods, and partly for the want of wood and other things requiſite to maintain continuall ſacrificing, and partly becauſe of their uncertain removes.

Queſt. But why is a goats kid, and a calf, and a lamb, appointed ſingularly to be brought for the people?

Schol. hiſtor. The ſcholaſt. hiſtory ſaith, that a calf or a bullock was for the congregation, a kid for a ruler, and a lamb for a private perſon, as was appointed before, chap. 4. and chap. 5. and a bullock and a ramme for a peace-offering, chap. 3. It is moſt probable, that a beginning being now made of ſacrificing according to the lawes before going for the people, the Lord appointed all theſe particulars, that one of every ſort before mentioned might now be offered together, that in no part the law might be left undone; whereas the offerings made by the Princes, Numb. 7. are each of them far greater, the reaſon may be becauſe their offerings were voluntary, in which caſe they might offer what they pleaſed, but theſe are injoyned, and therefore no greater burthen then needs is impoſed; ſo Toſtatus.

Toſtatus.

Verſ. 4. *For to day the Lord will appear unto you.*] This is ſpoken of here to Aaron, and v. 6. to the people. 1. To ſhew the neceſſitie of bringing theſe ſacrifices, that they might be ſanctified againſt this time. 2. That they might with the more alacritie bring them, being aſſured of a ſign of Gods gracious acceptance. 3. That all might reſt aſſured, when the fire ſhould come out to conſume their ſacrifices, that it came not by chance, but was ſent of God.

And

And all the congregation drew near and ſtood before the Lord.] Before Moſes is ſaid to have ſpoken to the Elders, verſ. 1. but now they having told all the people, becauſe the buſines in hand concerned them all, they all draw near, that is, ſome to the door of the tabernacle and the reſt preſſing as near as they could, for they were ſo many, that the Court could not contain them all. Joſephus ſaith, that they came and brought many offerings of the ſame kind, but this is improbable, becauſe one only of each kind was now appointed. Verſ. 5. *Ioſeph. antiq. lib. 3. cap. 11.*

This is the thing which the Lord hath commanded, &c.] For thing, Hebr. is דבר word, whereupon Heſychius will have the myſtery in the Lords ſupper alluded to, which is in words; and Lorinus the ſecond perſon of the Trinitie, who is called the Word, John 1. but the phraſe is ordinary, word for thing, as Exod. 18. 22. &c. Verſ. 6. *Heſychius.*

And Moſes ſaid unto Aaron, goe to the altar, and offer thy ſinne-offering, and thy burnt-offering, and make an attonement for thy ſelf, &c.] By the altar here is to be underſtood the altar of burnt-offerings, as alſo in all other places, where the altar is ſpoken of without any diſtinction, here he muſt firſt make attonement for his ſins, before he entred into the holy place where the altar of incenſe was. Verſ. 7.

But why doth Moſes bid him go to the altar, when as he was now perfectly conſecrated to the Prieſthood, and therefore might go of himſelf? *Qu.*

To get him the more authority, when as by Moſes, Gods ſpokſman he was thus initiated to his office. Whereas he is bidden to make attonement, the vulgar Latine hath it, *Pray for thy ſelf and for the people*; whereupon Heſychius inferreth, that Chriſt likewiſe who was figured out by Aaron, when he bare our ſins, prayed for himſelf. But the word in Hebrew is Chapper, of Caphar to annoint, *linire*, from whence cometh *lenire* to appeaſe, and therefore the Septuagint render it ἐξιλάσα to propitiate *for thy ſelf*, the Septuagint περὶ τοῦ οἴκου σου for thy houſe, and in ſaying *for thy houſe*, he meaneth doubtleſſe for himſelf and his ſons, for theis ſacrifice was for the Prieſts, that God being reconciled unto them, they might be fit to offer for the people, and to make attonement for them. For he, to whom God is not propitious in reſpect of his own ſins, cannot acceptably mediate for others. Whereas touching his own ſacrifice it is ſaid, *Make an attonement for thy ſelf and for the people*, and then it is added, *and offer the offering of the people, and make an attonement for them.* Toſtatus underſtandeth, that Aaron in making his own offering prayed as for himſelf, ſo for the people, but Junius better, being thus prepared for it, make an attonement for the people, which how it was done, theſe words do ſhew, *Offer the offering for the people, and make an attonement for them.* *Anſw.* *Heſychius.* *Toſtatus.* *Junii annot.*

Here and in the words following to v. 22. is ſhewed how Aaron offered theſe ſacrifices according to the rules preſcribed, Levit. 4. where the myſticall meaning of every thing hath bin ſhewed; onely Levit. 4. 7. it being appointed, that ſome of the bloud of the Prieſts ſacrifice for ſin, ſhould be carried and put upon the horns of the altar of incenſe, it may ſeem ſtrange that no ſuch thing is done here: but Toſtatus reſolveth it, that no particular ſin being now offered for, but his ſinnes in generall, there needed not ſo many ceremonies at this time. But this ſeemeth to be no reaſon, it is better then which Ainſworth and others have, that till he had prepared a way by his firſt-offering, he had no acceſſe into the holy place, where the altar of incenſe ſtood, whereas he is often ſaid to have burned the things offered, it is to be underſtood, that it is not meant that he burnt them, but laid them ready for the fire, that God would ſend to burn them, as hath bin ſhewed, v. 3. Verſ. 8. *Toſtatus.* *Ainſworth.*

And Aaron lifteth up his hand towards the people, and bleſſed them, &c.] By hand here both his hands are to be underſtood, and therefore the Septuagint render it hands. Rabbi Menahem ſaith, that it is ſaid *hand*, in the Verſ. 22. *Rab. Menahem.*

ſingular number, becauſe the right hand, the lifting up whereof is ſpecially pointed at here, is meant, as being lifted up higher then the left. How Aaron uſed to bleſſe the people, is ſhewed, Numb.6.24. The lifting up of hands was a geſture fit then to be uſed, but the bleſſing lay in the words which hee uſed. Hands muſt bee lifted up in bleſſing, and in praying, 1 Tim. 2.8. Pſalm 28. 2. and praiſing God, Pſalm 134. 2. and 141. 2. and in ſwearing, Gen.14. 22. becauſe he is in heaven who onely can effectually bleſſe, whoſe benediction is a benefaction, and from whom our help commeth, which we ſeek in prayer, and by whom we deſire to have our oathes teſtified unto. The Prieſt was appointed to bleſſe the people, Deut.10.8. 2 Chron. 39.27. and herein he was a notable figure of Chriſt, in whom all the nations of the earth are bleſſed, and of whom it is ſaid, God ſent him to bleſſe us, Act. 3.26.

Epheſ. 1.3.

Brentius. The bleſſings which we have by Chriſt, are by Brentius ſpecially reckoned up to be five. 1. The pardon of all our ſinnes. 2. The grace of adoption. 3. The gift of the Spirit. 4. The acceptation of our obedience, though imperfect. 5. The turning of all things to our good: Then Aaron came down from the altar; this is ſpoken becauſe he ſtood upon the footſtall of the altar when he offered, which was higher then the reſt of the ground, ſo Targum Jonathan.

Verſ.23. *And Moſes and Aaron went into the tabernacle, and came out and bleſſed the people, &c.*] This going in of Aaron was to offer incenſe, as is appointed, Exod,30.7, 8. and Moſes went in with him to direct him this firſt time, ſo Sol. Jarchi, who alſo addeth, that Aaron having made an end of all the offerings, ſeeing that the glory of the Lord yet appeared not, he was grieved, and went into the tabernacle with Moſes to pray, and Moſes having there prayed, they came out again, and then the glory of the Lord appeared.

Sol. Iarchi.

The former of theſe that Moſes went in with Aaron to teach him, how to offer incenſe, and if there were any other thing for him to be inſtructed in touching the Prieſts office, as moſt probable is held alſo by Junius, Lyranus and Borrheus. But for Aarons or Moſes his grieving, that fire was not yet ſent as arguing a miſtruſt, is not to be held, but that they might go in to pray for the appearing of Gods glory, is not to be denied. This going in after ſacrificing did moſt aptly figure out Chriſt his going into heaven after the offering of himſelf to death for us, and becauſe when they came out again, they bleſſed the people as Heſychius hath it, that bleſſings are ſent from heaven upon the people by the Prieſts bleſſing of them.

Lyranus. Iunius. Borrheus.

Heſychius.

Queſt. But why do Moſes and Aaron now bleſſe the people again, ſeeing Aaron had bleſſed them before?

Anſw. Some think that it was not a ſecond bleſſing of them, but the ſame approved and confirmed by Moſes. But it was plainly a ſecond bleſſing of them for their diſmiſſion. Aaron bleſſed the people firſt, that at the enterance of his office of high Prieſt, he might not be defective in any duty that belonged unto it, and now again Moſes and he bleſſed the people together, when they were come out of the tabernacle, as coming with a doubled bleſſing, to ſhew that there was a bleſſing to come by Chriſt, who came out of the heavenly tabernacle, that is far greater, then that of Aaron. And unto this bleſſing, when they came out, it is alluded, Pſalm 118. 26. *We bleſſe you out of the houſe of the Lord, and the glory of the Lord appeared to all the people*; that is, ſome ſign of the Lords glorious preſence was ſeen, and then the fire came out there-from, as in the next verſe; ſo Junius and Heſychius, more particularly there was ſome ſuch appearing of the glory of the Lord, as Ezechiel ſaw over the cherubims, or as in the time of Solomon, a cloud, and then fire ſent out; yet ſome will have the appearing of Gods glory to be none other, but by the coming of the fire upon the ſacrifices. But they are ſpoken of as two diſtinct things, and therefore it is rather

Radulphus.

Iunius. Heſychius. Ezech. 1.29. 2 Chron.7. *Vatablus. Oſiander.*

rather to be held that a cloud or some such sign first appeared, and then the miraculous fire.

And there came a fire out from the Lord and consumed the sacrifices, &c.] This fire Pellican thinketh to have come from heaven, but it is not said so, but from the Lord, viz. who now appeared in the tabernacle, and therefore it is better to hold, that it came out of the Tabernacle from the cloud, the sign of Gods presence; so Junius, from the ark of the testimony. August. That of Josephus, whom Radulphus followeth herein is against the Text, that it came from the altar, and sacrifices, and if it had bin so, the miracle had not bin so apparant, because fire had bin put upon the altar in offering the sacrifices before. Hereby the Lord shewed both his acceptance of the sacrifices offered, and of the offerers, and confirmed his appointing of Aaron for his Priest, and his son after him. How this fire thus miraculoully kindled was preserved and kept continually burning, see before chapter. 1. 7. and the ordinance, that it should be kept alwayes burning, chapter 6. 12.

Vers. 24. *Pellican.*

Junius.

August qu. 30. in Exod.

There may be five causes noted of sending miraculous fire upon sacrifices. 1. To confirm the ordination of the legall Priesthood, that it was of God, as in this place. 2. When there was a confusion in matter of Religion, that the true might be confirmed as in the dayes of Elias, 1 King 18. and of Gedeon, Judg. 6.20. 3. For approbation of the temple built by Solomon, 2 Chron. 7. 1. 4. To give assurance of Gods reconciliation with his people after a great judgement, as in the dayes of David, 2 Sam. 24. 5. To assure a true heavenly apparition, that the marvellous thing promised might be believed, as in the dayes of Manoah, Judg. 13. 19. For although in Manoahs sacrifice this be not expressed, yet it is held to have bin so by Josephus, Calvin, Genenens. &c. And it is held also that Abels sacrifice, Gen. 4. was consumed with fire from heaven.

Five causes of Gods sending fire miraculously.

Josephus. Calvin. Genenens.

How the devil imitated God herein, when he was not restrained, we may reade in Solinus, who saith, If the god were present and approved the sacrificing, the green wood had a fire kindled in it, and it was burned by the god to whom it was sacrificed, no man putting fire to it. So Solinus of a place near the hill Vulcanus. But these were onely sacrilegious imitations amongst the heathen of the religious relations of sacrifices amongst the Hebrewes, as Augustine speaketh, lib. 32 contr. Faust. c. 17. of this holy fire, which came from the Lord, the Hebrewes relate 5 admirable properties. 1. That it went not out, although fewell were wanting, as when the camp removed from place to place, and at other times Josephus saith, it was preserved by the Priest laying on but two sticks onely every morning. 2. The raine falling upon it could not quench it, nor any water, to prove which is produced, that 2 Machab. 1. where it is said that this fire being hid in a pit in the time of the captivity, there was at their return found thick water, which being taken and sprinkled upon their sacrifices, the fire kindled. 3. being wrapped up in a purple cloath, when the camp removed, it burned it not. 4. It took away the strong smell of the sacrifices being burnt herewith. 5. It was kept continually upon the altar and went not out, till the Babylonish captivity; yea Lyranus and Tostatus are for the continuance of it, vntill the passion of Christ.

Solinus lib: 11. Si adest deus & sacrum probatur, sacramenta, licet viridia ignem sponte concipiunt, & nemine inflammante a litato numine fit incendium.

Religiosa sacrificiorum prædicamenta Hebræis sacrilega initiamenta Pagauis fuere.

Five miraculous properties of the holy fire.

Lorinus.

Tostatus. Mansit iste ignis inextinctus usque ad mortem Christi.

Touching the first of these, if it would have burnt alwayes, or at any time without fewell, what needed that ordinance, Levit. 4. 12. of putting wood upon it every morning? Yet at times of removing when this could not be done, God was able to keep it unextinguished, and there were some naturall means by raking it up in the embers, and all the time of their being in the wilderness, the same power could preserve it with a very little wood.

For the second, that rain falling upon it could not extinguish it, is probable, because it was in the court of the tabernacle in the open aire.

For the third, there was no need ſo to carry this fire, but rather in ſome veſſell fit for the purpoſe which indeed might be wrapped over with a purple cloth and the cloth not burnt, yet that relation, 2 Machab. 1. and ſo of the continuance of this fire afterwards ſeemeth to be fabulous, becauſe none of the Hebrews write of this, but contrariwiſe that theſe five things were wanting after their return out of Babylon, the pot of Manna, Aarons rod, the ark, the tables of ſtone, and the holy fire, ſee before, chap. 1. 7.

For the fourth, happily it was ſo, and for the fifth, it is probable, becauſe the Lord appointed that it ſhould be continually burning, chap. 6. 12. If it be demanded, how this can be juſtified to have been ſo in the wilderneſſe, where for many years together they offered no ſacrifices, I have ſaid ſomewhat to this already upon verſ. 3. of the myſtery of this fire, ſee before, ch. 12. By Pelargus it is applied to the ſpirit alwayes preſent to the Church, of which Chriſt ſaith, *I came to ſend fire upon the earth*, ſo Radulphus.

Pelargus.

CHAP. X.

Verſ. 1. A*Nd Nadab and Abihu took either of them his cenſer, and put incenſe thereon, and offered ſtrange fire before the Lord which he commanded them not.*]

Queſt. If it be demanded, at what time this was done? It is moſt probable, that it was done upon the ſame eighth day, in which the ſacrifices before ſpoken of, chap. 9. were offered, becauſe v. 19. it is ſaid, *This day have they offered their ſin-offerings, and burnt-offerings.*

Caietan. Some think that it was not now, but at another time, but without all ground. When the ſacrifices before ſpoken of were ended, it is likely at the time of the evening ſacrifice, theſe two ſonnes of Aaron being the eldeſt, went in to offer incenſe upon the golden altar, but took not fire from the altar as they ſhould have done, but other fire; it may be from the fire uſed to boyl meat there.

Queſt. If it be demanded, how they can be thought to have ſinned ſo greatly herein, ſeeing no command was yet given, what fire ſhould be uſed?

Anſw. I anſwer, it is enough, that they did thus not being commanded, as is here noted. Aaron their father ſtill waited, till that by Moſes he was commanded to go to the altar, and he went not into the tabernacle but with Moſes directing him ſo to do Wherefore it was a great ſinne in theſe his ſons, that they preſum'd to go in unbidden, and took what fire they thought good not waiting for direction. For that herein lay their ſin as well as in taking common fire, appeareth, becauſe, chap. 16. 1, 2. Aaron is appointed upon this occaſion, how to come into the moſt holy place that he might not die, and is taught whence to take his fire for incenſe, verſ. 12. namely, from the altar of burnt-offerings.

Chap. 9. 8. Verſ. 23.

Note. Note, that it is a moſt dangerous thing, as to ſinne againſt an expreſſe commandment of the Lord, ſo to offer any ſervice unto him without his direction.

Verſ. 2. *And there went out a fire from the Lord, which devoured them, and they died before the Lord.* Theſe two were the eldeſt and the moſt honorable of the ſons of Aaron, as we may ſee, Exod. 24. 1. in that they onely with their father and 70. Elders are appointed to come up to the Lord, yet having ſinned, they are not ſpared from death, to ſhew that there is no reſpect of perſons with God, but every one ſhall be puniſhed, thoſe that are neareſt to the Lord, as well as they that are further off, if they ſinne againſt him. They ſinned by fire, and by fire periſhed, as a fire came from the Lord before in mercy, ſo now a fire is ſent in judgement, and hereupon it is ſaid; *Our God is a conſuming fire*, ſo fire was ſent upon Corah and his rebellious company, Numb. 16. But when theſe two are ſaid to have bin devoured hereby, nothing

Note.

Deut. 1. 24. Heb. 12. 29.

thing elſe is meant, but that it ſlew them. In Targum Jonathan, it burnt their ſouls, but their bodies were not burnt; for verſ. 5. they are ſaid to be carried in their coats out of the camp. *They died before the Lord*, that is, in the tabernacle where God dwelt; the like is ſaid of Uzzah being ſmitten with death when he ſtayed the ark with his hand hee died before God, 1 Chron. 13. 10. before the arke, 2 Sam. 6. 7. and it is noted they died childleſſe, Numb. 3. 4. 1 Chron. 24. 2.

Targum Ionathan.

If the queſtion be, becauſe the Rabbin ſaith, this fire devoured their ſouls, whether they periſhed for this their ſin everlaſtingly?

Qu.

It is anſwered by many, that it is moſt probable God had mercy upon their ſouls, both becauſe their bodies remained unconſumed, which may be taken as done in favour, as to the Prophet ſlain by a Lion, but his body not torn, and becauſe Moſes appointed them for honour to be carried out in their Prieſts garments, as Toſtatus thinketh, and it is moſt agreeable with charity ſo to think of them. And the ſame is the opinion of Philo, becauſe they are ſaid to have died before the Lord, and the Lord ſaith, I will be ſanctified in them, howſoever theſe are too weak grounds to prove it.

Anſw.
Lyranus.
Toſtatus.
Rickelius.
&c.
1 King. 13.
Philo.

Touching their ſinne, ſome Rabbins go too farre, ſaying that they were drunken when they did this, and ſo ſnatched up fire after the manner of drunken men, not regarding from whence; and therefore it was afterwards ordained, that the Prieſt when he miniſtred, ſhould drink neither wine nor ſtrong drink, but this is moſt unlikely, becauſe they were ſo full of imployment all that day, that they had no time to ſit drinking unto drunkenneſſe.

R. Salom.
Rab. Moſes.
Rab. Simeon.

If it be demanded, whether the Lord was not too ſevere in laying ſo great a puniſhment upon ſo ſmall an offence?

Queſt.

It is anſwered, 1. The offence was againſt God, and woe is to him, that doth the work of the Lord negligently; ſee alſo 1 Sam. 2. 23. 2. It was about ſacrifices, which were figurative of ſpirituall things, ſo that to erre never ſo little herein was greatly againſt Gods honour, as is ſaid, 1 Sam. 2. 30. 3. It was in the beginning of lawes making about ſacrifices, and at the firſt it is neceſſary, that tranſgreſſours ſhould be moſt ſeverely puniſhed for terrour to thoſe of future times. And as in the beginning of the legall ſervice Nadab and Abihu were ſmitten, ſo in the beginning of the Evangelicall Ananias and Saphira, that all might afterwards be more afraid to offend.

Anſw.
Willet
Ier. 48. 10.
Toſtatus.
Acts 5.

Touching the myſtery in the ſtrange fire offered by Nadab and Abihu, for which they were thus puniſhed, Moſt hold, that ſtrange and corrupt doctrine, or corruption in the ſervice of God is ſet forth hereby, which is moſt dangerous to the author thereof, and therefore it is by all means to be taken heed of.

The Myſtery.
Theod. qu. 9.
Procopius.
Heſychius.
Calvin.

Ambroſe expoundeth this ſtrange fire of luſt and covetouſneſſe: Rupertus applieth it to the Jews, going upon the ſignification of the words, Nadab wilfull, and Abihu, my father, for they pretending, that Abraham is their father are wilfull in their adhering to the ceremonies of the Law, thus bringing in ſtrange worſhip. Some by their being ſuddenly ſmitten with death in the beginning of their Prieſthood underſtand the abrogation of that Prieſthood, that one everlaſting might be brought in by Chriſt. We may well hold that both corrupt doctrine and worſhip is ſet forth hereby, and the mortalitie, as I may ſo ſpeak of the ceremoniall law.

Ambroſe.
Epiſt. 3.
Rupert. lib. 4.
in Levit. cap. 7.
Radulphus.
Ainſworth.

Then Moſes ſaid unto Aaron, this is that which the Lord hath ſaid, I will be ſanctified in all that come near unto me before all the people, &c.] Here a great queſtion is made, in what place it is ſaid thus? Heſychius and Lyranus ſay, Exod. 19. 22. *Let the Prieſts, which come to the Lord, be ſanctified.* Auguſtine ſaith, it is ſpoken of, as ſaid before, but was not ſaid till now, as God is ſaid to have known Moſes by name, Exod. 32. 12. which was not ſpoken before.

Verſ. 3.

Heſychius.
Lyranus.
Auguſt. qu. 31.
in Levit.

Some

Some say it hath reference to Exod. 29. *I will ſanctifie Aaron and his ſons*, and Junius to Levit. 8. 35. Some think that it was ſpoken, but not written, as many other things, John 20. 30. But I prefer that of Auguſtine, this is that which the Lord hath upon this occaſion ſaid unto me, or as Calvin hath it, may be gathered in generall from the many precepts given before of going according to the rules preſcribed in the Prieſts executing of their office: For the meaning of the words. *I will be ſanctified*, is as much as if he had ſaid, I will be known to be a juſt and holy God, by executing judgements upon ſuch as preſume to ſwerve from mine Ordinances in any thing, as is explained, Ezech. 28. 22. and Ezech. 38. 16. 23. So Jerom. in Ezech. 28. expoundeth it, and Auguſtine, *Sanctificatio Dei pœna peccantium.* But as in judging thoſe that ſinne, the Lord is ſanctified and glorified, ſo in being gratious to thoſe that obey him, Ezech. 20 41. and we are ſaid to ſanctifie the Lord when we ſerve him in holineſſe, 1 Pet. 3. 15.

Junius. *Lorinus.* *Caietan.* *Oleaſter.* *Calvin.* *Hieron.* *Auguſt.*

And Aaron held his peace, that is, acknowledging it to be a juſt judgement of God upon his ſons, ſuppreſſed the paſſions, into which he would have bin otherwiſe like to break out of his natural affection towards them, and ſpake no rebellious word. And Oleaſter noteth that Joſhuah in ſpeking to the Sunne, *ſtand ſtill in Gibeon*, uſed the ſame word דם that is here uſed, ſo that *he held his peace*, is he ſtayed from further vexing himſelf, or ſtirring of his paternall affections.

Oleaſter.

Verſ. 4. *And Moſes called Miſhael and Elzaphan, the ſonnes of Uzziel, the uncle of Aaron, and ſaid, come near and carry your brethren from before the Sanctuary*; Of Uzziel the brother of Amram Aarons father, ſee Exod. 6. 18. 20. 22. His ſons the Levites are appointed to carry theſe dead men out, and not at any Prieſts their brethren, becauſe ſuch as were chief ought not to defile themſelves for the dead, Levit. 21. 4. and the high Prieſt might not go in to any dead body, verſ. 11. and therefore Aaron their father could not bury them. Touching the name of brethren given unto theſe, it was according to the Hebrew phraſe, whereby coſens were called brethren.

Verſ. 5. *So they went near, and carried them in their coats out of the Camp.*] This was ſo done, becauſe they uſed to bury out of the camp, as afterwards out of their cities, Luc. 7. 12. And this they did partly, that contagion might be prevented, partly to avoid legall pollution, and partly that the buriall might not be prophaned by trampling upon it, and the heathen followed the ſame cuſtome, but that amongſt the Romans to avoid contagion they burned them, and it was not lawfull for the Flamen to go to a place where a grave was, or to touch a dead body, or to wear a dead mans ſhoes, or to hear funerall muſick, for fear of being defiled; whereas we bury now in the Church or Church-yard.

Toſtatus. *Aul. Gellii.* 10. cap. 15.

Toſtatus. Toſtatus thinketh that this is done, that by ſeeing the graves of the dead, men might be put in mind to pray for them, but it is rather to be put in mind of our own mortality, and of the reſurrection to come, when we ſee Chriſtians dead bodies laid up with ſuch care and ſolemnitie, as being things of price; for to pray for the dead is to no purpoſe, ſee before, Gen. 49. 29. whereas they are ſaid to have been carried out in their coats; Lyranus, Hugo and Toſtatus hold that they were alſo buried in them, and in all the reſt of their Prieſtly garments, and thereupon that a cuſtome hath been rightly taken up to bury Prieſts in their prieſtly garments. But neither is it ſaid, that they were thus buried, and if ſo, yet it is no grounding of a cuſtome hereupon, ſeeing other Prieſts were not buried likewiſe, for then the high Prieſt ſhould chiefly have been thus honoured, but that he was not is evident, both becauſe his garments were appointed to his eldeſt ſon after him, Exod. 29. 29. and accordingly Eleazar, when he was ready to die, put them on, Numb. 20. wherefore it is no benefit, but a groundleſſe ſuperſtition thus to bury, and if Nadab and Abihu being ſmitten in their garments were thus taken and buried, becauſe they were thought now unfit

Lyranus. *Hugo.* *Toſtatus.*

unfit for uſe in the ſanctuary, they doe blinde-foulded acknowledge, as it were, in this ſuperſtitious cuſtom that they are ſucceſſours of theſe men, who provoke God by their ſtrange and corrupt doctrine, as they by ſtrange fire. And Tollet himſelf confeſſeth, that the Jewes uſed not to bury men *propriis veſtibus*, in their proper garments, as the manner in Italy is now adayes. *Tollet.* in Ioh. 20.

Verſ. 6.

And Moſes ſaid to Aaron and his ſonnes, uncover not your heads, neither rend your clothes, leſt ye die, and wrath come upon all the people, &c.] The word פרע tranſlated *uncover* ſignifieth either to uncover or make bare, or to let the hair be free to grow, and to neglect cutting of it. According to the firſt the Septuagint render it, ye ſhall not put off the miters from your heads; and according to the ſecond the Caldee, ye ſhall not let your locks grow. Lyranus and Rickelius follow the firſt, as if the meaning were, that they ſhould not thus expreſſe their ſorrow and mourn for their dead, by neglecting to pole their heads, as men in ſorrow have uſed to do, as Joſeph and Mephiboſheth. Others contrariwiſe, that it is meant they ſhould not uncover their heads by ſhaving them. And according to this all the people are forbidden to make bald their heads for the dead, Deut. 14. 1. and that this was a cuſtome amongſt the heathen. *Lyranus. Rickelius.* 2 Sam. 19. Gen. 41. *Burgenſis. Toſtatus.*

Herodotus teſtifieth ſaying, the Egyptians at the funeralls of their friends let the hair of their heads grow long, but ſhaved their beards, but other Nations ſhaved their heads. Heſychius followeth the Septuagint, ye ſhall not put off the miters from your heads; and Junius and Calvin, *Ne nudate capita*, make not bare your heads. Now although in ſorrowing men uſed then to ſhave their heads or beards, as ſo men are ſaid to come in ſorrow to Jeruſalem with their beards ſhaven. Jer. 41. 5. yet not ſhaving and making bald is here forbidden, but making bare by uncovering, which was a ſign of one mourning, as wee may ſee in the Leper, Levit. 13. 45. and therefore it is expreſly forbidden to the high Prieſt, Levit. 21. 10. and when ſhaving the head, which is alſo forbidden to the Prieſts, Levit. 21. 5. is ſpoken of, other words are uſed, *Ye ſhall not make baldneſſe upon your heads, nor ſhave the corners of your beards.* So likewiſe, Ezech. 44. 20. *The Prieſts ſhall not ſhave their heads, nor ſuffer their locks to grow long, but they ſhall onely poll them.* *Herodot.* in Euterpe. *Heſychius Junius. Calvin.*

For uncovering the head alſo by putting off the miter is Auguſtine, ſaying, hereby is intimated, that mourners do contrary to the cuſtome of ornament, becauſe when others are covered, they go uncovered. But now it is a cuſtome to cover in mourning, and ſo David of old in mourning went with his head covered, when he was forced to flie from Abſalom, and this may be ſuppoſed to have been a covering of head and face, as mourners go now adayes. Of ſhaving of heads, becauſe not meant here, I will ſpeak no more, till I come to chapter 21. 5. And this is an argument, that uncovering by ſhaving is not here meant, becauſe there that is forbidden to all the Prieſts, but uncovering to Aaron onely verſ. 10. and here to him and his ſons. *Auguſt. qu.* 31. in Levit. *Faciunt lugentes contra ornatus conſuetudinem, &c.* 2 Sam. 15. 30.

But what is this, that is further injoyned, *Nor rend your cloaths*: that this was another expreſſion of ſorrow for the dead, ſee Levit. 13. 45. Levit. 21. 10. Gen. 37. 34. Maimony obſerveth here, becauſe the Prieſts were forbidden to rend their clothes, that others in mourning for the dead ought to rend them, and this muſt be done ſtanding, as 2 Sam. 13. 31. the King is ſaid to have riſen up, and rent his garments, and not behind, or on the ſides, but before and above, not beneath, and the upper garment onely, and but an hand breadth. And this rending, is not onely for the dead either Prince, father of the Synedrion, congregation or dear friend, but alſo when God is blaſphemed, Eſa. 36. 22. or the book of the Law burned, Jer. 36. 23. or the citie of Jeruſalem or Sanctuary deſtroyed, Jer. 51. 5. For the reaſon why they might not mourning for the dead rend their garments, *Queſt.* Of rending their cloths. 2 Sam. 1. 11. *Maimony* of mourning, ch. 8.

Lyranus. Toſtatus. ments ſome thinke becauſe the Heathen uſed ſo to doe, others becauſe rending of garments proceedeth from a furious and turbulent motion of the minde, which doth not become Prieſts. But theſe are invented reaſons, the true reaſon is laid down in the Text, verſ. 7. *For the anointing oyl of the Lord is upon you*, which oyl did ſet forth the ſpirit of joy and gladneſſe, unto which mourning, as contrary to it is ſtreightly forbidden, and all ſigns thereof. And for this cauſe the high Prieſt might never uncover his head, or rend his garments for any being dead, Levit. 21. 10 becauſe the anointing oyl was upon him. Other Prieſts indeed might mourn for ſome dead being very near unto them, Levit. 21. 1,2. but even amongſt others he that was a chief man, as Eleazar and Ithamar, of whom it is here ſpoken, were, might not mourn, verſ. 4. it being called a defiling of themſelves ſo to do, of the chief amongſt the Prieſts, ſee 1 Chron. 24. who and how many they were in Davids time. The inferiour ſort then might mourn for a brother, &c. but not the chief.

Calvin. This time the Prieſts conſecration being newly ended, and ſacrifices having been offered for ſin, was a time of joy, and of ſetting up religion in a magnificall manner, as Calvin ſpeaketh, and therefore not to bee overcaſt with the Prieſts mourning. Moreover, the forbidding of them to mourn as others now that they ſerved in the tabernacle, and departed not thence, was, leſt that holy ſervice would be interrupted, mourning being counted a legall polluting, as was ſaid before, and a Prieſt polluted being in ſuch a caſe that he cannot ſerve, till he be again cleanſed.

Laſtly, this ſeemeth to have bin done in a figure of the future ſtate of the ſaints in heaven, to ſhew that there ſhall never be any mourning, but continuall joy to all thoſe that dwell in the heavenly tabernacle. For the reaſons before alledged, if they had bin forbidden to rend their garments, becauſe the heathen did ſo in their mourning, the reſt of the people ſhould have bin forbidden alſo to do thus, which they were not: and that rending garments in mourning did not ſtand with the dignitie of a Prieſt is confuted, becauſe moſt excellent men have done thus, as Joſhuah, Jephtah, Job and Eliſhah. It followeth, *Leſt ye die, and leſt wrath came upon all the people.*

Toſtatus. It may ſeem ſtrange, that the Prieſts erring, wrath ſhould come upon all the people, but this, as Toſtatus hath it, is ſpoken becauſe of the near relation betwixt the Prieſt and the people, his ſinne becoming theirs by their conſenting to it, or not reſiſting it, and theirs becoming his, if committed by his negligence. 2. Becauſe if the Prieſts had now given way to paſſion and mourned, they muſt have intermitted their dutie in ſacrificing, which was the way to turn Gods wrath from the people, and ſo in their ceaſing to ſacrifice for a time, the people ſhould have lien open to Gods wrath. 3. Becauſe there would have been danger in the abſence of the Prieſts, of the peoples not carrying themſelves ſo religiouſly towards ſacred things, as is intimated, Numbers 1. 53. and conſequently of wrath to come upon them therefore.

How God being provoked by one hath puniſhed all, ſee Joſ. 7. 2 Sam. 24. and of the Prieſts ſtanding, as a ſhield to keep Gods wrath away, Numbers 16. 46, 48. or the meaning may be, the Prieſts dying by Gods hand, as they ſhould, if upon this occaſion they rent their garments, this would prove a coming of wrath upon them, in that they were taken away, who onely could make attonement for them in reſpect of their ſinnes, which they were prone dayly to commit.

Queſt. But why is death threatned to the Prieſts if they ſhould do thus?

Anſw. Not onely for the reaſon before rendered, but becauſe in their reſraining, God would have them give approbation to the juſtice of his proceedings againſt their brethren, doing in Gods quarrell, as the Tribe of Levi, of which they were, which ſaid of brethren and children, *I know you not*, that is, in the quarrell about the golden calves. *But let your brethren,*

Deut. 33. 9. Exod. 32. *the*

the whole houſe of Iſrael bewail the burning, which the Lord hath kindled. The people, who were not reſtrained for the like reaſon, that Aaron and his ſons were, might bewail this lamentable accident, yea they are appointed ſo to do, that Gods judgement through a generall mourning might make the deeper impreſſion in them, and ſo being the longer remembred ſtrike terrour into all to make them walk in reverence and fear. *Calvin.*

And ye ſhall not goe out from the door of the Tabernacle, leſt ye die.] This is ſpoken, not to debar them from coming out of the Sanctuary; for the 7 dayes in which they were reſtrained, viz. the 7 dayes of their conſecration were ended before, and this was the eighth, although Auguſtine expoundeth it as ſpoken of in thoſe dayes, but this meaning is, that they ſhould not intermit their Prieſtly office by going out to mourn, and ſo to pollute and to make themſelves unfit for this ſervice; ſo Calvin. Heſychius, who is onely for a myſticall ſenſe here, ſaith, it is meant, they ſhould not go out of the door of knowledge by teaching ſtrange doctrine, as before he applied the uncovering of their heads by putting off their miters to the falling from the true doctrine, touching the divinitie and humanity of Chriſt. But I let theſe things paſſe, as far fetcht. Verſ. 7. *Auguſt.* in Levit. *qu.* 31. *Calvin.* *Heſychius.*

And the Lord ſpake to Aaron ſaying, doe not drink wine nor ſtrong drink, thou nor thy ſonnes, when ye enter into the Tabernacle, &c.] Baal Hatturim, and other Rabbins hold, that Aarons ſonnes who periſhed by fire, had been drunken when they went in to offer incenſe, and therefore this law is here given; ſo likewiſe Lyranus and Cajetan, but this hath bin before rejected. It is more likely that God took occaſion upon that raſh action of theirs to make this Ordinance againſt drinking that, which hereafter might trouble the ſenſes, and make other Prieſts for want of due diſcretion, to run headily into the like offence, and that this is the end of this law is further intimated. Verſ. 8, 9. *Baal Hatturim.* *Lyranus.* *Caietan.* *Lorinus.*

That ye may put difference between that which is unclean and clean, and teach the children of Iſrael, &c.] For this a man, whoſe brain is filled with the fume of wine cannot doe, wherefore the Rabbins have a Canon, wherein they ſay, as a man may not enter into the Tabernacle for drunkenneſſe, ſo neither the Prieſt nor other Iſraelite may teach when he is drunken; yea, if he hath but eaten Dates to the troubling of his ſenſes a little, grounding upon this verſ. 11. Maimony. This prohibition of drinking wine was not of all times, but when they entered into the Tabernacle, becauſe now ſpecially it ſtood them in hand to be ſober. Verſ. 10, 11. *Maimony* in *Baath hamic-daſh*, chap. 1.

The Hebrew Canons are here contrary to the Text, for therein it is ſaid, that they might not now drink above the fourth part of a log or half pint, and that muſt be mere wine and not mixed, and fourty daies old at the leaſt, and it muſt be drunk at once, but theſe were devices of the Rabbins, for all wine drinking is now abſolutely forbidden, as is further taught alſo, Ezechiel 44. 21. The entring of the Tabernacle here they underſtand of that ſpace in the Court betwixt the Aitar and the Tabernacle, according to which Ezechiel 44. 21. hath it *When ye enter into the inner court.* Origen and Heſychius, *When ye come to the Altar*, for it was as neceſſary, that they ſhould be ſober when they came to ſerve about the ſacrifices, as about the offering of incenſe, &c. The word *Sicra*, here uſed ſignifieth not onely ſtrong drink, but any kind of inebrieating liquour. *Maimony* in *Baath hamic-daſh*, chap. 21. *Origen.* *Heſychius.*

And hereby, as all hold, the Lord would teach ſobriety to all his Miniſters, and to flie drunkenneſſe, and a delight in wine and ſtrong drink, as 1 Tim. 3. Then the Prieſt might drink none at all during the time of their ſervice when their courſes came, of which ſee 1 Chron. 24. for they were under the pedagogy of the law, but now *drink a little wine*, ſaith Saint Paul to Timothy, *for thy ſtomacks ſake, &c.* We may drink wine, of what calling ſoever we be, but exceſſe ought to be ſhunned, chiefly by Miniſters, as making them unapt to teach the truth, Eſa. 28. 7. Prov. 31. 5. and ſcandalizing them amongſt the people. *Note.*

Vers. 11. *And that ye may teach the children of Israel all the Statutes, &c.* Hereby it appeareth that the Priests did not onely teach in a dumb manner by figures, in the acting of which the legall service lay, but by a lively voyce with discretion and judgement, and this God imposed upon them as a dutie. And according to this it is said, *The Priests lips shall preserve knowledge, &c.* and Priests, that applied not themselves to teach, are inveighed against, as dumb dogs by the Prophet. And if any in the ministery having a charge of soules satisfie themselves with reading onely, or saying Masse with the Popish, they are under the same censure. For the Priests teaching, see also Deut. 33. 18.

Mal. 2. 7.

Note.

Quest. Now whereas at the beginning of this Passage it is said, the Lord spake unto Aaron, a question is made, why he spake now immediately to Aaron and not by Moses, as at other times?

Vatablus. Rickelius. Hesychius. Some answer, that it is to be understood, by the ministery of Moses. Some, that it was because this was *sublimius mandatum*, a charge of an higher nature, but neither rightly; for if the ministery of Moses had bin used herein, it would doubtlesse have been expressed as at other times, and if things of an higher nature were spoken to Aaron rather then to Moses, it must follow, that Aaron was in greater favour then Moses, which all know to be false. Here was a fault committed by Aarons sons, touching which Moses having spoken, now the Lord for further confirmation of his words, and that Aaron and his other sons might be more wary for time to come, speaketh immediately to Aaron, as afterwards when Aaron and Miriam were too blame; he spake to them both: Other reasons are rendered by some, as that God did thus to comfort him in his grief, as Cajetan, or to demonstrate him to be a Prophet, as Tostatus, or that this directly concerned the Priests, and therefore God gave the charge to Aaron the chief Priest, being now entered upon his office, as Willet. But I rest in that which I have already said, God spake, as in an extraordinary case, two of his sons being slain, to imprint the charge tending to prevent the like mischief hereafter more deeply in their minds.

Numb. 12. 6.

Caietan. Tostatus. Lorinus. Willet

Vers. 12, 13. *Take the meat-offering that remaineth of the offerings of the Lord, &c.*] The History of this lamentable accident of the destruction of Nadab and Abihu being ended, together with the law against drinking wine upon that occasion, Moses now returneth to prosecute the matter before said to be in hand, chap 9. 17. for there an handfull of the meat-offering of the people was burnt, and touching the remainder nothing had been said hitherto. Wherefore of that it is here spoken Aaron and his sonnes are appointed to eat it in the holy place, that is, in the Court of the Lords house without leaven. For this see a Law before, Levit. 6. 16. but this being the first sacrifice offered for the people, Moses directeth Aaron and his sons to put that in execution now which was before enacted; so likewise they are bidden, vers. 14, 15. to eat the wave breast and the heave shoulder, as being their part appointed before, Exod. 29. 27. in which places the meaning and the mysteries of these things have been already set forth. Onely touching this shoulder and breast, something more is set down here, which was before wanting, viz. that Aarons whole family might eat hereof, both sonnes and daughters, whereas the males onely might eat of the meat-offering, and these might be eaten any where in Jerusalem in a clean place, the other in the Court of the Tabernacle onely, as Brentius hath well noted. Of this repetition of the same things Pelargus addeth another reason, because through the judgement and trouble hereby that hapned, it might be put out of their minds: and Willet another for their comfort, lest they should think God so displeased with them now, as that they might not eat of his sacrifices.

Calvin. Lorinus.

Vers. 14, 15.

Levit. 22. 11, 12.

Brentius. Pelargus. VVillet.

Vers. 16. *And Moses sought diligently the goat of the sinne-offering, and behold it was burnt, &c.*] This goat was that sinne-offering for the people spoken of

chapter

chapter 9. 15. of which it is there said, *He slew it, and offered it for sinne, as the first*, that is, as the bullock, vers. 10. for himself, burning the flesh and skin without the Camp, vers. 11. but this he ought not to have done, seeing the flesh of all sin-offerings for the people was to be eaten by Aaron and his sons in the holy place, and so they were to bear the sins of the people, Levit. 6. 26. wherefore it being now done otherwise, Moses was angry, and told Eleazar and Ithamar Aarons sons that survived what they should have done, that they might beware of the like erring hereafter.

The cause that moved Moses to look so diligently to these things at this time was the judgement already executed for an errour committed by Aarons other two sons, fear danger towards them that remained for going from the directions of the Lord. And for this cause, I take it, he was angry not with Aaron, but with his sons, by whose ministry most probably the goat had been so contrary to Gods Ordinance burned. Solomon Jarchi saith, that for reverence to Aaron he turned his face from him to his sons, when he was angry. *Sol. Iarchi.*

Tostatus, he had respect to his great grief, for his two sonnes already lost, and therefore would not adde affliction to the afflicted. But the first is followed by Saint Augustine, and is most probable, the ministery and attendance upon that sacrifice belonged to Aarons sons, and therefore the errour was chiefly theirs. Touching the goat here said to be sought for, it was so plainly spoken of chapter 9. 15. that I cannot but wonder at Rabbi Solomons conceit, that there were three goats offered at this time, one for Naasson, the first of the 12. Princes, another becaus it was the first day of the moneth and a third at the consecration of the Priests, one of which is here meant, neither do I lesse wonder at that of Tostatus, who although he misliketh this, yet he is as far wide in holding Gamaliels goat, who was the eighth of the Princes that offered. And whereas it is said to have been burnt, chapter 9. 15. seemeth to be so plain, that this was done as Aarons own sin-offering had been done by, vers. 10, 11, that I cannot but think that of Tostatus again about this as strange, viz. that through the negligence of the Priests it was consumed by the fire where they sod and dressed flesh for themselves, for flesh cannot be burnt up by seething: and as strange is that of Augustine, that Aaron burnt it by divine inspiration, and of Cajetan, that seeing his sonnes destroyed by fire, he cast it into the fire, and of Procopius, that it was burnt with the same fire, wherewith Nadab and Abihu perished. *Tostatus.* *Augustine. Cajetan. Procopius.*

Calvin and others passe over this burning of the goat, as if it had been all laid upon the altar, because Aaron and his sonnes, as Brentius hath it, being now in heavinesse had no joy to feast with it. But it was certainly done through forgetfulnesse in Aarons sonnes, who though they had heard from Moses how every thing was to be ordered, yet coming to put it in practice, they did like forgetfull schollers burn this, as they had done their own sin-offering. *Calvin. Brentius.*

Behold the bloud of it was not brought within the holy place, ye should indeed have eaten it, &c.] It was a rule given in generall, Levit. 6. 30. *No flesh may be eaten, the bloud whereof hath been brought into the Tabernacle, &c.* But of other sin-offerings the Priests must eat the flesh, verse 26. and such was this goat, as we may see, Chapter 9. and therefore Moses taxeth the contrary being done at this time, as a fault from this rule. Vers. 18.

And Aaron said to Moses, behold they have this day offered their sinne-offering and burnt-offering, and such things have befalne me. If I had eaten the sinne-offering, to day should it have been accepted, &c.] *They*, that is, the sonnes of Israel have offered, so Targum Jonathan, the peace-offering and meat-offering which were also offered, are not mentioned, but understood. Vers. 19. *Targum Jonathan.*

The things, which he said had befalne him were both the death of his *Junius.*

ſons, and to be charged now in his other two ſons for not eating the ſin-offering, but burning it, ſo Junius, and thus he ſaith he did in effect acknowledge himſelf guilty of the ſame negligence and perturbation of mind, becauſe he ſpeaketh in the plurall numher, as not meaning that one accident onely of Gods judgement upon his ſons. But the Targum Jeroſolym, great ſorrow hath befalne me this day, for that my two ſons are dead, and I mourn for them, and Toſtatus likewiſe confuting Lyranus, that expounded it of the errour about the goat committed. And although he meant the death of his ſonnes onely, he might well ſpeak in the plurall number ſuch things, becauſe that one judgement filled him with many ſorrows. And the words following ſpoken in way of juſtifying this fact at this time, *If I had eaten, ſhould it have been accepted*, ſeem to make for this Expoſition He pleadeth the ſorrowfull caſe, in which he was, that would have made it unpleaſing before the Lord, if they had eaten. The Law requireth them that eat before the Lord to rejoyce, and when they brought their ſanctified things, they were to ſay, *I have not eaten of it in my mourning*, and a like paſſage there is, Hoſ. 9. 4. where the eating of ſinners is compared to the bread of mourners, as Ainſworth amplifieth it.

Targ. Hieroſolym. Toſtatus.

Deut. 12. 7. Deut. 26. 14. *Ainſworth.*

And hereupon Canons are made amongſt the Hebrews, that an inferiour Prieſt being in his ſervice about the Sanctuary, and hearing of the death of a friend, whom he ought to mourn for, ſhould forthwith ceaſe from his ſervice, becauſe he is now a mourner and his ſervice, if he ſhould perſiſt therein, would be polluted; but the high Prieſt upon the like occaſion ſerveth ſtill, and his ſervice is not prophaned, Levit. 21. 12. but the bread or holy things of the Sanctuary he might not eate, according to the ſaying of Aaron. Maimony. But here is little ground for theſe rules, if we underſtand the ſpeech of Aaron moſt rightly, which I take it, is thus. *They*, that is, my ſonnes have offered their ſinne-offering, and burnt-offering, (for becauſe he mentioneth theſe two onely, which were offered for the Prieſts, and not the meat-offering, and peace-offering, which were amongſt the ſacrifices for the people, it is more probable, that their ſacrifices were hereby meant, and not the peoples.)

Maimony of entring into the ſanctuary, chap. 2.

They have offered, which is the ſpeciall means of comming to be favourably accepted, and yet I have found by lamentable experience, that I have not beene accepted although herein wee have gone according to the Ordinance of the Lord, for in token of his anger hee hath ſlaine my two ſonnes for the errour, wherein he took them, if then in the greater dutie I have not been accepted, if I ſhould have eaten the goats fleſh as the Lord appointed, which is the leſſe, ſhould I now in this time of his wrath have been accepted before him? No, it is not probable; and therefore although his Law hath been by overſight tranſgreſſed in burning the goat, I hope he will pardon it to mee and my ſonnes, ſeeing they, with whom God is angry are unfit, till he is again pacified towards them to meditae for a reconciliation in reſpect of the ſinnes of others, which is the end of the Prieſts eating the ſin-offering of the people, as is expreſt, verſe 17.

And as for the mourning inwardly, which is a barre to eating of the ſacrifices, this was not yet ordained, but afterwards, as the places alledged ſhew, and therefore Aaron could not mean, that this mourning hindered him now from eating, and if this had beene the cauſe, and there had been a Law already for it, Moſes would not certainely have beene angrie with his ſonnes, or expoſtulated about it, ſeeing if they could not eate, becauſe polluted by ſorrow, the ſinne-offering not being for the eating of any others, muſt needs have beene burnt, becauſe that which was not eaten the ſame day muſt according to Gods Ordinance bee burnt.

And to the ſeconding of that, which I have ſaid, tendeth that of Am-

Ambroſe, Aaron ate not now, becauſe hee did *pœnitentiam agere*, and of Cajetan hee did wiſely not to eate being under ſo great wrath of God. *Ambroſe. Caietan.*

And if ſo, that queſtion made by ſome, why God puniſhed the two eldeſt ſonnes of Aaron ſo ſeverely, but not the two younger being in as great an offence for going contrary to Gods Ordinance, falleth to the ground, becauſe although they faulted alſo, yet as things fell out, there was ſome good reaſon of their fact. *Queſt.*

But admitting that their ſinne were alike, yet God will glorifie his mercy in ſparing ſome, as his juſtice in puniſhing others; and it is not to be doubted, but that he had reſpect unto his own election of Aaron and his ſonnes to bee his Prieſts, not to extinguiſh quite the Prieſthood again ſo ſoon by taking them away for their fault alſo. *Anſw.*

If it bee demanded, why Moſes challenging the ſonnes of Aaron, hee anſwereth, and not they? *Queſt.*

It may bee ſaid, that Aaron found, that the thing reproved touched him chiefly, becauſe hee was the chiefe Prieſt, and his ſonnes in that, which they had done did but miniſter unto him, and therefore they for reverence of their father being preſent forbearing to anſwere, hee anſwereth, both for himſelf and them, ſo Lyranus.

And when Moſes heard it he was content.] That is, ſeeing, that there was ſome neceſſitie at this time of refraining from eating, hee ſtood no more upon the exact rule of the Law, againſt which it had beene burnt, becauſe ceremoniall Lawes upon ſome neceſſary occaſions have beene broken, and ſinne hath notwithſtanding not beene imputed, as in the caſe of Davids eating of the ſhew-bread, and giving to thoſe that were with him, and of Hezechiahs admitting ſome to the Paſſeover, which were not cleanſed according to the Law, but healed by the Lord. Borrheus thinketh, that hee bare with Aaron now in miſery out of humane commiſeration. *Verſ. 20.* *Brentius, Ainſworth.* Matth. 12. 3, 4. 2 Chron. 30. 18. *Borentius.*

And Calvin, becauſe hee found the fault to bee leſſe, then hee ſuppoſed. I cannot think with Lorinus, that hee deferred, becauſe of his preſent griefe to admoniſh him further of this ſinne, till afterwards, for it is ſaid, *It was good in his eyes*, Hebrew, that is, hee was ſatisfied, ſeeing by reaſon of the caſe, wherein the Prieſts now were, it could not have beene otherwiſe, although it cannot bee denied, but that they had faulted by overſight in burning the goat, as their own ſin-offering. *Calvin.*

CHAP.

CHAP. XI.

Vers. 2,3. *Ainsworth.*

These are the beasts which yee shall eate among all the beasts, that are on the earth. Whatsoever parteth the hoofe, and is cloven footed, and cheweth the cudd, &c.] In giving these Lawes, Ainsworth noteth, that God speaketh to Moses and Aaron, the Magistrate and the Priest, because both must teach, and see to the practice of them. And of this wee have examples, 2 Chronicles 29. 5. chapter, 30. 18. touching the Magistrate, and Ezechiel, 44. 23. touching the Priest, and Numbers. 9. 6. touching both joyntly. But this reason holdeth not alwayes, for God sometimes speaketh to them both together, as chapter 13. When no reason can bee rendered thereof, and sometime to Moses alone in things, that must come under the judgement of the Priest, as Chapter 14. And whereas they are bidden to speake these things to the Children of Israel, it may rightly be noted, that the Gentiles were not bound hereby, but onely the Israelites, so Solom. Jarchi.

Sol. Jarchi.

These are the beasts: The word translated beasts in the first place here is חיות living things, in the second בהמות beasts or cattell. But as in our English translation, so in the Septuagint, they are rendered both alike *beasts*. But the first word indeed setteth forth all living things, whether beasts, fishes, fowles or creeping things in generall, the next the four-footed beasts of the earth onely.

Parteth the hoofe, and is cloven footed. This word cloven footed is added for further expression, to shew that the foot parted both above and beneath, and not above onely is meant. For some beasts have partitions in their feet above, but beneath they are joyned together by a skinne, as the feete of Dogges, Hares and Conies, these although they be divided, yet because they are not cloven quite through, are not the beasts to bee eaten of, as is further expressed, v. 26.

The beasts, that are cloven footed and chew the cudd, are reckoned up to be ten onely, Deuteronomy 14. 4, 5. These were the onely clean beasts and none else in the world, yea, as the Rabbins note, if any unclean beast by ingendering with a cleane brought forth the young cloven footed, and chewing the cud, this young was notwithstanding uncleane, because it came of the unclean, and was not of the beasts kinde here described. Maimony.

Maimony of forbidden meats, chap. 1.

Vers. 4.

Nevertheless, these shall yee not eate of them, that chew the cud, or divide the hoofe, as the Cammel which cheweth the cud, and divideth not the hoofe, he shall be uncleane to you, &c. The distinction between beasts cleane and uncleane is not now first made, but long before, as wee may see, Genesis 7. 2. Where I have shewed that most probably Adam was at the first instructed herein by God, and he taught the same to his sonnes after him, and they to their children from generation to generation: but now it being a time of expressing all things by writing, this Law is also expressely set down. So that to eate of the clean onely, and to shun eating of the uncleane was a thing required at the first of all peoples, but now this difference being neglected generally in the world, the Lord, having chosen the Israelites peculiarly to be his people, injoyneth it unto them, leaving the rest in that confusion, to which they had degenerated.

Quest.

If it be demanded, how any living thing came to be unclean, seeing God made all things at the first very good?

Answ. Borrheus. Calvin.

It is answered by some, that this distinction came in after the fall of man, they were all at the first very good, but now some onely as wholesome for nourishment are allowed, as cleane to bee eaten, others not so wholesome are forbidden as uncleane. Yet even these are not uncleane in

in their nature, but in their uſe: that is, men doe naturally abominate to eate of them, although by cuſtome ſome Nations have made it familiar to them to eate hereof, as Brentius ſaith. But what abomination it is to nature, to eate of a coney, or an hare, &c. I cannot ſee, and the fleſh of ſome things forbidden is alſo wholſome and good for nouriſhment. Wherefore I rather aſſent to Heſychius, that ſome living things were appointed to be avoyded as uncleane onely in a myſtery or figure, and yet in the particularizing of them, I hold that ſome reſpect was had to this, that thoſe which were leaſt wholſome or nutritive were forbidden: from whence we may inferre with Brentius, that even our bodies and preſent life are a care unto God, and therefore our ſoules much more.

Brentius.

Heſychius.

If it be demanded, what the myſtery or figure was? I anſwer, as the things, about which theſe Lawes were made, are divers, ſo the myſteries were divers, of which yet before I ſpeake, the Reader ſhall underſtand, that ſome inſiſt onely upon naturall reaſons of allowing or forbidding them.

Qu.

As that the beaſts, which chew the cud and divide the hoofe, are neither too moiſt, as thoſe that have no hoofes at all, nor too dry as thoſe which have hoofes, but not divided, and they that chew the cud, are of a temperate conſtitution, and therefore fitteſt for meate. Some yielde this reaſon, the ſolid hoofe and undivided is a ſigne of ferity, and ſuch as have the hoofe divided but chew not the cud, doe eate filthy things, as the ſwine. But theſe, and whatſoever naturall reaſons elſe can be brought, doe come ſhort of the true reaſons of theſe prohibitions: for the heavenly Phyſitian ſeeketh medicines for his ſicke not by the juice of hearbs, but by the myſteries of his Word, ſaith Origen. It is not likely that God herein tooke care ſo much for the body, but for the ſoule. By beaſts then myſtically are to be underſtood peoples, as was in a viſion ſhewed to Peter, Acts 10. 12. the cleane figured out the Jewes, and the uncleane the Gentiles, betwixt whom God by theſe conſtitutions made a diſtinction, as is expreſſed, Levit. 20. 25, 26. and by beaſts men are alſo ſet forth in divers other places, as Eſa. 11. 6, 7, 8. Ezech. 34. 31. Zeph. 3. 3. Matth. 7. 15. Now theſe beaſts in ſpeciall, which are here deſcribed, are allowed as clean, and the other forbidden as unclean, partly becauſe they are of a better and more temperate conſtitution, then thoſe, to ſhew that the Iſraelites the Church of God are more excellent in Gods account by his grace, then other heathen people, to which effect almoſt Junius ſpeaketh, and partly becauſe divers heathens had ſome of the beaſts here mentioned for unclean in greateſt account and ſacrificed them to their gods, as Swine, Lions, Aſſes, &c. As Aquinas ſaith, and on the contrary ſide the Egyptians held it abomination to kill or ſacrifice Sheepe and Oxen; therefore to ſhew how much they abhorred from the evill manners of theſe, God would have his people to kill and eate, and ſacrifice Sheepe and Oxen, and eſchew the other as abomination, and to ſhew by their abominating of ſuch meates, that God did likewiſe abominate the heathen, as unclean; ſo Brentius.

Lyranus:

Origen. Medicus noſter cœleſtis ægris ſuis non herbarum ſuccis, ſed verborum ſacramentis medicamenta conquirit.

Iunii analyſ. A ſwine was a ſpeciall ſacrifice for thoſe that were mad. *Plautus.* *Th. Aquinas.* The ſwine was ſacrificed to Ceres, ſaith *Varro*, *l. 2. de re ruſt. c. 3*

And laſtly, the beaſts appointed to be eaten as cleane did ſet forth virtues to be enſued, and the unclean vices to be abhorred by all the people of the Lord, and becauſe when God would have Peter afterwards to goe amongſt the Gentiles to preach, he ſhewed this by bidding him kill and eate, we may rightly gather, that the Lord would hereby have his to underſtand, that they ſhould have no communion with vicious and wicked men: And Brentius addeth yet another reaſon, that we might take notice of our naturall uncleanneſſe, ſeeking to be purged, becauſe if men were not uncleane nothing ſhould bee unclean to them. And theſe Lawes were alſo made to exerciſe obedience. More particularly then by the beaſts chewing the cud, and parting the hoofe are to be underſtood men

medita-

meditating upon the Word of God, and exerciſing themſelves therein, Pſalme, 1. for the word is the food of the ſoul, Amos 8.11. and muſt being tried be kept. 1 Theſ. 5.21. Mal. 4.4. 1 Corinth. 11.2. and men diſcerning rightly the will of God by his Word, diſtinguiſhing aright betwixt the Law and the Goſpel, and walking with a right foot therein, Galat. 2.14. ſo Ainſworth, and before him Calvin, and the ancient fathers Tertullian, they divide the hoofe, who make the journeyes of their life by the ſure footing of innocency; and Auguſtine, the divided hoofe belongeth to manners, and chewing the cud to wiſedome. The divided hoofe, ſaith Irenæus, doth ſet forth the Father and the Sonne, to whom wee muſt goe by faith, lib. 5. cap. 8. Righteouſneſſe, ſaith Clemens Alexandrinus, is *biſida*, or of a divided hoofe, becauſe it ſanctifieth both here, and in the world to come. The divided hoofe, ſaith Thomas Aquinas, ſetteth forth either the Father and the Sonne, the two Teſtaments, or the two Natures of Chriſt. But Origen will have the diſcerning betwixt this life, and that which is to come, underſtood by dividing, and the calling of things backe to a ſpirituall ſenſe, by the chewing of the cud. Heſychius and Rupertus contrary to all others, will having eructing by good workes underſtood by chewing the cud, and dividing between the letter and the ſpirit by the divided hooſe.

Ainſworth.
Calvin.
Tertullian. lib. de cib. Iudaic. c. 3. qui firmo gradu innocentiæ vitæ itinera conficiunt.
Irenæus.
Clem. Alex.
Th. Aquin. 2. qu. 102. 2.
Origen. Hom 7. in Lev.
Heſychius
Rupert.

I thinke it beſt to hold to that of meditation meant by chewing the cud, and to this of diſtinguiſhing rightly betwixt the letter and the ſpirit, the Law and the Goſpel by parting the hoofe, unto which may be added to diſtinguiſh betwixt the good and the evil, to imbrace the one and eſchew the other, as in effect was firſt ſaid.

Note.

So then here is intimated, that if we would not be unclean beaſts, but clean, we muſt both meditate upon the Word dayly, and in our actions put a difference betwixt the good and the evil, not walking indifferently in either of them, and betwixt the literall and ſpirituall ſenſe of the word, leſt cleaving to the letter of the Law onely we erre with the veiled Jewes, and other Hereticks. If we either meditate upon the word onely but walke not accordingly, or diſtinguiſh onely between good and evil, but exerciſe not our ſelves in the word, we are judged as unclean, as if we neither meditated nor diſtinguiſhed at all: becauſe in our exacteſt walking there are errours from which we are not ſanctified, but by the Word, John 17.17.

Verſ. 4.

The Camel becauſe he cheweth the cud, but divideth not the hoofe, ſhall be unclean to you.] The Camel is a beaſt with a long neck, having a bunch on his back, upon which a burthen might be laid and carried, he hath his name from גמל to recompenſe, becauſe he recompenſeth abundantly with his labour his keeper for his meat.

Ariſtot. lib. 3. de part. animal.

He cheweth the cud, ſaith Ariſtotle for the defect of teeth above, as horned beaſts doe, and the matter that ſhould goe to thoſe teeth is ſpent in ſtrengthning the palat of his mouth. He divideth not the hoofe, that is, not clean through, but a skinne and ſome fleſh cloſing all the fiſſures together underneath. The Camel is noted by Ariſtotle to be the largeſt of all beaſts, that are cloven footed, for which cauſe hee is ſpoken of as moſt oppoſite to a little gnat in that Proverbe, *They ſtrain at a gnat, and ſwallow a Camel.*

Ariſt. hiſt. anim. lib. 9. c. 50.

For their properties, they are 1. Obedient to their keepers, for Abrahams ſervant is ſaid to have made his Camels to kneel down, Geneſis 24. 2. They are very ſwift upon the way, eſpecially the Dromades, that come of them. Ariſtotle ſaith, they exceed in ſwiftneſſe the Niſſan horſes through the greatneſſe of their ſtride. 3. The Camel is a great enemy to an horſe, ſo that with his ſight and ſtrong ſmell he terrifieth the horſe, and maketh him to flee. 4. The Camel hath a bunch on his back ſignifying the ſwelling of pride, whereupon it is ſaid, as *a Camel cannot go through the*

eye

eye of a needle, &c. 5. The Camel abhorreth inceſtuous copulation with the damme.

Chap. 47.

Ariſtotle ſaith, that one having covered the damme of a certain Camel with a cloth, and ſo deceived him, when the cloth being taken away, he perceived that he had covered his damme, he ran to his keeper that had done it, and bit him that he died. 6. The Camel can go without drink 4 daies, but when he drinketh, he loveth to drink troubled and thick water. 7. The female having brought forth doth not again couple with the male in an whole yeare. 8. The Camel liveth to 100. years, of all which the ſaid Ariſtotle ſpeaketh. Now whereas Camels fleſh is forbidden to be eaten, and the fleſh of ſome other beaſts as unclean, the Rabbins except, if Jewiſh ſouldiers come into an enemies Countrey, and can get none other meat to eat, they may in the caſe of neceſſitie eat Camels or ſwines fleſh, &c. That men of other Countreyes did eat Camels fleſh appeareth, becauſe it is a common meat amongſt the Arabians, at this day, and of old according to Diodorus. And before a Perſian King for oſtentation was ſet an whole Camel roſted by his Cooke; ſo. Athenæus and Heliogabalus is ſaid to have eaten cocks combs, and Camels heels being cut from them alive. And the Turks feed their gally-ſlaves with Camels fleſh at this day. But Galen ſaith, that it is unwholſome meat.

Maimony treatiſe of Kings, chap. 8. 2 King. 6.25. *Diodorus, lib. 3. c. 5. Athenæi, lib. 4. Galen. lib. de aliment. facul.*

The myſtery of the Camels fleſh forbidden to be eaten may be firſt to ſhew, that a man ſhould not remember a wrong done to him to be revenged for it, becauſe the Camel is noted to remember injuries a long time. 2. That a man ſhould flee pride like the bunch on the Camels back hindering him from entring into Heaven. 3. That a man ſhould not reade the Scripture, as the Jewes doe, without diſtinguiſhing between the ſpirituall and literall ſenſe, as the Camel cheweth the cud, but divideth not the hoofe. And what other ill properties of the Camel have bin ſet down before may be likewiſe applied, and the good to condemn much more thoſe that come ſhort of that goodneſſe, if an unclean doth ſo, how much ſhould we be aſhamed to be worſe then it for abſtinence, chaſtitie, &c.

Baſil. Hexam. Hom. 8. Ambroſ. lib. 8. in Luc. Heſychius. Hieron. in Zachar.

The conie alſo becauſe he cheweth the cud, but divideth not the hoofe, ſhall be unclean to you. Verſ. 5.

The word tranſlated *coney*, is שפן to hide in holes, whereupon Prov. 30.26. it is ſaid, *The conies make their houſes in the rocks*, Pſalm. 104.18. *The rocks are a ſhelter for the conies.* After the Camel the greateſt of cloven footed beaſts, the conie, the leaſt is named, ſaith Cirillus Alexandrinus to include all others of the like ſort between theſe. The Septuagint render this word χοιρογρύλλιος and ſome hereupon tranſlate it chærogrill, or Hedghog, and Heſychius, Hiſtrix, Echinus. Jnnius, *Mus montanus*, which he ſaith, is a beaſt not greater then an Hedghog, partly like a Mouſe, and partly like a Beare, being called in Paleſtine for this ἀρκτομύς and of them there are great abundance in thoſe parts, and they keep in the cavernes of rocks and holes of the earth, all which hee hath from Hieronym. and he inclineth the rather to this, becauſe a coney is of the kind of an hare next mentioned, and therefore it is not probable, that it ſhould be mentioned, but underſtood under that. But this is no reaſon, ſeeing a Coney differeth much from an Hare, for that it liveth in holes of the earth, as an Hare doth not, and amongſt the fowles afterwards, things, that are as like as the Coney and the Hare are mentioned ſeverally, as the Eagle, Oſſifrage and Oſprey, the great Owle and the little Owle; and laſtly, the Coney agreeth to this deſcription, as a Mouſe or Hedgehog doe not, for it cheweth the cud, but theſe not, and whether the mountain Mouſe doth ſo or not I cannot tell, and therefore I rather underſtand a Coney to be meant here.

Cyril. Alex.

Heſychius. Iunius annot.

The properties of a Coney are. 1. That it skippeth and leapeth, being for this called by the Caldee *Taphſa*, a *skipper*. 2. It is dangerous for undermining of walls. Pliny writeth, that Majorica an Iſland, was ru-

Plin. lib. 8. c. 29

inated by the burrowing of Conies, and a town in Spain, as one in Theſſaly was by Moles. 3. The Conie is very timerous, and ready to run away at the leaſt noiſe. 4. So ſoon as ſhe hath kindled, ſhe goeth to buck again, to ſay nothing of the propertie here expreſſed, that *ſhe divideth not the hoofe, but cheweth the cud* which ſhe hath in common with the Camel and Hare. In forbidding the Conie to be eaten, then levitie and vanitie in our gate is forbidden, as ſet forth by the skipping and leaping thereof, and treacherous undermining and circumventing of our neighbour, ſet forth by the Conies burrowing; and to be fearfull and unbelieving, and libidinous and unſatiable in fleſhly luſts.

Verſ. 6. Touching the Hare, verſ. 6. upon the ſame reaſon forbidden; ſome have held, that it was forbidden the Jewes, becauſe in colour like the Aſſe, whom they did venerate, and for the ſwiftneſſe in running counted a divine creature, as Plutarch; or becauſe all are females amongſt them, and there is no diſtinction of ſexe, as Geſner and Munſter, becauſe the word ארנבת ſignifying the Hare is feminine. But all men know, that there are both males and females, and howſoever the Egyptians had the Hare in ſuch venerable account, yet the Jews were directed in all things to be oppoſite unto them.

Plutarch. lib. 4 Sympoſ. qu. 3. Geſner. Munſter.

The properties of the Hare are the ſame with the Conie, ſaving that the Hare burroweth not, as the Conie doth, and moreover the Hare, as ſhe hath very long ears, ſo ſhe excelleth in hearing, for which cauſe the Egyptians in their Hieroglyphicks expreſſed the ſenſe of hearing by an Hare. Again, the Hare hath the name from ארב to lie in waite, becauſe all men lie in wait for her, and purſue her.

And laſtly, the Hare in ſleeping ſhutteth not the eyes, and is very dull ſighted, to ſay nothing of her ſwiftneſſe of foote, and up hill more then down hill, becauſe her hinder legges are longer then her fore legges In that the Hare having theſe properties was forbidden to be eaten, it was to intimate that we ſhould not be light of hearing ſlanderous reports and tales againſt our neighbours, or ready with our feet to run to doe evill, or to put on headily in unknown wayes without due advice and deliberation, or ſuch as for our ill deſerts men doe lie in waite for, as willing to deſtroy us; or laſtly, dim ſighted in ſpirituall things.

Verſ. 7. *And the Swine, although he divideth the hoofe, yet becauſe he cheweth not the cud, ſhall be unclean to you.*] The word חזיר a Swine ſignifieth to return or wallow, wherefore it hath the name in Hebrew from wallowing in the mire, in Greeke χοῖρος of χέρας filthineſſe, and in Latine *Porcus, quaſi Spurcus* filthy.

Tacitus. Plutarch. de hiſt. 8. 22.

Tacitus hath deviſed this for a reaſon, why the Jewes ate no ſwines fleſh, viz. becauſe it breedeth the leproſie. Plutarch, becauſe Adonis, whom Bacchus loved, who was worſhipped of the Jewes, was ſlain by a Boare; and becauſe the Swine by rooting in the ſoft ground in Egypt ſerved in ſtead of a plow. But theſe are farre fetcht, and experience teacheth, that ſwines fleſh eating breedeth no leproſie.

The true reaſon is ſet down in the Text, the ſwine *parteth the hoofe, but cheweth not the cud*, wherefore God would hereby teach us not to make a ſhew of good workes being without all ſoundneſſe of knowledge and grace within, as Hypocrites doe. Moreover, reſpect was doubtleſſe had alſo to the properties of the ſwine, which are firſt feeding upon filthy things, and wallowing in the mire, and making more account hereof, then of Pearles, for theſe the ſwine trampleth under his feet. 2. The ſwine diggeth in the ground, and turneth it up with the ſnout. 3. Hee eateth huskes and ſhells without ſubſtance in them. 4. The legion of Devils entered into an herd of ſwine. 5. The ſwine being waſhed returneth to wallowing in the mire. 6. The ſwine never looketh upward, but alwayes to the ground, wherefore being caſt upon the backe, the ſtrange unwonted

Luc. 15. Matth. 8. 32.

unwonted ſight of Heaven above being ſeen, cauſeth him to ſtay his clamour; ſo Plutarch. 7. The ſwine in all his life time is good for nothing, but is nouriſhed up onely againſt the day of ſlaughter. 8. Having loſt any one of his eyes he dieth forthwith; ſo Ariſtotle. 9. The ſwine onely of all thoſe beaſts, that bring forth many at once bringeth them forth perfect, and not blinde. 10. The ſwine is more prone to luſt then other beaſts, for they couple at eight moneths old, and the males are ſo eager in the purſuit of their luſt, that they will fight moſt eagerly one with another. 11. The ſwine is given onely to his belly and feeding, and is moſt dull and indocile, wherefore the life and ſoule, ſaith Cleanthes, is given to a ſwine onely as ſalt to keepe the fleſh from putrifying. Wherefore Gods debarring of his people ſwines fleſh, was alſo to ſhew, that we ſhould not delight in the filthineſſe of ſinne, or have familiaritie with filthy wicked perſons; ſo Lactantius applieth it, and Clemens Alexandrinus, but the Pearles of divine inſtructions we ſhould contrariwiſe have in ſingular account. 2. That we ſhould not roote up the Vine of God, which is his Church, as wilde Boares doe, but rather plant and ſettle it. 3. That wee ſhould not feede upon vanities here, but containing earthly things feede in our mindes upon ſpirituall by muſing thereon. 4. That we muſt not bee ſo given to the belly, leſt the Devill, who deſireth to enter into ſuch, poſſeſſe us and carry us into perdition. 5. That being once waſhed by repentance wee ſhould never relapſe, living in thoſe ſinnes againe which wee have left. 6. That wee ſhould be heavenly minded. 7. That wee ſhould be full of good deeds, and not live altogether to our ſelves, leſt wee be ſlain in the end, as being ordained thereunto. 8. That the ſoule dieth for want of knowledge, which is the eye thereof. 9. That the impure wicked have more proſperity oft times here, then the Godly. 10. That wee ſhould not ſuffer luſts to reigne in our mortall bodies, but mortifie them. 11. That wee ſhould be eaſie to be taught and inſtructed in thoſe things that be good, ſetting our minds upon them.

Plutarch. 4. Sympoſ. c. 5. Ariſtot. hiſtor. animal. lib. 6. c. 18.

Cleanthes anima ſui data eſt proſale, ne carnes putreſcant.

Lactant. lib. 4. c. 17. Clem. Alex 3. pædag. c. 11. Pſal. 80. 14.

Phil. 3. 19.

For refraining from ſwines fleſh, eſpecially the Jewes have beene moſt noted, and their faith hath beene exerciſed by Tyrants preſſing them hereunto, or killing them. And of the Jewes, the Arabians and Indians, learned to abſtaine from ſwines fleſh, and the Phœnicians, and Scythians would not ſuffer any ſwine at all to bee kept in their Countreyes; and in Crete they would eate no ſwines fleſh, becauſe a Sow giving ſucke to Jupiter being a childe, her gruntling drowned his crying ſo, that it could not bee heard; and therefore in Myſia, wherein there was a Temple of Jupiter, it was counted a moſt hainous thing to kill, or to eate of a ſwine.

Herodian. lib. 4.

Of their fleſh ſhall yee not eate, and their carkaſſe ſhall yee not touch.] Here have but foure ſorts yet been named; the Camel, Conie, Hare and Swine, but by theſe all other like beaſts are to bee underſtood, according to the generall rule, verſe 4. of the touching of the carkaſſe of an uncleane beaſt it was ſpoken before, Chapter, 5. 2, 3. It is not meant either there or here, that theſe beaſts might not be touched being alive, but dead, in which caſe onely they are carkaſſes, becauſe the Cammel and Aſſe, &c. being for ſervice muſt be touched: And by the carkaſſe of one of theſe is not onely meant of them dying alone, but alſo if they were killed; yet of clean beaſts the carkaſſe was not unclean if they were killed, but onely in caſe that they died alone.

Verſ. 7.

Rab. Solomon reſtraineth this prohibition of touching the carkaſſe to a Prieſt onely alledging, Leviticus, 21. 1. but theſe Lawes are plainely given to all the people, and in the place alledged nothing is ſpoken of the carkaſſe of a beaſt, but of a man, called נפש this hee is forbidden to touch; of the myſtery of this Law againſt touching a carkaſſe, ſee before, ch. 5. 2.

R. Solomon

Verſ. 9, 10, 11, 12.

Theſe ſhall yee eate of all that are in the waters, whatſoever hath finnes and ſcales, &c.] The finnes of fiſhes are thoſe, whereby they guide their way, being as wings unto them; and the ſcales thoſe that grow all over the body and cover it, the Rabbines note, that whatſoever hath finnes, hath ſcales alſo, and if a fiſh hath but one finne and one ſcale onely, it is lawfull, becauſe the Hebrew word here is ſingular, *finne and ſcale*. Maimony, but one is both here, and often put for many, neither was there ever any fiſh ſeene with one onely.

Maimony of forbidden meats, chap. 1. ſect. 24.

The word tranſlated finnes, *Senappir*, is onely found here, and Deuteronomy, 14. 9, 10. it is rendered by the Septuagint, πτερύγια wings, becauſe there is the ſame uſe of finnes unto fiſhes, that there is of wings unto Birds, the finnes on each ſide ſerve them to move withall right forward, and that on the taile to turne any way, as the Fowles taile ſerveth for an help to her herein; and to ſome finnes ſerve in ſtead of feete to goe upon, when they are out of the water, as Pliny writeth; and from the Fiſhes taile, whereby he turneth his body, hee thinketh that the invention of the rudder in veſſels upon the water was taken. The word, *Haſkeſeth* a *ſcale*, is rendred in Greek λεπις, whence commeth λεπρὸς a Leper, becauſe there is ſome ſimilitude to the eye outwardly betwixt the ſcurfe of Leproſie, and ſcales.

Plin. lib. 7. cap. 57.

Theſe two finnes and ſcales are generall markes of cleane fiſhes, and they that want them are uncleane, and all things elſe that live and move in the waters, that is, wormes, horſeleaches, and the wilde beaſts of the the Sea, as Sea dogges, frogges, &c. as Maimony explaineth it. All theſe uncleane things muſt be had in abomination, therefore it was not lawfull, ſaith Cazkuni, to make merchandize of them. Here are none named, as amongſt the unclean beaſts, becauſe the Hebrewes had no particular names for them, ſeeing they were not, as other living creatures, brought before Adam to be named.

Maimony.

Caskuni.

Isnius.

If it ſhould ſeem that they had names, becauſe the Whale is called *Leviathan*, it is anſwered, this name is not proper, but appellative from *Lavah*, ſignifying to joyne together, becauſe his ſcales are ſo joyned together, that they cannot be parted as the Lord ſpeaketh of him; as the Elephant is there called *Behemoth a Beaſt*, becauſe the greateſt of Beaſts.

That reaſon of paſſing over fiſhes without naming any of them, which is brought by Heſychius, viz. that by fiſhes the believing Gentiles are ſet forth, who deſire not to have their names written in earth, is of little force, for why then are the cleane beaſts ſerving to figure out the faithfull alſo here named? Wherefore I reſt in the former, onely we may adde, that becauſe no ſacrifice was to be made of Fiſhes, and God was moſt carefull to diſtinguiſh betwixt the cleane and uncleane in thoſe creatures, that were for ſacrifice, he paſſeth over Fiſhes more lightly not ſtanding to name any particulars.

Heſychius

Note.

And herein we may obſerve again the oppoſition, that God would have betwixt his people and the Heathen. The Egyptians and thoſe of the Iſle Pharos and the Bactrians ſacrificed Eeles, but chiefly the Syrians and Phœnicians prized Fiſh for ſacrifices, and Dagon the Philiſtines idoll had the name from a Fiſh, being alſo like a Fiſh from the navell downward, and like a man from thence upward, therefore the Iſraelites muſt not ſacrifice any Fiſh.

The Myſtery.

Touching finnes and ſcales, the Lord in allowing Fiſhes to bee eaten, as cleane, which had theſe, but forbidding others, that wanted them, would myſtically teach, that wee muſt have the finnes of Faith like wings carrying us above the mudd of incredulitie into the Lords ner, and not to bee altogether carnall, like thoſe Fiſhes that want ſcales; ſo Origen and Theodoret likewiſe, theſe Fiſhes ſet forth ſuch as are indued with the

Origen.
Theodoret.

finnes

finnes of Faith, and are every where compaſſed about with the ornaments of virtue, as with ſcales, ſo as the carnall are not. And the carrying of the finnes of Faith into Gods net is by Gregory otherwiſe ſet forth; ſaying, hereby is figured skipping and aſcending by heavenly Contemplations.

Qui primis fidei præditi virtutis ornamentis quaſi quamvis undique ambiuntur. Greg. Hom. 32. in Evang.

Iſidore by thoſe without ſcales will have the *Leves, elubrici, & effœminati* ſet forth, but it is better to reſt in the more generall of Origen before, and that of ſome others, by Faith we muſt direct our going as by finnes in all things, and bee clad all over with the ſcales of good works.

Iſidor.

Heſychius is farre wide in applying the ſcales to the ſcales of ignorance, which fall from their eyes, that meditate in the Scriptures. And hitherto of the myſtery of theſe things; now of refraining from Fiſhes, that have neither finnes nor ſcales, a naturall reaſon alſo may be yielded, becauſe they are more moiſt, and through living in the mud and want of motion not ſo wholeſome.

Heſychius.

Toſtatus

Rabbi Moſes Gerundenſ. by Fiſh with ſcales, that may be rubbed off, are meant, becauſe the Whale hath great ſcales, but yet is not uſed for meat, which note I thinke is not to be rejected: For the properties of Fiſhes, ſee before, Gen. 1.

R. Moſes. Gerund.

And theſe are they, which yee ſhall have in abomination among the fowles, the Eagle, the Oſſifrage and the Oſprey, &c.] In ſpeaking of Fowles the Lord ſetteth downe no markes to know the cleane and uncleane by, as of beaſts and fiſhes, but enumerateth the particulars uncleane. Yet Toſtatus giveth two markes, if they have a liver or ſpurre, they are clean, and Oleaſter three markes of the uncleane, their rapacitie, their talents, their great gullet, and indeede all the Fowles almoſt here forbidden are very ravenous, and therefore Lyranus holdeth, that they are forbidden to taxe the vice of capacitie:

Verſ. 13.

Toſtatus. Oleaſter. Lyranus.

But Toſtatus contendeth, that their evill conſtitution being exceeding hot and dry is the cauſe, why they are pronounced uncleane and not to be eaten. This I grant may be a naturall reaſon, but not all, ſeeing all things here ſpoken of are myſticall and figurative: under the prohibition of theſe Fowles, then which be of evill qualitie, the vices of men are forbidden, as Heſychius ſaith.

Toſtatus. Heſychius.

1. The Eagle in Hebrew נשר is derived by ſome from נוא to breake, and שור to ſee, becauſe he breaketh and teareth in pieces his prey, and is moſt ſharp ſighted. In Greeke he is called ἀετὸς from ἐτὸς, a yeare becauſe of his *annoſa vita*, his long life, in latine, *aquila*, from *aquilo* the North, becauſe of his violence like the North-winde. The Eagle is a fit Embleme of a Tyrant, and therefore, Deuteronomy, 28. 49. The Nation threatned to be brought againſt Iſrael ſinning is compared to an Eagle, Job 39. 30. She is a bloud ſucker, and is amongſt the ſlain, and unto Eagles perſecutors are compared, Lamentations, 4. 19. Jer. 4. 13. chap. 48 40. Hoſ. 8. 1. Hab. 1. 8, Wherefore the Lord in forbidding the Eagle forbiddeth myſtically all violence and wrong, all crueltie and bloud thirſtineſſe.

The Eagle.

2. The Eagle flieth aloft, Job. 39. 27. and buildeth her neaſt on high, ſetting forth hereby thoſe, that are lifted up by pride, as Jer. 44 16. *Though thou make thy neſt as high as the Eagle*, ſaith the Lord of proud Edom, *I will bring thee down*, we muſt not then ſoare aloft by pride and ambition, as the Eagle.

3. The Eagle preyeth upon dead carcaſſes, and picketh out the eyes firſt, to which it is alluded, Proverbs, 30. 17. and herein he doth aptly ſet forth Heretickes putting out the eye of right knowledge in thoſe that they prey upon being dead in ſinne; divers other obſervable things there bee in the Eagle, but I have ſpoken of them, Geneſis 1. in my Sermons,

mons, and they ſerve to ſet forth good, and therefore it were improper to bring them in here, as ſome doe, where the Eagle is propounded as uncleane, and to be had in abomination, and therefore ſuch properties onely are here to be looked at, as doe denote vices not virtue.

The Oſſifrage. Next to the Eagle is the Oſſifrage, by the Septuagint rendered Griphin, in Hebrew פֶּרֶס from breaking, becauſe it breaketh the bones of the Fowles that it preyeth upon; an Oſſifrage is a bone breaker, it is ſomewhat greater then an Eagle, but otherwiſe like it, being mentioned onely here, and Deut. 14. 12.

Lyranus. Iſidor. A Griphin, as a Griphin is deſcribed, this cannot be, that is a Fowle foure footed winged like an Eagle, and of that great ſtrength, that he is able to take up horſe and man with his talons, and keepeth about the Northerly mountains to defend the gold there. For no man yet ever ſaw ſuch a Fowle, according to Origen, no man hath heard and can remember, that ever any Griphins fleſh came into mans hands. That which is then written of the Griphin is no better then that of Pegaſus, the winged horſe of Heaven, unleſſe by γρυψ a Griphin, an Oſſifrage be meant, ſo called alſo from γρυτος crooked, becauſe of the crooked talons, and beake.

Origen.

Ariſt. lib. 9. c. 24 This Fowle is not ſo quick ſighted as the Eagle, but very dimme, and herein he differeth from him. Under the Oſſifrage then is forbidden ignorance, and want of ſight into divine things, according to that Eph. 5. 17. *Be not unwiſe, but underſtand what the will of the Lord is,* And becauſe this Fowle teareth off the fleſh, and breaketh the bones of the prey being taken with great violence, griping and oppreſſing of the poore is hereby forbidden; for the Prophet deſcribing oppreſſours, ſaith likewiſe of them, *M. cha. 4. 2.* *They plucke off their skinnes and fleſh from their bones, and chop them in pieces as for the pot.* Yet there is one good propertie in this Fowle, ſhee nouriſheth up both her own birds and thoſe of the Eagle alſo, which are caſt out, charitie is not acceptable at an oppreſſors hands, unleſſe he turn and make reſtitution, as Luk. 19. 1.

The Oſprey Touching the Oſprey, this is rendered by Willet, the Sea Eagle, and by the Septuagint indeed it is rendered by this word ἁλιαέτος the Sea Eagle, and therefore he will have the Oſprey to bee nothing elſe but the Oſſifrage ſet forth alſo by this other word, bone-breaker, or preyer upon bones. But the Hebrew word is עזניה from ſtrength in ſight, ſaith Junius, being able to behold the ſunne in the full brightneſſe, and if any of her young ones cannot doe the like, ſhe killeth them, but nouriſheth up the reſt, but ſome will have this name given to this Fowle from ſtrength in flying.

Iunius.

The name Oſprey is doubtleſſe the moſt fit proper name, and the name Sea Eagle, a name further deſcribing her to be a kinde of Eagle, but ſeeking the prey upon the waters, as the other doth upon the land, being of as great force to breake bones as the Oſſifrage, and it hath a great necke and broad taile, and eſpieth through the ſtrength of her ſight fiſhes in the Sea, or in Lakes, and falleth violently upon the waters and taketh them.

Ainſworth.

Ariſt. hiſt. anim. lib. 9. cap. 24. And as Ariſtotle writeth, if the prey taken be too heavie for her to carry, ſhe falleth downe againe with it into the deepe; a fit type of a covetous man falling into noyſome and fooliſh luſts, that drowne the ſoul in perdition. Every kinde of Eagle, becauſe the Eagle was ſpecially eſteemed of amongſt the Heathen, as a bringer of good lucke, when they went to warres, muſt bee had in abomination amongſt the Iſraelites.

1 Tim. 6. 9.

Verſ. 14. *Iunius. VVillet.* *And the Vultur, and the Kite after his kinde.*] Junius and Tremell. reade Kite firſt, and ſo doth the Vulgar Latine; and Willet conſidering the name ראה ſignifying to flie, holdeth that a Kite is rather meant hereby,

hereby, becauſe the Kite flieth in a ſingular manner even gliding as it were in the aire, whence it is alſo called a Glede, and the Vultur is heavy and ſlow in flying, and therefore it is not likely, that it ſhould be ſet forth by ſuch a name

Moreover, אי֫ה the ſecond word here uſed is alſo had Job 28. 7. and is commonly tranſlated Vulture, as by the Septuagint γυπὸς, and Montanus, &c. For of γυπὸς cometh a Geyre, or Vulture, and holes in the earth are called γυπιαὶ, becauſe ſo much frequented by them. The word אי֫ה ſignifieth an Iſland, and therefore ſerveth moſt fitly to expreſſe a Vulture, that keepeth in ſolitary places, ſuch as many Iſlands are. And the Latine word *Milvus* a Kite, is thought by ſome to come *à Molliter volando*, becauſe ſhe flieth ſo gently. And in our new tranſlation, Deuteronomy 14. 13. ריה֫ not ראה֫ is rendered a Vultur, and yet ראה֫ which is neareſt this word is alſo there uſed, for ר for the likeneſſe to ד may eaſily be turned into it, as Ainſworth noteth. But ſ by ראה֫ we underſtand a Vultur here, as derived from flying, ראה֫ which cometh from ſeeing will much more agree unto him, becauſe he ſeeth very farre off, and ſo maketh towards his prey.

If by the firſt here we underſtand the Kite, the forbidding of his fleſh ſerved to note out that qualitie of gliding ſtilly in the Aire without any noiſe till he ſpieth his prey, but then he falleth ſuddenly down upon it; to have the Kite in abomination is myſtically then to abhorre from the ſlie and ſubtile practices of the devill and wicked men to make a prey of others: for they alſo are noted to crouch and bow themſelves, till men fall into their nets. 2. The Kite is noted not to prey upon wilde birds, that flie about, but upon Domeſticke, that are alwayes picking and ſcraping for a graine upon the ground, like the Devill, who prayeth upon thoſe that are intent through the carnalitie of their mindes to the graine of profit or pleaſure, that we may take heed of being ſuch. 3. The Kite is ſo hungry, that hee is bold oft times to come even to childrens hands, and to ſnatch their victuals from them; wherein he ſetteth forth ſturdy thieves and robbers, from whoſe courſes we muſt abhorre. 4. The Kite although he be fierce, and will fly at any thing at the firſt, yet he afterwards groweth ſo cowardly and ſlothfull, that hee will not, neither dare ſet upon the leaſt, as a Gnat or the like, ſhewing, as Saint Geminian hath it, that they, who begin in the Spirit, but end in the fleſh are abominable before God. 5. The Kite eateth carrion, and not corne, to ſet forth worldly minded men, that care not for the ſeede of the Word. 6. The Kite taketh from the Raven that which he hath gotten, to ſhew, as Auguſtine hath it, that hee ſhall bee in his wealth a prey unto others greater who preyeth upon others leſſer to inrich himſelfe. 7. Preachers, that dare not ſpeake againſt the ſinnes of Princes and great men oppreſſours, but dare boldly ſpeake againſt ſimple and meane perſons, are by Berchorius compared to the Kite, which maketh havocke of young pullery, but dareth not to ſet upon ſtronger fowles.

The Kite.

Pſalm. 10. 10.

Gal. 3. 3.

Auguſt. prædo es minoris ut ſis præda majoris.

Berchor. lib. 7. moral. cap. 48.

Touching the Vultur, ſhee is noted to envie her young ones waxing fatte, and to beate them with her wings to macerate them, this Fowle therefore is forbidden, to ſhew that Parents ſhould abhorre from this ill qualitie to bear a ſpleen againſt their children for their thrift in grace, as Saul did againſt Jonathan, and the Jewes againſt their children imbracing the Chriſtian religion; for Parents ſaith the Lord, ſhall be againſt their children, &c.

The Vultur. *Plinius.*

2. The Vultur is of that quick ſmelling, that ſhe can ſmell carrion from one ſide of the Sea to another to flie to it, to denote thoſe, that by the carrion of ſuperſtition are carried to Rome and other parts beyond the Seas.

3. Although

3. Although the Vulturs fleſh be not fit for meat, yet of the fat thereof an ointment is made, which healeth ſicke and diſeaſed cattell: ſo although it be evill to company with the wicked, yet they are uſed oftimes as a rod by God for the chaſticement and ſoules health of his people.

Baſil. Hom. 11. de invidia. 4. The Vultur preyeth not upon things alive but dead, ſo ſaith Baſil, the envious man, if hee ſeeth any thing good in another, hee medleth not with that to ſpeake thereof to his commendation, but if hee ſeeth any thing evill, that hee carpeth at, from which vile quality wee muſt bee farre. Of other properties of the vultur, ſee Geneſis 1. in my Sermons.

Verſ. 15. The Raven. *Every Raven after his kinde.*] The word in Hebrew, is עֹרֵב ſignifying mixture, and hereby is ſet forth the evening for the mixture of light and darkeneſſe therein, the Raven is thus called, becauſe ſome of the kinde are of a mixed colour, white and blacke. For becauſe not one kinde onely is meant, but more, as the Crow, the Cuddow and the Pie, it is ſaid, *after his kinde.* In Greeke it is called κόραξ from the noiſe that it maketh, and in Engliſh Raven, from ravening.

Ambroſe. The Raven alſo feedeth upon carrion, and therefore is an uncleane bird, and as ſome thinke, becauſe the Raven was offered in ſacrifice by the Heathen. The Raven is noted to bee unkinde to the young, neglecting to give them foode, whereupon they are conſtrained to run up and downe crying, to which it is alluded, Pſalme 147. 9. *Hee giveth foode to the young Ravens when they cry*, and therefore the young being growne up ſometimes, ſet upon the old, and beate them being unable to reſiſt.

Aelianus. Aelian. lib. 3. De Animal. cap. 43. In forbidding the Raven then, unnaturalneſſe in Parents towards their children is forbidden, and undutifulneſſe and rebellion in children againſt their Parents. 2. Touching the Raven, it is ſingularly noted, that being ſent out of the Arke, it returned no more; whereupon

Heſychius. Heſychius, it hath no naturall affection to the place where it had beene kept, like Judas towards Chriſt. 3.

Hugo. The Raven crieth *cras*, to morrow, to ſhew that we muſt not deferre our repentance till to morrow; ſo Hugo. 5. The Raven and Foxe

Ariſtot. lib 9. hiſt. cap. 1. are in a league together, but at enmity with the Hauke; ſo are the oppreſſour and deceiver. 5. The Raven picketh out the eyes of a dead carkaſſe firſt and chiefly. Prov. 30. 17. and keepeth in ſolitary places, and flyeth about in the darke, wherefore we muſt not love darkneſſe, nor blindfold mens eyes, to prey upon them, by deceiving them. Who ſo doth thus, is like the devil, a moſt fit embleme of whom is the Raven, and here

Pliny. Genebrard. Chron. it is moſt remarkable, which Pliny relateth, a ſolemne funerall was once celebrated of a Raven in Rome, which Genebrard noteth to have bin done one year before the paſſion of Chriſt Jeſus, to ſignifie the death and overthrow as it were of the devil, which ſhould be ſoon after amongſt the Gentiles, his kingdome ſtanding in idolatry being beaten down.

Verſ. 16. *The Owle, the night hauke, the Cuckow, and the Hauk, &c.*] For Owle here the Septuagint read the Oſtrich, in latine *ſtruthiocamelus*, becauſe it hath long legs like a Camel; ſo likewiſe the vulgar latine, and Vatablus, and Cazkuni. But ſome expound it *the Owle*, as Junius, Ainſworth, and Willet. But Calvin, and almoſt all others *the Oſtrich.* In Hebrew, it is בַּת הַיַּעֲנָה אֶת Eth bath hajaanah, from בַּת the daughter, and עָנָה to anſwer, ſo that the word being engliſhed is the daughter of the anſwerer, or crier in the way of anſwering; for which reaſon howſoever, it may ſeem rather to agree to the Owle, becauſe the Owles cry and anſwer one to another, yet becauſe if the Oſtrich bee not underſtood by this word, that Fowle is altogether paſſed over, which no man doubteth of but that it was unclean, I rather hold with them, that render it *the Oſtrich.* And the word עָנָה indeed hath more ſignifications, viz. to afflict, &c.

and

And so we may expound it, the daughter of the afflicter, by which name an Ostrich may well be set forth, because of her cruelty to her young. Whereas it may seem to make against this Exposition, that the Ostrich is set forth by another name בַּת־יַעֲנָה, *Job* 39.13. which is from running, because the Ostrich runneth swiftly, for she hath long legs and an heavie body, so that although she hath wings, yet she cannot fly, but onely helpeth herself with her wings in her running, so as that no horse can run so swiftly as she, whereupon she is said to scorn the horse and his rider. This maketh no more against expounding this word Ostrich, then the diversity of names following for Owls, against expounding it Owl. By בֵּיצִים, I understand with *Maimony* the eggs of the Ostrich, which some say are pleasant meat, and this in particular is spoken of, because found in the sands, where the Ostrich layeth them, and is a tempting meat for the pleasantnesse, yet under the egge the Ostrich also is forbidden, which is edible; for if they be old, saith *Cazkuni*, they are as hard as a stick and cannot be eaten, but being young they are good meat, and were so used by the Arabians, being hence called στρουθοφαγοι, Ostrich-eaters, and *Leo Africanus* saith, that *Heliogabalus* had at one supper both the flesh of Ostriches and of Camels. The Chaldee for the pleasantnesse of this meat rendereth it *Bathnaametha*, the daughter of pleasantnesse. Under the Ostrich here forbidden, saith *Hesychius*, is forbidden to those, that are in Gods warfare the intangling of themselves in things of the world, as the Ostrich, which though she hath wings, yet keepeth upon the ground altogether; or better, according to *Gregory*, to be an hypocrite, that is, to make a shew of wings with the Ostrich to flie aloft by heavenly meditations and profession, but indeed to be worldly minded, as the Ostrich keepeth upon the ground. 2 Here is forbidden laying up treasures upon earth, as the Ostrich layeth her egges in the sands and leaveth them, for even so must we leave all our earthly treasures, and they be ever in the midst of many hazards, as those egges of the treading of beasts. 3 Womens refusing to nurse their children, as the Ostrich having laid her egges leaveth them in the sands, where through the heat of the Sun they are hatched, but many of them through divers casualties miscarry, and so children being thus neglected by their mothers. *The night-hawk*, this in Hebrew is *Tachmas*, a snatcher. *Jonathan* rendereth it *Catpitha*, the Harpy. The Septuagint, the Night-owl, so also *Vatablus*, *Montanus*; *Junius*, the Swallow; *Pagninus*, the Hawk; but the Owl both little and great is spoken of by and by, and the Hawk also, and the Swallow is not ravenous. Therefore the Harpy is rather to be understood, which is a fowl of a yellow colour, seeing as well and better by night then by day. In forbidding this then the seeing into the things of the Law is taxed, saith *Hesychius*, where the sight of the Evangelical light is wanting, as in the Jew. 2 This fowl pursueth and smiteth birds of the own kinde, and preyeth upon them, it was therefore forbidden to tax mens preying upon their brethren by oppression. 3 This fowl preyeth upon the sparrow being chased by the hawk and fleeing him for succour, perfidie then towards those that repose a trust in us, is herein forbidden.

The cuckow, the Hebrew word שָׁחַף, signifieth a consumption, whence the cuckow hath his name, because he is subject to this wasting disease, so *Pagninus*, reading it therefore *Pthitica*. Yet the Septuagint render it λαρον, the Sea-mew, which is followed by *Hesychius*. *Montanus* calling it *larus*, or *fulica*, and *fonseca*, which is the moor-hen; *Junius*, *æsalo*, the merlin. But the name rather evinceth it to be the cuckow, in which bird it is remarkable, that she alwayes vainly singeth the same song cuckow, till she weareth away: in forbidding the cuckow then, vain talk is forbidden, wherein the time is spent unprofitably. 2 The cuckow is like an hawk, but hath no talons as the hawk hath, to shew that we must not personate the godly being without such practice. 3 The cuckow in the end of the summer faltereth more in his singing, and is lesse cheerfull, in which is forbidden a falling in adversity

Job 39.16.

Job 39.18.

Cazkuni.

Leo African. descrip. Africæ.

Hesychius

Greg. Moral. lib 31. c. 6. *Qui alas sanctitatis extendunt nullatenùs à terra sublevati.* Job 39.18.

The Harpy.

Hesychius.

The Cuckow. Levit. 26.16.

Ephes. 4. Collos. 4.6.

from that which we were in our prosperity in respect of diligence in Gods service, and much more in the cuckovvs hiding himself all vvinter. 4 The cuckovv layeth her egges in other birds nests, in vvhich is forbidden adulteries: and she eateth up the egges found there: so by adulterous broods the legitimate children are deprived oft-times of their inheritance.

The Hawk.

Aristot. hist. l. 9. c. 36.

The hawk after his kinde. This fowl in Hebrevv is called נץ, from swift flying, and it is said, *after his kinde*, because there are many sorts of hawks, even ten, according to *Aristotle*; his flesh, saith *Tostatus*, is too hot & dry, and therefore evil meat for nourishment; but the young are good meat, as *Aristotle* saith, and sweet in the eating, but by saying, *after his kinde*, they are cut off from eating all hawks flesh. All hawks are enemies to the dove, therefore under this prohibition of the hawk, preying upon the innocent is forbidden. And again, as the dove is noted, if the kinde of hawk be such as killeth upon the ground, to flie aloft; but if of the kinde that killeth in flying, to sit still upon the ground to avoid it; so in Christian wisdom we should avoid the assaults of our enemies, by wisely observing their conditions. 2 The hawk is most swift in flying, and very diligent to get his prey, whereby the enemies of Gods people are set forth in their swift coming against them. *His wheels*,

Esay 5. 27.

saith the Prophet, *are like the whirlwinde.* 3 The hawk is noted by *Aristotle*, not to eat the hearts of those birds which he taketh, but being manned and tamed, he eateth them: this setteth forth those, that not being enclined to such cruelty of themselves, yet by custom and being drawn on by others, grow most bloudy and cruell, that we may beware of being thus wrought unto evil. For other properties, as cruelty to her young, and beating them out of the nest before they can well flie, and going away in winter, but coming in summer, I have spoken of the like before in describing other fowls.

Verse 17.

The Owl.

Ainsworth. willet. Aristotle. Pliny.

And the little owl, and the cormorant, and the great owl. The first fowl here in Hebrew is כוס הכוס of כסה, to hide, and is commonly rendered *Bubo*, the great owl, and not the little; in Greek βύας of βοάζω, to make a noise; for it is an owl of the greatnesse of an eagle, according to *Aristotle*, and hideth it self in solitary places, being seldom seen, as *Pliny* writeth, and maketh a lamentable noise. Unto this owl the Psalmist hath reference, when *Psal. 102. 7.* he complaineth, *I am like an owl in the desert.* If this fowl be seen in the day, he is counted an ominous bird, so *Pliny*; and *Josephus* observeth it to have been so to *Agrippa*. This owl, although as great as the eagle, and armed with talons, yet wanteth courage; therefore in forbidding it, the Lord forbiddeth want of courage in Governours, in punishing and withstanding the evil.

Plin. l. 10. c. 12. Joseph. lib. 18. antiq. c. 1.

2 This owl is a night-bird, doing what he doth in the night, therefore under it works of the night, drunkennesse, fornication, and the like are forbidden.

Hesychius.

The Cormorant.

The cormorant. In Hebrew שלך, casting, from casting it self down into the water, in Latine it is called *Mergus, à mergendo*, from drenching it self in the water. It diveth in and stayeth there, saith *Aristotle*, till a man may go over an acre of ground. This fowl swalloweth up whole fishes in great numbers, and therefore under it is forbidden devouring other men by oppressions and extortions, and unsatiable desire in having, because he devouring fish after fish is never satisfied, like the Devil in devouring souls. 2 The cormorant, as *Isidore* noteth, is fat in winter when he resteth, but lean in summer, because that is the time of their labour, which he applieth to worldly rich men, who when the summer of the next world cometh, shall lose all the fat of their worldly wealth being left poor and miserable. Touching the last fowl in this verse, it is ינשוף of נשף, the twilight, and therefore most probably the owl commonly known, that flieth in the evening late, it is spoken of again, *Esa. 34. 11.* as a solitary bird. *Ainsworth* rendereth it little owl or bat. *Hesychius* and many others, *Ibis*, or the stork; but both the stork and bat follow, *vers. 19.* Of the properties hereof somewhat hath been said in speaking of the great owl, but here I will adde some more. 1 The little birds flie

Isidor. lib. 12. Etymol. c. 7.

The little Owl.

about

about an Owle wondering at her, if ſhe cometh abroad in the day, therefore under the Owle we are taught, what monſters and ſtrange creatures wicked men are, that we joyn not with them, but ſeek to put them to ſhame, that they may be amended: yet we muſt not ſo ſet againſt them, as to be indangered in reſpect of other ſins our ſelves, as the ſilly Birds flying about the Owle are ſeazed upon and killed by the Hawke. Secondly, the Owle is an enemy to the Dove and eateth up her eggs; hereby then hurting of the innocent and being at emnity with them is forbidden. Thirdly, the Owle eateth up the Crowes eggs in the night, and the Crow the Owles eggs in the day, being then ſtronger then it: whereby the enmity amongſt the wicked themſelves is ſet forth, they being led not by the Spirit of love, but of ſtrife and debate. Fourthly, the Owle taketh the opportunity of the dark to ſeek her prey, which is of mice eſpecially and ſuch like vermin: ſo wicked men covertly circumvent others, but that which they get by it is but as vermin, baſe and vile.

Toſtatus.

Ariſtot. hiſt. lib. 9. c. 1.

The Swan, the Pelican, and the Gier-Eagle. The firſt word here in Hebrew is תִּנְשֶׁמֶת of נָשַׁם breath, and therefore by *Jerom* and others it is rendered *Swan*, becauſe the Swan in putting forth his breath hiſſeth. *Junius* out of Rab. *Solomon* rendereth it *Monedulam*, the Daw; The Septuagint, *Montanus* and *Ainſworth*, *the Red-ſhanke*, *Solomon Jarchi* ſaith it is a bird like a mouſe that flieth in the night, and it is called תִּנְשֶׁמֶת, becauſe it is about the eyes like that creeping thing which lacketh eyes, called a Mole, for thus the Mole is alſo called, *verſ.* 30. It is moſt probable, that a Swan is meant both for the reaſon already rendered from the word, and becauſe greater fowls, ſuch as a Swan, are here enumerated together, and the Daw belongeth to the kindes of the Raven before ſpoken of, and the Bat followeth, *verſ.* 19. and to the Red-ſhanke the name doth not ſo agree. As for the ſame word uſed, *verſ.* 30. to ſet forth a Mole, *Willet* ſaith, ſome render it a *Dormouſe*, which liveth by breathing, as it were in a continuall ſleep, although coming to *verſ.* 30. he followeth that reading, wherein it is a Mole. But taking it for the Mole, it is in this like unto the Swan, that as it diveth into the water, holding the head there a long time ſhewing in him a long breath, ſo the Mole alwayes hideth it ſelf in the earth, being herein admirable, that the breath is not yet ſtopped up, but that it can live and breath in ſuch pent places, where the air is ſtopt out. For the properties of the Swan, he is fair and white without, but his fleſh is black and unwholeſome for meat, in being forbidden then, hypocriſie is forbidden, which is fair without, but foul within. 2 The Swan and other long-necked fowls draw their nouriſhment from below out of the water, wherein we are warned, not to dive with our mindes downward, but to be lifted upward, by being Heavenly in our Meditations. 3 The Swan is cruell, and one will kill and devour another, therefore we are forbidden to do the like herein.

Verſe 18.

Solom Jarchi.

Willet.

The Swan.

Ariſtot. l. 9. c. 1.

The Pelican, in Hebrew קָאָת, hath his name from vomiting, as the word that ſignifieth, becauſe he caſteth up the ſhel-fiſh, which he hath eaten, in Greek he is called πελεκὰν of πελεκάω, to pierce, or to perforate, becauſe he pierceth his breaſt with his bill, ſo fetching out blood to cure his young ones, when they have been bitten with Serpents. It is ſpoken of as dwelling in the wilderneſſe and in deſolate places, *Pſ.* 102. *Eſa.* 34. 11 *Zeph.* 2. 14. yet *Toſtatus* maketh two ſorts of Pelicans, one of the wilderneſſe, and another of the water, which flock together, as thoſe of the deſert do not: The vulgar Latin rendereth it *Onocrtalus*, which is a fowl, according to *Pliny*, much like a Swan, but that it hath a greater gullet, ſo that ſometime an whole childe hath been found in it, yet *Pſal.* 102. 7. the vulgar Latin readeth the ſame word Pelican. Touching the properties of the Pelican. 1 He keepeth alone in deſerts, *Pſal.* 102. 6. whereby, ſaith *Auguſtine*, are underſtood thoſe that never beleeved, as in ſaying, *like an Owl in vaſt places*, he applieth it to thoſe, that have beleeved, but faln away again, and that,

The Pelican.

Toſtatus.

Auguſt.

like a Sparrow upon the house-top, to those that beleeve, but are unfruitfull, we must not then be like the Pelican through unbelief keeping aloofe from the Church. 2 The Pelican swalloweth shel-fish, and afterwards being heat in his crop and made to gape he casteth them up again, and then pecketh out the meat, herein then is forbidden flattery to draw a man to unfold himself, and then to take advantage against him, for this is very treachery, and to be abhorred. *The Gier-Eagle*, in Hebrew רחם signifying to love, is by the Septuagint rendered, *the Swan*, by the vulgar Latin, Porphyrion, a Red-shanke, by *Junius* Merope, a Wood-pecker. And to this last doth this name best agree, because, as *Aristotle* hath it, the love of this bird is such to the Dam, that they nourish it being old, and before also: so likevvise saith *Pliny*. For the properties of this bird, it hath goodly feathers, being herein like the Porphyrion, vvhich, as *Aristotle* saith, hath his upper feathers pale, his lovv feathers blue, and his hinder feathers red, but it breedeth in holes of the ground; herein then is forbidden, vvhen a man hath excellent spirituall gifts, to be earthly minded, vvhich marreth all. 2 The Wood-pecker although she be kinde to her kinde, yet devoureth Bees, so that under it is forbidden the devouring of others, by oppressions and vvrongs to enrich our families, and to raise them up.

Aristot. lib. 9. hist. c. 10.

The Wood-pecker.

Aristot. lib. 9. hist. c. 13. Plin. l. 10. c. 32.

Verse 19. *The Stork, the Heron after her kinde, the Lapwing and the Bat:* the Stork Hebrew חסידה of kindnesse is so called, because the young nourish the old in their age, and they are kinde one unto another. The Stork is much like a Crane, but her vvings are partly black, she buildeth on high firre-trees, *Psal.* 104. 17. and on the tops of houses and chimneys, and keepeth much about vvaters, feeding on fishes, snakes, frogs and the like, for which cause in Thessaly, as *Pliny* reporteth, men might not kill them upon pain of death, she hath her name also in Greek ἐρώδιον from ἐρως love, and in English Stork seemeth to come from storgè natural affection, *Ciconia* in Latin, from סכן, to be profitable. The Septuagint render it, the Faulcon, but there is no reason for that. For the Storkes properties, such as be good have been touched before in my Sermon upon *Gen.* 1. neither have they place here; The vice pointed at in the Storke is onely the admitting of unclean thoughts into our mindes, and thus feeding as it were upon them, as she doth upon snakes and other poisonous things, except we shall adde somewhat touching the long neck of this fowl, and her diving herewith into the water, but of this before in the Swan. *The Heron*, Hebrew אנפה signifying anger, because as *Cazkuni* noteth, and *Solomon Jarchi*, it is a furious fowl and soon angry. The Septuagint render it χαράδριον, and *Vatablus* a Crane, *Vatablus* a Jay, but all erroneously. The Heron then is hot and furious, and moreover noted to be hotly carried in the lusts thereof, & therefore herein we are forbidden unadvised anger and fury, as *Mat.* 9. 22. and to follow fleshly lusts. 2 The Heron hath many enemies; the Eagle, that seazeth upon him in the day, the Fox, that taketh him in the night, and the Hawke, that eateth up his Eggs, to all which he is therefore an enemy, hereby then is shewed, that the angry and passionate man shall have many enemies, and is by his fury carried to be enemy to many. 3 There is one kinde of Heron for the idlenesse called ὄκνος, slothfull, saith *Aristotle*, wherefore herein idlenesse and slothfulnesse is forbidden, 2 *Thes.* 3. 10. and there is another kinde called *Pella*, which doth very hardly lay her eggs, the blood even startling out of her eyes, and therefore for the divers kindes of Herons it is said, *the Heron after her kinde*, *the Lapwing*, Hebrew דוכיפת, so called from the double Comb, it is a filthy bird, delighting in dung, and maketh her neast of mans dung, and therefore herein luxury and worldlinesse of minde are forbidden, as scraping continually in filthy dunghils: for as she flieth about alwayes with a crying and carefull note, so the worldly minded have their mindes alwayes distracted and grieved with worldly cares, and as *Isidore* further noteth, that Sorcerers abuse this birds heart in their inchantments as counting

Pliny.

The Heron.

Arist. hist. lib. 8. c. 3.

The Lapwing.

Heron.

Isidor. l. 12. c. 7.

counting it apt therefore, ſo the worldly minded are moſt ſubject to the devill to be drawn, as his inſtruments, to any wickedneſſe. *The Bat*, this bird is well known to keep in the dark, and therefore we are herein forbidden to be children of darkneſſe, which is when we love and live in riot and intemperance, or fleſhly luſts, &c. Again, the Bat is like a beaſt, having a mouth, teeth and members of generation, bringing forth her young alive, and giving ſuck, as a beaſt, but it flieth like a Bird, and yet herein differeth from a Bird, that the wings conſiſt not of feathers, but of a skin, and it goeth alſo upon them: we are here forbidden then to mingle earth and Heaven together, divine Meditations in our prayers and hearing and terrene thoughts, we muſt then be all as birds flying aloft, and not in part as the beaſts creeping upon the ground. If it ſhall be thought, that there was no need to forbid the eating of the Bat, becauſe no man would eat of it, *Strabo* ſaith, that the people of Borſippa, a City in Babylon did uſe to eat thereof, and as baſe a creature, as it is, it was by the Heathen dedicated to *Proſerpina*, the infernall goddeſſe, and at this day is adored by the Mexico-Indians, ſaith *Gyraldus*. And thus we have ſeen the fowls forbidden, and their qualities, being twenty, all of them either ravenous, or filthy in their life and food, or ugly in their aſpect. The Rabbins give this generall rule to thoſe, that know not all the particulars, all ſuch as tread upon their meat, and ſo eat it, are unclean, as being of a Ravenous kinde, and becauſe, *after their kinde*, is four times named, they account the whole number of the fowls forbidden to be 24.

The Bat.

Strabo lib. 16.

Gyrald. hiſt. Ind. lib. 3.

Maimony of forbidden meats.

All fowls that creep, going upon all four, ſhall be an abomination to you. Hereby the Rabbins underſtand flies, bees, hornets, ants, and the like, as *Jonathan* explaineth it, for theſe are unwholeſom to be eaten, and of evil nouriſhment, ſo *Toſtatus*. Yet here are excepted, as allowed to be eaten, ſuch as have legs and do leap, as *the locuſt, the bald locuſt, the beetle, and the graſhopper*. In ſaying, *which have legs*, he uſeth theſe words Hebr. אשר לו כרעים, which have no legs, and thus *Junius* therefore rendereth them, expounding it, which have no right legs, as other creatures have, but inverted. But the word לו is ſometime put for לו, ſignifying *to him*, as 2 *Sam.* 23. 18. 2 *Chron.* 11. 20. And if it be thus taken, it is, which hath legs, and ſo it is rendered by the Septuagint and Chaldee. But if it be read, which have no legs, the ſenſe will be good, becauſe then it is either meant, which have no legs, as other things have, becauſe they are turned backward, or which have no legs in their generation; for *Pliny* writeth of the locuſt, that he hath no legs at the firſt, but they grow afterwards; but doubtleſſe the common reading is beſt, becauſe of that which followeth, *to leap withall*. *Ainſworth* embraceth both readings, as being from *Moſes*, the one in the text, and the other in the margine, and ſo doth *Oleaſter*; but it is not to be thought, that the word in the margine was put there at the firſt by *Moſes*, but afterwards by others for explication of that in the text, and not for a divers reading. Touching the particulars, which have legs to leap, the firſt is the locuſt, Hebr. ארבה, ſo called from their number, and it is rendered by the Septuagint ϛρουθὸς, as ſome think, from ϛραχὺς, becauſe it is ſhorter, and of a leſſer kinde. The ſecond is הסלעם, ſo called from סלע, a rock, becauſe it is a locuſt bred in rocks, ſo *Cazkuni*, and agreeably hereunto *Ariſtotle* writeth, that there is a certain locuſt bred in rocky places; the third is החרגל, rendered by the Sept. ὁρμαχὺς, a fighter with ſerpents, and ſuch a kind of locuſts alſo *Ariſtotle* writeth, ſaying, Many have ſeen the locuſt fighting with the ſerpent. And *Pliny* ſaith, there be locuſts, that kill ſerpents. *Cazkuni* expoundeth this word a ſtriver with the feet to leap withall. *Junius* rendereth it *Cantharum, a Beetle*. The fourth is החגב, which may be thought to come of גבה to lift up, becauſe the graſhopper hereby ſignified lifteth up it ſelf. The Sept. render it, ἀκρὶς, becauſe it eateth of the tops of growing things, as the word ſignifieth and all theſe are called locuſts, *a locis uſtis*, from burnt places, becauſe they conſume green things, as if they were burnt. So that all theſe four are divers ſorts

Verſe 20.

Targum Jonathan.

Toſtatus.

Verſe 21, 22

Junius.

Plin. lib. 11. c. 29.

Ainſworth.

Oleaſter.

Cazkuni.

Ariſt. lib. 5. c. 17. Lib. 9. c. 8.

Plin. l. 11. c. 29.

Lyranus. Toſtatus.

ſorts of locuſts, as the Hebrews alſo teach; wherefore *Lyranus*, whom *Toſtatus* followeth, is wide in ſaying, that the three firſt are all one, being called, ארבה by the firſt name, when it wanteth wings at the firſt breeding, by the ſecond, when it beginneth to have wings; and by the third, when they are grown to perfection: for againſt this alſo maketh that in ſpeaking of each of them, he addeth, *after his kinde*, ſo that they are not one but ſeverall kindes. And becauſe, *after his kinde*, is repeated four times, the Hebrews hold, that there be four more forbidden, which are not named; and theſe they call, 1 *Zipporeth Cramim.* 2 *Jotbana Jeruſhalemith.* 3 *Guartſubia.* 4 *Razbanith.* The locuſts of all ſorts are but of little nouriſhment, as *Galen* writeth, obſerving, that the birds called *Seleucidæ* in Aſia voided them again whole, intimating, that they had but little nouriſhment from them. And *Cardanus* ſaith, that the eating of locuſts maketh men leane, ſhort-lived, ſwart-coloured, and full of lice; and *Pliny*, that they which eat them live not above 40 years; yet *Pliny* ſaith in the ſame place, that the Ethiopians did ſome of them uſe to eat them ſalted and dried in ſmoke, and in the Eaſtern Countreys it is known, that they are ſtill uſed for meat, and particularly the diet of *John* the Baptiſt was locuſts and wilde honey. It was indeed a poor kinde of food, and therefore argued great abſtinence in that holy man, and it was good ſometimes to eat of them to ſubdue the unruly fleſh.

Talmud Babyl. in Cholin. c. 3.

Galen. lib. 5. de loc. affect.

Cardan. lib 9. de ſubtil. Scalig. Exer. 91 Plin. l. 6. c 30.

Matth. 3. 4.

The Myſtery.

For the myſtery of the flying things without legs, and of theſe legged skippers, the one ſort is forbidden, as was ſaid before of the Bat, to ſhew, that we ſhould flee mixing earthly cogitations with heavenly exerciſes, abuſing the Evangelicall doctrine ſet forth in the four Evangeliſts, pointed at in the four feet upon which they are ſaid to go, *v.* 23. unto worldly ends. But the other is allovved, to ſhevv, that as they are ever skipping up and flying from the earth, ſo vve even vvhen vve live amongſt vvicked men, ſhould skip avvay as it vvere, and keep our ſelves from being defiled by them, as Chriſt Jeſus, although he ate and drank vvith Publicans and ſinners, yet he vvas vvithout all ſin. And therefore he is ſaid, *Cant.* 2. to have come skipping upon the mountaines, as *Heſychius* hath it, vvho alſo maketh the locuſts called fighters vvith ſerpents a figure of the fight that vve ſhould make alvvayes againſt the old ſerpent the Devil. There is alſo another thing in Locuſts, they are alvvayes changing their places, skipping and flying from one to another, to ſhew, that we ſhould not make account of abiding here any long time, being but as pilgrimes and ſtrangers in this world. For other properties of the locuſts vvhich be evil, here is no place to ſpeak of them, but rather upon *Nahum* 3. and *Revel.* 9, &c. where vvicked and miſerable people are ſet forth by them. That of the Hebrews here is moſt vain, that the Jevvs vvere appointed to eat locuſts in remembrance of the locuſts ſent againſt Egypt, for by the like reaſon frogs and flies ſhould alſo have been appointed, becauſe they were ſent in like manner.

Heſychius.

Verſe 24.

For theſe ye ſhall be unclean, whoſo toucheth the carcaſe of them ſhall be unclean till the even. Of this uncleanneſſe, ſee before, *v.* 8. *till the evening*, at what time the day ended, according to the account then, and a new day began. Hereby was figured out, that theſe legall uncleanneſſes ſhould then have an end, when a new day of the Goſpel under Chriſt ſhould begin, and that in him all pollution of ſin ſhould be done away to all his faithfull people. *Heſychius* applieth it to repentance, which when it is, uncleanneſſe is done away.

Brentius. Ainſworth.

Heſychius.

Verſe 25.

And whoſo beareth ought of them ſhall waſh his cloathes, and be unclean till the even. Touching is defined by the Rabbins to be with his fleſh in any part, or with his naile or tooth being joyned to his body, and bearing it, although a ſtone be between his ſhoulder and it, when he carrieth it, and it be laid upon him, he touching it not, or if he doth but draw it with a threed or the like: *Maimony.* In that he which beareth the unclean thing here is appointed to waſh

Maimony of pollution by the dead, *Ch.* 1.

wash his cloaths, as he that toucheth it onely is not, it is generally noted, that the bearer was more polluted then the toucher, and that not onely the cloaths which he did weare were polluted, but also all others being touched by him in this time. The cloaths to be washed, were all the cloaths then upon him, and this washing, as *Exod.* 19. figured out repentance, whereby we are cleansed from the pollution of sin. *Sol. Jarchi.*

The same law is made about touching or bearing the carcase of any unclean beast, which is described by not parting the hoof, and not chewing the cud, it being further inserted, *Whatsoever goeth upon his pawes amongst all manner of beasts, &c. v.*27. The word translated pawes, is כפין his hands, whereupon *Vatablus* understandeth it of the ape which hath pawes like a mans hands, but *Solomon Jarchi* and others better referreth it also to beares, lions, dogs and cats, there being no other word setting forth their pawes, and they indeed have some similitude with hands. *Hesychius* for the mystery of this propoundeth imbracing of the Gospel for lucres sake, as pointed at to be abominable here, because such go as it were upon all four, but it is with their hands, they receive not the Gospel set forth by the four Evangelists, but that they may have a feeling of gain with their hands. Verse 26,27 *Vatablus. Sol. Iarchi.* *Hesychius.*

These also shall be unclean unto you among the creeping things that creep on the earth, the Weasel, the Mouse, and the Tortois after his kinde. These words, *that creep on the earth*, are added, saith *Cazkuni*, because there are some creeping things in the waters. The weasel in Hebrew חלד is so called from his hasty running from place to place, *mustela*, of *mus* and σίλλω, to snatch up, because it snatcheth up mice, and destroyeth them. The weasel, as *Hesychius* noteth, is very crafty and theevish, and therefore under it theft and subtlety to steal is forbidden. The mouse in Hebrew עכבר, a troubler or corrupter, is so called, because, as all know, the mouse marreth things by gnawing, and is a very troublesome vermin: for eating this, as of Swines flesh, destruction is threatened, *Esa.*66.17. The mouse where he aboundeth eateth up corne in the houses, and undermineth and spoileth it in the fields, for thus the Philistines were plagued with them, 1 *Sam.*6.5. But traps are set for them, and cats and other things are kept and used to destroy them, yet to the belly are they so addicted, that for it they run into all these hazzards: under it then is forbidden to be a belly-god, and so addicted to the things thereof, as not to passe for any danger in ensuing them: thus *Hesychius*. And because the mouse is idle, and onely intendeth filching and stealing, idlenesse, whereby we may become burthensome to others, is forbidden. *The Tortois*, Hebrew, הצב is so called, because צב signifieth a covered coach, as *Numb.*7.3. and the Tortois like unto it carrieth his shell upon him covering him. The Septuagint render it, *the land-crocodile*; *Oleaster*, the toad, and *Pagninus*, the frog: but the first is best, as most agreeable to the Word. In forbidding the Tortois, which carrieth his house on his back, which is, as *Aristotle* saith, as hard as a stone, confidence in worldly things is forbidden, which when the worldling hath, he thinketh himself safe against all dangers, *Cursed is he that maketh to himself an arm of flesh.* Verse 29. *Cazkuni.* The Weasel. The Mouse. *Hesychius.* A Tortois.

And the Ferret, and the Camelion, the Lizzard, the Snail and the Mole. The Ferret in Hebrew, אנקה, hath the name from squeeking and crying. The Septuagint render it, μυγαλη, a mouse and weasel; because it is partly like the one, and partly like the other. *Junius* rendereth it, *Attillabus, the Wood-seer*; Rab. *Solomon*, the *Badger*; *Oleaster*, *the Hedge-hog*; *Genevens. a Rat.* The Ferret, saith *Hesychius*, as it is like the mouse and weasel, so it hath qualities like them both; it is crafty, as the weasel, and is for filling the belly with the mouse, so that under it is forbidden craft and subtlety by deceit to get gain to spend it upon the belly. Again, the ferret crieth out and squeeketh loud, if it be taken from the prey, or the prey from it, so that herein is forbidden extream grief, and querulous complaining for worldly losses. Verse 30. The Ferret. *Junius.* R. *Solomon*, &c. *Hesychius.*

The Camelion, in Hebrew כח strength, as *Ainsworth*, or of the green colour,

The Camelion.

Junius.

lour, as *Willet*, but by the Septuagint rendered, χαμαλέων, a lion creeping upon the ground; becauſe, as the lion hunteth after the beaſts and preyeth upon them, ſo doth this little beaſt upon the flies. *Junius* rendereth it, *the Lizzard*, but that followeth next. The Camelion is obſerved to change his colour into all but white and red, he hath a thin and ſhining body, and therefore receiveth the colour of any thing that he is near unto: herein then temporizing is forbidden. And becauſe he liveth upon the air, vain-glory, and affecting the aerean praiſe of men. And becauſe, although he ſoon changeth his colour, yet he is moſt ſlow in going, repreſenting ſhewes to the eye, but ſlow of pace, here is forbidden making ſhewes without performances.

The Lizzard.

Ariſtot. hiſt. lib. 8. c. 7.

Heſychius.

The Lizzard, Hebrew אנקה, ſome will have to be, *Stellio*, which is ſpotted on the back, as with ſtars; but both are meant, as two kindes of the ſame, for they alike lie hid all winter for the four cold moneths, eating nothing; and alike in the Spring and fall, put off their old skins: ſo *Ariſtotle*; and they both lay eggs, and live in filthy places, but the *Stellio* is moſt venomous. In forbidding the Lizzard which keepeth in graves, ſaith *Heſychius*, preying upon dead mens goods, is forbidden by ſuppoſititious Teſtaments deceit in Executors, &c. Again, the *Stellio* is a fair creature to ſee to, by reaſon of his ſtarres, but yet is very venomous: herein then is forbidden a fair ſhew by flattery, when poiſonous treachery is in the heart.

The Snail.

The Snail, Hebrew חומט, ſo called from חמם, to hide or cover; becauſe it is hid in the ſhell by the tranſpoſing of one letter. Yet the Septuagint render it, a Lizzard, and *Junius* a Camelion. The Snail dieth if the ſhell be broken, therefore herein is forbidden to cleave ſo to the world, as the worldling doth, as that if he loſeth his worldly goods, his heart dieth, his hope is altogether in this life.

The Mole.

Heſychius.

The Mole is ſet forth by the ſame name with the Swan, as was ſaid before, *verſ.* 18. where alſo I have ſhewed the reaſon of the name. *Targum Jonathan* rendereth it, *Salamander*, and *Junius*, the Dormouſe; and indeed the Hebrews confeſſe that they cannot certainly tell, what many of theſe creeping things, beaſts and birds are. The Mole is blinde, and is wholly buſied in digging under the the ground, and, as ſome think, eateth the earth, and liveth upon it, as the Camelion doth of the air, the Salamander of fire, and the Herring of water, according to this Diſtich.

Terra cibat Talpam, flammæ paſcunt Salamandram,
Unda ſit Halecibus cibus, aër Cameleonti.

Heſychius.

In forbidding the mole, then it is forbidden to be earthly minded and blinde towards heavenly things, and *Heſychius* noteth, that the mole is bred of the earth, and they ſhew their breeding that are ſo earthly. But ſome write of the mole, that he beginneth to ſee a little before his death; a right Embleme of the ſtate of worldlings, ſeeing and trembling at the judgement now ready to ceaſe upon them at the laſt day, which they never had any perceivance or thinking of before.

Verſe 31.

Maimony in Aboth hattumoth. Toſtatus.

Theſe ſhall be unclean to you among creeping things, all that touch them being dead ſhall be unclean. The Rabbins, becauſe bearing of theſe is not ſpoken of but touching onely, hold, that bearing of them defiled not, and that the touching of them being alive, defiled not, but dead. But the laſt of theſe is falſe, ſaith *Toſtatus*, becauſe, *Levit.* 22.5 the touching of a creeping thing defileth. And becauſe for the touch of them onely cloaths muſt be waſhed, as it followeth, *v.* 32,33. as was not enjoyned touching the unclean things before-named, but onely in caſe of carrying them, it may well be gathered, if touching of theſe did more defile then bearing of them, yet much more, and therefore it is moſt probable, that this is not ſpoken of here, but left to be underſtood from the former decree. In this laſt I will not contradict, but I marvell that *Toſtatus* ſhould oppoſe the Rabbin in the former, ſeeing it is

For uncleanneſſes contracted by touching, ſee *Levit.* 5.1. What was to be offered.

ſo

so plainly expressed in the text, *being dead*, and therefore that *Levit.* 22. 5. is to be expounded by this.

Verse 32.

And upon whatsoever any of them being dead doth fall, it shall be unclean, &c. By *any of them*, The Rabbins understand any of their flesh or bones, hoofs or sinews joyned unto their flesh, for if they be severed, they defile not being touched, as the bones, hoofs and horns of other unclean beasts being separated after their death do not. In that the falling hereof upon any thing defileth: *Hesychius* noteth involuntary sins to be figured out hereby, as the voluntary by touching before spoken of, so that any sin defileth, whether voluntarily committed, or against our wills. The particulars said to be defiled, *vers.* 32, 33. are reckoned five *vessels, of wood, raiment, skins, sacks, and earthen vessels*, and whatsoever vessell else a man useth to work withall, or in it, that is any tool or vessell for his service. The Rabbins number besides these five onely two more, the one, vessels made of metals, *Numb.* 31. 21, 22. and the other of horns, or bones, or hoofs of beasts, *Numb.* 31. 20. *all the work of goats*, for hereby they say, that they have learned by tradition that the bones and horns, &c. of goats are to be understood, & consequently of other beasts, and vessels made thereof. And by v[illegible]s made of wood they understand also such as are made of barks, shels, or [illegible]-rushes, reed or wicker, because these grow out of the earth like wood. S[illegible] *Maimony*, and if we adde glasses also, and vessels made of stone, brick, and morter, which come out of the earth, I think none are omitted according to this generall rule, *Whatsoever vessell it be, wherein any work is done.* But in distinguishing between such of these, as are defiled or not defiled, they are over-curious. Things made for the use of man onely, as ladders, are not, say they, defiled; but those that are for the service of men and vessels to sit upon are. Again, they which serve onely for instruments to hold other things for the use of man, if they contain them but for a time, as the candlestick, they are not defiled, but if continually, as the scabberd, or sheath, they are, but these and others like unto them which they have, are curiosities, and distinctions without a ground, yea contrary to the ground laid here, for all vessels without exception are by dead creeping things defiled. But that rule of theirs is good, that although vessels be defiled by unclean things, yet nothing living is defiled hereby, but onely man, neither doth any living thing defile, but man onely, when he is unclean by any means. Now of the first sort of vessels here spoken of, it is appointed, that if any of them be made unclean thus, *it must be put in the water*, that is, according to the Hebrew Canons, dipt all over in the water, & so must a man being unclean, and nothing must be between it and the water, for if there be any pitch or clay, &c. cleaving on, it is unclean still, *and it shall be unclean till the even*, for being washed it must stay the time, *viz.* till the even, before it be perfectly cleansed. Of uncleannesses the Hebrews make these degrees. 1 The highest before washing. 2 The second from thence, till the even. 3 The third, if before the even he toucheth any holy offering, for that is hereby made unclean. 4 The fourth if he touch holy meats or drinks, for they are thus defiled, but not common meats or drinks. *Lyranus* thinketh, that onely the water of the red cow was now to be sprinkled upon it to cleanse it; and *Tostatus*, that it was both dipped and sprinkled, but the one cometh short of the truth, and the other exceedeth it, for no sprinkling is here spoken of, and *Numb.* 19. that holy water is appointed to be sprinkled onely in case of uncleanesse, that lasted seven dayes, as none of the uncleannesses here named did, but till even onely of the same day.

Hesych. Hier.

Maimony in Sepher, Chap. 1. Sect. 2.

Maimony in Aliaibhattaroth, Chap. 10.

Lyranus. Tostatus.

Verse 33.

Touching earthen vessels, *If any of them falleth into the midst thereof*, for Hebr. it is אֲשֶׁר־תּוֹכוֹ, *All that is in the midst thereof shall be unclean, and it shall be broken.* So earthen vessels were appointed to be broken before, *Chap* 6. 28. Here the Rabbins distinguish between this kinde of vessell, and others of stone made out of the earth also, calling this *a vessell of pot-bakers earth*, and yet they say, that a vessell of glasse cannot be cleansed, but by breaking also.

But it is to be noted, that an unclean thing touching it on the outſide doth not make it unclean; but being in it, if it be but an unclean air that cometh into it, it is unclean, as may be gathered, *Numb.* 19. 15. becauſe in a tent where a man dieth, all things in the tent are made unclean, but a veſſell that is covered. Hereupon they obſerve that the air polluteth the veſſell, and breaking cleanſeth it, and if a man will break a veſſell of wood, &c. it is cleanſed alſo, although it be not ſo appointed. But when we note that an earthen veſſell is not polluted, but by ſomething falling into it, and not touching it without, it is meant onely in the caſe here put, in other caſes, as of a man that hath an iſſue touching it, it is unclean, *Levit.* 15. 12.

Maimony in celim. c. 12.

The Myſtery. *Heſychius.*

For the myſtery of theſe things *Heſychius* ſpeaketh excellently. By the veſſell or cloth, wherein any work is done, is ſet forth a faithfull perſon, who is exerciſed in the works of vertue, by the dead vermin falling upon it, ſin, that bringeth death, which ſuch attract not to themſelves, but through infirmity fall into, ſuch muſt be put into the water of repentance, as is the dayly practice of the faithfull, and ſo they ſhall be clean again, but the earthly and ſenſuall, like unto the earthen veſſels, entertaining ſin into their middle part within, that is the heart, muſt be given over to Satan, as 2 *Cor.* 5. for their contrition in the fleſh, that their ſpirit may be ſaved. Or rather ſuch ſhall be utterly deſtroyed at the laſt day. *Ainſworth* referreth it to the utter aboliſhing of ſin in us in death, when we are broken thereby, for we are as earthen veſſels, 2 *Cor.* 4. 7. and their breaking ſetteth forth mans death, *Jer.* 19. 11. and *Chap.* 48. 38. but I prefer the former, becauſe of the diſtinction made amongſt men, as here amongſt veſſels

Ainſworth.

Verſe 34 *Queſt.*

Of all meat that may be eaten, that on which ſuch water cometh, ſhall be unclean. Here becauſe *ſuch water* is not expreſſed in the text, but onely מים *water*, a queſtion ariſeth, vvhether this be to be underſtood of all water, or of water contained in the veſſell made unclean by the falling of any dead vermin into it? But it is eaſily anſwered, that only the water conteined in theſe unclean veſſels is meant, or in any place, into which they chance to fall, except in pits and ponds, where there is plenty of water, as is excepted, *v.* 36. for it is immediately added, likewiſe *all drink, that may be drunk in every veſſell ſhall be unclean*, which it vvere abſurd to expound of any other veſſels, but onely of ſuch as vvere polluted by theſe dead things, and therefore as abſurd is it to expound this touching water of all water. Moreover, ponds and wells of vvater are expreſly ſaid to be clean, and therefore could not pollute any thing. Thus alſo *Auguſtine*, The water is meant, which came out of veſſels made unclean by unclean dead things, and *Toſtatus* and *Junius*, &c. yet the Rabbins expound it of all waters, for nothing that is mans meat, ſaith *Solomon Jarchi*, is unclean, till water cometh upon it, but after water is come upon it, it receiveth uncleanneſſe for ever. And *Maimony* inlarging it, ſaith, It is not made unclean, till it receiveth one of the ſeven liquors, water, dew, wine, oil, milk, blood or honey. Neither do they vvreſt this Law onely herein, but in divers other of their canons, as 1 That no liquor coming from fruits can be made unclean at all contrary to *verſ.* 32. and to this verſe, nor any meat, upon which water hath not been put, becauſe, till water be upon it, it is not apt to receive uncleanneſſe, for any thing in an unclean veſſell vvithont exception is unclean. 2 Such things, as are uſed for ſauce vvith meat are not by any vvater made unclean, againſt this text, vvherein no meat is excepted. 3 The meat here meant is holy fleſh, and not any other. 4 The Prieſts only vvere tied by this Lavv, and not the people, contrary to *Levit.* 5. 2. 5 The touching of their carcaſes is not defiling to the people, but at the time of ſolemn feaſts onely, for the Lavv tieth to all times. So that vve may ſee, they began betimes to corrupt the Lavves of God by their traditions through a deſire of more liberty, then they gave them. But in their Expoſitions hereupon this may be received, that things living and hearbs growing are not to be counted amongſt thoſe that are made unclean, becauſe they

Verſe 36.

Auguſt. De vaſe quod factum eſt immundum de morticinis immundis. Sol. Jarchi. Maimony in Tumath. oc. in Chap. 1.

they cannot yet be properly ſaid to be meat, and this alſo, that liquors and meats corrupted are not made unclean by ſuch means, becauſe they vvere vile and unfit for meat before. Myſtically by the meat and drink made unclean here ſpoken of by the uncleanneſſe of the veſſell, becoming ſuch by a dead thing falling into it, ſaith *Heſychius*, vve are to underſtand vertuous actions, in vvhich to be converſant it is meat and drink to the faithfull, but they are made unclean by pride, vain-glory, or other ſiniſter affections falling upon them, vvhen they are done, or in the doing, although they vvere not hereby ſet avvork at the firſt to do them, as hypocrites are. The Myſtery. *Heſychius.*

And every thing, whereupon any part of their carcaſe falleth ſhall be unclean, whether ovens or ranges, &c. Ovens vvere for the baking of bread, and the *ranges for pots*, for fleſh to be baked or boiled in, the vvord כִּירַיִם is rendered by *Solomon Jarchi* and *Cazkuni*, *pots*, or by others *bake-pans*, and *Jarchi* ſaith, that both the Ovens and pots vvere moveable inſtruments made of potters earth, the Septuagint render it χυτρόποδες, pots vvith feet. And meat or bread vvas made unclean by dead vermin, ſo vvere the things, vvherein they vvere baked and prepared, and theſe being of the ſame ſubſtance vvith other earthen veſſels muſt, as they, in this caſe be broken dovvn. Verſe 35. *Solomon Jarchi.*

Nevertheleſſe a pit, or fountain, wherein there is plenty of water ſhall be clean, but that which toucheth their carcaſe, ſhall be unclean. Here is an exception made of ſuch things as ſhall not be counted unclean by the falling of dead vermin into them, a ciſtern or any veſſell holding water ſhall be polluted, and the water in it together, but not a pit or Fountain, but only ſo much of the water therein, as toucheth the carcaſe: under pit and Fountain ponds alſo and all other places of water upon the earth, wherein there was much, are to be underſtood. The Lord would not have theſe counted unclean. 1 Becauſe all other things muſt be cleanſed with theſe waters. 2 Becauſe there was neceſſary uſe of them every day, although waters in veſſels might be emptied out, and they might again be ſupplied from fountains, &c. yet they could neither be ſo eaſily emptied, nor ſupplied. 3 Becauſe the corruption coming from a carcaſe in a place of much water is diſperſed and vaniſheth, yet the carcaſe muſt be taken out, and ſome water about it caſt out, that the Fountain might be clean. *Heſychius* inquiring into the reaſon, why veſſels with water ſhould be unclean and pots and Ovens, but not the collection of waters, reſolveth that myſtically hereby is ſet forth, that particular Doctours in the Church, who are as veſſels of water, which they afford unto the people, and as Ovens and pots to bake and to prepare the ſpirituall food, if they fall into any groſſe ſin, are corrupted ſo hereby, as that they ſhall be deſtroyed, according to that, *Rom.* 2. 22. but yet the Doctrine taught generally in the Church of God ſet forth by the collection of waters is not the worſe to be eſteemed of, but only that which toucheth the carcaſe, that is, the Doctrine of an evil life in any, for after their works thou muſt not do, *Mat.* 23. 1. Verſe 36. *Willet.* *Heſychius.* The Myſtery.

If it falleth upon any ſowing ſeed, it ſhall be clean, but if water be upon the ſeed, &c. it ſhall be unclean. Solomon Jarchy by ſeed underſtandeth that, which is rooted in the ground, and *Maimony* expoundeth the water coming upon ſeed, of water voluntarily put on by the owner, it being thus prepared for food, and if it be wetted againſt his will, or through neceſſity, as to hide it in water from theeves, it is not unclean. But theſe are Rabbinicall inventions, the true reaſon is, ſeed that is dry is not ſo apt to take pollution, as ſeed being wetted whether voluntarily or by rain falling upon it, and it is not meant of corn for meat, but to be ſown, as is plain in the text, and not ſown already and rooted, as *Solomon Jarchi*. But herein, ſaith *Heſychius* was a myſtery, it ſhewed, that ſin fallen into after wetting by Baptiſme polluteth him that was cleanſed, but not him who is indeed towards Baptiſme, but not yet ſufficiently inſtructed, his ignorance yet in ſome ſort excuſeth him, but after that one is better inſtructed and Baptized to fall into foule ſin, is Verſe 37, 38 *Maimony.* *Heſychius.* The Myſtery.

more heinous, and to be made unclean again after the partaking of ſo great a grace of being cleanſed in Baptiſme.

Verſe 39. *If any beaſt, whereof ye may eat, dieth, he that toucheth his carcaſe ſhall be unclean till the even.* Here as the carcaſe of an unclean beaſt, ſo of the clean, when it dieth alone, is determined by polluting, but as *Solomon Jarchi* noteth upon both, onely the carcaſe maketh unclean, not the bones, horns or hoofes. And the like is to be held of a beaſt torn or killed for killing of man or woman, *Exod.*22.31.

Solom Jarchi.

Verſe 40. *He that eateth of it, ſhall waſh his cloathes, &c.* Unto the firſt here are added two wayes more of becoming unclean by dead carcaſes- 1 By eating thereof. 2 By bearing them, and theſe were ſomewhat greater then the firſt, becauſe ſuch muſt waſh their cloathes, as the other was not commanded to do. And by eating here muſt be underſtood eating ignorantly or through neceſſity, for otherwiſe not onely legall uncleanneſſe was contracted, which was without ſin, againſt the ſoul, but uncleanneſſe through tranſgreſſing of Gods command to the deſtruction of the ſoul, as being a preſumptuous ſinning. If a clean beaſt be killed, it is every whit clean, but the unclean being killed or dying alone is alike unclean and of the clean beaſt dying alone the fat is clean and may be uſed, but not eaten, *Levit.*7.24.

*Maimony Semore Levit.*17.15.

Verſe 41,42 *Every creeping thing that creepeth upon the earth, ſhall not be eaten, it ſhall be an abomination.* From henceforth to *verſ.*46. is a Law againſt eating all creeping things, ſo that not onely the eight forbidden, *verſ.*29. but all others alſo muſt be abhorred, thoſe defile by eating or touching, theſe by eating onely, and theſe are deſcribed to be ſuch as go upon the belly, as Serpents, *Gen.*3.14.or upon all four, as the Scorpion, Neut or Toade, or which hath many feet, as the Nadal, ſo *Solomon Jarchi*, and this laſt we call, *Centipoda*, in Engliſh the Cancer.

Solom Jarchi.

Verſe 43. *Ye ſhall not make your ſelves abominable with any creeping thing that creepeth.* In the former verſes it was ſaid, *that creepeth upon the earth*, but here *earth* is left out, wherefore all creeping things alſo in the waters are meant: ſo *Maimony*, and to this agreeth the enumeration made, *v.*46.

Maimony.

Verſe 44. *For I am the Lord your God, you ſhall therefore ſanctifie your ſelves that ye may be holy, for I am holy, &c.* Here is the end ſet down, why all theſe lawes muſt be kept, that they might be preſerved holy and undefiled in all things, as the people of an holy God: and it is here added, *That ye defile not your ſelves with any manner of creeping thing.* For, *your ſelves*, Hebrew is, *your ſouls*; but ſoul is put ſometime for the body, as *Numb.*9.7,10. and ſometime for the whole man, as *Chap.*5.1. and ſo here their bodies are meant, for they properly were defiled by theſe things, but if willingly they tranſgreſſed herein, their ſouls alſo were defiled by ſin, or if being defiled, they neglected waſhing. But the thorow ſanctification of Gods people in ſoul, ſpirit and body was herein reſpected; it being his will, that from corporall uncleanneſſes thoſe of the ſoul by touching ſin bearing about, or feeding upon ſin, ſhould be lookt at and avoided, of which theſe things were but ſhadowes for a time, and now the time of teaching by ſhadowes and figures being paſt, there is no further uſe of theſe lawes for the ordering of the outward man, but of the inward onely. And into this did ſome of the Rabbins ſee, and write of it, as Rab. *Menahem*, who ſaith, that theſe things are figures of heavenly things; by unclean beaſts, heathen people are meant; and by forbidding to eat or to touch them, making marriages with ſuch is forbidden, and the waſhing from theſe uncleanneſſes with water, ſetteth forth Gods waſhing of us with the water above, which is the water of mercy. And *Maimony* upon theſe words; thus the keeping of the body clean bringeth one to the cleanneſſe of the ſoul, and the cleanneſſe of the ſoul to be like unto God, as it is ſaid, *Be ye holy, for I am holy.*

Rab. *Menahem in Levit* 11.

Maimony.

Verſe 46. *This is the law of every creeping thing that moveth in the waters or creepeth.* Here beſides creeping, moving is ſpoken of; becauſe, as the Rabbins obſerve, creeping

creeping things are bred by generation of male and female; but beſides theſe there are wormes and maggots, &c. comming of corruption, which are the moving things alſo to be abhorred. But here they are over-nice in diſtinguiſhing between wormes in fruit, they being eaten in the fruit defile not, but being ſeparated, and yet if they were bred in the fruit before the gathering, they defile, but not if they were bred after, &c. but who taught them theſe things? Moreover, they adde, that the milk and the egges of unclean beaſts, fowles or fiſhes may not be eaten, yet honey of Bees or hornets is lawfull, and a womans milke, although her fleſh may not be eaten.

Maimony of forbidden meats, Chap 2.

CHAP. XII.

Verſe 2.

IF a woman hath conceived ſeed and born a man-childe, ſhe ſhall be unclean ſeven dayes, &c. The Lord having hitherto determined outward uncleanneſſes by the means of things without, here beginneth to ſet down lawes touching uncleanneſſes comming from within, and as in the Creation, beaſts, fowls, and creeping things were firſt made, and then man; ſo firſt the uncleanneſſe of beaſts, &c. is ſet forth, and then the uncleanneſſe of men and women, as *Solomon Jarchi* noteth, *If a woman hath conceived ſeed*, Hebrew, *ſeeded ſeed*: *Aben-Ezra*, *Yielded ſeed unto conception*, becauſe there is a concurſe of the womans ſeed unto conception, as well as of the mans, and Rab. *Menahem* obſerveth hence, that if the woman yieldeth ſeed firſt, a male is brought forth; if the man, a female; but no ſuch thing can be gathered hence, becauſe of her ſeeding here ſpoken of a female may come as well as a male, *v.* 5. Touching the childe brought forth, the Hebrews hold, that if 40 dayes after the conception be once paſt, although it be brought forth before the time and dead, this law holdeth, but not for any miſcarrying before the 40 dayes expired. *According to the dayes of her ſeparation for her infirmity ſhe ſhall be unclean.* Of this ſeparation ſee *Chap.* 15. 19, 20. it was for ſeven dayes, and in that time every thing that ſhe touched was unclean, as it is meant it ſhould be now, yea the Hebrew Canons ſay, although no blood appeared, as in the time of her menſtruous diſeaſe.

Solomon Jarchi.

Aben Ezra.

R. *Menahem.*

Maimony in Iſſurei biath.

Verſe 3.
Verſe 4.

After theſe ſeven dayes, *viz.* upon the eighth, the childe muſt be circumciſed, *And ſhe ſhall then continue in the blood of her purifying* 33 *dayes, ſhall touch no hallowed things, &c.* Of circumciſing the fleſh of the fore-skin upon the eighth day enough hath been ſaid, *Gen.* 17. 11. But for the reaſon of the womans continuing in her uncleanneſſe now 33 dayes more, and if ſhe had a Female, 14 and 66. it is hard to determine, what that may be. Some yield a naturall reaſon, becauſe the male is fourty dayes a forming in the womb, or as *Auguſtine* hath it 45. Six dayes it is like milk, in nine 'tis turn'd to blood, twelve more do make it fleſh, eighteen bring faſhion good. But this reaſon cannot ſtand, becauſe here onely 40 dayes are ſpoken of, and diſtinguiſht by 7 and 33; theſe are 45: and for the female, which they ſay, is twice as long in forming, there is the like reaſon againſt that alſo, becauſe then the time ſhould not be 80 but 90 daies. *Toſtatus* will have it to be meerly Ceremoniall without any reaſon. But *Heſychius* and others better, after the bringing forth of a male, ſhe muſt continue 40 dayes in purifying, to figure out our great humiliation for our ſins, in which we come into the world, and which we daily multiply and increaſe. For the womans uncleanneſſe at this time did doubtleſſe ſet forth originall ſin and pollution, wherein every one is born, as *Rom.* 5. 12. which maketh us unworthy of God, but by Chriſt, who faſted 40 dayes for us, and was ſeparated in the deſert, pointed at herein, we are cleanſed, but on our parts great humiliation & penitency is required, like that of the Ninevites 40 dayes, and of *Moſes* 40 dayes faſting, and *Elias* likewiſe. And Rab. *Menahem* hereupon ſaith, there is a myſtery in this matter, reſpect

Auguſt. Sex in lacte dies ter ſunt in ſanguine terni, Bini carnem, ter ſeni membra figurant.

Toſtatus.
Heſychius.

Rab. *Menahem.*

respect being had unto the serpents deceiving of the woman, *Gen.* 3. and circumcising of the childe was appointed for the like signification, and the offering by the woman to be brought. Whereas the time upon bringing forth of a female is doubled, this was upon a naturall reason; because more pollutions accompany this birth then the other, and be longer in purging; and if she had both male and female together, the Hebrews say, that she must be purifying 80 dayes. And we may adde further out of *Hesychius* the time was doubled for a female, because of her double sin, at the first in eating, and then tempting: or that the female is twice as long in forming in the wombe as the male, with which times a proportion is here held in both, to shew, that we cannot enter into the heavenly Sanctuary, till we be regenerate as the woman could not come into the Sanctuary here till so much time expired, as in the forming of the childe in her wombe. Or lastly, it may be said, the males circumcising was a cause of cutting off the time for time. Now for the distinction of these dayes into 7 and 33, and 14 and 66, it is to be understood, that during the first times nominated she was unclean, so as that her husband might not company with her, and all things that she touched were polluted by her, as in the time of her menstruous disease spoken of, *Chap.* 15. 20. and if her husband did in that time company with her to lie with her, he was guilty of cutting off, but after 7 dayes expired by her that brought forth a male-childe, and 14 by her that brought forth a female, she was clean to all civill actions; onely, as it is here said, she might not, during this time, touch any of the hallowed things of the Lord: so *Maimony*. In these dayes last mentioned then, she was in her purifying, and not in her uncleanesse, as before. *Calvin* thinketh that longer time was set to her that had a female then for a male, because the male was circumcised the eighth day. but the best reason of this hath been already given out of *Junius* and others.

Junius. Pelican. Oleaster.

Maimony in Issurei biah c. 4.

Calvin.

Verse 6. *And when the dayes of her purifying are fulfilled for a sonne or for a daughter, she shall bring a lambe, &c.* This, the Rabbins observe, must be done not upon the 40 or 80 day, but the day after; and if any deferred longer, they were not counted clean to come into the Sanctuary, till this were done. But why must sacrifices be brought now to be offered for her selfe, or for her childe for the purging of her bodily uncleanesse, or for her sins? Some, because it is said, *For a sonne or a daughter*, answer, that this oblation was brought for the childe, as *Augustine, Rupertus, Hugo, &c.* Some, for both the mother and the childe, because in the Syriack Interpretation it is said *When the dayes of their purifying were accomplished, Luc.* 2. Some, for the man and the woman, whose the childe was upon the same ground, as *Theophilact*; some, for them and their childe also, as *Euthymia*. But the words, *For a son or daughter*, imply nothing else, but that the purifying of the mother was by reason of the uncleanesse upon her by bringing forth her childe, as will be plain to any that shall look into the Text; and therefore to shew for whom this offering was made, *v.* 7. it is added. *And the Priest shall make an atonement for her, and she shall be cleansed from the issue of her blood.* As for the childe, the circumcising was a purifying to it, and the offering, if it were the first-born, five shekels. And for the other opinions there is no ground at all in the Text, *Luk.* 2. because it is not there said, for whom that offering was made; wherefore it was doubtlesse for the mother onely. Again, some hold, that this offering was brought for her sins in generall, as *Tostatus, Junius* and *Cajetan*: some, for her sin in the Matrimoniall act, as *Lyranus*: some, for her impatience in her travel, as some Rabbins: and some, for her legall uncleanesse by childe-bearing, as *Oleaster, Burgensis, &c.* I, as *Willet*, subscribe to *Junius*, the offering was brought, as to cleanse from the effect, that issue and impurity hereby, so from sin, the cause thereof, and the thing signified by it, because in all oblations a respect was to be had to originall corruption, the fountain of all uncleanesse. And thus God would have the woman, by whom sin entered, specially confirmed touching being received to grace by Christ, when there

Verse 7. *And the Priest shall make an atonement for her, and she shall be cleansed from the issue of her blood.*

Augustin. qu. 40. in Levit. Rupertus. Hugo. Salmeron. Rickelius. Theophilact. Euthym. in Luc. 2.

Tostatus. Junius. Cajetan. Lyranus.

Oleaster.

Note.

there was thus atonement made for her by the blood of Chriſt, ſet forth by the blood of the lambe. Now beſides the offering brought by a woman in this caſe, there were three more, in which offerings muſt alſo be brought, if a woman had an iſſue, or if a man had an iſſue, and if any were a leper, and theſe were the uncleanneſſes from within, touching uncleanneſſes from without, and the offerings to be brought therefore, ſee *Chap.* 5.2,3,&c.

Levit. 15. Levit. 14.

Touching the lamb for a burnt-offering here appointed, and a young pigeon for a ſin-offering or a Turtle Dove, and how they were offered, ſee before, *Chap.* 1. and *Chap.* 5,6.

Verſe 8.

And if ſhe be not able to bring a lambe, then ſhe ſhall bring two turtle Doves, or two young Pigeons, &c. Thus it is alſo provided before in other caſes, *Chap.* 5.7. For the practice of this we have the example of the bleſſed Virgin Mary, *Luc.* 2.24. whereby his poverty appeared: ſo *Beda, Haimo, Origen, Lyranus*, and all the Ancients. Yet *Toſtatus* and ſome others labour to confute this, ſaying, that ſhe could not be ſo poor, conſidering the preſents of gold, &c. offered to the childe by the wiſe men, *Matth* 2. and if ſhe had been ſo poor, ſhe could not have paid the Redemption-money for her firſt-born, being five ſhekels. To this I will not ſay with *Bonaventure*, that the holy babe turned away his face, and refuſed thoſe gifts; or with *Maldonatus*, that they were ſpent upon the poor or upon the Sanctuary; but rather with *Calvin*, that it was no great quantity, but a little for honours ſake, which the wiſe men brought, ſo that having five ſhekels to pay for the childes redemption, and other charges both there and in their travell down into Egypt, that muſt neceſſarily be defrayed, they were not ſo enriched hereby, as to bring the offering of the rich, ſeeing the Lord did not require that a poor body, who had but a little, ſhould lay out all upon his offerings. Whereas the Virgin *Mary* at the time of her offering did more then is here appointed, *viz.* preſented the childe, as being her firſt born *Luk.* 2.22,23. It is to be underſtood, although it be not here expreſſed that the firſt-born ought to be redeemed, being a moneth old, *Numb.* 18 16 and therefore not being done at the end of a moneth, it was done now at the end of 40 dayes, and this was uſually permitted ſo to be for the eaſe of the woman, that ſhe might not be forced to ſend before about it, and then come after herſelfe at another time to make her offering, but theſe times being ſo neer the one to the other, both might be done together, it being alſo moſt neceſſary for the mother to come with the childe, which ſhe could not do till the time of her purification ended, becauſe till then ſhe might not enter into the Sanctuary, *v.* 4.

Beda.
Origen.
Haimo.
Toſtatus.

Calvin.

Thus it was under the Moſaicall law, for their uncleanneſſe after childebearing women were debarred from entering into the Sanctuary, but now they are not debarred a moneth after for any uncleanneſſe: for, as *Gregory* ſaith, if the woman ſhould come into the Church the ſame hour that ſhe bringeth forth, ſhe is not preſſed with any burthen of ſin, becauſe the ſuperfluity of nature now upon her is only a puniſhment for ſin, and cannot be counted a ſin, and if the woman having the bloody iſſue might come to Chriſt and touch his garment, why may not one in her flowers come to his Church? Wherefore, it is for other reaſons, that this order is appointed in Chriſtian Churches, and not grounding upon this law of Ceremonies, which is aboliſhed in Chriſt, although the Chriſtians in Ethiopia ſeem to ground it upon this law, for they ſay, *Pro ancilla tua quæſumus, quæ ſervavit conſtitutionem tuam*, nor is it appointed in imitation of the bleſſed Virgin *Mary*, as in the Church of Rome, for ſhe was then bound by that law. But firſt, for the ſafety of the woman, who might otherwiſe be endangered by coming abroad too ſoon. Secondly, becauſe modeſty requireth, that ſhe ſhould not immediately accompany with her husband againe after her deliverance. Thirdly, becauſe piety requireth, that before her returning to her old courſe of bedding with her husband, ſhe ſhould thankfully acknowledge the benefit already received in the Congregation.

Gregor. Decre. 5 cap. 1. Si mulier eâdem horâ, quâ genuerit, intrat Eccleſiam, nullo pondere peccati gravatur.

CHAP.

CHAP. XIII.

Verſe 1, 2.

AND the Lord ſpake unto Moſes and Aaron, ſaying, When a man ſhall have in the skin of his fleſh a riſing, ſcab, or bright ſpot, and it be like the plague of leproſie, he ſhall be brought to Aaron, &c. The plague of leproſie, ſaith *Lucretius*, is bred in the midſt of Egypt, and no where elſe, ſo that it ſeemeth to have taken the beginning there by reaſon of the corruption of the aire through muddy vapours coming from the river Nilus. And from hence it is likely, that the Hebrewes brought this diſeaſe with them. *Appion*, *Manethon* and ſome others report, that they were a leprous and loathſome people caſt out by the Egyptians, and ſo *Moſes* became a captain unto them leading them into the land of Canaan. But this appeareth to be moſt falſe, becauſe it is a common diſeaſe in Egypt, and as *Joſephus* ſaith, if it had been ſo, *Moſes* would never have made ſuch a law to the ignominy of the leprous. The leproſie, ſaith *Bodin*, and *Methodins*, is ſo common alſo in Mauritania, and among the *Abiſſens*, and in other hot countreys, that they converſe with others, and are not ſeparated. The Phyſicians ſay, that the leproſie is a canker of the whole body, as they call the canker in any member the leproſie thereof, it eateth as a canker to the very bones and the marrow, and maketh him that hath it moſt loathſome. In Hebrew it is called צרעת, as *Willet* thinketh, from רע evill, and עצה, to ſhut up, but *Ainſworth* rendereth it a fretting ſoreneſſe or infectious ſcabbedneſſe; to the firſt, the word *Segirath* in Chaldee, ſignifying ſhutting up, giveth ſome light, and to the other Grab, the Syriack word ſignifying ſcabbedneſſe. The Septuagint render it, λέπρα ἀπὸ τῆς λεπίδων, from ſcales, becauſe it is like white ſcales upon the body, and λεύκη becauſe of the ruggedneſſe and ſpots like thoſe of the Elephant, white and black. In ſpeaking of the leproſie. 1 That upon man or woman is handled. 2 Upon garments in this Chapter. 3 In an houſe, *Chap.* 14. 34. Of the leproſies upon man there are three ſorts ſet forth in this verſe. 1 שאת, *a ſwelling or riſing*. 2 ספחת, *a ſcab*. 3 בהרת, *a bright ſpot*, the laſt of which the Rabbins reckon firſt, deſcribing it to be ſuch a bright whiteneſſe appearing in the skin, as that there is nothing brighter, even as the ſnow; then the firſt, likening it unto the white wool of a lambe being but a day old. Laſtly, the ſecond, likening it to the plaiſter of a wall upon an houſe growing from the bright whiteneſſe. And unto theſe they adde a fourth, which is like unto the filme of an egge: ſo *Maimony*; and this ſcab he therefore diſtinguiſheth into two, becauſe ſometime there is ſuch a ſcab next unto the bright ſpot, and ſometime next unto the ſwelling or riſing, as an adjunct thereof. *Like the plague of leproſie*, it is thus ſpoken of, becauſe not yet judged of. Here becauſe it is ſaid, *in the skin of his fleſh*, the Rabbins teach, that the places within the ear, the eye, the noſtril or the mouth, the wrinkles of the neck, belly and breſt, beneath the arm-holes alſo, and ſoles of the feet, the nailes, head and beard being hairy, are not defiled with the bright ſpot, becauſe they are not in the open skin, but herein they are over-curious and forgetfull, becauſe, *verſe* 29. the leproſie upon the head or beard is ſpoken of. They note alſo, that if the whiteneſſe be not at leaſt as much as that of the filme of an egge, it is no leproſie, but a ſpeckled ſpot or Morphew.

Lucretius.

Joſeph. lib. 1. contra Appion. Bodin. Method. lect. 5.

Willet. Ainſworth.

Maimony Treatiſe of leproſie, *Chap. 1. Sect. 2.*

The uncleanneſſe of the leproſie is the third ſet forth in this book, the firſt was by touching unclean things, the ſecond in a woman having brought forth, and the third the leproſie upon man or woman. The uncleanneſſe of the body by the leproſie of divers ſorts figured out the uncleanneſſe of the ſoul by divers ſorts of ſins, for which God plagued men; for *Miriam* was thus plagued for ſin, and *Gehazi*, and King *Uzziah*, *Numb.* 12. 2 *King* 5. 2 *King* 15. So all Expoſitours generally, but *Brentius* ſtandeth for corrupt doctrine to be ſet forth hereby, becauſe that is likened to the Canker, 2 *Tim.* 2.

The Myſtery.

Brentius.

which

which is a kinde of leproſie, and this may be admitted alſo, as being a foul ſin in whomſoever. He alſo ſaith, that there was a reaſon, according to the letter, why theſe laws touching the leproſie are ſo copiouſly and exactly ſet down, *viz.* both to meet with cavillers that the Lord knew would ariſe to obſcure the glory of his miraculous geſts in bringing the Iſraelites out of Egypt, as *Apion, &c.* For if all this people had been now leprous, there ſhould never have been ſuch laws made about ſeparating ſuch, and alſo to intimate his care of the health and welfare of their bodies, that in the time of ſickneſſes and infections we may call upon him, and health and ſanity being reſtored, we may render him the praiſe. To judge of the leproſie the Prieſt is appointed, and afterwards to offer for the leper being cleanſed, to ſhew that Chriſt our true Prieſt ſhould take care for the cleanſing of our ſouls from all our ſins, and the expiating of them for ever. The reaſons why the Prieſt muſt be Judge herein, and not *Moſes* the Magiſtrate, or the Phyſician, were 1 Becauſe the Prieſt properly was to judge, who might be admitted into the Sanctuary, or be kept out. 2 Becauſe the rites and ceremonies for the cleanſing of lepers were to be performed by the Prieſt. 3 Becauſe he had the power of ſhutting up, or opening the door to the party in queſtion, ſo *Toſtatus.* Laſtly, the Prieſt muſt judge, in a myſtery to ſhew that the judgement of ſin ſet forth by the leproſie belongeth to the Prieſt, and becauſe *Aaron* and his ſons, who were the chief, onely are appointed to judge of it, that mens ſins are to be brought to the judgement of the chief, who have the power of excommunicating, that as the leprous for fear of infecting others were put out of the camp, ſo they, leſt others being led by their example, ſhould grow bold to live in the ſame foul ſins, might by excommunication be caſt out of the Congregation. The Papals hence infer the neceſſity of confeſſing all ſins once a yeer to the Prieſt, and his power to binde or looſe, to retain or to forgive them, and the infallibility of the Popes judgement, becauſe as the Prieſt judged, ſo it ſhould be, and if ſo, then his judgement muſt needs be alwayes ſound and right.

Toſtatus.

Againſt auricular Confeſſion of ſins.

But, as *Calvin* well noteth, we may rather gather hence, that ſecret ſins are not to be ſhewed to the Prieſt, but onely he is to judge of, and to cenſure thoſe that break openly out, as the Prieſt judged onely of the leproſie appearing in the skin. And what have I to do with men, ſaith *Auguſtine*, that they ſhould hear my confeſſions, as though they could heal my diſeaſes? Again, for judging, and binding, or looſing, the Prieſt might in his judgement have erred, if he had not gone by the directions ſet him down in every thing, and he was but Gods inſtrument going according to theſe, to ſhut up or to ſet at liberty. Foul ſins indeed, whereby men have broken out, are to be confeſſed openly, as the people were with *John* the Baptiſt confeſſing their ſins, and ſecret ſins troubling the conſcience privately to ſome faithfull Miniſter of Gods word, but not otherwiſe. And when foul ſins break out in any, they muſt be brought forth that they be conſidered of and cenſured, leſt others hereby be corrupted alſo, neither muſt any partiality be uſed. For, as *Ambroſe* hath, It is an unprofitable pity in a Phyſician, if becauſe of the pain in burning or inciſion he ſuffereth all the body to languiſh, wherefore the Prieſt muſt, as a good Phyſician cut off the wound, that it creep not further upon the whole body of the Church, and not cheriſh it, leſt whileſt he refraineth from excluding one, he make many worthy to be excluded. It is an obſervation of the Hebrews, that although it be ſaid, *The Prieſt ſhall make him unclean, or make him clean*, for ſo the Hebrew words here by & by following rendered, *ſhall pronounce him unclean, or ſhall pronounce him clean*, do ſignifie: yet the power in the Prieſt was not ſo to do, but onely to pronounce this or that, and if he pronounced any unclean that was clean, or clean that was unclean, he did nothing, becauſe it is ſaid, *He is unclean, and the Prieſt ſhall make him unclean, &c.* which maketh againſt that arrogated power, to binde and looſe in the Romiſh Church.

Calvin.

Aug. in Pſal. 51. Quid mihi cum hominibus ut audiant confeſſiones meas quaſi ipſi ſanatum ſint languores meos. Luke 3.

Ambroſ. Bene ergo ſacerdos, ne valetudo latius ſerpat in toto corpore Eccleſiæ, quaſi bonus medicus debet abſcindere, non ſovere, ne dum unum excludendum non putat, plures faciat dignos quos excludat. Maimony of Leproſie, *Ch.* 9.

Note.

This ſending of the leprous to the Prieſt, and not to the Phyſician, ſhewed that in time of ſickneſſe, God ſhould be firſt ſought unto by the acknowledgement and bewailing of ſin the cauſe thereof, and his Prieſt that he may pray for the ſick.

James 5.16.

Verſe 3.

And the Prieſt ſhall look on the plague in the skin of the flesh, and when the hair of the flesh is turned white, and the plague is deeper then the skin, &c. Here the Lord beginneth to ſhew by what ſignes the Prieſt may know, whether it be the plague of leproſie. But here the Rabbins put in, A Prieſt may not look upon this plague to judge of it, untill he hath been taught by the maſters, and knoweth perfectly all theſe things, and the ſignes and names thereof.

Otherwiſe he ſhall not go upon his own judgement, but ſome wiſe man ſeeing and telling him, the perſon is unclean or clean, or to be ſhut up, he ſhall pronounce accordingly, and then it ſhall be ſo, but not otherwiſe, and thus the Prieſt may judge, although he be a fool, and underſtandeth nothing of himſelf, ſo *Maimony*.

Maimony of Leproſie, *Ch.* 9. *Sect.* 1.

Touching the hair in the ſore, they ſay alſo that they muſt be two hairs at the leaſt, and white at the root, and made ſuch by the ſore, for if they were white before through old age, their whiteneſſe was no ſigne. And whiteneſſe in theſe hairs, ſaith *Cazkuni*, was a ſigne of the leproſie, becauſe they ſhewed a decay of naturall ſtrength in the fleſh through the force of this evil, as white hairs commonly argue a decay of nature in the aged: *deeper then the skin* this plague is ſaid to be, becauſe the nature of it is to fret and eat into the fleſh and to conſume it, for which cauſe *Naaman* being cured hereof, his fleſh is ſaid to have come again, as the fleſh of a young childe, ſee alſo *Numb.* 12.12.

Cazkuni.

2 Kings 5.

For the myſtery, *Heſychius* ſaith, that the leproſie in one part ſignified ſin againſt any one Commandment, for although a man faileth but in one point of the Law, he is guilty of all, and is ſo defiled, that he ſhall be ſhut out of the heavenly Sanctuary. The hairs, which are made ſignes, ſet forth the cogitations of the minde, for as hair adorneth the head, ſo good cogitations adorn the minde, and as the Prieſt judged by the hairs in the midſt of the leproſie, ſo God will judge men by the cogitations of their hearts, and if they be weak unto good, as hairs turned white argue weakneſſe, and be lower and baſer then the hearts of other Chriſtians, ſet forth by the ſore appearing lower then the skin, they are unclean and ſhall be judged ſo, and excluded. Not that God expecteth, that all ſhould be as excellent one as another, but as thoſe of their quality and condition, and by the thoughts of the heart God will judge, becauſe he ſeeth not as man ſeeth, but looketh to the heart.

Heſychius. The Myſtery. Jemes 2.10.

1 Sam 16.

Agreeable to this is that of *Ainſworth*, The hairs turned white ſignified the decay of ſpirituall ſtrength and grace in the ſoul by the power of ſin reigning therein, *Hoſ.* 7.9. *Ezech.* 16.30. *Rom.* 7.5,9,13. and the ſore lower then the skin did ſet forth the fretting nature of ſin, eating into and conſuming the ſoul, as it is ſaid of hereſie, 2 *Tim.* 2.17. All ſuch are unclean and filthy before God.

Ainſworth.

Verſe 4.

But if the white ſpot be bright in the skin, and be not deeper, and the hair be not turned, the Prieſt ſhall ſhut him up ſeven dayes, &c. In Hebrew it is, *he ſhall ſhut up the plague ſeven dayes*, by plague the man infected with the plague being meant, ſo uncircumciſion is put for the uncircumciſed, *Rom.* 2.26. wickedneſſe for the wicked, *Prov.* 13.6, *&c.* Here God ſheweth both, that he would have good deliberation uſed in cenſuring of a ſinner, and that nothing be judged *before the time*, when God will reveal all ſins, becauſe, as *ſome mens ſins go before, ſo in ſome they follow after.* So *Ainſworth*: and alſo that a man may be by a naturall paſſion carried away to ſin, and yet his heart remain unaltered in the ſpirituall thoughts, and in the height thereof, for that it may ſtill be ſet upon things above. In this caſe much diſcretion muſt be

1 Cor. 4 5. 1 Tim 5.24. *Ainſworth.*

be uſed, he muſt indeed be ſhut up for ſeven dayes, that is, be caſt out for his greater humiliation a certain time, but afterwards being found penitent, he muſt with much commiſeration be reſtored to the Church again, as Saint *Paul* dealt with the inceſtuous perſon, 1 *Cor.*5. and 2 *Cor.*2.6.7. and this is intimated.

If it be dark in appearance, and ſpread no further, it is a ſcab, he ſhall therefore waſh his clothes and be clean. Verſe 6. But if any man being cenſured for his ſin is reſtored again, and falleth into ſin afterwards, becoming the more remiſſe for this gentle correction, he ſhall be reviewed and condemned then as unclean, *verſ.*7.8. thus *Heſychius*, who hereupon exhorteth delinquents patiently to bear the cenſures of the Church, becauſe it will end in the greater conſolation, after a little time of ſuffering; but let ſuch as have ſaine, and have been thus dealt withall, not wax from thenceforth ſecure, for if ſo, he ſhall come to a ſecond cenſuring, and then his ſtate will be moſt dangerous. *Heſychius.* And as for the time of ſeven dayes, he ſaith, by ſeven this life's time is ſet forth, after which judging of all men ſhall be, the clean being pronounced clean, and the unclean unclean, and ſo caſt out: but the naturall reaſon of ſeven dayes here ſet for the time of judging is, becauſe, as Phyſicians obſerve, the ſeventh day is the criticall day for all diſeaſes to judge τελειως, πιστως σαφως, προδηλως, ἀκινδυνως. And that this touching the leproſie muſt needs have a myſticall ſenſe he ſheweth, becauſe when a man is in miſery, as the leprous perſon is, it were injuſtice to debar him from the comfort of the Sanctuary, if none other reſpect were had herein but to the bodily malady, ſeeing this was but a puniſhment laid upon him, which he could by no means avoid. And again, it is againſt ſenſe, which followeth, *verſ.*12,13. that he, who is all over leprous, ſhould be pronounced clean, but contrariwiſe he that is leprous in ſome part of his body, wherefore there muſt needs be a myſtery herein.

Hitherto two ſignes of the leproſie have been given, *verſ.*5,6,7,8. there is a third, *viz.* the ſpreading of the ſore after ſeven dayes, for if the party having been ſhut up ſeven dayes, it looketh ſomewhat dark and ſpreadeth not, he muſt be ſhut up ſeven dayes more, and then if it ſpreadeth not, he is to be pronounced clean, but if it ſpreadeth, unclean, it is the leproſie. Verſe 5,6,7. Verſe 8. The Prieſt, that muſt look upon it, ſaith *Maimony*, at the end of ſeven dayes, muſt be the ſame, that look't upon it and ſhut him up at the firſt, and not another, although he be ſick or dead, becauſe another cannot tell, whether it be increaſed. Again, if the ſeventh day falleth out upon a feſtivall, or the Sabbath, he muſt not look upon it then, but the day following. Laſtly, the perſon ſhut up muſt do nothing to his ſore place by cutting or ſearing to alter the appearance of it, which laſt ſtandeth with good reaſon, but the two former are additions of the Rabbins, for if that Prieſt be dead, then another muſt needs judge, although he tarry ſeven dayes more, after his firſt inſpection. *Maimony* Treatiſe of leproſie, *Chap.*10. *Maimony* alſo expoundeth this, *If the plague be ſomewhat dark*, in compariſon of the whiteneſſes before deſcribed, *verſ.*2. For the ſpreading of the ſore, he ſaith alſo, that if it be a freckled ſpot that ſpreadeth, it is no leproſie, as *verſ.*39. and that the ſpreading of the ſore after the firſt ſeven dayes did not make him unclean, but after the ſecond onely: whereas he that is pronounced clean, muſt yet waſh his cloathes; *Ainſworth* noteth, that even the righteous have their ſins, and therefore have need daily to waſh them by repentance, *Prov.*20.9. 1 *Joh.*1.8,9. *Ainſworth.* Here another caſe is put, if the hair be turned white, and there be quick raw fleſh, without the delay of ſhutting up ſeven dayes, he ſhall immediately be pronounced unclean, it is an old leproſie, but if the leproſie be ſpread all over his body, he ſhall be pronounced clean. but onely in caſe that raw fleſh appeareth. By quick fleſh here the Rabbins underſtand ſound fleſh in the middeſt of the ſore, ſuch as the fleſh is, when a man is recovered, Hebrew *luveline ſſe of living fleſh*, מחיר בשרחי, and by the Septuagint it is rendered, *ſound fleſh*

Verſe 9,10. Verſe 11. Verſe 12. Verſe 13. Verſe 14. Verſe 15.

Solom. Jarchi. both here and *verſ.* 15. Livelineſſe, ſaith *Solomon Jarchi*, is ſaniment, or ſoundneſſe. Others read it raw fleſh, the skin being eaten off with the leproſie, as *Valleſius de ſacra Philoſoph cap.* 9. But there muſt be as much of this, ſay they, as a lentile, or elſe he ſhall not be pronounced unclean, and in the midſt of a bright ſore, if it be as little as a grain of muſtard-ſeed, and ſo in divers places, yet he is not unclean. This quick fleſh in any caſe is a ſigne of the leproſie, if in him, that hath been pronounced clean, it breaketh out again and again an 100 times, becauſe it is a ſigne, that the diſeaſe prevaileth, when it is thus in any man. And becauſe it is ſaid, the Prieſt ſhall view him well all over, the Rabbins ſay, that he muſt have both his eyes, and perfect ſight, that judgeth, and muſt look upon the diſeaſed neither in the morning nor evening, nor in a dark houſe, but when and where the light is cleareſt. This paſſage about the uncleanneſſe by reaſon of ſound fleſh, and about cleanneſſe in the caſe of being ſore all over, is moſt ſtrange. But, as *Ainſworth* well noteth, hereby was ſhewed, that they onely who acknowledge no whole part to be in them, but that they are all over moſt ſinfull and undeſerving in their beſt actions, are juſtified by the righteouſneſſe of Chriſt imputed unto them, and contrariwiſe ſuch as think ſome ſanity to be in themſelves, relying in any part upon that which they do for juſtification and ſalvation, are rejected, as unclean, 1 *Joh.* 1.9. 1 *Cor.* 11.31. *Pſ.* 38.4,8 *Gal.* 5.4. *Gal.* 2.16, *&c Heſychius* referreth the ſhining brightneſſe of the leproſie to manifeſt and notorious ſins, which are alwayes a ſigne of an unclean and filthy perſon, and the lively fleſh to the Leviticall ordinances under the Goſpel: for now he, that goeth from them all whether they concern times or meats, or other rights to a better Law of the Goſpel in the preſence of Chriſt our High Prieſt, is clean, but he that goeth from them ſo, as that he obſerveth them ſtil in part as having ſome lively fleſh, is pronounced unclean: ſo *Gal.* 5.1 *Gal.* 4. *&c.* I prefer the former.

Maimony of Leproſie, *Ch.* 3.

Ainſworth.

Luke 18.14, *Heſychius.*

Verſe 16,17 But if he that had ſome ſound fleſh hath that changed afterwards into white like the reſt of his body, he ſhall then be pronounced clean, a man repenting him of his errour, in relying in any part upon his own righteouſneſſe, and now acknowledging the ſpreading of ſinfulneſſe all over, even his beſt actions ſhall be reputed clean. Some refuſe this and all other myſticall applications here, ſaying that the ſore breaking out in ſome part onely, and having raw fleſh in it, this argued leſſe ſtrength of nature to expell the diſeaſe, but when it came out all over, more ſtrength of nature to expell it, the leproſie being herein like unto a River, being deepeſt where it is narroweſt, and fleeteſt where it is broadeſt. But although I imbrace this, as ſome naturall reaſon, yet becauſe God being the Phyſician of the ſoul principally in all his conſtitutions had reſpect unto the ſoul, I cannot but receive the other alſo, ſerving ſo aptly to illuſtrate a true and neceſſary Tenet in Divinity.

Willet.

Valleſius.

Verſe 18,19 Verſe 20. *The fleſh alſo, in which there was a bile in the skin thereof, and was healed, but in the place thereof there is a white riſing or a bright ſpot, white and ſomewhat reddiſh, &c.* From hence to *verſ.* 4. is ſet forth another caſe, in which the judgement muſt be made by the haires turned white, and the ſores being lower then the skin, as was ſaid before, and if theſe ſignes were not, he muſt be ſhut up ſeven dayes, and if then the ſore ſpreaded further, he was unclean, if not, clean, it was nothing but a burning bile. The colour ſomewhat reddiſh, the Rabbins diſtinguiſh into four ſorts, as was ſaid, that they diſtinguiſhed the white before, likening the firſt to the redneſſe of a little milk, having in it two drops of blood: the ſecond, to milk of the ſame quantity with four drops of blood: the third, to milk with eight: the fourth with 16 drops.

Maimony of Leproſie, *Ch.* 1. The Myſtery.

For the myſtery, a bile ſetteth forth ſin, as *Pſal.* 38.4. he then that by true penitency is healed of his ſin, if he falleth into a ſinfull courſe again, the haires being turned into white, that is, his heart being corrupted in the thoughts and ſtudies thereof, and the ſore is, as white, ſo ſomewhat reddiſh, that is, he is thus corrupted both againſt the law and againſt the Goſpel, not unaptly ſet forth by red, becauſe Chriſt came all red with blood, as out of

Heſychius.

Bozra,

Bozra, as the Prophet *Eſay* ſpeaketh, his caſe is now worſe by far then it was before, he hath the plague of leproſie, or if after a certain time this being doubtfull for the preſent, he waxeth worſe and worſe in the courſe of his life, ſet forth in the ſpreading of the ſore after ſeven dayes ſhutting up, he is likewiſe foul and unclean, but if there be ſome ſhew of evill, but no ſignes of relapſing, it is but an infirmity, ſuch as all, even the beſt are ſubject to, *a burning bile*, but he is clean. Of the firſt ſort was *Pilate*, waſhing his hands, as if his bile had been healed, but by and by delivering Chriſt to be crucified, whereby it ſpread as a filthy leproſie, and his caſe became much worſe. Of the ſecond *David* repenting of his adultery and murther, and *Paul* of his perſecuting and blaſpheming: to this effect almoſt *Heſychius*.

From hence to *v.* 29. another caſe is put of an hot burning with a white ſpot in it, in judging of which it muſt be proceeded, as in the former, but onely that live fleſh is here mentioned as a ſigne, wherein it differeth from that. This hot burning the Rabbins define to be with an hot iron, fiery coale or the like; and by live fleſh here, ſaith *Ainſworth*, ſound fleſh and healed after the burning muſt needs be meant, or the healed ſcarre, and ſo the Septuagint render it, an healed place; and if it be ſo underſtood, the deſcription hereof is altogether as that of the former, *v.* 18. Hereby, ſaith *Heſychius*, was ſet forth the fire of evill zeal to hinder from good through envy, and to further evill, for a burning coming upon the ſoul hereby, if by penitency it be healed, may break out again, that is, the ſinner in this kinde may relapſe again, but then it is a filthy leproſie, he is moſt unclean.

If a man or woman have a plague upon the head or beard, &c. In this caſe beſides the lowneſſe of the hair being yellow and thin, is made a ſigne of uncleanneſſe, and *v.* 31. if it be no lower, and there be no black hair in it, he muſt be ſhut up 7 dayes, as in a doubtfull caſe, and if the ſcall be not ſpread by that time, nor yellow hair appeareth, he muſt be ſhaven, and then ſhut up other ſeven dayes, and then if it be not ſpread, &c. he muſt be pronounced clean; but if it be ſpread, although no yellow haires appear, he is unclean, but the ſcall ſtanding ſtill at a ſtay, and black haires growing, he is ſound and clean. The plague of leproſie in the head or beard is called by a divers name from all the reſt, נתק, from breaking or plucking up, becauſe as the Rabbins ſay, the haires in this plague fall off from the head or beard by the roots, as if it were plucked up. Whereas the head or beard of man or woman is ſpoken of, a queſtion is moved by ſome, why womens beards ſhould be ſpoken of, ſeeing they have none? But it is eaſily anſwered; In Hebrew it is, *A man or woman, if there be in him* בו *the plague of leproſie in head or beard*: and yet *Hippocrates* maketh mention of two women that had beards, *Phathuſa* and *Namiſia*. And *Herodotus* telleth a tale of the Prieſt of *Pallas*, being a woman that had a beard, but theſe were rare and preternaturall. Touching the yellow haires in the ſcall here made a ſigne of leproſie, they muſt be, ſay the Rabbins, two at the leaſt yellow as gold, and ſmall and ſhort; for if they be long, although they be thus yellow, they are no ſigne thereof. Black haires are ſpoken of, it being ſaid, that if they be wanting, he ſhall be ſhaven, and then ſhut up 7 dayes, becauſe black haires, as they argue ſtrength of nature, ſo they are a ſigne of ſoundneſſe, as *v.* 37. wherefore if they had appeared at the firſt, he ſhould not have been ſhut up. But the Rabbins in ſpeaking of theſe black haires, ſay alſo that they muſt be two at the leaſt, and long enough to bow again to the roots: for if there be one yellow and one black, he is not freed, but if by ſuch black hairs he be once freed, although they fall off afterwards, he is clean ſtill, unleſſe yellow hairs come in their ſtead. For the ſhaving, it was thus, all the hairs about the ſcall were ſhaved off, except two on each ſide, whereby it might be ſeen whether it ſpreaded or not: ſo *Maimony*.

By the plague in the head *Heſychius* underſtandeth errour touching the Deity, in which caſe it muſt be conſidered with what minde a man uttereth ſuch

Verſe 24, 25
Verſe 26.

Maimony.
Ainſworth.

Heſychius.
The Myſtery.

Verſe 29, 30
Verſe 31, 32
Verſe 33, 34
Verſe 35, 36
Verſe 37.

Maimony.

Hippocrat. de morb. popular.
Herodotus li. 1.
Maimony, of Leproſie, *Ch. 8.*

Heſychius.

ſuch errour, whether being ſimply miſled by others, or out of his own evill heart ſet forth by the lowneſſe of the ſcall, and the thin yellow haires or ſubtile haires; becauſe, as theſe argue a corruption in a great degree in the humours, ſo ſuch errours coming from himſelfe argue great corruption in the heart; and if ſo, he is unclean: but if this be uncertain, becauſe there be no black hairs denoting ſoundneſſe, that is, it doth not appear whether his heart be corrupted or no, he muſt be ſhaven, that is, the words wherein he ſpake muſt be cut off; others, according to the truth, being propounded unto him, and he is to be cenſured for a time, and then if no ſignes of ſuch a corrupt heart appear, but of a penitent heart ſet forth by the black hairs, he ſhall be ſet free, he is no heretick, but a member of the true Church again. But if after being ſo dealt withall, as hath been ſaid before, the ſcall ſhall ſpread, that is, he perſiſteth in this errour without humiliation, no inquiry ſhall need any further to be made, whether he hath yellow haires, that is, with what minde he ſpake ſo, for it is apparent by this that he is impure and filthy.

Verſe 38, 39

If a man or woman have bright ſpots, if they be darkiſh white, it is a freckled ſpot that groweth in the skin, he is clean. Although ſuch ſpots come from corruption of the humours, and are oftentimes fore-runners of the leproſie, yet the Lord would not have thoſe that had ſuch onely to be counted unclean, ſhewing hereby, that out of his great grace he paſſeth over many imperfections in his, and layeth them not to their charge, as malignant ſinnes. Or with *Heſychius*, we may apply this to the ignorance of ſome Ceremoniall lawes in the common people of the Jews, which notwithſtanding they were clean, if they eſchewed the groſſe ſinnes forbidden in the Morall Law.

Ainſworth.

Heſychius.

Verſe 40, 41
Verſe 42, 43
Verſe 44.

Here it is ſhewed, that a man ſhall not be counted unclean meerly for the want of hair which is faine off from his head, but bald onely, yet if in his bald head a white reddiſh ſore ariſeth, he is unclean, and hath the plague of leproſie. Here, becauſe it is ſaid, *v.* 43. *As the leproſie appeareth in the skin of the fleſh*, the Rabbins note, that the proceedings in judging hereof muſt be according to all the rules before-going, if there be a white brightneſſe, or if it be lower, or if it be a burning boil, or if there be quick fleſh, or a ſpreading, as *v.* 19, 20, *&c.* and they ſay accordingly it is to be underſtood, that ſuch ſhould upon the like reaſons be ſhut up 7 dayes, and 7 dayes. Touching baldneſſe, ſome are born ſo, as a people called *Myconii*, ſo *Pliny*; ſome become ſuch by ſickneſſe, or other infirmities; and ſome by old age, or by ſores growing upon their heads, which cauſe their hair to go off. Now becauſe the hair is given for an ornament, and a cover to the head, it is a diſgrace to be bald, wherefore *Julius Cæſar* being bald, did alwayes weare a lawrell Crown to hide it, and *Otho* an hat, and *Domitian* being bald forbade that any ſhould be derided or mocked for his baldneſſe. Hair, ſaith *Ambroſe*, is reverend in old men, venerable in Prieſts, terrible in Warriours, comely in young men, and trim in women. Yet *Syneſius* defended baldneſſe, becauſe he himſelfe was bald, ſaying, that it was a preſervative from many diſeaſes. But although baldneſſe was ſome blemiſh, a man was not to be counted unclean therefore, except a ſore white and reddiſh did ariſe therein, whereby was ſet forth, ſaith *Heſychius*, that although a man be ſimple, yet being of an innocentt life, he ſhall not be rejected for this, but onely if he committeth any foul ſin, becauſe none are ſo ſimple but that they know ſuch evils are not to be done, becauſe the hairs do ſet forth the cogitations of the minde, and the want of them, want of wiſe thoughts and underſtanding. *Willet* applieth it to ſuch as renounce the world and the cares thereof, but are afterwards tainted with pride in their ſo doing. I think rather, as in ſpeaking of the freckled ſpot was ſaid, ſo here onely it is generally ſignified, that little imperfections make not a man unclean, ſo as that he may therefore be judged unregenerate, but if amongſt them there be any great enormity breaking out; this ſheweth a wicked man indeed,

Plin. l. 11. *c.* 37.

Suetonius.
Ambroſ.
Cæſaries in ſenibus reverenda, in ſacerdot. veneranda, in bellatoribus terribilis, decora in adoleſcentibus, compta in mulieribus.
Heſychius.

Willet.

And

And the leper, in whom the plague is, ſhall have his cloaths rent, and his head bare, and put a covering upon his upper lip, and cry, Unclean, unclean. He ſhall dwell alone without the campe, &c. The renting of his cloaths is a ſigne of mourning, for he ought, ſaith *Cazkuni*, to mourn for his evill deeds, for which this plague was ſent upon him. And for his head being bare, how it is to be underſtood, ſee before, *Chap.* 10.6. where both theſe are ſpoken of. The Rabbins here diſtinguiſh and ſay, A leprous woman rendeth not her cloaths, nor maketh her head free, nor covereth her upper lip, but onely ſitteth without the City, and makes it known to others that ſhe is unclean. For the covering of the upper lip, this was a ſigne alſo of ſorrow and ſhame, as it is ſpoken of, *Ezek.* 24.17. *Micah* 3.7. and therefore the Chaldee rendereth it, *cover as a mourner.* His upper lip or mouth according to the Septuagint was covered, ſaith *Maimony*, to ſhew, that he ſhould now ſalute no man; and as ſome adde well, to keep in his breath, that others might not be infected with it. His *crying, Unclean*, was to give warning to all men to avoid him, that they might not be polluted by him. For as the Rabbins note, of all unclean things he was the moſt unclean and defiling; for if a man did but come and ſtand under the ſame tree with him, he was unclean hereby: ſo *Maimony*. *Jonathan* rendereth it, *Avoid, avoid, be not ye made unclean.* For their dwelling alone without the campe, the reaſon hereof is given, *Numb.* 5.3. that the campe might not be defiled, in the midſt whereof the Lord dwelled, afterwards they were likewiſe put out of Cities: *Calvin.* If it be demanded, whether a man being married were in this caſe to be excluded from his wife? It is anſwered, that the marriage is not hereby diſſolved, *quoad vinculum*, according to that generall rule; two being married together, & afterwards an infirmity happening to one of them, whatſoever it be, the marriage cannot therefore be diſſolved, becauſe nothing but fornication is a ſufficient reaſon of divorcement. And ſome go further, ſaying, Wives are not to be diſmiſſed for the leproſie, but they deſiring it, the debt of marriage ought to be rendered to them, becauſe none ought to be diſmiſſed, but for fornication. Yet this is well interpreted of duties which may be done without the danger of infection. Such a diſeaſe ſo polluting and infecting is a ſufficient cauſe of ſeparating from bed and board, although not *à vinculo aut ſubſidio*, giving help and comfort to the infected.

For the myſtery, this appointing of the leprous to mourne, and to live alone, ſhewed, how ſorrowfull and contrite we ſhould be for our foul and filthy ſins, never ceaſing our contrition, untill that we be healed of them, which is not till we have utterly abandoned them, and therefore we muſt cry for grace, that we may thus do. And we muſt be ſo farre from drawing others to the ſame wickedneſſe, and polluting them, as that we muſt rather give them warning that they fall not into ſuch ſins. And that ſinners may be the more humbled, they muſt be caſt out of the Church by excommunication, none being ſpared, of what condition ſoever, as *Azarias* the King, being a leper, was made to dwell apart, and *Myriam* was ſhut out of the campe, although the ſiſter of *Moſes*. This alſo ſhewed, that wicked perſons ſhall be ſhut out of heaven, as Rab. *Elias* noteth ſaying, When a man conſidereth theſe things, he will be abaſhed and aſhamed of his iniquities, for every iniquity is a plague and blemiſh in his ſoul, and as the body for the plague of leproſie muſt be removed far out of the campe of Iſrael, ſo the pollution of the ſoul removeth it far from the holineſſe which is on high. And if a man turneth by repentance, he ſhall be cleanſed, and by receiving chaſtiſements, otherwiſe, he ſhall in the World to come be farre removed from all the camp that is on high. In this verſe and hence forward to the end of the chapter, the caſe of any garment having the plague of leproſie upon it is handled, whether it be linnen or woollen, whether it be in the warpe or in the wooſe, or if it be in any garment of skins. But here by woollen garments the Rabbins underſtand ſuch only, as are made of ſheeps wooll and nothing elſe,

Verſe 45.
Verſe 46.

Cazkuni.

Maimony of Leproſie, Ch. 10

Queſt. Whether a man married muſt live alone. *Nicolaus* 1.2. 32 *quæſt.* 7 *c.* 25 *Decret. Alex.* 3. *Uxores propter lepram non ſunt dimittendæ, ſed illis petentibus debitum debet reddi, &c. Lorinus.*

The Myſtery.

2 Kings 15.5. Numb. 12.14. R. *Elias in Sepher* 1. *ſaith Cachuzah.*

Verſe 47.

elſe, and by the linen ſuch as are made of flax only, ſo that if a garment be made of wooll and camels hair together, or of flax and hemp together, and the moſt part be camels hair, or hemp, it is not made unclean, or if the warp or woof be in the one camels hair, or in the other hemp, but otherwiſe if it be moſt linen, or woollen, it is unclean. And they adde, that the woof and warp are diſtinctly named, becauſe if the plague be in the one onely and not in the other, that other is not unclean, and moreover that all this is to be underſtood of cloathes not died, for if they be died, they are not unclean, but onely being white; ſo *Maimony & Talmud Babyl.* And for skins, they ſay onely skins of ſuch things as the earth bringeth forth are meant, and not any skins of thoſe in the waters. But all theſe are curioſities and additions of their own put to the Law of God: woollen and linen garments are named, becauſe they were moſt uſuall, but all others are doubtleſſe comprehended under theſe and skins, of which hair cometh. The ſignes of the leproſie in garments are colours greeniſh or reddiſh and ſpreading, or after ſeven dayes and waſhing, the colour continuing, as it was, although it ſpread not. And in caſe that it be judged the leproſie, it muſt be burnt, otherwiſe fourteen dayes being paſt, and it being waſhed the ſecond time, it was clean. Here the Rabbins expound the greeniſh and reddiſh colours of very green and very red like crimſon. And of an unclean garment they ſay, it defileth ſo, that if but ſo much as an Olive be in any houſe, both it and all things therein are defiled with the greateſt defilement, even as by the dead. The infection ſpoken of here in garments, and afterwards, *Chap.* 14.34. in houſes was peculiar to this people, for in other countreys leproſies are not obſerved thus to infect; wherefore this was a plague, whereby God did ſpecially chaſtiſe his people for their ſins, upon which obſervation *Calvin* toucheth. For the myſtery, hereby was ſhewed, that all things about us are made unclean and defiled to us by ſin, according to that ſaying, *To the pure all things are pure, but to the impure their very conſcience is defiled.* And becauſe the body is as the garment of the ſoul, that not onely the ſoul, but the body alſo is defiled by ſin, for which cauſe we read of garments ſpotted with the fleſh, which muſt be hated, & of ſome that have kept their garments, and not defiled them. But by waſhing in the blood of the Lamb ſet forth by waſhing here, we come to have our robes made all white again. And as for the burning of garments infected, this figured out the end of thoſe bodies, which are polluted with ſin, they ſhall burn in the unquenchable fire of Hell. *Heſychius* more particularly by the garments of woollen will have thoſe vertues underſtood, in which more heat of grace is ſhewed, as chaſtity, and the abdication of worldly riches; and by the linen, ſuch vertues as wherein there is leſſe heat of grace, as conjugall chaſtity and liberality to the poor; by thoſe of skin, the vertues attained to by ſufferings, which mortifie; by the warp, good motions from above; and by the woof, our good intentions and endeavours concurring herewith. If being endued with any of theſe vertues, there be pride taken therein ſet forth by the greeniſh colour, or vain glory ſet forth by the reddiſh, theſe vertues are in us corrupted, and burning in Hell fire ſhall be our end; but if it be not ſo apparently, yet ſome ſhew hereof continueth, and after admonition there is no reformation, the caſe is naught, and the ſoul muſt come to the ſame fearfull end: but if otherwiſe, there muſt yet be repentance and humiliation for the cauſe of ſuſpition given ſet forth by waſhing, and theſe vertues ſhall be clean and undefiled.

There remaineth now in this chapter onely one phraſe, *verſ.* 55. *bare within, or without*, by which if it be demanded what is meant? It is anſwered, the ſame words are here uſed, which were uſed in ſpeaking of a mans baldneſſe, *verſ* 42. בקרחתו בגבחתו *in the baldneſſe before or behind*, and hereby is meant bareneſſe on the inſide or outſide being cauſed by the fretting of the leproſie. The Chaldee rendereth it, on the old, or new part thereof, ſo likewiſe *Maimony*, the Septuagint in the warp or the woof thereof.

CHAP.

Maimony of leproſie, *Ch.* 13. *Talmud Babyl. in Negagnim.*

Verſe 49,50
Verſe 51,55

Maimony.

Calvin.
The Myſtery.

Jud. Epiſt. 23.
Revel. 3. 4.
Revel. 7. 14.

Heſychius.

Verſe 58.
Queſt.

CHAP. XIIII.

IN this chapter it is ſhewed, what ſacrifices muſt be offered by the leper being cleanſed, but no means of curing this malady are preſcribed in the Law, which ſhewed the inſufficiency of the Law to juſtifie from ſin, and that Chriſt alone doth this, who cleanſed the lepers at his coming, *Mat.*11.5.

If any leper were cleanſed, he muſt be brought to the Prieſt, and the Prieſt muſt *go out of the camp, and look, and behold if the plague of leproſie be cleanſed.* This, ſay the Hebrews was done thus: the leper was brought to the utmoſt part of the camp, and afterwards when they dwelt in cities, to the gates of Jeruſalem, and thither the Prieſt went to look upon him, no medicine was uſed to heal him, ſaith Rab. *Menahem*, neither was it lawfull, becauſe the leproſie came by the finger of God, onely the Prieſt made an atonement for the leper by mercy, whereby alone iniquity is done away, as the filthineſſe of the fleſh by water. Verſe 1,2,3. R. *Menahem.*

Then the Prieſt ſhall command to take for him, that is to be cleanſed, two birds alive and clean, and cedar-wood, and ſcarlet, and hyſop, &c. *Peter Comeſtor* ſaith, that the leper brought the birds, ſcarlet, cedar and hyſop with him, and an earthen pot with running water in it, as *verſ.*5. the Septuagint, *They ſhall take*, that is, he or any of his friends for him. The two birds were any, except the unclean, *Levit.*11. but the Hebrews ſay, that they muſt be free, not tame, as is alſo here intimated, becauſe one muſt be let to flie away. The cedar-wood, they ſay, was a ſtick of cedar a cubit long and ſquare, of the thickneſſe of a beds foot. The ſcarlet was ſcarlet-wooll, *Heb.*9.19. and of this, they ſay, there muſt be a ſhekel weight. The hyſop muſt be garden-hyſop, and not any other, and as long as an hand is broad. The earthen veſſell muſt be new, and the running water in it muſt be out of a ſpring that ceaſeth not running, and ſuch as is clean and hath not been before uſed, in quantity a quarter of a log, that is, an egge and half; becauſe, as *Cazkuni* noteth, the bloud of a bird alone is not enough to dip the cedar, ſcarlet and hyſop, without this addition of water. One of the living birds brought was killed by the leper recovered, or by another for him at the Prieſts command, and the bloud mixed with the water for the dipping of the living bird, and the other things therein. Then the ground was digged, and the bird killed buried; and into the bloud and water the living bird, and ſcarlet, and cedar, and hyſop were dipped, and the leper to be cleanſed ſprinkled ſeven times, which dipping was thus; the ſcarlet, cedar, and hyſop were bound up together length-wiſe, and about them the living bird with the tips of the wings, and the tail, and ſo they were all together dipped. Thus *Maimony*. The ſeven times ſprinkling ſignified his perfect purging from his uncleanneſſe, becauſe ſeven ever ſince the creation, from which God reſted upon the ſeventh day, hath been counted in rememberance thereof a number of perfection. Touching the cedar-wood, the ſcarlet, and hyſop, *Maimony* ſaith, they might be kept to cleanſe other lepers withall, and the live bird, if it were taken again, might be uſed for another leper again, and ſo likewiſe for a third, fourth, &c. but the dead bird might not be put to any uſe after this. Whereas *verſ.*7. it is ſaid, *He ſhall let the living bird looſe in the open field*, Hebr. *in the face of the field*, *Maimony* ſaith; that he muſt not let her flie to the ſea, having his face turned thither, or to the citie, or to the wilderneſſe, but onely to the field. And *Cazkuni* noteth, that this was done to expreſſe the liberty which the leper now had to return to his fellows, as the bird having been held in the hands of men was now ſet at liberty to flie away amongſt other birds, becauſe the leper had hitherto in like manner been held in place by himſelf from the ſociety of other men. And hitherto the Rabbins. But touching the two birds, ſome render them ſparrows; in Hebrew

Verſe 4 *Scholaſt. hiſtor.* *Maimony* of Leproſie, *Ch.*11 *Cazkuni.* Verſe 6,7 *Maimony.* *Cazkuni.* *Lyranus.* *Montanus.* *Vatab. Calvin.*

brew it is *Tſippor*, ſignifying generally any ſmall bird, and ſo *Junius* rendereth it, the Septuagint and *Vatablus*: and ſo the word is uſed, *Gen.* 15.12. yet ſometime it is alſo put for a ſparrow, as *Pſal.* 102.10. But ſparrows flie not but to houſes, and ſo do doves, and therefore it is moſt likely that ſome other ſmall birds, and not theſe were meant. Touching the myſtery of all theſe things; there was, I grant, a morall end of them, that the leper having had ſo foul a diſeaſe might not at his own pleaſure return into the camp when he was clean, but a ſolemn order of declaring him to be cleanſed, having been thus firſt obſerved for the ſatisfaction of all men, and to the Prieſt he muſt be brought, and with theſe ceremonies appointed by him declared to be clean, that he might thus be put in minde to whom to refer his healing, *viz.* to God, whoſe Prieſt came out to cleanſe him, and to him give all the praiſe. But theſe are onely generall conſiderations, the taking of two live birds, cedar, ſcarlet and hyſop, and the earthen veſſell with living water, &c. did more particularly doubtleſſe figure out Chriſt Jeſus, by whom alone we are cleanſed from all filthineſſe of ſin. The two birds, whereof one was killed, but the other let go free, as the two goats afterwards, *Levit.* 16.7,10. did ſet forth the two natures of Chriſt, in the one of which onely he ſuffered death, but the other went free, as 1 *Pet.* 3.18. the cedar, ſcarlet, and hyſop are the ſame which were uſed about the purifying water, *Numb.* 19. the cedar-ſtick was that unto which the reſt were bound, that a man holding it in his hand might ſprinkle therewith; the cedar is the talleſt of all trees, ſome of them growing to an hundred and thirty foot in height, according to *Pliny*, and it is incorruptible wood, and there is pitch which cometh out of it, whereby dead bodies are kept from corrupting, but the living are corrupted, and it is good to heal leproſies, and other foul diſeaſes. And the cedar is ſpoken of, as ſignifying Chriſt, the higheſt and chiefeſt of all, and the Authour of incorruption and immortality, *Ezech.* 1.22,23. Again, as the cedar is talleſt, ſo the hyſop is loweſt, but it hath alſo vertue to heal wounds, wherefore hereby Chriſts humility was ſet forth, by which we are healed, *Eſa.* 53. the ſcarlet ſhewed the fervencie of his charity; the bloud and water, that Chriſt ſhould not come by bloud onely, but by water and bloud; and the earthen veſſell, that the Miniſters who preach Chriſt and his paſſions, are earthen veſſels, yet having this rich treaſure in them, 2 *Cor.* 4.7. the ſeven times ſprinkling, our perfect purging from all uncleanneſſe of ſin through his bloud, and thus are all theſe things briefly applied by the Apoſtle, *Hebr.* 9. 19,20, &c. And laſtly, the water is called living water, to ſet forth the grace of the Spirit of Chriſt compared to living water, *Joh.* 4.10. *chap.* 7.38. *Heſychius* beginning the figure a little higher ſaith, that the Prieſts going out of the camp to view the leper, figured out Chriſts going out of the city to ſuffer; the two ſparrows, his two natures, both clean; the cedar-wood, his croſſe; the ſcarlet, his paſſion; the hyſop ſmelling ſweet, the comforts of his Spirit; the water in the earthen pot, the water of baptiſme upon us, that are as potters veſſels; the dipping of all herein, the concourſe of all things about Chriſt in baptiſme, ſeeing it is a repreſentation of his paſſions. Some will have the ſcarlet being red to ſignifie the perfect cure of the leproſie, which was white; and the ſweet ſmelling hyſop, the doing away of the ill ſmell thereof; but theſe are onely morall reaſons.

The Myſtery.

Calvin.

Plin. hiſt. l. 24. *c.* 89.

Dioſcorides lib. 1. *c.* 89.

1 John 5 6.

1 John 1.6.

Heſychius.

Verſe 8. The leper being thus cleanſed, muſt further ſhave off all his hair, and waſh his clothes, and come into the camp, but not into his tent for ſeven dayes, and

Verſe 9, 10. upon the ſeventh day he muſt ſhave his head, beard and eye brows, and waſh his clothes and fleſh, and upon the eighth day bring two he-lambs, &c. God would not have the man who had had the leproſie, to come to the Tabernacle, but by degrees in proceſſe of time to move to the more reverence of his Sanctuary. The hair which he muſt ſhave off, was all, as the Rabbins explain it, all over his body, yea upon his ſecret parts. And the like was appointed to be done to the Levites at their conſecration, *Numb* 8.7. and of

this

this ſhaving, Rab. *Menahem* ſaith, it was needfull to beat down the power of uncleanneſſe, which abounded in the leper. And it is ſaid, that he ſhould thus ſhave himſelfe, and waſh, *That he might be clean*, not that he was perfectly cleanſed ſo ſoon as he had done thus, but that having done thus, and proceeding to other Rites that follow, he might in the end be perfectly clean. But immediately upon this ſhaving, ſaith *Maimony*, he was clean to come into the campe, and did not by lying or ſitting pollute his bed or ſeat any more. In that it is ſaid, after this ſhaving and waſhing he ſhall not come into his tent in ſeven dayes, it is alſo gathered, that yet he might not lie again with his wife. The ſecond ſhaving and waſhing upon the ſeventh day argued his uncleanneſſe ſtill all thoſe dayes, and if he touched any man or veſſel in this time, they were defiled, as his cloaths after his firſt waſhing, becauſe whatſoever defileth cloaths, defileth men aud veſſels alſo: *Maimony, Treat. of leproſie, Chap.* 11. This waſhing of cloaths, ſaith Rab. *Menahem*, was to ſhew, that the ſpirit of uncleanneſſe ſhould be put away from him. For the myſtery of all theſe things, ſhaving the hair did ſet forth the weakening of the ſtrength of ſin in thoſe that are cleanſed herefrom, becauſe hair ſheweth ſtrength of heat, and humours abounding in the body; and therefore *Sampſons* hair being cut off, it ſhewed the decay of his ſtrength, and when the Lord threateneth to weaken the people, he ſpeaketh by this phraſe, *I will ſhave with a raſor*, *Eſa.*7.20. waſhing the firſt time figured baptiſme, and waſhing the ſecond time upon the ſeventh day, repentance, whereby we muſt again and again, waſh and make us clean continually to our lives end, and ſhaving the ſecond time of the haires that grew in the ſeven dayes figured out our proceeding to ſubdue and bring under the power of ſin, and, as *Maimony* noteth, ſhaving muſt be of every hair, not two being left upon all the body; and if two be left, the ſhaving is as nothing; ſo no ſin muſt be ſuffered to remain in the ſtrength in us, it muſt not *reign in our mortall bodies*. But whereas he ſaith, The Prieſt onely muſt both kill the bird, ſprinkle the blood, and ſhave him, but other acts about his cleanſing might be done by others; this is beſides the Text, for here it is left undetermined, who ſhould do it. Touching his coming firſt into the campe, and afterwards to the tabernacle, this ſhewed how we ſhould be going on continually towards the Kingdome of heaven, for grace is not perfected at the firſt, but muſt increaſe and grow in us by degrees to the end. In which laſt, and in that of waſhing twice *Heſychius* agreeth. But by cloaths to be waſhed he underſtandeth vertues in us to be cleanſed; by the haires to be ſhaved off, evil and carnall cogitations to be put away, whether touching the higheſt things ſet forth by the haires of the head and eye-browes, or touching the things of manlike diſcretion; by the beard, not one old thought muſt be ſuffered to remain, and as a man ſhaved all over is as it were a new man, ſo muſt we be to be accounted clean.

Rab. *Menahem.*

Maimony.

Rab. *Menahem.*

The Myſtery.

Rom. 6.12.

Heſychius.

Touching the lambes to be brought upon the eighth day, they muſt be two males, one for a treſpaſſe-offering, and another for a burnt-offering, and one female for a ſin-offering. For all theſe offerings muſt now be made as we may ſee, *v.*12. and *v.*19. and for the two former, males muſt be brought, *Levit.*1. and *Chap* 6.6. and *verſ.*12. of this Chapter, for the ſin-offering of a private perſon, a female, *Levit* 4.28. For their age, and being without blemiſh, and preſenting at the door of the tabernacle, and the manner of killing and offering, ſee before, *Levit.*1, *&c.* and for the quantity of the meat-offering here alſo appointed to be brought, and of the oil, *Levit.*2. a log of oil is halfe a pinte. For the Ceremonies that are ſingular. *The Prieſt ſhall take of the blood of the treſpaſſe-offering, and put thereof upon the tip of his right ear, upon the thumb of his right hand, and the great toe of his right foot. And he ſhall take of the log of oil, and poure it into his left hand, and with his right ſprinkle it with his finger ſeven times before the Lord. Then ſhall he put of the oil upon the tip of his right ear, the thumb, &c. and poure the reſidue thereof upon his head.* The like Ceremony

Verſe 10.
Verſe 11.
Verſe 12.
Verſe 13.

Verſe 14.

Verſe 15.
Verſe 16.
Verſe 17.
Verſe 18.

remony of putting blood upon the right ear, thumb and toe was prescribed before in the consecration of the Priests, *Exod.*29.20. whilest this was done, the party to be cleansed stood not in the Court, into which other Israelites came that were clean, for none unclean, till they had received their atonement, might come in thither, but stand without in the womens Court which was next to it, and he that was now to be cleansed standing therefore in that Court at the gate, put in his head, that the Priest might put the blood upon it, and then his hand and his foot. And *Maimony* saith, If he had not a right ear, thumb and toe, he could never be cleansed; and for the oil, the residue whereof is to be poured upon his head, he saith, It was that remaining in his hand, and so it is expressed, *v.*17. for that which remained more of the log, the Priests had amongst them. For the mystery of the blood putting upon these parts, see before, *Exod.*29.20. and as the blood setteth forth the blood of Christ, sanctifying the hearing, the actions, and the wayes, so the oil setteth forth the Holy Ghost guiding us in all these parts for Gods glory and the good of our souls. A trespasse-offering, and then a sin-offering, *v.*19. must be offered first, to shew, that we must be purged from all our sins both great and small, before we can become an holocaust, or whole burnt-offering to God, as we are exhorted, *Rom.*12.1. and afterwards it is said, to shew this the burnt-offering must be offered. And for the sin and trespasse-offering were taken both a male and a female lamb, to shew, that by Christ we are saved from our sins both men and women. And a meat-offering also must be offered, *v.*20. because this alwayes accompanied the burnt-offering, *Chap.*2. But the Rabbins note, that with none other sin-offering or trespasse-offering a meat-offering was brought, saving in this case of a leper cleansed. The eighth day, when all this vvas done, figured out the resurrection of Christ upon the eighth day to glory, being the ground also of our rising again, and entering into the Tabernacle of the most High, as the leper being cleansed upon this day came to the materiall Tabernacle: so also *Hesychius.*

*Maimony in Mechosrei Capporab, c.*4.
The Mystery.
Verse 19.
Hesychius.
Verse 20.

Verse 21,22 *But if he be poor, he shall take one lambe for a trespasse-offering, and one tenth deal of fine flourc, and a log of oil, and two turtle Doves, or two young Pigeons, &c.*

Quest.
Tostatus.
Pelican.

For the pigeons see the like Proviso before, *Chap.*5.7. But why must he needs bring one lambe? *Tostatus* answereth, because the blood of the fowles would not have been sufficient to put upon all those parts: *Pelican*, because the lambe figured out Christ, without whose bloodshed there is no remission of sinnes. The first is most probable, because a pigeon or turtle, as well as a lamb, did figure Christ out; but I cannot rest in either, seeing a very little blood would serve to put upon the tip of the ear and thumb, &c. Rather according to the greatnesse of the deliverance, a greater sacrifice then ordinary must be brought, even by the poor in this case, for he must offer all manner of sacrifices, the trespasse-offering, sin-offering, and burnt-offering, and meat-offering, and therefore for one he must needs bring a lambe. For the Rites to be performed about the poor mans offerings, they were the same with the rich, and are set forth, *v.*22, *&c.* to *v.*33. The birds brought, whereof one was killed before without the came, *v.*5. and the Cedar, Wood, Scarlet and Hyssop, &c. cannot be said to have been done by way of sacrificing, because there was no fit place, nor fire, but those were certain rights to cleanse the leper so far, that he might be fit to come to the Tabernacle with these sacrifices.

Verse 33. In this verse, and hence-forward the Lord setteth down lawes touching houses infected with the leprosie. When it beginneth to be suspected, the house must be emptied, and then the Priest must come to view it, and if in the wals hollow strakes appear greenish and reddish lower then the wall, it must be shut up for 7 dayes, and then being viewed again, if they be spread, the stones wherein they are must be taken away, and new stones be supplied, and the wals must be scraped within and without, and new plaistering put on, and if thus being used it breaketh out again, it must be pulled down, and carried

Verse 36,37
Verse 38,39
Verse 40,41
Verse 42,43
Verse 44,45

ried away to an unclean place, &c. But if the plague ſpreadeth not, the houſe ſhall be pronounced clean, and certain rites muſt be done for the cleanſing thereof, as was before appointed, *verſe* 5. in the caſe of a man being cleanſed. Verſe 46, 47 Verſe 48, 49 Verſe 50, 51 Verſe 52, 53

Now in the beginning of theſe Ordinances, whereas it is ſaid, *If I put the plague of leproſie into an houſe of your poſſeſſion*, *v.* 34. the Rabbins obſerve, that the leproſie in garments and houſes was not elſewhere in the world, but was ſent miraculouſly amongſt them, as a puniſhment for an evill tongue: ſo *Maimony*; becauſe *Miriam* was thus puniſht for this diſeaſe, *Numb.* 12. and it was for an evill tongue againſt Gods miniſters, 2 *Chron.* 36. 16. But it is ſtrange that he noteth further, that houſes in Jeruſalem were never thus infected, for that was not divided amongſt the Tribes of Iſrael, nor yet the houſes of ſtrangers dwelling in the land. And whereas, *v.* 35. it is ſaid, he ſhall come and tell the Prieſt, ſaying, There is as it were a plague in my houſe, they ſay, that he muſt ſpeak thus, and not ſay, There is a plague, becauſe although he be a wiſe man, till the Prieſt hath judged it, neither he nor any man elſe may preſume to call it ſo. And whereas three inſpections of the Prieſt are appointed for an houſe, one 7 dayes after his firſt ſhutting it up, *v.* 39. another to put new ſtones and morter on, where the old ſtones and plaiſter were taken away, *v.* 41. and a third to ſee whether the plague did yet break out again after all this, *v.* 44. *Maimony* alſo ſaith, that the firſt of theſe times was upon the 7 day; the ſecond upon the 13; and the third upon the 19 day, ſo that there was one time more of viewiug houſes then men, before they were pulled down, but two times of inſpection onely after the ſhutting up can be gathered from the Text. Touching the ſtones, of which it is ſaid, that they ſhould be pulled out, he alſo noteth, that brickes and marble are not meant, becauſe they were not capable of infection. And for the uncleanneſſe of an houſe infected, that it is one of the moſt unclean things, if it be touched being pulled down, it polluteth: if any of it, yea, but ſo much as an olive be brought into any other houſe, it is made unclean hereby. Touching the ſtones carried away from a leprous houſe, and others brought in their ſtead, they muſt be, ſaith he alſo, no more but juſt ſo many. *Cazkuni* enquiring the reaſon, why houſes were ſmitten with this plague, ſaith, that it was for the idolatry of the Canaanites that had dwelt in them, and committed idolatry there, that they might be known and pulled dovvn. But this is improbable, becauſe for this reaſon all their houſes muſt have been ſmitten, for they dvvelt in houſes which they built not, but the Canaanites. It vvas rather for their ovvn foul idolatries and apoſtaſies from the true religion, and other foul ſinnes, as may be gathered from ſome examples before pointed at, *Chap.* 13. *Maimony.* *Cazkuni.*

Whereas *v.* 46, and 47. it is ſaid, If any man cometh into this houſe, he ſhall be unclean untill the even, but if he lieth in it, he ſhall waſh his cloaths, and be unclean till the even; the Hebrews note, that he is much more defiled that lieth in a leprous houſe, then he that onely cometh into it. And that by the houſe into vvhich, is meant in the time of the being ſhut up: for then it defileth onely ſuch as enter in, but after the Prieſts pronouncing of it unclean, all that touch it on the outſide alſo. Verſe 46, 47

For the myſtery. By the houſes in the land of their poſſeſſion are to be underſtood Chriſtian families, vvhich are Churches, and ſo the houſes of God: he that dvvelleth in the houſe ſuſpected is the maſter of ſuch an houſe: and the plague of leproſie, corrupt doctrine entertained in that houſe; if therefore he ſuſpecteth any ſuch thing, he muſt make it knovvn to the Prieſt, and he ſhall firſt ſeparate all others, from thence that have formerly uſed to make their Conventicles there, if he ſhall ſee that pride and vain-glory have born ſway ſet forth by the greeniſh and reddiſh colour, and afterwards he ſhall pull out the ſtones and parget, bringing in new inſtead thereof, that is, he ſhall aſſay by excommunication and caſting out of the Church, which is meant The Myſtery. Hoſpinian.

meant by the City to reforme that family, and if ſo he cannot prevail, it ſhall finally at the day of Judgement be deſtroyed, and caſt out from the new Jeruſalem, and if any come into this houſe, that is, be tainted with this corrupt doctrine, he ſhall be unclean; but if he lieth there, that is, be ſetled in it, he ſhall be much more polluted. To this effect *Heſychius* in many more words, purſuing every circumſtance, but this I think is not done without much wreſting, and therefore I omit it, as not ſo allowable.

CHAP. XV.

Verſe 2. *WHen any man hath a running iſſue out of his fleſh, becauſe of his iſſue he is unclean, &c.* Here beginneth the law of iſſues, it being determined both, that the man having an iſſue was unclean, and how many wayes other men or things were defiled by him. And this is the fourth ſort of uncleanneſſe, and becauſe it is ſaid, *Speak to the children of Iſrael, ſaying*; the Rabbins note, that the Iſraelites onely, and not the Heathen were made unclean by iſſues, but onely they and their ſervants, male or female. For, *when any man*, Hebrew it is, *man, man*, איש איש, that is, a young man or an old. By the running iſſue here is to be underſtood the flux of ſeed, called γονόῤῥοια, which is, when involuntarily in the night in time of ſleep ſeed cometh forth, as *Maimony* ſaith, without any deſire or pleaſure through infirmity of the concavities, or ſpermaticall parts; wherein it is gathered, we call it the running of the reins.

Targum Jonathan. *Maimony.*

Verſe 3. *Whether his fleſh run with his iſſue, or be ſtopped from his iſſue, it is his uncleanneſſe.* Upon theſe words *Solomon Jarchi* gathereth two ſorts of uncleanneſſe. 1 When the ſeed runneth thin continually. 2 When becauſe it is thick, it runneth but at certain times, ſtopping and running again. And *Maimony* for this kinde ſetteth down theſe rules, if it runneth once, he is like him that hath an accident of uncleanneſſe, as *Deut.* 23. 10, 11. if twice, he muſt count ſeven dayes, and go to the water; if thrice, he hath the iſſue compleat, and muſt bring the offering here preſcribed, *verſ.* 14. By the words, *an iſſue running out of his fleſh*, not any but this of the flux of ſeed out of his ſecret parts are meant, becauſe fleſh is ſpoken of in this ſenſe, *Gen.* 17. *Thou ſhalt circumciſe the foreskin of thy fleſh*: ſo the Rabbins, and generally all Expoſitours: whereas *v.* 17. the flux of mans ſeed is expreſly ſpoken of, *Brentius* ſaith well, that this is one kinde of iſſue, being a diſeaſe, that another upon dreaming, the ſeed being put forth with pleaſure. Touching a man having the γονόῤῥοια, his uncleanneſſe is ſo great, as that he defileth. 1 His bed. 2 His ſeat. 3 The man or woman touching his bed, ſeat, or body. 4 Them that he ſpitteth upon. 5 His ſaddle, and ſuch as touch or bear that. 6 Such as he toucheth, he not having firſt rinſed his hands in water. 7 Veſſels, and if they be earthen, which he toucheth, they muſt be broken, if wooden, or of any other matter, they muſt be rinſed in water. Touching the bed or ſeat, *Maimony* ſaith, it is to be underſtood, that it is not defiled, but when moſt part of his body hath been upon it, yet if he ſtandeth upon two beds together with one foot upon one, and the other foot upon the other, they are both defiled: but theſe are curioſities, and divers from the text, for here it is, *the bed whereupon he lieth, and the ſeat whereupon he ſitteth*, ſo that not ſtanding with his foot, but lying or ſitting defileth one or more beds or ſeats together. For thoſe that touch him, or theſe; whereas it is ſaid, *they ſhall waſh their cloathes and fleſh*, he noteth, that no part of the body muſt be left unwaſhed, no not one finger or lock of hair upon the head. And whereas his ſpittle is ſpoken of, as polluting, he addeth his urine, and the ſnivell coming out of his noſe alſo: and thus *Talmud. Babyl.* And for any thing, that he ſitteth upon, if it be a piece of timber, or a boat, &c. he that ſitteth upon the ſame with him, they ſay, although their clothes touch not, is polluted, and

Solom. Jarchi. *Maimony in Mecciſei Capporah c* 8. *Brentius.* Verſe 4,5. Verſe 6,7. Verſe 8,9. Verſe 10. Verſe 11. Verſe 12. *Maimony.* *Talmud Babyl. in Zabim. c* 5.

and he that beareth his ſeat, although there be ſomewhat between, is defiled: whereas it is ſaid, *not having rinſed his hands*, the Rabbins alſo expound this of all the body, as if the part were put for the whole: but if it had been ſo meant, it had been as eaſie to have ſaid, *himſelf*, or *his fleſh*, and it was not required, that he who had this diſeaſe, ſhould waſh himſelf all over every day: but civility required, that he ſhould waſh his hands, which was a thing uſuall amongſt all peoples, eſpecially before meat: ſo *Athenæus* writeth of the Greekes, and *Lampridius* of the Romans. Again, they adde to the Law of God in making urine, &c. a defiler as well as ſpittle, for ſpitting in ſpeciall is ſpoken of as a defiling and diſgracing, *Num.* 12. 14. and they ſpat upon Chriſts face, and *Dionyſius* the Tyrant did ſpit upon *Ariſtippus* in diſdain. Saint *Auguſtine* noteth, that ſpitting before others is onely of fools, children, mad men, Epileptickes, Dæmoniacks, or other diſeaſed perſons: wherefore *Conſtantine* the Emperour is noted never to have been ſeen to ſpit in publick, and *Hierom* would not have his Schollers to ſpit in the Auditory, and the *Perſians* held it uncomely to ſpit or purge the noſe before others. But theſe things upon the by, becauſe the pollution by ſpitting is here ſpoken of. To come now to the reaſon of theſe Lawes, they were made for outward purity and cleanneſſe amongſt the people of God, whom he would teach the invvard of the ſoul by the outvvard of the body. And as the uncleanneſſe of the leproſie before ſpoken of came by ſin, ſo did this of an iſſue, as we may gather from 2 *Sam.* 3. 29. and therefore it alſo aptly figured out ſin, and the uncleanneſſe thereof.

Athen. lib.
Lampid. in Heliogab.

Auguſt. Serm. 1. in Pſal. 11.

Ammon. lib. 21.
Hieron. Epiſt. 22

Heſychius ſaith, As there were divers ſorts of ſins, ſo they were diverſly figured out to the people of Iſrael, who for their rudeneſſe and ignorance were taught all things by figures, wherefore the Lord having done with that of leproſies, cometh now to another of iſſues. Whereas in ſpeaking of the man that hath an iſſue, it is ſaid with a gemination in Hebrew, the *man, man*, he both underſtandeth this of the great care, which the Lord had, that this Law ſhould be obſerved, and alſo that the Preacher of Gods word, as being a ſingular man amongſt others is ſpecially pointed at, as being the man here figured out, he hath an iſſue, when the ſeed of ſpirituall generation is let flow forth by him againſt the nature thereof, not to beget men unto God, but to corrupt them. As if he be addicted to any ſin of adultery, drunkenneſſe, or ambition, to preach in the favour of theſe ſins, or to let them paſſe unreproved. Here is a double uncleanneſſe, one of the firſt body, from whom this ſeed cometh, and the other of the ſecond corrupted hereby, as he that hath an iſſue, is both determined himſelf to be unclean, and the ſeed coming from him. Touching the things defiled by him, his bed, ſeat, ſaddle, or veſſels, theſe do aptly ſet forth his Auditours, that are ſo taken with his corrupt teaching, as that they make themſelves as a bed, &c. for him to reſt upon by their ready imbracing his Doctrine and him: as the good Preacher *Paul* ſaith, that his Spirit was refreſhed, when he heard of the Corinthians ready obedience at the coming of *Titus* amongſt them, ſo that his ſpirit had reſt in them. And the followers of corrupt teachers make themſelves as veſſels to receive the impure liquor of their corrupt teaching, they touch the fleſh of ſuch, who offer themſelves to be their Diſciples, and they are touched, or ſpitted upon, that are drawn in by them. But it is ſaid, *verſ.* 11. *not having rinſed his hands in water*, to ſhew, that after repentance he might be heard without danger. The waſhing of the cloathes of theſe, that were by this meanes defiled, ſhewed, how they ſhould repent them of theſe errours throughly, and till ſuch time as they had fully finiſhed their penitency, ſet forth by *the evening*, till which it is ſaid they ſhould be unclean, they were not fully cleanſed. To this effect *Heſychius*. Neither do others much differ from him herein, and the doctrine of Idolaters is compared to the iſſue of horſes, and aſſes, *Ezech.* 23. 20. and *Ch.* 36. 17. *Lament.* 1. 7, 19 but pure doctrine is as incorruptible ſeed, 1 *Pet.* 2. 23, 25. *James* 1. 18. 1 *Cor* 4. 15.

The Myſtery.

Heſychius.

2 Cor. 7. 13.

And

And as Christ by spitting opened the eyes of the blinde, and the eares of the deaf, and loosened the tongues of the dumb, *Mark* 8.23. *Ch.* 7.33. *Joh.* 9.6. the power of that which came out of his mouth being set forth hereby, to sanctifie the eyes and eares of the soul, and the tongue to Gods glory, so false and corrupt teachers by corrupt doctrine, as by filthy spittle coming out of their mouthes defile mens souls, that are seduced by them, as is also shewed, 2 *Pet.* 2. 1,2. *&c.* 1 *Tem* 4.1,2. *Titus* 1.1,9,10,11. Of earthen vessels appointed to be broken, and others to be washed enough hath been said upon *Ch.* 11.33.

Verse 13,14 Verse 15. For the cleansing of him, that hath been healed of this disease, he must number 7 dayes after his healing, and upon the seventh wash his flesh and cloathes in running water, and upon the eighth bring for an offering two turtles, or two young pigeons, &c.

Maimony in Metamei Mishcab. If after seven dayes and washing, saith *Maimony*, any issue appeareth again, all his labour is lost, and he must after that begin to number seven clean dayes again. And the water must not be pond-water, but living or spring-water, other things made unclean by him might be washed in pond-water, and a woman having had an issue, but not a man. And till this washing a man was not clean, how long soever he had been free from his disease. Of this kinde of offering it hath been spoken before, *Levit.* 5. and *Chap.* 14. But in other cases before put, such offerings were not to be made, but for the poor, here of poor or rich no more was required, as neither for the cleansing of the woman, *v.* 29. lesse deliverances had lesse offerings, and greater, greater offerings, for the leprosie was a greater evil then an issue, and a womans deliverance from the danger of childe-birth was greater, then from an issue of blood, and therefore more must be brought in way of thankfulnesse to God in one case, and lesse in another. Here is no mention made of putting out of the campe him that had an issue, as him that had a leprosie, but *Numb.* 5.2. such also, and they that were defiled by the dead, are appointed to be put out.

Note.

The Mystery. For the mystery here; the ceasing of the issue signified the ceasing from the sin, wherein a man had formerly lived, it is not sufficient to refrein from the sin, wherein one hath formerly lived, but he must wash by true repentance and faith in the living water of Christs blood, or else he can never be clean therefrom, and to Christ did his counting seven dayes, and coming to offer upon the eighth point, because he rose the day after the seventh. Again, a lesse offering is appointed to be brought now, and in the case of uncleanesse contracted by touching, &c. no offering at all, but onely washing, to shew, that the greater a mans sins have been, if he be once truly penitent therefore, the greater are his expressions of penitency for them. *Hesychius* according to his Allegory before begun, restreineth it to Doctors in the Church, if any of them ceaseth from his corrupt teaching, he must have the sevenfold graces of the Spirit, *Esa.* 11. set forth hy the 7 dayes to be counted, and not onely cease from teaching corruptly, but teach sound doctrine set forth by the living water, in which he must wash, because such doctrine bringeth life to the hearers, and then he must take to him innocency, set forth by a pigeon. Thus therefore in speciall, and, as was said before, in generall also it may be applied, teachers and all people sinning being herein directed, what to do to be delivered.

Hesychius.

Verse 16. *If a mans seed of copulation goeth out from him, he shall wash, &c. and every garment and skin whereon it is, &c.* This going out of seed is not the issue hitherto spoken of, but upon dreaming in the night at some times, as *Deut.* 23.10. may be gathered, and such must go out of the campe till the evening: so *Brentius* and *Ainsworth*, and in Hebrew it is, שכבת זרע, the lying or the bed of seed, as the words are placed, but it may well be rendered, *The seed of the bed. Junius* is for the same pollution by seed, spoken of, *vers.* 18. so likewise *Lyranus*. *Hesychius*, for copulation for pleasure, not for procreation of children. *Tostatus*, for both the flux of seed by copulation, and nocturnall pol-

Brentius. Ainsworth. Junius. Lyranus. Hesychius. Tostatus.

pollutions alſo. *Willet* is againſt that of nocturnall pollutions, becauſe *Deut.* 23.10. for that a man muſt go out of the campe, but for this no ſuch thing is preſcribed. But this is a weak reaſon, ſeeing he that hath the iſſue, is not here appointed to go out, but *Numb.*5.2. and yet no man will ſay but the ſame iſſue is meant in both places. The Lord ſtill left ſomewhat formerly delivered to be afterwards ſupplied, and therefore it is paſſed over in ſilence here that it might be ſet down afterwards. And whoſo ſhall mark well the ſetting down of the Law touching a mans lying with a woman, *v.*18. cannot but acknowledge it to be a diſtinct thing from this. But *Cyril Alex.* and *Procopius* are wider here in expounding this of an intermitting iſſue, and the former of a continuall, for both thoſe were plainly ſpoken of, *verſ.* 2,3. whereas a garment or skin having ſeed upon it is ſaid to be defiled, theſe two onely, ſaith *Heſychius*, are put for inſtance, it heing meant, that other things alſo were defiled, and accordingly the Rabbins ſay, the ſeed of man is a principall defiling thing, defiling men and veſſels by touching, and earthen veſſels by the air.

willet.

Cyril. Alexand. li.15. deador at.

Heſychius. Maimony in Abath Hatumoth.

For the next Law, *verſ.*18. *The woman alſo with whom the man ſhall lie with ſeed of copulation, they ſhall both bathe themſelves in water, and be unclean till the even.* Some will not have this underſtood of the act between the huſband and the wife, but if a woman did lie in bed with a man that had this nocturnall pollution, ſhe was hereby defiled alſo, thus *Brentius*, who addeth, that of the ſeed which cometh from man in the night, the Jevvs have ſtrange fabulous things, as that hereof come Devils of the air and nocturnall *Spectra*, which they call *Lilith*. *Theodoret*, *Vatablus* and ſome others expound it of a woman, with whom one lieth after this nocturnall pollution; but it is certain that there was a legall uncleanneſſe, as *Heſychius* noteth, in the act of copulation between man and vvife, yet not that there vvas ſin; but hereby a commemoration vvas made of *Adams* uncleanneſſe coming by ſin, and diffuſing it ſelf over all his poſterity, that vve might ever be humbled for it. For, for this cauſe vvarning vvas given, vvhen the Lord came dovvn upon mount Sinai to give the Lavv, that men ſhould not come at their vvives, and the High Prieſt told *David* being about to give him and his company of the ſhevv-bread, that if the young men had not come at their vvives, they might eat thereof. And the Hebrevv Canon ſaith, *The man and the woman that do the act of generation, are both unclean by the ſentence of the Law*, as he, vvhoſe uncleanneſſe is ſpoken of, *Deut.*23.10. And from hence it is likely that the Heathen ſpake ſometimes, as intimating the ſame doctrine to have been received amongſt them, as *Heſiod*, an act with his dear vvife hath been by him done in bed, let him therefore take heed, that being thus polluted, he ſacrifice not to *Veſta*. And *Tibullus* ſaith, *Diſcedat ab aris, cui tulit heſternâ gaudia nocte Venus*. *Lyranus* erreth fouly here, ſaying, that there is not onely corporall, but alſo ſpirituall uncleanneſſe in this act, and therefore he is worthily confuted by *Hugo* and *Toſtatus*, becauſe there be uncleanneſſes vvithout ſin, for vvhich yet there muſt be vvaſhing, yea in acts of charity, as in burying the dead. And the Jevvs, vvho at this day flee ſuch uncleanneſſes, as have ſin accompanying them, as eating any prohibited meat, yet do not make account of other uncleanneſſes, ſuch as this and the like, becauſe they vvere onely legall uncleanneſſes, debarring from entering into the Sanctuary for the time, vvhileſt they lived in Canaan. For the myſtery, *Heſychius* referreth this to the teaching of the Ceremoniall Laws under the Goſpel, for this is good ſeed, but coming out in theſe times, miſapplied and polluting. It is better onely in generall to underſtand hereby the uncleanneſſe of us all by generation, through ſin transfuſed to us from *Adam*, to ſhevv vvhich the mother alſo after bringing forth is unclean many dayes, that we may flee to the laver of regeneration in the bloud of Chriſt.

Verſe 18.

Brentius

Theodoret. Vatablus.

Heſychius. To ſhew what an impure ſeed came from Adam.

Exod.19 15. 1 Sam.21.4. *Maimony.*

Heſiod. Latin. tranſlat. Res fait in thalamo thara cum conjuge. Vide Tum tibi polluto cave ne peragantur honores. Lyranus.

After the iſſues and uncleanneſſes of men, here follovv the iſſues of vvomen to *verſ.*25. *viz.* by their monethly flowers, and the like is determi-

Heſychius.

Levit.12.

Verſe 19.
Verſe 20,21
Verſe 22,23

ned touching the uncleanneſſe hereby, that is, touching the uncleanneſſe of a man by his iſſue, all that ſhe lieth upon, ſitteth upon, or toucheth, is unclean, and they that touch theſe, and if any man lieth with her in this time, he ſhall be unclean ſeven dayes, and the bed whereon he lieth ſhall be unclean. The womans iſſue is ſaid to be bloud, not any other thing, and by her fleſh are to be underſtood her ſecret parts, as vvas ſaid before of the mans fleſh. The time of the vvomans ſeparation for this was ſeven dayes, and in all that time ſhe polluted by her ſpittle, and urine alſo, as the man, ſaith *Maimony*, although this be not particularly expreſſed, and if any bloud came from her after theſe dayes expired, it was an iſſue ſpoken of, *verſ.*25. For a mans lying with a vvoman in the time of her monethly flowers, it is provided, *Levit.*18.19. that her husband ſhould not, and *Levit.*20.18. if he or any man did, both the man and the woman thus offending ſhould be cut off. But becauſe there the opening of her fountain is ſpoken of, which the Rabbins expound of the place out of which a childe hath come, they gather, that this lavv extendeth not to a virgin, ſhe hath no flovvers of ſeparation, nor iſſue, but the bloud which cometh from her is clean; but herein I dare not aſſent unto them, becauſe it is ſpoken indefinitely of any woman. The bloud, of which theſe flowers do conſiſt, is the womans ſeed, and therefore when ſhe beginneth to be apt to conceive ſeed, they begin and come once in a moneth, and if ſhe be with childe, during that time, they ceaſe. For her ſeparation in this time, *Joſephus* ſaith, that the city was ſhut up againſt lepers, ſuch as had iſſues and menſtruous vvomen, hereby intimating that they were put out; but *Toſtatus* contrarivviſe ſaith, that they were not ſo put apart, but in ſome part of the tent, or houſe vvhere ſhe dvvelt, becauſe the trouble would otherwiſe have been over-great, and there would have been danger to women, in ſo removing them in the time of their diſeaſe. This ſeparating of women in the time of their flowers was alſo practiſed by ſome Heathens led by the light of nature, as by the Zabians amongſt the Indians, for they cauſed them to dwell apart, and then purged the houſes, vvherein, by fire. And *Orpheus* gave a charge, that women in that caſe ſhould not come to the ſacred rites of *Bacchus*. For a mans lying with a woman in this caſe, here it is ſaid, that he ſhall be unclean ſeven dayes, but *Lev.*20.18. they ſhal both be cut off. This, according to *Junius* and others, is to be underſtood, if he did it ignorantly, it being not known in the time of their coming together, but then flowers happening to break out: for if he knew it, and lay with her, this was preſumptuous, and they muſt both die for it. For that expoſition of *Cajetan*, that here is meant onely lying by her in the bed, there with her, it falleth becauſe the ſame words are uſed in both places. Lying with a menſtruous woman is ſo foul and abominable a thing, as not onely the Moſaicall Law, but the Law of Nature forbiddeth it, and it is now a great ſin in whomſoever, as is intimated, *Ezech* 18.6. where it is reckoned up amongſt groſſe ſins againſt the Morall Law. And *Ariſtotle* noteth, that when a woman hath her flowers, ſhe is unapt to conceive ſeed, and therefore the coming together of man and woman being for procreation, it is againſt nature at that time. And *Jerom* noteth, that children thus begotten prove lepers, or otherwiſe diſeaſed, having ſmall withered, or enormous members. And according to this the Hebrews, ſaith *Comeſtor*, have noted that if a childe be begotten at this time, if in the firſt day of the womans ſeparation, it will be a leper within ten yeers, if in the ſecond day, within twenty yeers, &c. Wherefore decrees have been made by Chriſtians againſt this enormity; *Clemens* citeth a conſtitution of the Apoſtles againſt it; and *Burchardus* citeth a decree of penance enjoyned in this caſe, of faſting with bread and water ten dayes. And in the *Alchoran* of the Turks it is cenſured. *Auguſtine* grounding upon *Ezech.*18.6. ſaith alſo, that it is not onely a figuring, but a morall precept. And as the fitteſt time is choſen to commit ſeed to the ground, and unſeaſonable times avoided by the husbandman, that he may have a good crop of corn; ſo and much more for

Verſe 24.

Maimony.

Maimony in Iſſurei Biah.

Joſeph. lib. 2 de belli Jud. c. 6.

Toſtatus.

Lorinus in Levit.

Junius.

Cajetan.

Ariſtot. lib. 1. de gen. anim. c. 12. Hieron. in Ezech. 18.

Scholaſt. hiſtor.

Clem. 6. Conſtit. c. 28.

Auguſt.

for ſowing the ſeed of generation of man the apteſt times ſhould be taken, and ſowing at ſuch times as will endanger the off-ſpring, are by all means to be avoided.

For the myſtery; idolatry is compared to the pollution of a woman in the time of her ſeparation, *Ezek.*36.17,18. To have communion with Idolaters any way then, is to touch a woman thus polluted; to aſſent to their teaching, is to ſit in her ſeat, or upon her bed, and actually to offer to Idols to lie with her, which polluteth much more. Her pollution ſaid to be ſeven dayes, ſetteth forth the prevailing of idolatry all the time of the law, when the Sabbath of the ſeventh day from the Creation was obſerved. To this effect almoſt *Heſychius.* The Myſtery. *Heſychius.*

If a woman hath an iſſue many dayes out of the time of her ſeparation, ſhe ſhall be all theſe dayes, as in the dayes of her ſeparation, unclean. By this iſſue of blood a diſeaſe extraordinary to the weakening of the body is to be underſtood; by the many dayes here ſpoken of, *Maimony* underſtandeth three dayes: for if when the ſeven dayes of her flowers be expired, ſhe ſeeth blood ſtill one day or two dayes, this is a leſſer uncleanneſſe, neither ſhall ſhe be bound therefore to number 7. dayes, but one onely, nor to bring a ſacrifice, becauſe it is ſaid, *If ſhe hath an iſſue many dayes*, which muſt be underſtood of three at the leaſt. In all other things the uncleanneſſe of ſuch is ſaid to be, as that of the menſtruous woman, and her cleanſing, when ſhe was healed, muſt be as that of a man that had an iſſue, ſhe muſt waſh and bring the like offering, and to theſe waſhings upon all uncleanneſſes it is alluded, *Zach.*13.1. A woman in this caſe came and touched the hem of Chriſts garment, but yet he was not polluted hereby, but made her whole and clean, when ſhe had before laboured of this diſeaſe 12 years, whereby was ſhewed, that by theſe impurities ſinnes were ſet forth, for the cure and cleanſing of which we ſhould flee to Chriſt, and by faith touch him, or at leaſt the hem of his garment. Verſe 25. *Maimony in Hiſurei Biah. c.16.* Verſe 26,27 Verſe 28,29 Verſe 30. Mark 5.26.

Here is the concluſion of theſe lawes about iſſues, they that had them muſt be ſeparated during the time, and afterwards come forth in this order, and not otherwiſe, eſpecially for the tabernacles ſake, unto which if any man came in his uncleanneſſe, or woman, they defiled it, and ſhould be in danger of being ſmitten with death therefore. So that theſe ſeparations were appointed eſpecially with reſpect to the tabernacle, where God dwelt, that none preſume to come before God in any part of his worſhip in their ſins, and not having truly repented thereof. Verſe 31.

CHAP. XVI.

HEre *Aaron* is warned not to come at all times within the vail into the moſt holy place, but onely once in a year, having firſt waſhed himſelf, and put on his prieſtly garments, and then he muſt bring in incenſe to burn there, and blood to ſprinkle before the mercy-ſeat, and this muſt be upon the tenth day of the ſeventh moneth, a day of atonement appointed to be ſolemnly kept with humiliation by all the people. After ſacrifices appointed for the cleanſing of particular uncleanneſſes of particular perſons, ſaith *Brentius*, in the Chapters before-going, here ſacrifices and rites are appointed for the expiation of all other ſinnes any way eſcaping the High Prieſt, and his Tribe, or the whole Congregation, whereof ſuch particular notice could not be taken by them, and to expiate the uncleanneſſe contracted from the ſins of the Prieſts and people by the Sanctuary, Tabernacle, or Altar, as is expreſſed, *v.*33. *Brentius.*

And the Lord ſpake unto Moſes after the death of the two ſonnes of Aaron, &c. Of their death for offering with ſtrange fire, ſee before, *Chap.*10. Whereas ſome think, becauſe of this clauſe, that theſe things are put in here out of Verſe 2.

order, and ſhould have come next after that tenth Chapter. I cannot ſee any ſuch force for it in the reaſon that may be drawn herefrom. For it is not ſaid, that God ſpake thus at that time, but after their death, not naming how long after, ſo that the lawes placed before touching uncleanneſſes of divers ſorts might well be delivered before this; and ſo moſt aptly from leſſer uncleanneſſes legall of particular perſons, it might be proceeded to greater of all manner of ſins, and generall of the whole Congregation. *Moſes* is here ſpoken to, to direct *Aaron*; and from this, ſaith *Maimony*, the order hath been for the Elders of the *Synedrion* to read before the High Prieſt, and to teach him the ſervice of this day, *that he come not at all times into the holy place, &c.* The holy place here named is ſo deſcribed, as that it muſt needs be underſtood to be the moſt holy, or Holy of Holies, and thus it is ſet forth, *Heb.* 9. 6, 7, *&c.* being there called the ſecond tabernacle and holies: for it was that place where the mercy ſeat ſtood, of which ſee, *Exod* 25 *For I will appear in the cloud upon the mercy-ſeat*, that is, ſaith Rab. *Menahem*, in a cloud of glory, *Exod* 25. 22. Between the Cherubims upon the mercy-ſeat, ſaith the Lord to *Moſes*, I will appear and commune with thee. To ſuch an appearing hath this reference here, for God uſed to appear by a Cloud, as when the Tabernacle was firſt ſet up, *Exod.* 40. 34. but onely it is not likely that the cloud now filled the moſt holy place, for then *Aaron* could not have entered, but onely it appeared above the mercy-ſeat, to ſhew, that God was preſent, that *Aaron* might be moved with the more reverence. In limiting *Aaron*, *Moſes* was not likewiſe limited, for he might come thither at all times to commune with the Lord there, *Exod* 25. 22.

Maimony in Jom hakippurim.

Rab. Menahem.

Tuſtaph.

Verſe 3.

Thus ſhall Aaron come into the holy place with a young bullock for a ſin-offering, and a ram for a burnt-offering. Verſe 4. *And he ſhall put on the holy linnen coat, and ſhall have the linnen breeches upon his fleſh, &c.* Although *Aaron* came thus attired, yet he might not enter into the moſt holy place, but once in the year onely, as is expreſſed, *v* 34. Whereas he is appointed here to take a bullock and a ram for himſelf and his houſe, and two goats, and a ram for the Congregation, *Numb.* 29. 7, 8, 9, &c. there are moreover appointed to be offered upon this day one bullock, one ram, and ſeven lambes, and a kid of the goats, beſides the continuall burnt-offering of two lambes, one in the morning, and another in the evening, with the meat-offering belonging to it, and the meat-offerings belonging to all the reſt, ſo that the beaſts offered now were 16, but *Maimony* ſummeth them up 15, ſaying, One of the goats was done without, and eaten at even, and he obſerveth further, that the High Prieſt alone offered all theſe, and burnt the daily incenſe, and trimmed the lamps upon this day. Touching a bullock and ram brought for the Prieſts, the one for a ſin-offering, and the other for a burnt-offering, ſee before, *Chap.* 8. For the linnen garments now to be worne by him, the coat, the girdle, breeches, and linnen miter, ſomething hath been ſpoken of them before upon *Exod* 28. where we read of divers other more glorious garments alſo made for the High Prieſt, but when he entered into the moſt holy place, he had none of them upon him, but theſe linnen garments onely. The other garments were by the Hebrews called golden, theſe the High Prieſts white garments, and they were made of ſix double twiſted threed of flax onely. So that they were diſtinct garments from all before deſcribed, *Exod.* 28. being made purpoſely for this time. Wherefore there were eight uſed by him ordinarily, and four upon this atonement-day eſpecially. Now the order of putting them on and doing the Sacrifices and ſervice of this day was thus: When the evening of this day was come, the High Prieſt went not to bed that night, but watched, leſt any pollution ſpoken of, *Deut.* 23. 10. ſhould happen unto him, and at midnight they went about the taking away of the aſhes from the altar, and ordered the wood till about break of day, and then they began to kill the daily ſacrifice, then they hanged a fine linnen cloth between the Prieſt and the people, which done, he put off his common cloaths, and having

Maimony of the five implements of the Sanctuary,

ving waſhed himſelf, put on the holy garments deſcribed, *Exod.* 28. being eight in number, and killed the daily ſacrifice, and ſprinkled the blood on the altar, then he went into the holy place, and trimmed the lamps, and offered incenſe, and returning, burnt the daily ſacrifice, with the meat-offering and drink-offering thereof: this done, he offered the bullock and the 7 lambs for that day, and this being done, he put off his golden garments, and put on theſe linnen, having firſt waſhed his hands and his feet, after which he proceeded in them to offer firſt his own bullock, &c. as *v.*6,7,8, &c ſo *Maimony*, and *Talmud Babyl.* ſo that every time that he changed his garments he waſhed, which *Solomon Jarchi* noteth to have been done five times.

Maimony in Jom-hakippurim, Chap. 1. Talmud Babyl. in Joma.

And Aaron ſhall offer his bullock for a ſin-offering, &c. Although the laying on of his hands upon the head of the bullock is not here ſpoken of, yet *Levit.* 4. the ſin-offering of the prieſt is appointed to be made with this Ceremony, and likewiſe the ſin-offerings of others, and therefore the Rabbins note, that it is here to be underſtood, and that he did not now onely lay on his hands, but alſo confeſſe and pray, O God! I have ſinned, done iniquity, and treſpaſſed before thee, I and my houſe, I beſeech thee (O Lord) make atonement now for my ſins, iniquities and treſpaſſes, which I have committed before thee, I and my houſe, as it is written in the law of *Moſes* thy ſervant, *Levit.* 16.30, &c. ſo *Maimony*, and the *Talmud*.

Verſe 6.

Maimony in Jom-hakippu. Talmud. Joma.

And he ſhall take the two goats, and preſent them before the Lord at the door of the tabernacle. When he had preſented his own ſin-offering, the bullock; he went to the North-ſide of the altar, having another prieſt called *Sagan* on his right hand; this was the ſecond to the High Prieſt, and on his left hand one called, *Roſh Beth Ab*, the chief of the houſe of the father, and there the goats were preſented, their faces being ſet to the Weſt, and their back-parts to the Eaſt. And theſe two goats were alike to ſee to, and of equall price, and both taken at one time.

Verſe 7.

And Aaron ſhall caſt lots upon the goats, one for the Lord, and another for the ſcape-goat. Theſe lots, ſaith *Maimony*, were made of wood both alike, and in the ſecond Temple, of gold, and the goats being placed one on the left hand, and the other on the right of the High Prieſt, they having written upon the one of them, for יהוה, and upon the other, for the ſcape-goat, were put into an wooden veſſel, called *Kalphi*, and the High Prieſt having ſhaken them to and fro put in both his hands into the *Kalphi*, and took out one with one hand, and the other with the other hand, then the *Sagan* at his right hand bade him lift up his hand, which he did, and laid the lot in that hand upon the goats head on his right hand, and the *Roſh Beth Ab* at his left hand bade him lift up that hand which he did, and laid the lot therein upon the goat on his left hand. And to this it is alluded, *v.*9.

Verſe 8.

Maimony in Jom-hakippur.

And Aaron ſhall bring the goat upon which the Lords lot fall, Hebrew. *aſcended, & offer him for a ſin offering.* The lot is ſaid to have aſcended in reference to the veſſell, out of which it was taken up. Then the High Prieſt bound a long piece of Scarlet, called a tongue upon the head of the ſcape-goat, and ſet him in his place to be ſent away, and the goat for the Lord, where he ſhould be killed for a ſacrifice. This being done, he returned to his own Bullock again, and killed him, & then as *Maimony* hath it, made a ſecond confeſſion & prayer, as before.

Verſe 9.

The Bullock being killed, before any other ſervice done, he took a cenſer of burning coals from the altar with ſweet incenſe his hands full, beaten ſmall, and went within the vail into the moſt holy place, there cauſing a cloud of ſmoak to aſcend above the Mercy-ſeat The Cenſer, ſaith *Maimony*, now uſed, was of gold; the Cenſers uſed at other times, of ſilver; and becauſe the coals taken from the Altar, are ſaid to have been *before the Lord*, *Solomon Jarchi* noteth, that they were taken from the ſide of the Altar Weſtward, which was next to the Sanctuary. The beating of this incenſe was done the evening before this day; it ſeemeth, *Exod.* 30.36. that it was a ſingular ſweet perfume prepared and kept for this purpoſe, from time to time; the veil, within which

Verſe 11.

Verſe 12.

Solom. Jarchi.

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it was brought, was the ſecoud veil before the moſt holy place, as *Heb.* 9. And herein they were ſo careful, that when the Sadduces ſtood for the burning of this incenſe without the veil in the Temple, that the fume might paſſe from thence to the moſt holy place; the *Synedrion* to prevent this innovation, ſent meſſengers to ſwear the High Prieſt in the evening of the atonement-day, ſaying, We adjure thee by him, that hath cauſed his name to dwell in this houſe, that thou change not any thing of all that we ſay unto thee. For the cloud of the incenſe, the Saduces alſo taught, that this was the cloud, wherein God promiſed to appear, *v.* 2. but the contrary hath been already taught. For the manner of doing this ſervice, *Maimony* alſo ſaith, the high Prieſt carried the Cenſer with fire in his right hand, and the incenſe in a cup in his left hand, and went within the veil, till he came to the ark, and there he ſet the Cenſer between the two bars: but in the ſecond Temple, in which the Ark was wanting, he ſet it upon a ſtone placed there, and put an handful of incenſe into it, ſtaying after this, till the houſe was full of the fume, and then he went out by little and little backward, till he came without the vail, and there having made a ſhort prayer, he returned, that the people might not for his long ſtay think him to be dead, and be ſtricken with fear. This darkening of the room with the fume of the incenſe, was, as *Cazkuni* hath it, that he might not behold the majeſty of God, becauſe no man can ſee God and live.

Maymony in Jom hakippurim.

Cazkuni.

Exod, 33.20.

Verſe 14. After this he took of the blood of the bullock, which had been hitherto left with one to ſtir it, and bringing it within the vail he ſprinkled it with his finger once upon the mercy-ſeat Eaſtward, and then ſeven times more towards it beneath. For thus *Maimony* ſaith, that their wiſe men taught them to underſtand theſe words, ſo that it was ſprinkled eight times in all in the holy place, and the blood of the goat likewiſe eight times, *v.* 15. then in the tabernacle he ſprinkled towards the vail of either of theſe bloods eight times, for it is ſaid, He ſhould do ſo to the tabernacle, *v.* 16. and then he mixed both the bloods together, and ſprinkled four times upon the four hornes of the altar, *v.* 18. and laſtly, ſeven times upon the altar, *v.* 19. ſo that all the times of ſprinkling with both theſe bloods were 43, after all which he poured the blood remaining at the Weſtern bottome of the brazen altar without.

Maimony in Jombakippurim, Ch. 3.

Verſe 15. Here is ſet down in what order the goat was killed, and his blood taken, *viz.* after the ſprinkling of the bullocks blood in the moſt holy place, and before any other ſprinklings thereof, ſo that this blood muſt now reſt a time in ſome place, whileſt the goat was killed, and his blood was brought within the vail, and this *Maimony* ſaith was a baſe of gold in the Temple, upon which the High Prieſt having ſet it down, went out of the Temple, and killed the goat, and then brought in his blood and ſprinkled it.

Verſe 16. *And ſo he ſhall make an atonement for the holy place, becauſe of the uncleanneſſe of the children of Iſrael in all their tranſgreſſions, and ſo ſhall he do for the Tabernacle, &c.* Here is the reaſon of all theſe ſprinklings with blood ſet down; ſo that ſin in the defilement thereof extendeth to the worſhip and ſervice of God, making it unclean, and to Heaven it ſelf ſet forth by the moſt holy place, this is made unacceſſible to us all both Prieſts and people by our ſins and imperfections, which accompany us in our devotions, and even theſe ſhall hinder us from coming thither, unleſſe God, who dwelleth there, be pacified towards us by the blood of Chriſt, and for all our ſervice, it is unclean, and onely thus purged.

Note.

Verſe 17. Here it is provided, that no man either of the people or Prieſts be with the High Prieſt, when he made this atonement, becauſe we have no Mediatour to make an atonement for our ſins, but Chriſt alone, figured out by the High Prieſt, 1 *Pet.* 2.24. *Heb.* 1.3.

Verſe 18. *And he ſhall go out to the Altar, that is before the Lord, &c.* This Altar was the Altar of incenſe in that part next unto the moſt holy place, for upon the horns of it the blood of the bullock and goat muſt be put, and after putting on by ſtriking with the finger upon each horn, it was ſprinkled upon this

Altar

Altar ſeven times, to make an atonement for it, and thus at the firſt making hereof it was ſaid it ſhould be done, *Exod.* 30. 10. ſo that by the prieſts coming out we are to underſtand his coming out of the moſt holy place into that, where this Altar ſtood. This Altar of incenſe was of gold, and the prieſt, ſaith *Maimony*, coming to ſprinkle it removed the aſhes firſt, and then ſprinkled it upon the gold appearing. And this is ſaid alſo to have bin done *to hallow it from the uncleannes of the children of Iſrael*, which muſt be underſtood of uncleanneſs in their prayers ſet forth by incenſe, that uſed to be offered upon this Altar. Verſe 19.

After all this the High Prieſt muſt bring the live goat, & put his hands upon his head, & confeſs over him the ſins of the people, and ſo put them upon the goat, and after this deliver him to a fit man to carry him into the wilderneſs, that ſo he might carry away all their ſins to a place not inhabited. This ſcape or live goat as was ſaid upon *verſ.* 9. was ſet in a place to be ſent away when the Lords goat was brought to the Altar and killed. Now he goeth to this goat again, and bringeth him, and laying his hands upon his head confeſſeth over him the ſins of the people, ſaying, O Lord, thy people, the houſe of Iſrael have ſinned, done iniquity, and treſpaſſed before thee. O Lord, make atonement now for the ſins, iniquities, and treſpaſſes, which thy people, the houſe of Iſrael have ſinned, unrighteouſly done, and treſpaſſed before thee, as it is written in the Law of *Moſes* thy ſervant, that in this day he ſhall make atonement for you: ſo *Maimony*, and in this prayer ſins, iniquities, and treſpaſſes are named, according to the words here uſed, ſins of all ſorts being ſet forth hereby, in Greek they are rendered ἀνομίας, ἀδικίας, ἁμαρτίας, ſins committed, ſaith *Toſtatus*, either by malice, ignorance, or paſſion, but they are ſet forth all by one generall word by the Apoſtle, ignorances, *Heb.* 9. 7. Verſe 20. Verſe 21. Verſe 22. *Maimony.* *Toſtatus.*

The ſcape-goat is called עזאזל, from עז a goat, and אזל gone away; by the Septuagint ἀποπομπαῖον, ſent away. The Chaldee and *Junius* keep the Hebrew name untranſlated *Gnazazeel*, holding it to be ſo named from the place, to which it ſhould be ſent in the wilderneſſe, becauſe it is ſaid *v.* 10. לעזאזל to Gnazazel: ſo Rab. *Solomon Jarchi*, ſaying, that this was a ſtrong mountain and hard: and 1 *Sam.* 20. 19. we do read of the ſtone *Azel*. But in our tranſlation it is, he ſhall be ſent *for a ſcape-gate*. I am not of their minde who think, that ſome proper place by this name is here meant, becauſe when afterwards they were in the land of Canaan far from hence, it would have been an over hard task to ſend a goat every year ſo far off, and thus *Calvin* reaſoneth here againſt. And yet by the laſt לעזאזל I rather think a ſtony hill in the wilderneſſe in general is rather meant, then *for a ſcape-goat*, as it is tranſlated, and ſo it may be rendered, *into an hard ſtony deſert*, unfit for the habitation of men, as is here further deſcribed, but fit for goats, who feed upon moſt ſteep and hard mountains. For the hands laying on upon the head of this goat, it was neither for benediction, as *Heſychius* would have it, nor for imprecation, as *Richelius*, but onely, as is here ſaid, to put the ſins of the people upon the goat to be carried away into the wilderneſſe, in a figure of removing our ſins far away from us by Chriſt. *Th. Aquinas* and ſome others think, that their ſins were written in certain ſchedules of paper, and ſo put upon the goats horns and carried away. But this is a meere imagination, and it was a generall confeſſing of them onely, whereby they were as it were put upon the goats head, and not by any particular enumeration of them in writing, becauſe there were many ſins unknown, which were thus expiated according to that canon of the Hebrewes: The ſcape-goat made atonement for all tranſgreſſions of the Law both lighter and heavier, done preſumptuouſly or ignorantly, known or unknown. *Tarius.* *Calvin.* *Heſychius.* *Richelius.* *Tho. Aquinas.* *Maimony* Treatiſe of Repentance, *Chap.* 1.

And he ſhall ſend him away by the hand of a fit man into the wilderneſſe. A fit man, ſaith *Solomon Jarchi*, was one prepared the day before, in after-ages one of the Prieſts was appointed for this, and the place, to which the goat was led by him, was twelve miles from Jeruſalem, and in the way ten boothes were ſet up, one a mile, that is, ſeven furlongs and an half, as they counted a Sabbath-

a Sabbath-dayes journey from another, and in each booth there was a man or two prepared, that ſome might alwayes accompany him from one booth to another, and give him ſome food, if he were ready to faint for want; for otherwiſe, it being a moſt ſolemn faſt-day, he might not eat any thing, and they ſay, that never any needed, or would accept of any. And he that accompanied him, muſt go but to the next booth, becauſe it was a Sabbath, and when he that carried the goat came at the tenth booth, which vvas the laſt, one accompanied him thence a mile onely, and ſtood there looking after him, vvho vvas yet to go a mile further to a rock, there to let the goat go, and ſo ſoon as he perceived it, he vvaved with a white cloth to the next, and he to the third, &c. and ſo it was immediately known in the City, that the goat was diſmiſſed there. So the *Talmud* and *Maimony*.

Talmud. in Ioma. Maimony upon it. Oleaſter. Pagninus. Hugo. Scholaſt. hiſtor.

By a fit man here *Oleaſter* underſtandeth a man in yeers; *Pagninus*, one uſed to go that way; *Hugo*, one brought up purpoſely from his childe-hood for this ſervice; and ſome Hebrews, ſaith *Comeſtor*, that children were taken out of the Tribe for the time deputed, their ſpleen being firſt medicinally taken from them, with whom when the High Prieſt had gone without the camp, he returned. But I reſt in the firſt, but whereas the Jews *Talmud* ſaith, that the goat being brought to the rock, was there thrown down and died; either it was not ſo uſed, or elſe the man carrying it went beyond his commiſſion, which was only to carry it to a rockie place in the wildernes to run at liberty, as one of the birds before ſpoken of in the caſe of the leper was let flie, *Ch.* 14. and the very words, *verſ.* 22. are, *he ſhall let go the goat in the wilderneſſe*. Whereas the place of diſmiſſing it is further deſcribed to be *a land not inhabited*, Hebr. it is a land גזרה, of ſeparation or cutting off, the Septuagint render it inacceſſible, and it is noted, that this word is not elſewhere uſed in this ſenſe, but *Eſa.* 53.8. where it is ſaid of Chriſt, *he was cut out of the land of the living*. *Job* 22.28. and *Dan.* 4.17. it is uſed for a decree, which may alſo intimate ſome place determined, to which this goat ſhould be ſent. *Verſ.* 23. *Then Aaron ſhall come into the tabernacle of the congregation, and put off his linen garments, and leave them there, and waſh, &c.* This putting off of the linen garments, ſaith *Maimony*, was done in this order. So ſoon as the High Prieſt had returned from ſending the ſcape-goat away, he came again to the bullock and goat before killed, and took out their fat, that it might be burnt upon the Altar, putting it in a veſſell, then he cut the fleſh in great pieces, which yet were left cleaving together, and ſo delivereth them to others to be carried forth to be burned, and whileſt they were burning, he came into the womens court to read the Law, then the Miniſter gave the book to the chief man of the congregation, he to the *Sagan* or ſecond, and the *Sagan* to the High Prieſt, and he received it ſtanding, and read ſtanding. *Levit.* 16. 23,27. and all the people ſtood before him, and before and after his reading he bleſſed God. After this he put off his white garments, waſhed himſelf, and put on the golden garments, and offered his ovvn and the peoples burnt-offering, and the fat of the ſin-offering. And here are all the waſhings and changings of garments ſpoken of in the Text: but *Maimony* ſaith, again after this he put off the golden garments, and waſhed and put on the linen, and went again into the moſt holy place to fetch from thence the cenſer and the cup, wherein the incenſe was carried, and then putting them off, he waſhed and put on the golden garments, and offered the continuall evening Sacrifice, and incenſe, and trimmed the lamps, then putting them off again he waſhed, and put on his common garments and went home, all the people accompanying him, and then he made them a feaſt for joy, that he was come ſafely out of the Sanctuary. And all theſe waſhings were, ſaith he, in a veſſell of gold, and in the Sanctuary, except the firſt which was without, but at other times he waſhed, as the other Prieſts, at a laver of braſſe. Laſtly, the linen garments left in the Sanctuary were never ſerved in any more, nor put to any uſe, as was before touched upon *Exod.* 28. The conceit of *Gregory* here,

Verſe 22.

Ainſworth.

Verſe 23,24

Maimony in Iom hakippurim. Chap. 3.

Verſe 25.

here, that the High Priſt had on the breſt-plate, vvhen he vvent into the moſt holy place, and never but then, and of *Toſtatus*, that he put the vvhite garments upon his common garments, vvhen he changed him, and the golden garments upon them all, is not vvorth the naming, becauſe it is plain, that vvhen he put on the one, he firſt put off the other, and into the moſt holy place he came onely vvith plain linnen garments, ſetting forth humiliation, vvith vvhich vve muſt come before God, vvhen vve come to have our ſins expiated, as vvas the end of this dayes ſervice. And he vvaſhed himſelfe, ſaith *Maimony*, this day five times, and his hands and feet ten times, certainly he did it very often, and why ſo? but to ſhevv, vvhat a deal of vvaſhing there muſt be by the tears of repentance in him, that v vould be throughly cleanſed from all his ſins.

Gregor. hom 17 in Matth. Toſtatus.

Note.

Note.

And he that let go the ſcape-goat ſhall waſh his cloaths, and bathe his fleſh in water, &c. The like thing is enioyned him that burnt the ſin-offering without the campe, *v.*28. This waſhing was for the uncleanneſſe of ſin put upon the ſcape-goat, and upon the ſin-offering, that all ſin might be the more abhorred, becauſe he that had to do with the goat, which was a clean beaſt, yet by reaſon of the ſins put upon it was made unclean.

Verſe 26.

The ſending away of the bullock and goat for the ſin-offering without the campe to be burnt is appointed here, but of this ſee enough before, *Chap.*4.11,12. and of the mans waſhing his fleſh and cloaths, that burned it there.

Verſe 27.

And this ſhall be a ſtatute for ever unto you, that in the ſeventh moneth, the tenth day ye afflict your ſouls, and do no work, whether it be one of your own Countrey or a ſtranger, &c. Hitherto hath been ſhewed by what ſacrifices and rites the High Prieſt ſhould cleanſe them from all their ſins, but the time of the year hath not been yet particularly ſet down, wherefore the tenth day of the ſeventh moneth is here appointed for this ſervice, which was one day only every year, and this is further called, *a Sabbath of reſt*, *v.*31. wherein they muſt afflict their ſouls. Of this day it is ſpoken again, *Levit.*23.27. and *Numb.*29.7,11. and upon this day the Jubile was proclaimed, *Levit.*25.8. But why was this day ſpecially appointed? Some Hebrews ſay, that *Moſes* came down from mount Sinai upon this very day, after that he had been there with the Lord the ſecond time 40 dayes and 40 nights, entreating that their ſin about the golden calves might be pardoned. *Toſtatus* miſliketh this, but whoſo ſhall compute the times, ſhall finde, that *Moſes* his coming down was about the 10 day of the ſeventh moneth. For the third moneth the people are ſaid to have come to the wilderneſſe of Sinai, where ſome time was ſpent in preparing to receive the law. After the law of the ten Commandments given by a lively voice, many lawes more were given to *Moſes* for the people, *Exod.*20.24, 25, &c. and *Chap.*21. and *Chap.*22. and *Chap.*23. in giving which, if a proportion were held in time with the lawes given after, *Chap.*25,26,27,28,29, 30,31. we may well account neer 20 dayes, then adde 40, *Exod.*24.18. of his firſt being in the mount, and 30 haply which he ſtayed to chaſtiſe and to bring the people to repentance before his going up again, *Chap.*34. and laſtly, the 40 dayes of his ſecond being there, and we ſhall thus come juſt upon this time. And there was great reaſon, ſo heinous a ſin being committed by all ſorts both Prieſts and people, that this time ſhould perpetually be ſet apart to bewail both it and all other their ſins yearly, that they might not be utterly deſtroyed for them, as they were in danger to have been, if *Moſes* had not ſtood in the gap and turned away the Lords wrath from them. There is another conceit of the Jews touching this day, mentioned by *Toſtatus*, not worth the naming, *viz.* that God ſate upon this day to forgive mens ſins, and to ſhew the *Fatalia* of every one that year. And another of *Comeſtor*, that they offered for the dead upon this day, which *Lorinus* amplifieth, ſaying, that it was for the dead, who had been ſlain for their idolatry about the golden calfe. But it is as eaſie for us to contemn ſuch groundleſſe inventions, as for them

Verſe 29.

Queſt.

*Exod.*34.28.

*Exod.*19.

Toſtatus.

Comeſtor in Hiſtor.

them to devise them. This ordinance then was for the expiation of all their sins who did now afflict their soules, and of that most notorious sin about the golden calf in speciall, as is most probable, this time being singularly chosen for this purpose. And it seemeth to me that the seventh moneth was chosen, because of the Sabbath upon the seventh day from the Creation, whereby the number of seven seemeth to have been specially sanctified, and the tenth day, in allusion to the ten Commandments, the sins against all which were now expiated. And this, as *Tostatus* well noteth, was a fit time for the ease of the people, both because the fruits of the earth were now gathered in, and about this time they were to be at Jerusalem upon occasion of two solemnities more, the feast of blowing trumpets the first day of this moneth, and the feast of tabernacles the 15 day thereof.

Levit. 23. 24, 33

Whereas it is said to be a statute for ever, this is to be understood, as that of circumcision, *Gen.* 17. and of the passeover, *Exod.* 12. *viz.* all the time that this Ceremoniall law should stand, so that it is a reviving of a Ceremony long ago abolished to keep one day in the year, as the Papists do, by many superstitious rites to seek to expiate their sinnes of all the year, and therefore it is noted, that in Italy this is turned into an occasion of all licentiousnesse to commit any manner of sensuall wickednesse, when this time approacheth, because the day is at hand when all their sinnes shall be done away againe by fasting, strewing ashes upon them, and wearing hair-cloath, &c.

Maimony of the rest of the ten h day. *Scholast. histor.*

Touching their afflicting of their souls commanded upon this day, this, saith *Maimony*, stood in five things; in abstinence 1 From meat. 2 From drink. 3 From washing. 4 From putting on their shoes. 5 From their wives. For they all fasted 24 houres, except children under nine years of age, and the sick, yet *Comestor* saith, that children of seven years old fasted. And in fasting and sorrowing chiefly stood their afflicting of themselves, and putting on sackcloath and ashes instead of better apparell, as we may gather from *Esa.* 58. and *David* when he mourned went bare-footed, 2 *Sam.* 15. 30. and when the Lord appeared, and the people were to come about him, *Exod.* 19. they must not come at their wives; and *David*, when he mourned for his childe being sick, did neither wash nor anoint himself. But under these outward afflictings of the body were set forth the true repentance that was required to be accepted before the Lord, *Esa.* 58. 5, 6. Lastly, for the stranger, who is as well to keep this time, as the Jews, he was one dwelling amongst them that imbraced the same Religion; by the Septuagint therefore called a Proselyte, *Levit.* 23, 29. Whoso did not afflict his soul upon this day, must be cut off.

2 Sam. 12.

Verse 31.

This day is called a Sabbath of rest, for the most strict rest required upon it, and because of their fasting upon this Sabbath, *Augustus* mistaking it, commanded in imitation of *Moses*, a fast to be kept upon every Sabbath day; and *Justin* saith, that *Moses* wearied the people with the fasts of the Sabbaths: but fasts were not kept upon other Sabbath-dayes, but upon this onely.

Justin. lib. 36.

Verse 32, 33

Here it is ordained for time to come, when *Aaron* should be dead, that his sonne should likewise being the anointed High Priest, put on the linnen garments, &c. The care of the Jews of old was wonderfull, as *Maimony* setteth it forth, that all things might be rightly done now, and so an atonement made, being afraid, if any errour were committed, lest the High Priest should be striken with death to the damage of them all, as the two sonnes of *Aaron* had been, *Levit.* 10. wherefore the *Synedrion* seven dayes before this day would not suffer him to come at his wife for fear of being defiled by her disease, and in all this time he was inured to the killing of sacrifices, and burning of incense, and had read unto him often the duty of this day, and was caused to read it himselfe, lest he should forget it, and the evening before he fasted and watched, as was before said, and a second also was appointed, if

Maimony.

by

by any accident he ſhould be polluted in the ſervice doing, to go on in his ſtead where he left.

And this ſhall be an everlaſting ſtatute amongſt the children of Iſrael, to make atonement for all their ſins once a year. Hence it is plain, that the High Prieſt went into the moſt holy place but once in a year, which was upon this expiation-day, and this is further confirmed by the Apoſtle, *Heb.*9 7. wherefore that of *Origen Hom.* 9. and of *Auguſtine Quaſt.* 133. that the High Prieſt went daily into the moſt holy place to burn incenſe, is a manifeſt errour, and it is to be underſtood, that the Altar of incenſe was not in the moſt holy place, but without the vail of it in another part into which the prieſt came daily; But into the moſt holy it was not lawfull for any to come to do any ſervice therein at any time, except it were about the taking of it down, or ſetting it up, but for the High Prieſt onely; wherefore it is to be rejected, as a palpable one, that the Virgin *Mary* dwelt in the moſt holy place, as *Nicephorus* reporteth, and that *James* the leſſer, the Biſhop of Jeruſalem was ſuffered to come in thither when he would, for his great holineſſe, as *Hegeſippus* hath it. Touching the ſins here ſaid to be thus expiated, *Oleaſter* mentioneth, and rejecteth a tenet of the Hebrews, that ſins againſt an affirmative precept were done away at any time by repentance, ſins againſt a negative not till this day, and ſins deſerving cutting off not at all, but there muſt ſtill be an expectation of vengeance from the hand of God therefore. Now for the laſt of theſe, it is true indeed, that there was no ſacrifice to cleanſe from preſumptuous ſinning under the Law, for which cutting off was threatened, yet this was not to ſhew them to be unpardonable, for all ſins ſhall be forgiven to the ſons of men, but the ſin againſt the Holy Ghoſt; but the more to deter men from this kinde of ſinning, and to ſhadow out that ſin againſt the holy Ghoſt, which is elſewhere called a willing ſinning after the knowledge of the truth received, for which there is no ſacrifice.

Verſe 34.

Origen. hom. 9. *in Levit.* *Aug. quæſt.* 133. *in Levit.*

Niceph. l. 1. *c* 7.

Hegeſip. lib. 5. *Oleaſter.*

Mark 3. 28.

Heb 10.26.

But for all other ſinnes the atonement now made hath been ſo largely ſpoken of, being for ſins, tranſgreſſions and treſpaſſes, as that the diſtinguiſhing of them by affirmative and negative precepts is over-curious and vain; ſins of all ſorts, whereof many were unknown, and for which no ſacrifice had been before offered, by the ſacrifices and rites of this day were all done away; and ſuch as for which particular or generall offerings had been made before, and ſo atonements had been made, the atonement of them all was now perfected.

Verſe 21.

The Myſtery.

The ſacrifices then and rites of this day are chiefly to be looked at, as moſt notably pointing out Chriſt, and the expiation of all our ſinnes by him. By thoſe ſacrifices to ſpeak properly, there was no purging of ſinne, but of outward legall uncleannеſſes: for the blood of buls and goats cannot thus purge, and their iterating often and particularly of theſe ſacrifices once every year, is made an argument hereof, becauſe if they had perfectly purged from ſinne, they ſhould not have needed to have been any more then once onely offered. Chriſt Jeſus then was the bullock and goat, with his blood expiating all ſin to ſuch as truely beleeve in him; and the faithfull then living, by beleeving in his blood to be ſhed, were cleanſed, when they thus ſacrificed, as we now without all other ſacrificing of fleſhly things are cleanſed by beleeving in it already ſhed for us. Chriſt was figured out by the High Prieſt, who alone did all the ſervice of this day, waſhed ſo often, and put on linen garments, and entered into the holy place with incenſe and blood, and thus made atonement for the people, Sanctuary and Altar. For even ſo, he alone made a perfect atonement for our ſins, waſhed himſelf in innocency, being without all ſtain of ſin, and put on the plain linen garments of humility, entered Heaven by his own blood, and is there alwayes offering the incenſe of his interceſſion for us before God the Father: ſee thisfurther illuſtrated, *Rev.*8.3,4.

Heb.10.3.

Verſe 1,2.

Eſay 63.1,2,3.

Heb.9. Rom.8.

And if it be true, which was noted before out of the Rabbins, that the High Prieſt having put off his white garments, never put them on again; this

did notably ſhew, that Chriſt having left his humbled eſtate, now that he reigneth in Heavenly glory, ſhall never come in ſuch a manner again, but with great Maieſty and Glory. The holy place, Tabernacle and Altar and
Colloſ. 1.20. people reconciled by blood ſhewed, that all things both in Heaven and in earth ſhould be reconciled by the blood of Chriſt.

The High Prieſts offering for himſelf firſt, and then for the people, ſhewed that the High Prieſt that then was, had no vertue in him to ſave, and there-
Heb. 9. fore there muſt neceſſarily come another, not after the order of *Aaron*, but of *Melchiſedeck*. And yet for this he was herein a type of Chriſt, in that hereby was ſhewed, that he muſt be without ſin himſelf, that ſhould ſave others from ſin. Touching the ſcape-goat, he alſo was a notable figure of
Eſay 53. Chriſt in his bearing the ſins of the people: for even ſo Chriſt did bear the ſins of us all, and carried them away into a place cut off, as the word ſignifieth, or into a land inacceſſible, as the Septuagint render it, becauſe he is ſaid to have been cut off, and whither I go, ſaid he to his diſciples, can ye not come. And in that there were two goats, one killed, the other ſaved alive, his two natures were hereby figured out, or by the ſending of the one away far off, the coming of the Goſpel to the Gentiles, according to ſome, might be ſet forth. And all this was done in our September anſwering to their ſeventh moneth in the latter end of the yeer, to ſhew that in the declining age of the world Chriſt ſhould ſuffer. And at this time every one muſt afflict his ſoul,
Eſay 53.8. Matth. 5.4. Acts 2.37. Eſay 58. to ſhew that no benefit redoundeth to any by Chriſt, but to thoſe that by mourning and contrition afflict themſelves inwardly for their ſins, and by true repentance turn therefrom.

Heſychius drawing every particular to an Allegory, beginneth vvith the prohibition of going at all times into the holy place, ſaying, that hereby is forbidden raſhly and lightly to diſpute of the myſteries of the Deity, and to all others but *Aaron*, that is, thoſe that are of more excellent underſtanding, to diſpute hereof at all. And *Aaron*, that is, ſuch muſt not go about this, but with a bullock and a ram, that is, vvith Chriſt ſet forth hereby, taking light
John 1.18. from him, who hath revealed the vvill of the Father unto us, and they muſt put on theſe linen garments, the coat of juſtice, the breeches of chaſtity, the mitre of vviſdom, and the girdle of fortitude, and be baptized, ſet forth by vvaſhing: but baptizing muſt be firſt, or elſe theſe vertues are not acceptable to God. Then proceeding to the bullock to be taken by the Prieſt for his houſe, and to the goat for all the people, he ſaith, that by both theſe Chriſt vvas figured out; by the bullock vvhich is a labouring beaſt, as he vvas a Sacrifice for the juſt, ſet forth by the houſe of the Prieſts; and by the goat vvhich hath a ſtinking ſmell, as he vvas a Sacrifice for ſinners; and a ram is alſo offered for a burnt-offering, to ſhevv that as vve, for vvhom Chriſt ſacrificed himſelf, muſt be mortified to ſin, ſet forth in the ſin-offerings: ſo vve
Rom. 12.1. muſt riſe up to newneſſe of life, thus wholly offering up our ſelves unto God, as S. *Paul* exhorteth. And whereas two goats muſt be taken, and lots caſt, that one may be for the Lord, and another for a ſcape-goat; ſome, ſaith he, wickedly underſtand the ſcape-goat, as offered to the Devil, as if here it were appointed, that God ſhould be ſacrificed to, and the Devil alſo. But this wicked conceit is overthrown, becauſe they are both ſet before the Lord, and the ſcape-goat after the killing of the other, was brought again, and ſet before the Lord, and over him confeſſion of ſins was made, &c. They were both then brought to the Lord, by the one Chriſts humanity, by the other his Deity, that died not, being ſet forth; and therefore prayers were made over him that was ſent away alive, to ſhew that by Chriſt living ſtill after his death, his humanity was ſupported and quickened, and by him our prayers come up acceptably before God the Father. And the two goats had lots caſt upon them, the whole diſpoſition whereof is ſaid to be from the Lord, to
Prover. b. 16 ſhew that Chriſt came not by humane election, but by the meer grace of God. Whereas the ſcape-goat is ſent into a land cut off and not inhabited, which may

may ſeem not to agree to Chriſt going into heaven; it agreeth very well, becauſe heaven is unacceſſible by men, being in this cut off as it were, becauſe there is no paſſing and repaſſing of men there, as in habitable places of the earth; and a deſert where men come not, may aptly ſet forth the holy ſeat of God, becauſe it is untainted by mens ſins, as places where they dwell are not, and to this *David* alludeth, *Pſal.*63.1. in deſcribing the land where he ſought God, to be dry and thirſty, as a wilderneſſe.

But both this and many other paſſages, whereof *Heſychius* is full, are miſapplied by him, yet of theſe his Allegories the judicious Reader may make ſome good uſe, becauſe all things here were certainly done myſtically. And laſtly, whereas *v.*32. it is ſaid, *The Prieſt whom he ſhall anoint*, ſhall do all this, Chriſt, the anointed Son of the heavenly Father, was certainly pointed at, as being figured out by him, anointed to this office by his Father before his departing out of this World. Pſal.45.

CHAP. XVII.

WHoſoever killeth an oxe or goat out of the campe or in the campe, and bringeth it not to the door of the tabernacle to offer, &c. blood ſhall be imputed to him After proviſion made to keep the Prieſt within the compaſſe of his duty in ſerving about the holy things of the Lord, now follow lawes for all the people, that they might not offend about ſacrifices: For all killing of any beaſts is not here forbidden in their tents for their private uſe, but onely of beaſts for ſacrifice, theſe muſt be killed and offered no where elſe but at the tabernacle, as is explained, *v.*8,9. and is iterated, *Deut.*12.5,6,15,&c. and *Chap.*14.23. and *Chap.*15.19,20. And this law is ſpoken by *Moſes* to *Aaron* and his ſons, and to the children of Iſrael, *v.*2. becauſe it concerned all the people, and the prieſts were to look unto it. Whereas it is ſaid, *He ſhall be guilty of blood, &c.* it is meant, that his ſin ſhall be as great as if he had ſhed unjuſtly the blood of man, and he ſhall die for it as a murtherer; and according to this it is ſpoken, *Eſa.*66.3. ſo alſo *Sol. Jarchi*, and the *Targum Jonathan* explain it, if he did but kill it, although he offered it not out of the tabernacle. And thus ſtrict was the Lord herein, becauſe he would by this teach, that no ſervice is acceptable to him that is done out of Chriſt, who is the true tabernacle, but abominable: ſo *Calvin*, and the ceſſation of this ſervice in time to come, when the temple ſhould be deſtroyed for ever, as *Heſychius*. It was ſhewed alſo, that no where but in his Church is God acceptably ſerved: ſo *Ainſworth*, alledging for this, 1 *Tim.* 3.15. *Revel.* 21.3. *Epheſ.* 2.20. *Act.* 2.47. Whereas *Samuel* is ſaid to have ſacrificed elſewhere, as at Mizpeh, 1 *Sam.*7.6 in Gilgal, 1 *Sam.*10.8. in Bethlehem, 1 *Sam.*16.2, *&c.* and *Manoah*, *Judg.*13. this was by ſpeciall direction from God, and by his diſpenſation, although they were not prieſts: *Junius* upon 1 *Sam.*16. thinketh that this was onely a feaſt but no ſacrifice properly ſo called, but I reſt in the former reſolution And for the reaſon of this ſentence, he that killeth a beaſt elſewhere and not at the tabernacle ſhall be guilty of blood: *Oleaſter* ſaith well, Man by ſinning came into the danger of death, but the Lord in mercy accepted of the killing of a beaſt in his ſtead, but if he did it not in the place, and according to the manner by him appointed, death was ſtill his due. Verſe 3. *Solom Jarchi.* Heb 9.11. *Calvin.* *Heſychius.* *Ainſworth.* *Junius.* *Oleaſter.*

That the children of Iſrael may bring the offerings which they offer in the open field unto the Lord to the door of the tabernacle, &c. Before this ordinance they offered their ſacrifices, ſay the Hebrews, upon every high place, and that by the miniſtery of the firſt-born, but when the tabernacle was ſet up, they might not offer in any other place, and not by any other but the prieſts, ſo that here is a reſtreint from the liberty by them formerly uſed, that they might no more offer unto Devils, as they had done then, *v.*7. for to come all to one Verſe 5. *Talmud Babyl.*

place,

place, and to the ſame prieſts, well inſtructed in the ſervice of the true God was a certain means to prevent ſuch groſſe idolatries. Yet the Heathen, ſaith *Maimony*, might ſacrifice to God in other places, and the prieſts might teach them how to offer, but no Iſraelite might offer elſewhere for them, but onely at the tabernacle, or aſſiſt them in their offering, becauſe this law is given to the children of Iſrael. But it is to the Iſraelites, and to the ſtrangers ſojourning amongſt them, *v.*8. they that lived in other countreys, might ſacrifice there, as *Job* did. It is added, *And offer them for peace-offerings to the Lord.* Why for peace-offerings more then for burnt-offerings, or ſacrifices for ſin? To this ſome anſwer, becauſe peace-offerings were moſt commonly offered, and were brought to teſtifie their piety, and more cheerfully, becauſe the owner had a part therein, and theſe being not of the moſt holy offerings, but leſſe holy, it was to be underſtood, if theſe muſt be brought to the door of the tabernacle, then much more the other moſt holy ſacrifices. Others, by peace-offerings here underſtand all ſacrifices, becauſe they all tend to peace betwixt God and man, being before at difference for ſin. I think that one kinde, which was moſt commonly offered, was named, the reſt being underſtood.

Maimony in Maaſeh bakerbanoth.

Job 1.5.
Job 42 8.

Calvin.

Radulphus.

Verſe 6. Touching the ſprinkling of the blood upon the altar by the Prieſt, &c. *v.*6. ſee before, *Chap.*3.8.

Verſe 7. *That they no more offer their ſacrifices to Devils, &c.* See the like ſpeech, *Deut.*32.17. By Devils the Idols are meant, to whom they offered, as is explained, 1 *Cor.*10.20. and accordingly *Jeroboams* idols are called devils, 2 *Chro.*11.15. The word rendered *devils*, is שעירים, rugged things like goats, becauſe the Devil ſometimes hath appeared thus; the Septuagint render it, *vain things.* To offering to Devils going a whoring after them is joyned, becauſe the people of God are married as it were unto him; and to offer to other gods is a diſſolving of the marriage-knot, and ſinning againſt the vow of marriage, which is whoredome. We may ſee here, howſoever ſome extenuate the ſin of idolatry, yet it is no better then the worſhipping of the devil; and ſpirituall whoredome, and this is, when any image is worſhipped, as is to be ſeen in *Jeroboams* calves.

Note.

Verſe 8,9. Here followeth a ratification of this law: If any either Iſraelite or ſtranger ſojourning amongſt them tranſgreſſed herein, he muſt be cut off. Of ſuch ſtrangers, ſee before, *Chap.*16.29. But by offering here *Maimony* ſaith, is to be underſtood offering upon an altar; for if any man offered upon a ſtone or rock without, he was not guilty, becauſe it is not *Corban*, unleſſe it be offered upon an altar, he ſhall not therefore, ſaith he, die for this.

Maimony.

Verſe 10,11 Here is a charge againſt eating blood, cutting off being threatened to ſuch
Verſe 12,13 as offend herein. Of this law, ſee before, *Levit.*7.26,27. and *Chap.*3.17. but, as there blood of ſacrifices was forbidden to be eaten, ſo here blood of any thing killed for their ordinary food; as alſo, *Gen.*9.4. As in all this a reverend eſteem of the blood of Chriſt figured out by blood was aimed, ſo we may hence gather, that the Ceremoniall law keepeth men that ſtill cleave unto it, from partaking of the blood of Chriſt, becauſe, according to this law it is denied to any to eat blood.

Note.
Ainſworth.

Verſe 13,14 *If any man hunteth and catcheth beaſt or fowl, that may be eaten, he ſhall poure out*
Maimony. *the blood of it, and cover it with duſt: for blood is the life, &c.* This, ſay the Rabbins, is to be underſtood onely, as it is ſpoken, the blood of clean beaſts is to be covered, not of the unclean, which might not be eaten. Again, they ſay, that covering in the duſt is a burying, and is to be done for honour of God, who hath commanded it, and with bleſſing God; and therefore it is to be covered not with the foot, which were a contempt, but with the hand or ſome inſtrument, *Ezech.* 24.7,8. Blood not covered is ſpoken of, as the cauſe of wrath from God. Further they note, that of every beaſt or fowl to be eaten, the blood muſt be let out, and no part of it muſt be eaten, till the life is quite gone, that is, till it hath done trembling, ſomething touching this, ſee 1 *Sam.* 14.32.

14.32. if any blood remained afterward in the inteſtines, it might be eaten, becauſe it was not the blood, wherein the life ſtood, which onely was forbidden.

Verſe 15.

If any man eateth that, which dieth, or is torn with beaſts, he ſhall waſh his cloathes, and bathe himſelf, &c. Of this Law ſee before, *Chap.* 11.39.40. and *Exod.* 22.31. but the Rabbins diſtinguiſh it thus, Here is meant, that which is inclining to die through tearing or hurt otherwiſe, although it be not yet dead, becauſe it is not orderly killed, and the blood let out by man, as is commanded, it may not be eaten. If it be an unclean beaſt or fowl, although it be killed, and the blood be let out, it may not be eaten, nor the untimely birth of a clean beaſt, nor any thing, before it be eight dayes old, *Ex.* 22.30. Whereas the ſtrangers within their gates are forbidden to eat it, as well as they, but *Deut.* 14.21. it is allowed to be given to ſtrangers; there by ſtrangers are to be underſtood ſuch as were not of their Religion, here ſuch as were.

Maimony of forbidden meats.

For the myſtery here; *Heſychius* underſtandeth by the wilde beaſt or fowl taken in hunting, which might be eaten, ſuch as fear God, whether they be ſecular or ſpirituall perſons, but yet are unawares overtaken with ſin, their blood, that is, their ſins are to be buried in the duſt, and not to be blazed abroad to their infamy, or to be reputed as crying ſins, that cry for revenge, as blood ſpilt upon the ground, but not buried. And to this *Job* alludeth, when he ſaith, *O earth, cover not thou my blood.* *Ainſworth* by killing things taken in hunting underſtandeth ſuch killings, as of which it was ſaid to *Peter, kill, and eat, viz.* by converting; and the blood, that is, the old man in ſuch muſt be buried. For things dying alone or torn, ſee the myſteries of the prohibiting them, *Levit.* 11.9. and *Exod.* 22.31.

The Myſtery. *Heſychius.*

Job 16.18.

Acts 10.

CHAP. XVIII.

Verſe 3.

After the doings of the land of Egypt ſhall ye not do, nor of the land of Canaan, &c. In forbidding them to do like them of Egypt, or Canaan, he meaneth all heathens: for ſo *Maimony* ſaith, we may not walk in the ſtatutes of the heathen, nor be like unto them in hair or in apparell, &c. *Levit.* 19.27. *Chap* 18.3. and *Chap.* 20.26. A man muſt not apparell himſelf with apparell peculiar to them, nor let the locks of his head grow like their locks, nor ſhave off the ſides, leaving the hair in the midſt, &c. Why Egypt is ſpecially named, ſee *Ezech.* 20.7,8. *Chap.* 23.8. and Canaan, *Levit.* 20.23. In Egypt they had lived long, and had been already corrupted thereby: for it is noted of *Iſis* their goddeſſe, that ſhe was married to her brother *Oſiris*, and hereupon a Law was made in Egypt, that it ſhould be lawfull for brother to marry with ſiſter; and for other degrees here forbidden, the *Arabians* are ſaid to have married onely with their kinred, the *Perſians* with their daughters, and the *Parthians*, mothers with their ſons. And the Canaanites coming of *Cham* were moſt corrupt by fleſhly corruptions, giving themſelves to all manner of uncleanneſſe, and this by their living amongſt them afterwards the Iſraelites ſhould ſee, and therefore they are here warned againſt the manners of theſe two in ſpeciall, and under theſe all heathens are meant, as *Jer.* 10.2.

Maimony Treatiſe of Idolatry *Chap.* 11.

Theſe things are ſaid to have been ſpoken to *Moſes*, that he might ſpeak them to the children of Iſrael, that diſtinction, *to Aaron and his ſons, and the children of Iſrael*, *Chap* 17. being left out, becauſe theſe concerned Prieſts and people all alike, thoſe the Prieſts one way, and the people another. For the words prefixed before theſe Lawes, *I am the Lord your God*, this is noted to be five times repeated in this chapter, to move them the more to the obedience of theſe Lawes both for the love of his being their God, and for the fear of him being their Lord. As if he had ſaid, I am your God in a peculiar manner, having choſen you for my people above all other nations, and therefore I will in theſe things have you diſtinguiſhed from them, and not

Verſe 1,2.

Willet.

not like unto them, becauſe they are abominations before me. So in ſpecial going after charmers and conſulting with ſuch as have familiar ſpirits, are forbidden, *Deut.* 18.9,10,11,12. as *Heſychius* noteth, and *I am the Lord your God*, is ſpoken again, *verſ.*4 and it is ſaid, *Thou ſhalt keep both my judgements and mine ordinances*, by this doubling of the ſame, to ſhew, that there are Lawes of two Teſtaments, both which muſt be carefully obſerved to come to life. In commanding them to keep his Ordinances, he meaneth that they ſhould keep his onely, and not follow either their own inventions, which are taxed, *Eccleſ.*7.29. or to do the works of their own hands, as *Jerem.* 25. 6. or the Statutes of the Kings of Iſrael made without the commandement of the Lord, 2 *King.* 17 8. for thus our Saviour Chriſt expoundeth this, *Thou ſhalt ſerve him, Deut.*6.13. *Him onely ſhalt thou ſerve, Mat* 4.10. ſo *Ainſworth.*

Heſychius.

Verſe 4.

Ainſworth.

Verſe 5.

Toſtatus.

Cajetan.

Queſt.

Ye ſhall therefore keep my Statutes and my judgements, which if a man do, he ſhall live in them. Here by judgements and Statutes are not meant, as ſome expound, *Ceremonials* and *Judicials*, but all, yea even the Morall Lawes, for thus the Lawes of the Old Teſtament are all ſpoken of, *Gal.*3.12. *Rom.* 10.5. But ſeeing live is here propounded to ſuch as keep the Lawes of God, why is this contradicted, *Ezech.*20. 5. *I gave them Statutes, that were not good, and judgements whereby they ſhould not live?* To this it is anſwered that the reaſon, why they could not by keeping theſe Lawes obtain life, was their own corruption, whereby they brake out into ſin the more, the more they were hereby reſtrained from ſinning, as *Rom.* 7. and therefore it is ſaid to be impoſſible to the Law, as weak through the fleſh. If any man could perfectly have kept theſe Lawes all his life-time without ſinning, he ſhould have lived hereby, but ſeeing none could, Chriſt came and fulfilled them, and ſuffered for our ſins, that we through him might attain to juſtification, and life by faith in his name. And ſeeing how full of ſin we are by the Law we are thus taught to flee to Chriſt, for which it is ſaid to be a Schoolmaſter to bring us unto him. For the living here ſpoken of, *Which if a man do he ſhall live in them*, it is not the temporall life and proſperity here, as ſome expound it, but everlaſting life in the world to come, ſo the Chaldee, *He ſhall live by them to eternall life*: and Rab. *Solomon Jarchi, in the world to come*, ſo likewiſe *Heſychius*, and our Saviour Chriſt according to this ſaith, *This do and live.* This is the promiſe of the Old Teſtament; but in the New it is, *Believe and live*, *Rom* 10.5,9.

Rom 8.3.

*Gal.*3.24.

Origen.

Toſtatus.

Oleaſter.

Vatablus.

Chaldee Paraphraſt.

Selom Jarchi.

Heſychius.

Luk. 10 28.

Verſe 6.

None of you ſhall approach to any, that is near of kin to him to uncover their nakedneſſe. For, *none of you*, Hebrew is *man, man*, a phraſe common to ſet forth men of all ſorts. For *near of kin*, is שאר בשרו, the remainder of his fleſh, ſo called, becauſe our kinred are part as it were of our own fleſh. By aproaching near to uncover nakedneſſe, having carnal copulation or knowledge is meant, according to this *Abimelech* is ſaid not to have come near *Sarah*, *Gen.* 20 4. ſee the like alſo, *Ezech* 18.6. *Eſa.*8.3. The Rabbins will not onely have carnall copulation hereby forbidden, but alſo coming near to imbrace or kiſſe in luſt, becauſe this tendeth to the bringing on or uncovering the nakedneſſe here forbidden: and likewiſe to make ſignes with hand or foot, as *Prov.*6.13. to ſport with, or to gaze on her beauty: *Maimony*. And herein they teach divinely, and much like to that of Chriſt, *Mat.*5.28. uncovering nakedneſſe, for uncovering the ſecret parts, is ſpoken of *per euphemiſmum*, that is, cleanlineſſe of ſpeech, ſaith *Junius*, for ever ſince the ſin of our firſt parents there is in nature a ſhame to have theſe parts uncovered or ſpoken of, and therefore even in Barbarous conntreys where they go naked, they cover them. All unlawfull copulations here forbidden, ſaith *Maimony*, are called nakedneſſes or inceſts; and *verſ.*17. theſe words, *it is wickedneſſe*, the vulgar Latin rendereth, *inceſtus eſt*, *inceſtus*, ſaith *Toſtatus*, *quaſi incaſtus* in a moſt notorious manner: the Hebrew word is זמה, a wicked action, or abomination, as it is uſed, *Ezech* 16.43. The reaſon, why inceſtuous marriages are forbidden, ſeemeth to lie in the words of the precept, *the remainder*

*Maimony in iſſure biah. cap.*21.

Junius.

of his fleſh. It is unnaturall to be joyned in carnall copulation with a mans own fleſh, although in the beginning it was not ſo for the neceſſity of thoſe times. And therefore even the Heathen led onely by the light of nature abhorred from many of theſe marriages, upon which it is touched, 1 *Cor.* 5.1. as the Romans and the Tuſcans, amongſt whom they were puniſhed with death.

Maimony Treatiſe of Wives. *Chap.* 1.

Plutarc. quæſt. rom. cap. 52.

And ſome beaſts utterly refuſing to couple with their dams, ſhew inceſtuous copulations to be againſt nature, as the camel, which cannot by any means be brought to cover her that brought him forth: and *Ariſtotle* telleth of one once, that being deceived by his keeper covering her with a cloth did this act, by and by perceiving it, he killed his keeper; and of an horſe upon the like occaſion, that caſt himſelf down headlong from a rock. And *Hermion* in *Euripides* ſaith, Every ſuch is a barbarous generation, when the father lieth with the daughter, the ſon with the mother, or the brother with the ſiſter. And the reaſon hereof is, becauſe in nature ever ſince the fall of our firſt parents we hide our nakedneſſe, that is, our ſecret parts, and are greatly aſhamed that they ſhould at any time be uncovered, from whence they are called *Pudenda*, and in Greek αἰσχημοσύνη, and the nakedneſſe of our neer kinred is, as it were, our own nakedneſſe, and therefore it is a ſhamefull thing to uncover it by carnally coupling with ſuch, whether out of marriage, or in it; yea, in marriage it is much more horrible, becauſe this is a profeſſion, as it were of inceſt, and a cloking of it with the holy ordinance of God. Again, by inceſtuous marriages one end of marriage is fruſtrated, which is the joyning together of the more in love and unity, as both of nation with nation, and family with family, ſeeing where affinity is contracted, there is the more likelihood of drawing on affection, and holding them together in one that before were diſ-joyned, ſeeing the name of father and mother, ſon and daughter, nephew and kinſman naturally ſtirreth up a good affection in the one to the other, and to ſuch as belong unto them: and naturally men do deſire to enlarge their kinred, and therefore muſt not return for propagation to the firſt principles, as by inceſt it is done.

Ariſt. hiſt. animal. lib. 9 *c.* 47.

Euripid. τοιοῦτον πᾶν τὸ βαρβαρὸν γένος πατέρτε θυγατρὶ, παῖς τε μητρὶ μίγνυται, κοῦτ' ἀδελφῷ.

Gen. 9.21, 25.

Moreover, by inceſtuous marriages is brought in a confuſion, the former neer relations in nature being hereby extinct, and the mother who is to be obeyed and honoured by her ſon being made ſubject unto him, and the brother lord over the ſiſter, betwixt whom and him in nature there is a parity. Laſtly, by reaſon of their converſing together, if ſuch marriages might be, a gap would lie open to much incontinencie, account being made of a future marrying together to ſalve all again, whereas if theſe laws be duly obſerved, it is ſtopt up, and brother may the more ſecurely converſe with ſiſter, and nephew with aunt, &c. becauſe ſuch certainly will not uncover the nakedneſſe of one another. How even by the light of nature ſuch marriages have been moſt anciently eſchewed, we may gather from that ſpeech of *Abraham*, being asked of *Sarah* when he came into Egypt, he ſaid, ſhe was his ſiſter, and hereupon *Pharaoh* took her to him, verily beleeving that if ſo, ſhe could not then be his wife. But of her being his ſiſter ſome way indeed, ſee *Gen.* 11.29. and of the difference of the caſe then. But all theſe reaſons notwithſtanding, ſome there are, ſaith *Calvin*, that will have theſe laws to belong onely to the Jews, as other of their Judicials, but he confuteth this well by the preface, *verſ.* 1,2,3,4,5. made before theſe laws, wherein a charge is given again and again to keep them, and it is promiſed that in ſo doing they ſhould live, which is not uſed to be done, but about morall and perpetuall laws, which ever binde all nations. And the Apoſtle in ſpeaking againſt one kinde of inceſt, intimateth the continuance of the laws againſt all in force for ever. It is true indeed, he ſpeaketh of nothing, but a mans taking his fathers wife, that is, his mother in law, but forſomuch as an aunt is as it were a mother, and an uncle a father, and a ſiſter is as neer as any of theſe, it muſt needs follow, that under that one all inceſtuous marriages forbidden by the laws of God

Gen. 12.

Calvin.

1 Cor. 5.1.

are impugned. And therefore whoſo diſpenſeth with any of theſe laws, as divers Popes of Rome have done, do but ſet themſelves againſt God, and of this their intolerable inſolencie ſhall have judgement, neither can they by all their diſpenſings make that lawfull which is ſinfull, but it ſhall be counted ſo ſtill before the Lord, although it may hereby be coloured over amongſt men. As that marriage of *Emmanuel* the King of Portugall by the Popes diſpenſation with two ſiſters, and of *Katharine* Qu. of England with two brethren, *Arthur* and *Henry*; and of *Ferdinand* King of Naples with his aunt; and of one of whom *Antoninus* writeth, who by the diſpenſation of *Martin* the fifth married his own ſiſter, with whom he had before committed fornication, and of ſuch as being before inceſtuouſly married in the time of their infidelity, that being converted to the faith were diſpenſed withall by *Innocent* the third. It is memorable that is related of *Claudius* the Emperour, that he having married his neece *Agrippina*, and thereupon made a law, that it ſhould be lawfull for others to do the like, none would ever follow his example yet herein, but onely one bond-man, ſhewing hereby that it was even againſt the law of nature to make ſuch marriages, notwithſtanding the ordinances of men. And hitherto of inceſtuous marriages in generall: now follow the particular degrees forbidden both in conſanguinity and in affinity.

Antonin. p.3. tit.1.c.11.

C. Gandemus tit. de divort.

Verſe 7.

The nakedneſſe of thy father, or the nakedneſſe of thy mother ſhalt thou not uncover, &c. There is ſome difficulty in theſe words: for if we ſhall with *Targum Jonathan* ſay, the firſt are ſpoken to a daughter, *Thou ſhalt not uncover thy fathers nakedneſſe*, and the next to a ſon, this is improbable, becauſe the fathers nakedneſſe is no where elſe taken in this ſenſe, but his wife is called his nakedneſſe, *verſ.*8 and *chap.*20.11. and the fathers brothers wife his nakedneſſe, *Chap.*18. *verſ.*14. Yet *Junius*, *Oleaſter*, and *Cajetan*, and *Willet* follow this: but let them ſhew me any thing ſpoken to a woman in all theſe laws, forbidding her to uncover the nakedneſſe of a man, and I will ſubſcribe unto them, and if they cannot, it is unreaſonable to make this expoſition here, for he uncovereth the nakedneſſe that goeth in unto her, and not ſhe to whom he goeth in, unleſſe we ſhall ſay that this is ſingularly thus enacted with reference to *Lots* daughters, *Geneſ.*20.31. and therefore nothing is ſaid more againſt the fathers going in to his own daughter in all that followeth. If with *Vatablus* and *Ainſworth* we expound it of another wife of the father, and not mother to him that goeth in unto her, *verſ.*8. maketh againſt this, where this is expreſſely forbidden, and therefore it is improbable, that ſuch a tautology ſhould be committed to forbid the ſame ſin twice together. By the nakedneſſe of the father then, either that which was firſt ſaid, or the mother is meant; and if ſo, the ſame thing is double forbidden in this double prohibition, that the ſon may be moved for reverence to his father, whoſe nakedneſſe his mother is, and alſo for reverence to his mother, the more to abhor from this wickedneſſe. And according to this *Maimony* ſaith, He that doth this is double guilty, once becauſe ſhe is his fathers nakedneſſe, and another time becauſe ſhe is his mother; and the caſe is all one, his father being then alive or dead. What the puniſhments are for tranſgreſſing any of theſe laws, ſee *Chap.*20. *verſ.*11,12, *&c.* It is cutting off with death, and therefore ſuch ſins are with all care to be avoided. *Semiramis* a Queen of Babylon, a beaſtly woman, would needs have her own ſon *Ninus*, contrary to this law, but he being moved with indignation at it ſlew her therefore, although to cover her wickedneſſe ſhe made a law, that others might do the like. Of daughters coupling with their own fathers, there have been many examples amongſt the brutiſh Heathen. *Cynaras* had *Smyrna* his own daughter in this kinde; *Hæmon*, *Rhodope*; *Nyctæus*. *Nyctemane*; *Clymenus*, *Epiraſte*, *&c.*

Targum Jonathan.

Junius.
Cajetan.
Oleaſter.

Vatablus.
Ainſworth.

*Maimony in Iſſurei Biah. Chap.*2.

*Oroſ. lib.*1.*c.*4.

Verſe 8.

The nakedneſſe of thy fathers wife thou ſhalt not uncover, &c. that is, of any other wife which he hath beſides thy mother, as *Reuben* did, and was therefore diſ-inherited, *Gen.*49.4. and as *Abſalom* did by his father *Davids* concubines. *Theſeus* an heathen man did ſo abhor from this, that he pulled his ſon

2 Sam.16.22.

Hyppolitus

Hippolytus in pieces with horses for suspicion of his incontinency with *Phaedra*, his wife, when as it was but her accusation onely, because *Hyppolitus* would not yield to her lust. *Caracalla* an Emperour is said to have sinned thus with his step-mother, and *Antiochus* with the wife of *Solencus* his father, being first sick for the love of her, and his father therefore yielding her unto him. But the Rabbins note well that there be four, with whom a man may not be joyned in any case, the fathers wife, the sonnes wife, the brothers wife, except as *Deut.* 25. 5. and the fathers brothers wife, and if the husband be alive, he that sinneth with any such is double guilty, and if he be dead, it is unlawfull to marry any such for ever. *Maimony.*

The nakednesse of thy sister, the daughter of thy father, or of thy mother, &c. Here is further added, *born at home, or born abroad*; that is, saith the Chaldee, and *Targum Jonathan* begotten by thy father of another woman, or begotten by another man of thy mother: and *Maimony* yet to make it more plain, in wedlock or out of wedlock by fornication, she is yet thy sister, and it is a nakednesse not to be uncovered by thee. And if the daughter, either of thy father or of thy mother be forbidden thee, saith *Augustine*, then much more the daughter of them both. And yet amongst the Egyptians whose manners they are forbidden specially to follow, it is noted that *Ptolomie Philadelphus* married his sister *Arsinoe*, and likewise *Soter* and *Philopater* took to wives their own sister. *Herodotus* saith also of *Cambyses* the King of Persia, that loving his younger sister, he asked the Judges, whether there were any law against his marrying of her? they answered, that they knew none, but that it was lawfull for the Kings of Persia to do what they listed. But amongst the Romans they were put to death for such marriages. Verse 9. *Chaldee Paraphrast. Targum Jonathan.* *August. quæst. 59. in Levit. Herodot. l. 3. Plutarch paral. c. 52.*

The nakednesse of thy sons daughter or of thy daughters daughter, &c. From hence *Maimony* gathereth, as *Augustine* did before, that if the daughters daughter be forbidden, then much more a mans own daughter, although this be not named. And this law, some think, must be understood with an *&* *cætera*, as if the meaning were, that all marriages in the line descending should be unlawfull *in infinitum*, so that if *Adam* were now alive, he could no where have a wife, because he is a common father to all, and all women are his daughters, and this indeed is a good reason: yet *Isidore* thinketh, that onely the degrees named are unlawfull and no more, because in going on consanguinity weareth out: so likewise *Cajetan* and *Lorinus*. Some dispute whether a man might not marry his daughter or daughters daughter, &c. if there were no more women to be had? and resolve it affirmatively from the example of *Lots* daughters, but of that see before in their history, and whatsoever they conceived, God never suffered the world, no not when he drovvned it, to be brought to this strait, intimating hereby, that such marriages are of all others most unnaturall and contrary to his lavves. Verse 10. *Maimony in Issurei Biah.* *Scotus. Durandus. Richardus Junius. Isidor. Lopez. Bellarmine. Lorinus.*

The nakednesse of thy fathers wives daughter begotten of thy father, &c. It may seem strange, that the Lord not intending here to forbid marrying vvith a fathers wives daughter begotten by another man, should institute his lavv thus, and not thy fathers daughter by another vvife: but this is done, as the Rabbins note, to intimate a double guiltinesse in him that doth thus 1 Because she is his sister: and 2 His fathers vvives daughter, and not his daughter by another vvoman begotten in fornication, vvherein there is but a single guiltinesse. *Maimony.* If it be demanded hovv this lavv differeth from that, *v.* 9. *Augustine, Lyranus*, and *Cajetan* answver, that it is a repetition or further explanation of that lavv, there being need for the commonnesse of this sin to inculcate the same lavv again. *Osiander*, that the daughter both of thy father and mother is meant, because this hath not been hitherto spoken of; *Junius*, that a kinsvvoman or grandchilde by the father is meant here. Verse 11. *Maimony in Issurei Biah, c. 2.* *August. Lyranus. Cajetan. Junii analysi.*

But neither of all these rightly; not the last, for the vvord is *Modoleth*, begotten of the father, so as a grandchilde is not, nor the second, because if so, she should have been called his mother, and there is least probability of the first,

firſt, that the Lord uſing ſuch brevity here ſhould repeat the ſame law twice, or explain it a verſe after another coming between. More probably, *v.9.* a daughter gotten in fornication is meant here in wedlock: thus alſo *Lyranus*, as by another way reſolveth it, and therefore it is ſaid there, *at home or abroad*, onely; here, *thy fathers wives daughter begotten by him.*

Verſe 12. *The nakednesſe of thy fathers ſiſter, &c.* Here and in the next verſe marrying with the fathers or mothers ſiſter, which is an aunt, is forbidden, and becauſe the Neece is in the ſame degree to her Uncle, that the Nephew is to the Aunt, under this that marriage alſo is forbidden; ſo *Calvin* and *Toſtatus*, for the reaſon. *Calvin.* *Toſtatus.* *She is thy fathers neer kinſwoman*, holdeth as well to the Neece marrying the Uncle, as to the Nephew marrying the Aunt; as the Aunt is as it were a mother to her Nephew, ſo the Uncle is as a father to his Neece, ſaith *Brentius*, wherefore in both caſes marrying is alike to be abhorred as monſtrous and unnaturall. For *Amrams* marrying his Aunt, *Exod.* 6. ſee what is to be thought of that there. *Brentius.*

Verſe 14. *The nakednesſe of thy fathers brother*, that is, as in the next words is explained, *Thou ſhalt not approach unto his wife*, for ſhe is called his nakedneſſe, becauſe man and wife are one fleſh, ſo the fathers nakedneſſe was expounded before, *v.7.* But if the daughters marrying with the father be forbidden, as ſome hold, *v.7.* by the ſame reaſon the Neeces marrying with her Uncle is forbidden here, and ſo there is not onely a law by conſequence, but an expreſſe law againſt it.

Verſe 15. *The nakednesſe of thy ſonnes wife, &c.* Upon this law ſome think, that *Abſalom* having gone in to his father *Davids* Concubines, he returning, ſhut them up, and would know them no more, becauſe by going in unto them, the ſon had now made them as it were his wives. *Lyranus.* *Hugo.* *Cajetan.*

Verſe 16. *The nakednesſe of thy brothers wife, &c.* Some underſtand this, as if it were meant during his life, becauſe *Deut.* 25.5. after his death her brother might marry her, if he died without iſſue to raiſe up ſeed unto him, and therefore they ſay, *Herod* was reproved by *John* the Baptiſt for marrying his brothers wife, he being yet alive, & having put her away. But this is an expoſition contrary to the ſenſe of all the like lawes, for they do not onely forbid ſuch marriages, the man being yet alive, but dead, becauſe the conſanguinity or affinity yet dieth not. And one may not take any other mans wife, he being yet alive, ſeeing this were adultery, and for a neer kinſmans wife, although ſhe be divorced, ſhe is a neer kinſwomau, and may not be married. Others therefore take that *Deut.* 25. to be an exception to this law, as if it had been ſaid, the nakedneſſe of thy brothers wife thou ſhalt not uncover, but onely in caſe that he dieth without iſſue. For thus both *Judah* before the law gave *Tamar* his ſon *Er* his wife, when he was dead, to his ſon *Onan*, and he being dead, promiſed afterwards to match her to his third ſon *Shelah*, and after the law *Naomi*, when her two ſons were dead, ſpake unto *Ruth*, her daughter in law, and her ſiſter: Have I any more ſons in my wombe that they ſhould be husbands to you? alluding, to that law, *Deut.* 25.5. and *Matth.* 22. it is ſaid of ſeven brethren, that each one of them after another took one woman, according to that law, to wife. But againſt this *Calvin* argueth thus, If this were ſo, God ſhould be contrary to himſelfe, ſometime allowing that which before he condemned as an abomination, and touching *Judah*, he ſaith, he went according to the cuſtome of thoſe times, but in ſo doing he erred from the right way. Wherefore he expoundeth that, *Deut.* 25.5. of a kinſman, an uncles or aunts ſon, or ſome other ſo farre remote, as that without inceſt he might marry the relict of his kinſman, as is exemplified in *Boaz*, no brother, but a kinſman taking *Ruth* to wife. To this of *Calvin* I anſwer, that God by making one exception to a generall law is not againſt himſelfe, for in forbidding to marry a brothers wife, his drift is, that he ſhould not do ſuch a thing to his ignominy, intimated in theſe words, *It is thy brothers nakedneſſe*; for his honour, and to uphold his family ready to fade by his dying without iſſue he forbiddeth it

Junius. *Pererius.* *Oſiander.* *Toſtatus.* *Oleaſter, &c.* Gen. 38. Ruth 1. *Calvin.*

not:

not: here neceſſity requireth a diſpenſing with lawes in this kinde, as at the firſt brothers and ſiſters were through neceſſity inforced to marry together, becauſe otherwiſe mankinde could not have been increaſed. And although by a brother, a kinſman is ſometimes underſtood, yet the experience of examples commemorated concurring with this law, for a brother properly underſtood ſheweth, that we ought not to flee here to any ſecondary acception of this word *brother*. And thus the Hebrews alſo underſtand it, of a brother by the fathers ſide, by whom the inheritance cometh, and not by the mother; and therefore it is not any brothers wife, whom that exception concerneth, but the firſt-born or eldeſt; and the next brother, ſeemeth to be meant, who is ſingle, becauſe *Deut* 25.5. it is ſaid, brethren dwelling together, but if there be no ſuch brother, ſay the Hebrews, then a kinſman, called alſo a brother, is to do this office, as *Boaz* to *Ruth*. For the reaſons of that exception, they are by *Fonſeca* ſummed up four. Firſt, that families in Iſrael might not periſh. Secondly, that the relict might be comforted. Thirdly, that the brother dying might have ſome comfort herein. Fourthly, that the memory of the juſt might not periſh. But the chief reaſon, as I take it, was, that the firſt-born might ſtill alwayes live in his poſterity, to figure out the eternity of Chriſt, the firſt-born amongſt many brethren, ſo that he being now come, that law holdeth no longer, neither may a brother in any caſe take a brothers wife, which is now inceſtuous, whatſoever the caſe is. *Fonſeca.*

The nakednesse of a woman, and her daughter, or ſons daughter, or her daughters daughter, &c. Upon this law the Rabbins ſay, that when a man hath married a wife, there are ſix women with whom he cometh now to have ſuch affinity; that he may never marry with any of them, three here named, and her mother, mothers mother, and fathers mother neceſſarily underſtood. This is ſuch a ſin, as that ſingularly it is here ſaid to be זמה *inceſtus*. ,or abomination, as was touched before, and they that ſin thus muſt be burnt, *Levit.* 20.14. Verſe 17. *Maimony in Iſſurei Biah.*

Neither ſhalt thou take a wife to her ſiſter, to vex her, &c. By the equity of that law, *v.* 16. whereby a woman may not marry with her husbands brother, it is unlawfull for her husband to marry with her ſiſter, but here ſpecially, becauſe of *Jacobs* taking two ſiſters ſometime, which was a cauſe of ſo much vexation and diſquiet betwixt them, he is forbidden to take her during his wives life, to vex her; not that he may marry her after his wifes death: For from that which is written, ſaith *Baſil*, we may not raſhly gather that which is not written, becauſe it is written, that during her life, thou mayeſt not take her, therefore after her death thou maieſt take her, as a man may not gather from this, *Joſeph* knew her not till ſhe had brought forth her firſt-born ſon, therefore he knew her after. For if a man may not marry his own ſiſter at any time, he may not at any time marry his wives ſiſter, ſeeing as the ſame reaſon is againſt marrying the wifes mother or daughter, that is, againſt marrying thine own mother or daughter; ſo it is againſt marrying thy wifes ſiſter, that is, againſt marrying thine own ſiſter, for in all theſe the rights of cognation or kindred are the ſame. And *Beza* likewiſe, there is an *Emphaſis* in ſaying, *during her life, to vex her*, in alluſion to *Jacob*, and not an allowing to marry her after. Yet *Calvin* by ſiſter underſtanding a kinſwoman, ſaith, that it is here forbidden to marry with a kinſwoman ſo far remote, as that otherwiſe a man may marry her, but onely for vexing his wife whileſt ſhe liveth he muſt flee ſuch marrying, afterwards he may take her to wife. But *Junius* by *ſiſter* underſtandeth any other woman, as if here were a law againſt having two wives together, both becauſe the words, *Iſhah el Acothah, a wife to her ſiſter*, are put, *Ezech.* 1.9. for one to another, and likewiſe, *Gen.* 26.31. *Exod.* 26.3. and becauſe if here be not a law againſt Polygamy there is none in all the Book of God, which yet we are ſure is againſt the firſt inſtitution, for one woman onely was made for one man, to which reſpect is had, *Mal.* 2.15. And laſtly, becauſe the reaſon here uſed, *to vex her*, holdeth to any ſe- Verſe 18. *Baſil. Epiſt. ad Diodorum.* Matth. 1. *Beza lib. de repud.* *Calvin.* *Junius.*

cond

1 Sam. 1.

cond wife as well as to a ſiſter, as we may ſee in the example of *Hannah* and *Peninnah*, the two wives of *Elkanah*; and becauſe if Polygamy be not here forbidden, nothing in effect is ſaid, forſomuch as by the equity of a former law, *v.* 16. to marry a wives ſiſter is forbidden, and the limitation of the time during her life, ſeemeth to intimate one ſpoken of here with whom a man may marry after his wives death. Upon theſe reaſons I finde that many are

Maimony.

ſwayed by *Junius*, as *Ainſworth* and *Willet*, *&c.* as my ſelfe have alſo been in my Catechiſme. Yet the Hebrews underſtand her next ſiſter in blood, whether by her father or her mother, begotten in marriage or in fornication. And if they had underſtood it otherwiſe, as being againſt Polygamy, they would not certainly have done contrary ſo commonly as they did, yea the holieſt and the moſt famous men amongſt them. But of their Polygamies I have ſaid ſomething in my Catechiſme, Command. 7. And if it be granted,

1 Cor 7. 1.

that this is no law againſt Polygamy, yet from other grounds before ſpoken of it appeareth, that it was never lawfull, or if it were, as ſome hold in thoſe dayes, yet it is not novv under the Goſpel, becauſe no further liberty is now given, but for every man to have his ovvn vvife, not vvives; and every vvoman her ovvn husband, not husbands, that being enjoyned here, vvhich vvas long ago pointed at in Gods making but one and one. And therefore the practice of the Turks in taking each man more vvives is abominable, and of thoſe in the *Magors* Countrey, vvhere they are ſaid to have but one vvife in a family amongſt all the brethren, and if any preſume to do ſo amongſt us, it is vvell enacted, that he ſhall be put to death, as a profeſſed adulterer, and a juſtifier of ſo foul a ſin. And let no man plead the example of *Theodoſius* here, vvho took unto his vvife *Eudoxia* another *Juſtina* upon his vvifes urging him, and thereupon made a lavv, that it ſhould be lavvfull for others to do the like, for even the beſt have had their imperfections, and haply he erred thus for vvant of better information, this point being not ſo throughly conſidered of in theſe dayes.

And hitherto of the degrees of kindred forbidden, if any man ſhall extend them further, making any degree beyond theſe unlawfull, or diſpenſing with any of theſe, that marriages may be made, or ſtand by ſuch diſpenſings, notwithſtanding the expreſſe Word of God to the contrary, he ſhall be judged, as adding to or taking away from the Word of God: wherefore the Councell of Trent hath done very preſumptuouſly in extending decrees againſt marrying with kindred by conſanguinity to the ſeventh degree, and the Popiſh Canons, which make affinity ſpirituall by baptiſme and confirmation between Godfathers and Godmothers together, as *Bellarmine* ſheweth. Again the ſame Trent-Councell decreeth, that the Church can diſpenſe with ſome of the degrees prohibited, *Levit.* 18. becauſe they are judicials of *Moſes*. But they have been already proved to be according to the Law of nature, and confirmed in the New Teſtament, and therefore as morals. But for prohibiting marriages to the ſeven degree are the Ethiopick Churches alſo, and in a Councel at Wormes it was decreed, that no Chriſtian ſhould marry with his kindred as long any rememberance of kindred laſted; but theſe are exceſſes, beyond that which is written, and therefore dangerous.

Leu. 18.

Concil. Trident. Seſſ. 24. c. 3.
Bellar. Trident. Seſſ. 24. c. 3.

Bellar. lib. 1. de matrimon. c. 24.
Danian. Agnes Confeſſ. fid. Judæum ad. 43.
Conc. Worm. c. 32. *uſque dum generatio recordatur.*

Of marrying more Wives ſucceſſively.

Zona. in Leo.
Hieron. in Jovinian. Epiſt. 11.

Others again there have been, that have taught it unlawfull to marry more wives ſucceſſively, as one being dead to take another, as *Tertullian* and *Novatus*, and *Nicolas* Biſhop of Conſtantinople, who cenſured *Leo* the Emperour becauſe he had married the fourth wife ſucceſſively. And *Jerom* inveighed much againſt ſecond marriages, calling them *honeſta adulteria*. And in diſgrace hereof he telleth of a couple, that married together in Rome, whereof the one, that is, the woman had then had 21 husbands, and the man 20 Wives, and therefore he out-living her and marrying again, a great triumph was made by the young gallants of Rome, becauſe the man had now gotten the victory. Indeed to be ſo carried by the fleſh, as to paſſe on ſuddenly from one marriage to another ſo ſoon as the husband or wife is dead.

dead, if it be but to the taking of the ſecond or third, ſtandeth not with Chriſtian modeſty, and therefore more continency is to be enſued by every one, but for any ſimply to condemn the marrying of another, when the firſt is dead, is to take from the Word of God, *Rom.* 7. 1. *&c.* 1 *Cor.* 7. Touching the marrying of brothers or ſiſters children together, although this be not expreſly forbidden, whereupon it may ſeem not unlawfull; yet many Councels have decreed againſt it, as *Concil. Agathenſ. c.* 61. *Epaunenſ. c.* 30. *Aurelianenſ.* 3. *c* 10. *Antiſiodor c.* 31. *Arelatenſ. c.* 11. *Ambroſe* to *Paternus*, diſſwading him from marrying his ſon and neece together ſaith, It is againſt the Law of God. *Auguſtine*, although he ſaith not ſo, yet he hath theſe words, Who doubteth, but that the marriages of cozen Germans are more honeſtly forbidden in theſe times? *Theodoſius* made a Law againſt it, which *Ambroſe* alſo urgeth, and ſaith, Theſe marriages are forbidden in nature. And *Willet* goeth yet further, affirming that all Churches in Chriſtendom are againſt theſe marriages, for the rules of the Canon Law touching marriages are allowed by the reformed Churches. And *Calvin*, that ſpeaketh moſt favourably herein, ſaith, that they are inconvenient, becauſe by long uſe and cuſtome they have been interdicted, and a regard muſt be had of giving offence. Reaſons againſt this marrying are 1 As far degrees are forbidden in other caſes, as of marrying with the Uncles wife, and how much further is the Uncles daughter, then the Uncles wife? 2 A mans daughter is his nakedneſſe, as *verſ.* 10. and the nakedneſſe of thy Uncle thou maiſt not uncover, *v.* 14. it is there indeed expounded of his wife, but ſhe is one of his nakedneſſes, and by *verſ* 10. we may gather, that his daughter is another, for the daughter is as the fathers own fleſh. 3 The generall prohibition, *verſ.* 6. *None ſhall come near any of his near kindred*, maketh againſt ſuch marriages, ſeeing cozen, Germans are moſt near, being as it were brothers and ſiſters, as in the Hebrew phraſe they are commonly called. Laſtly, for the marrying of the Uncle with the neece, although it hath been ſhewed to be unlawfull, yet the Romaniſts approve it, as *Cajetan*, *Lorinus*, *&c.* and it is commonly practiſed betwixt the Kings of Spain and the houſe of Auſtria, and *Othoniels* example is urged, who married his brother *Calebs* daughter. But *Caleb* was not brother German to *Othoniel*, but he is called his brother, becauſe they two were brothers children.

The marrying of Coſen germans together. *Ambroſ. Epiſt.* 66. *Auguſt. de Civit. lib.* 15. *c.* 16. *Quis dubitat, honeſtiùs hoc tempore prohibita eſſe conſobrinarum connubia. Willet. Confeſ. Saxon. artic.* 18. *Calvin.*

The uncles marrying the neece. *Cajetan. Lorinus.* Judges 1. 33. Joſhua 14. 6.

Here approaching to a woman in her diſeaſe is forbidden, and adultery with another mans wife: of the firſt of which ſee before, *Chap.* 12. and 15. and of the other upon the ſeven Commandement. For the puniſhment of both theſe, ſee *Chap* 20. 10, 18. And by this Law the womans own husband is forbidden at this time to approach unto her. But before I proceed any further, I will ſhew, to what myſtery the Lawes againſt marriages with kinred are drawn by *Heſychius*. In that the Lord ſaith twice in way of preface to theſe Lawes, *I am the Lord thy God*, hereby is intimated, that they have a double underſtanding. Wherefore beſides the ſenſe already given, here it is myſtically forbidden to uncover the ſhame of any, that be neer unto us by divulging their ſins, becauſe we muſt rather reſtore them that are faln by the ſpirit of meekneſſe, and to do otherwiſe is with *Ham* to uncover our fathers nakedneſſe, or to mock at it. And there be ten degrees nominated, to intimate the ten Commandements, all which he breaketh, that ſpeaketh of his ſins that is neer to him to his ſhame, becauſe this is againſt love, and love is the fulfilling of the Law. And in particular the forbidding of marrying a woman and her ſiſter during her life, is myſtically a forbidding of joyning to Judaiſme Chriſtianity; the Law of Ceremonies muſt be dead to all that will imbrace the Chriſtian Religion rightly.

Verſe 19, 20

The Myſtery of the Marriages forbidden. *Heſychius.* Gal. 6. 1.

Thou ſhalt not let any of thy ſeed to paſſe through the fire to Molech, &c. The word Molech, or Moloch, *Amos* 5. 26. or Milcom, 1 *King.* 11. 5, 7. ſeemeth to come of *Melech* ſignifying a King, and the Septuagint render it ἀρχὼν, a Prince. It was the Idol of the Ammonites, to the worſhipping of which the Iſraelites fell afterwards, notwithſtanding this prohibition, as they are charged

Verſe 21.

charged in the places before named. Some think it was the image of *Mercury*, the meſſenger of the gods, ſome of *Saturne*, the higheſt of the Planets; ſome of *Jupiter*, and ſome of the Sun, which is the king of the Planets, upon which I have touched, *Act.* 7.43. It was the ſame moſt probably, which is alſo called *Baal*, ſo often ſpoken of, for to *Baal* they offered their children, *Jer.* 19,5.*c.*7.31.*c.*32 35. It was an image with a ſtone in the forehead of it, like a Star, whereupon *Amos* ſpeaketh of a Star, that they worſhipped. In an Hebrew Comment called *Jalcut* upon *Jer.*7. it is thus deſcribed: It had the face of a bullock, and the hands of a man opened to receive ſomewhat, and within it was hollow, and under the hollow of it fire was put, till it was made burning hot, then the Prieſt took the ſon offered, and put him into his hands, and that the cry of him burning there might not be heard, they did beat up tabers, and thereupon the place where this idol ſtood, was called Tophet from toph a taber. For whereas all other idols were ſet up in the City, this ſtood without in Tophet in the valley of *Benhinnom*. And to *Molechs* Temple there were ſeven chappels, into the firſt of which he came that brought a dove for an offering, into the ſecond he that brought a Lamb, into the third he that brought a ram, into the fourth a calfe, into the fifth a bullock, into the ſixt an ox, and into the ſeventh he that brought his ſon. That whereby they were moved to this, was a ſuperſtitious opinion, that they and all the reſt of their children ſhould proſper the better, if they ſacrificed one thus.

Jalcut. R. *Solom.* ſaith, this image was of braſſe ſtanding without the gates of Jeruſalem in the valley of Hinnom. Jeremy 19.5.

And not onely the Ammonites did thus offer their children to idols, but the Carthaginians ſacrificed the beſt of their ſonnes to *Saturn*, and the Phœnicians did likevviſe. And amongſt the Africans there vvas an image of braſſe made to *Saturn*, to vvhom they burnt their children, and *Ludovicus Vives*, that vvriteth this, ſaith, in his time there was an image in an Iſland nevvly diſcovered, to which they did likewiſe humane ſacrifices, and to this it is alluded, *Mich.*6.7. The Devil that delighteth in bloodſhed, being a murtherer from the beginning, taught them to abuſe that place touching *Abrahams* being commanded to offer up his ſon *Iſaac* in ſacrifice, for a ground of this abominable and moſt bloody ſuperſtition. But here not burning, but cauſing their ſeed to paſſe through the fire is ſpoken of, and again, *Deut.* 18.10. where for ſeed in way of explanation of this are ſons and daughters, but burning of them is alſo ſpoken of, 2 *Chron.*28.3. *Ierem.*7.31. *Ierem.*19.5. *Pſal.*106.37,38. And as ſome are ſaid to have burned their ſons and daughters, ſo ſome to have cauſed them to paſſe through the fire, 2 *King.*11.3. 2 *King.* 23.10. Whereupon beſides the burning of them in the hands of *Molech* before ſpoken of, the Rabbins ſpeak of another practice of ſome; yea they deny any ſuch burning to have been to *Molech*, affirming, that ſuch as burnt their children, burnt them to other idols, and to *Molech* they onely made them to paſs through the fire, which was thus: The father brought his ſon to the prieſts, and they put him into the fathers hand to lead him through a great fire there kindled by them, and he led him upon his feet through the midſt of the flame from one ſide to the other, which how it could be without burning yet I cannot ſee. *Cajetan* and others are wide here, who by ſeed underſtand not their children, but the ſeed of generation comming from them, for *Moſes* himſelfe expoundeth it, *Deut.* 18.10. If it ſhall ſeem unfit to bring in this touching idolatry here; unleſſe in ſuch a ſenſe it is very fit, ſaith *Heſychius*, that adultery being impugned before, now the ſpirituall adultery ſhould be ſpoken againſt, which is idolatry, and by ſeed he myſtically underſtandeth our thoughts and actions, which we muſt not give to idolatry by covetouſneſſe. *Neither ſhalt thou prophane the name of thy God.* As the name of God is ſanctified by ſuffering death rather then going from God to idols, as by *Ananias*, *Azarias*, and *Miſael*, ſo it is ſaid to be prophaned, when for fear of death any go from him after idols; ſo *Maimony*. But prophaning of the Name of God is put here for any abuſing of the Word or ſervice inſtituted by

*Diodo. Sicul. lib.*20. *Euſeb. de præparat. Evang. l.*4 *Vives in Auguſt. Civit. l.*7. *c.*27. Gen.22.

Maimony Treatiſe of Idolatry, *Ch.*6.*S.*3.

Cajetan.

Heſychius.

Maimony. Toſtatus. Tyranus.

by God to the honour of his name, to idolatry, and therefore this clause is properly added here after the idolatry with *Molech* forbidden, but *Hesychius* applieth it generally to all the lawes hitherto set down in this Chapter, and indeed by such wickednesses amongst his people Gods Name is blasphemed, but it doth more properly belong to this particular law against idolatry.

Hesychius. Rom.2.24.

Verse 22.

Thou shalt not lie with mankinde as with womankinde. This was the sin of Sodom, *Gen.*19. and excludeth out of the Kingdom of heaven, 1 *Cor.*6.9,10. a sin coming from a reprobate sense, *Rom.*1. and to be punished with stoning to death, *Levit.*20.13. And yet many of the heathen followed it, yea the wisest amongst them, as *Socrates*, *Solon*, *Zeno*, *Minos*, *Radamanthus*, and Emperours, *Nero*, *Vespasian*, *Caligula*, *Trajan*, *Vitellius*, *Julius*, and *Augustus Cæsar*, and *Adrian*, who made *Antinous* his Minion a god. *Rupertus* thinketh that herein lay the evill report of his brethren brought by *Joseph* to his father. Of this also read, 2 *Machab.*4.10. and this is said by *Jude* to be a going after other flesh. *Emstuosus* a Bishop, saith *Lorinus*, to prevent such unnaturall lusts, made this lavv, If any Clergy man or Monke be found but kissing of young boyes, let him be made bald, and spit upon by all, and openly beaten and bound with iron chains six moneths. Thus he. But some of their holy Fathers of Rome contrarivvise are reported to have been most notorious for this sin, and for tolerating it, as *Paul* 2. who whilest he was in acting this sin, was killed of the Devil; and *Julius* 3, who used *Innocentius* thus, and for a revvard made him a Cardinall, and *Sixtus* 4 allowed the Cardinals this pleasure for the three hot moneths of the year.

willet. *Rupertus.* Gen 37. *Jud. Epist.v.7.* *Lorinus.* *Decalvatus opprobrio pateat, & omnium spectamentis, publicè verberetur, & vinculis arctetur sexeis per 6 menses.* *Papa Pharisaizans.*

Verse 23.

Thou shalt not lie with any beast, &c. This is a most abominable sin, and yet such is the wickednesse of men and women, as that some have offended this way, as *Mahomet*, who is said, being refused by a Saracen woman, to have lien with an asse; and the Hebrews say the like of *Balaam* with his asse; *Plutarch* writeth of a boy begotten by a man of a mare, and of a girle by a man of an asse, and *Ælianus* telleth the like of a man and a goat. Women also have prostituted themselves to beasts, *Ælianus* telleth of an ape that got a childe of a woman, and *Olaus Magnus* of a bare begetting a childe of a woman, of whom a great family came in *Denmark*, called *Ursi*, *&c.* For the punishment, see *Chap.*20.16. and before, *Exod.*22.19.

Bonfin.lib.3. *Plutarch paral.* *Ælianvar. hist lib.*18 *c.*10.

Verse 24.

Defile not your selves in any of these things, &c. By *these things*, the Hebrevvs understanding the degrees before prohibited, say, that by tradition they have learned, that 20 degrees more are forbidden by the like reason. 1 The mothers mother, and her mother, &c. vvithout end. 2 The mothers fathers mother. 3 The fathers mother, and her mother vvithout end. 4 His fathers fathers mother. 5 The vvife of the fathers father, &c. vvithout end. 6 The vvife of the mothers father. 7 The vvife of the fathers brother. 8 The vvife of the mothers brother. 9 His sons daughter in lavv, and her daughter vvithout end. 10 His daughters daughter in lavv. 11 The daughter of his sons daughter. 12 The daughter of his sons son. 13 The daughter of his daughters daughter. 14 The daughter of his daughters son. 15 The daughter of his wives son. 16 The daughter of his wives daughters daughter. 17 The mother of his wives fathers mother. 18 The mother of his wives mothers father. 19 The mother of his wives mothers mother. 20 The mother of his wives fathers father. Thus *Maimony*, neither do others dissent herefrom, but hold, that in the line ascendent and descendent, that is, betwixt children, and fathers, and mothers marriages are unlawfull *in infinitum*, in the lines collaterall, as is expresly forbidden onely. Or by analogy in such degrees, as are forbidden to some, in the same they are forbidden to others. But by all *these things*, here not onely marriages prohibited are meant, but also other foul sins beforementioned also in this Chapter. *For in all these the Nations are defiled, &c.* The Lord here speaketh of the inhabitants of Canaan, as already cast out for defiling themselves in these things for the certainty of it, and hereby warneth his people, that they commit not the like abominations.

*Maimony in Isbath. c.*1.

Verse 25. *And the land is defiled, and I do visit the iniquity thereof upon it, &c.* As the inhabitants, so the land is said to be defiled, because in fleshly uncleannesses filthinesse commeth forth in the land, and in idolatries there is pollution by images set up, as in murthers by blood impiously spilt upon the ground: for these are the three sins chiefly, which are said any where to defile the land. And where such wickednesses are committed, the land is sick as it were of the inhabitants that do them, it reeleth as over-burthened, and as a drunken man over-laden with wine which maketh him reel to and fro; finally, spueth: so such a land spueth out the inhabitants, casteth them out, as being much eased, when it is disburthened of them. And as the Canaanites were loathed and spued out by that land for their sins, so were the Jews afterwards, 2 *King.* 17. 18. 2 *Chron.* 36. 21. Whereby we may see how odious sinners are, seeing the very senslesse earth cannot brook them, but spueth them out.

Esay 24. 20.

Note.

Verse 26, 27
Verse 28, 29
Verse 30. Here and forth on to the end of the Chapter the charge of keeping these lawes is inculcated both by the Israelites and strangers amongst them, they being threatened with the like spuing out that transgressed, or cutting off, if they were but some particulars.

CHAP. XIX.

Verse 2. *Brentius.* *YE shall be holy, for I the Lord your God am holy.* The Lord having hitherto delivered sundry lawes both in this Book and in *Exod.* now repeateth divers of them, adding some further explanation, and both for a conclusion of the foregoing lawes against bodily uncleannesses, addeth these words, *Be ye holy, as I am holy*, and as a preparative to the lawes to be further inculcated here. As the Lord our God is, so must we be both in body and soul, that we may be acceptable before him, and our holinesse standeth in refreining from the sins by his lawes forbidden, which as filthinesse make us impure, and in doing the good commanded. See the same urged before, *Levit.* 11. 44. 1 *Pet.* 1. 14, 15, 16. But such a pitch of holinesse is propounded, as we can by no means attein unto, that we might be humbled for our failings, and flee to Christ for perfect holinesse by faith alone. The Papists, saith *Brentius*, hereupon speak against marriage in spirituall persons, as if being married they could not be holy, and so fit to minister so neer about the Lord: but they seem herein little to attend to this, that these words are not spoken to the priests, but to the Congregation of the children of Israel, so that by this reason marriage should be unlawfull for all Christian people, which they would be ashamed to hold.

Note.

Verse 3. *Maimony* of Rebels, *Chap.* 6 *Ye shall fear every man his mother and his father, and keep my Sabbaths, &c.* The Rabbins note, that as we are commanded to honour God, *Prov.* 3. 9. and to fear God, *Deut.* 6. 13. and he that blasphemeth God is stoned to death, so we are commanded to honour father and mother, and to fear mother and father, and he that curseth father or mother shall be stoned to death, *Exod.* 21. 17. to shew, that these things are as much stood upon towards parents, as towards the Lord. But in speaking of honour, the father is named first; of fear, the mother, to shew, that honour and fear are alike to be given unto them both. And to fear, is not to stand or sit in his place, or to oppose her words, or to carp at them, or to call him by his name, but alwayes, whether he be alive or dead, to intitle him Sir, my Lord, or my Father; so *Maimony*, and certainly all due reverence is here meant, and that not only outward, but inward of the heart. Some say the mother is placed first, because commonly least feared, and some because the childe is first under the mother, and therefore according to that the mother is first named, as under whose government the childe first is. But why is this charge given here? *Answ.* It cometh most aptly in after the lawes against incest, *Chap.* 18. because by incest it is most transgressed against the reverence due to parents. But here is together added

Vatablus. *Oleaster.* *Lorinus.* *Quest.*

added another precept, *keep my Sabbaths*, why is this so? Some say, because parents instructed their children chiefly upon the Sabbaths. Some that the placing of this charge touching Sabbaths here is with reference to that which followeth, containing precepts about the worship of God, because this onely is to be attended upon the Lords Sabbaths. Lastly, some respecting that which followeth also, because divers sins are forbidden, that the Lord in giving a charge of his Sabbaths, and then forbidding these sins, intimated, that the true Sabbath-keeping is to rest from sin, the work of the flesh. By Sabbaths are meant the seventh day, and others, *Exod.*23. and *Levit.*16. for which he speaketh in the plurall number.

Quest. Pelican. Calvin.

Hesychius.

Turn not to idols, neither make any molten gods, &c. For idols Hebr. is *Elilim*, things of nought, as the word is used, *Job* 13.4. *Jerem.*14.14. *Esa.*2.20. And according to this the Apostle saith, *An idol is nothing*. Of this see before, *Exod.*20.23. In that it is said, *Turn not*, the Rabbins note, that it is unlawfull to look attentively upon an image; and they say further, that as idolatry, so to entertain a thought in the heart contrary to any fundamentall point of the Law is here forbidden. And they are aptly forbidden to turn to idols, because they had served them before.

Verse 4.

1 Cor.8.4. Maimony of Idolatry, Ch.2.

If ye offer a sacrifice of peace-offerings to the Lord, ye shall offer it at your own will, &c. The words translated, *at your own will*, may otherwise be rendered, *for your favourable acceptation*, as *Solomon Jarchi* noteth, and *Cazchuni* following the former, alloweth of this also, and if thus, then the meaning is, offer and eat it so, as that ye may be favourably accepted, if otherwise then the meaning is, offer it willingly as your heart moveth you, and not being drawn on by others for shame, because ye see them do thus, but it cometh grudgingly from you; what peace-offerings are here meant, which must be eaten before the third day, see before, *Levit.*7.18,19. where both the reason of this charge is laid down, and why it must be burnt that remained to the third day. Touching the punishment of him that transgressed herein, he should not be accepted, this act of his should be abominable, and he should bear his iniquity, all this is also added, *Levit.*7.19. But here further it is said, that he should *be cut off*, which was before wanting, and therefore to set down the punishment, the same Lavv is here again repeated.

Verse 5.

Sol. Iarchi. Cazchuni.

Verse 6.

Verse 7,8.

Lyranus.

And when ye reap your harvest, thou shalt not wholly reap the corners of thy field, &c. This is onely a generall precept for the good of the poor, but hovv much in each field must be left, and vvhat is to be done if none be left, &c. is not here determined; but the Rabbins speak well hereupon thus, If any be left standing at the end of the field, although it be but one ear, the Law is fulfilled, but it hath been thought fit by them, that the sixtieth part be left at the least, and if the field be little, because this will be too small a matter for many poor to come together for, they would have more left, and so in other fields, as Gods blessing upon the crop hath been the more, and the poor who are to gather it, are the more. Again, they say, that it must not be left in one field for two, but a corner in the end of each field must be left. 3 If divers grains be sowen in one field, then there must be one corne of each grain left, but not for having two threshing-floors in the same field, where onely one kinde of grain groweth. 4 They set three times of the day, in which the poor should come for their corner, either in the morning, at midday, or at the hour of the evening-sacrifice, and the corner is alwayes at the end of the field, that the poor may knovv when and vvhither to come, and if any come at other times, they are not suffered to gather till the hour appointed, that all might partake alike. 5 If any man reapt his corn and left none, he must part out some for the poor in the sheaf, or being ground, in bread, and if fire burnt it before this parting, he must be beaten, because he had transgressed the Lavv. *Neither shalt thou gather the gleanings of thy harvest*, that is, the ears of corn which fall avvay in the reaping, as the Septuagint render it. But here the Rabbins limit it thus, if it be but an ear or two

Verse 9.

Maimony in Mattanoth gnanijim, Ch.1.

that fall together, it is gleaning for the poor, and the ovvner may not gather it; but if three ears, it is the owners, and if any ear be left ſtanding, unleſſe it ſtandeth ſo high and ſo near to the ſtanding-corn, as that it may be reaped together, it muſt not be gathered, but if ſo, it may. If the owners corn be ſcattered by the winde amongſt the gleanings, it is eſtimated hovv much was for the gleaning, and the other being taken away again, that is left for the poor. If any left no gleanings, the ſame order was obſerved that was about the corners of the fields. The Vulgar Latine for theſe words, *Thou ſhalt not wholly reap the corners*, have theſe, *Thou ſhalt not ſhear it down to the ground*, as if the ſtraw were appointed to be left in part for the poor, but erroneouſly, becauſe it is not the ſtravv, but the corn, vvhich God would hav e left for the poor. Beſides the corners and gleanings ſpoken of here, and *Levit.*23.2. that which is forgotten and left behinde alſo is ſpoken of as belonging to the poor, *Deut.*24.19. and *Deut.*23.24. there is a law for a man to go into a vineyard, or corn-field of his neighbour, and to eat his fill, but not to carry any away. And alike law was made by *Juſtinian*, that he which vvent into his neighbours vineyard or orchard ſhould be free, but if to ſteal and carry avvay, he ſhould be beaten, and have his garments taken from him. From this lavv it is to be excepted, which is here ſet dovvn touching the gleanings and corners left, which might be carried away. By the equity of this law it appeareth, that the poor ſhould partake with the rich in their harveſt, as they do every where at this day, although not fully according to this judiciall law of the Jews, which tieth not other nations, but onely in the equity thereof. It is an injury then in any to keep out the poor, and not to ſuffer them to glean in their fields, and if the poor abuſe this liberty, where it is granted them, to ſtealing, they are worthy to be well puniſhed for it. The examples of *Piſiſtratus* and *Cimon* herein were ſingular, for they had no keepers for their orchards and fields. And *Pericles* would have all men to have free acceſſe to partake of his fruits: and *Anaxagoras* left one paſture for other mens cattell to feed upon. O what goodneſſe and charity was here in Heathen men, for the condemning of the churliſh and hard-hearted now!

Vulg. Latin.

Juſtinian. Lex Juſtic. T 4. l 9.

Note.

Theopompus l.21. Plutarch in Pericli.

Verſe 10. *Thou ſhalt not glean thy vineyard, nor gather every grape, but leave them for the poor, the ſtranger, &c.* For theſe words, *Thou ſhalt not glean thy vineyard*, Hebr. is לא תעולל: *Thou ſhalt not gather the ſingle grapes*, for עוללות, are ſingle grapes, *Eſa.*24.13. *Obad. verſ.*5. and not cluſters, which are ſet forth by another word, *Mich.*7.1. and for theſe words, *nor gather every grape*, Hebr. פרט לא תלקט, Thou ſhalt not gather the grapes that are broken off. The Chaldee rendereth it, *Nithra, berries broken off*, and the Septuagint, *Rogas*, of the like ſignification. The Hebrews deſcribe the ſingle grapes thus, they are little cluſters with grapes not joyned one upon another, but diſſevered, ſo that they touch not, being called עולל, by a diminutive, becauſe they are to other cluſters, as a childe is to a man, and all ſingle berries are meant hereby, ſo that if a vineyard beareth none but ſuch, they all belong to the poor. But if a branch with a cluſter hath ſingle grapes on the top, ſo that they are gathered together with the cluſter, they are the owners. And for the grapes broken off, they ſay one or two onely falling off are meant, and if three fall together, the owner may take them, but not if they fall to the ground, although it be half a cluſter, or an whole cluſter, neither may he hold a basket under to receive them, for this were to rob the poor; ſo that it ſeemeth, that their falling may be prevented onely with their hands, and not otherwiſe. But theſe, as that before of three ears of corn falling together, are curioſities of the Rabbins. *Dent.*24.20. beſides theſe laws about corn-fields and vineyards, it is ordained, that the Olive-tree muſt not be beaten twice over, but ſome muſt be left for the poor.

Maimony in Mattamoth, Guan.c 4.

From hence the Hebrewes alſo gather, that not onely of theſe increaſes nominated, but of al other growing things, that grow out of the ground yielding ſuſtenance for mans life, the Lord would have ſome left for the poor, as of Almonds,

Almonds, Nuts, Pomegranates and Dates, &c. and onyons and garlick, &c. becauſe they are as harveſt, and are gathered and brought in for proviſion, a corner muſt be left, but not of hearbs, which are not thus uſed. And therefore ſumming up the parts of the poor, they ſay, they muſt have four from the vineyard, the ſingle grapes, the broken off, the corner, and that which was forgotten; three from the field of corn, the gleanings, the corner, and the forgotten; and two from trees, the corner and the forgotten. But becauſe it is ſaid, *thou ſhalt leave them*, a poor man may not come to take them, till they be left him by the owner: being once left, the poor may come and take them even againſt the owners will. But that which remaineth, when the poor have done gathering, any man may take, for they are not commanded to be left for the beaſts, or birds. The poor they alſo define to be ſuch, as are not worth 200 *zuzims*, that is, 50 ſhekels of ſilver, and if he hath ſo much, but it is pawned to a creditour, or is his wives dowry, he is poor, and may come. And the ſtranger they define to be a Proſylite, one of the true Religion, yet heathens that are poor, are not withheld from them. And ſo great is their care, that the poor might have them without all fraud, as that if a man had ſanctified his field or vineyard to the Lord, yet the poor muſt have his part, and in every thing, the poors part muſt be left before the firſt fruits, or tithes due to the prieſts and Levites, and before the ſecond tithe of the third year, with which the owner and his might feaſt before the Lord. And of this tithe alſo the poor muſt partake, *Deut.* 14.28. whereby we may ſee, what a care the Lord hath alwayes had of the poor, that we may be ſtirred up to the more charity towards them. He could without the rich have provided for them if it had ſo pleaſed him, but he ordered it thus for the good of the rich, who may by this means lay up for themſelves a treaſure in heaven. Myſtically ſaith *Heſychius* by the field we may underſtand the world, and by the vineyard the Jewiſh Church. In bidding that they ſhould leave corners, &c. for the poor and ſtrangers, is meant the leaving of the myſtical things in the Law touching Chriſt to be expounded by Chriſtian doctours, the Jewiſh expounding onely the morall Lawes, for we Chriſtians were ſtrangers and poor. And for the ſingle grapes of the vineyard, they were the Prophets and other holy men amongſt the Jews, which were very rare, even as ſingle grapes, their leaving of them for the ſtranger did ſet forth, that we Chriſtians of the Gentiles ſhould moſt honour them and make beſt account of them, as being ours in their faith and Religion, and not theirs, becauſe they reject and perſecute the faith, for which they ſtood.

Talmud. Babyl. in Peah, c.8.

Num.18.12,24 Deut.12.17. *Note.*

The Myſtery. *Heſychius.* Matth.13. Eſay 5. Epheſ.2.12.

Ye ſhall not ſteal, nor deal falſly, nor lie one to another. Stealing was before forbidden in the eighth Commandement, and lying in the ninth Commandement, but now they are repeated again and put together, becauſe they commonly go together. For he that will ſteal, ſaith *Heſychius*, will lie, to hide it, yea lying goeth with any kinde of ſin, as *Ammon* to cover his adulterous intention with *Tamar* told a lie to his father. And our Engliſh word ſtealing ſeemeth aptly to come of the Greek κλέπτω, to hide, both becauſe he that ſtealeth hideth it by ſecrecie and by lying. The Latin *fur* ſeemeth to come of *fero* to carry away. Becauſe it is ſaid in the plurall number, *ye ſhall not ſteal*, *Chazchuni* noteth, that he who ſeeth one ſtealing, and diſcovereth him not, is alſo guilty of his ſin. Lying, which is here forbidden, ſaith *Maimony*, is to be underſtood of denying the thing ſtolne, and another mans goods being in his hands, as *Levit.6.2. dealing falſly*, of violating Covenants, ſwearing falſly, &c. How theft is to be puniſhed by the divine Law, ſee *Exod* 21.16. *Exod.*22.1. Amongſt men ſome have held robbing commendable, as the Scythians, and ſome have puniſht it with death, as *Draco*, and ſome appointed the theefe to be ſacrificed to *Ceres*, as the twelve tables of the Romans, if he fed or cut up corn in the night.

Verſe 11.

Heſychius. Zach.5.3.

Maimony.

*Gell. lib.*21.*c.* 1

*Plin. lib.*18.*c.*3.

Thou ſhalt not ſwear by my name falſly, nor prophane it, &c. Becauſe ſtealers and liars and deceitfull perſons are ready alſo to ſwear falſly, this is next for-

Verſe 12.

forbidden here. He ſweareth, ſay the Hebrew canons, by the name of God, that ſweareth either by his proper name, or by any of his ſirnames, as if he ſaith, by him, whoſe name is gracious, &c. Again an execrating is a ſwearing, as if he ſaith, Curſed be he of the Lord, or of him, whoſe name is gracious, and to ſay yea yea, or nay nay, mentioning Gods name alſo, is to ſwear, and promiſe any thing with a mention of God. Of ſwearing falſly alſo they ſay, that he, who hath done thus, although he be beaten for it by the Magiſtrate, and bringeth his ſacrifice to the Prieſt, yet his ſin is not done away, becauſe it is ſaid, *the Lord will not hold him guiltleſſe*, he muſt therefore, notwithſtanding all this, have his puniſhment from God, becauſe howſoever death is not appointed to be inflicted for it, yet it is a prophanation of the holy name of God, which is greater, then all iniquities, and therefore this is more to be taken heed of, then all tranſgreſſions: wherefore children would be taught by their parents and Schoolmaſters to ſpeak the words of truth without ſwearing leſt they fall into a cuſtom of ſwearing commonly like the heathen. For it is a great good thing for a man not to ſwear at all. For, *nor prophane*, Hebrew is, *and prophane*, ſo *Junius* alſo, as if nothing elſe were meant here, but that falſe ſwearing is a prophaning of Gods holy name: but according to the phraſe uſuall amongſt the Hebrewes, *and*, is put for, *nor*, this being another branch of the Law, not to prophane the name of God by light and common ſwearing.

Maimony Treatiſe of Oaths, *Chap.* 2.

Maimony of Oaths, *Chap.* 12

Junius.

Verſe 13.

Thou ſhalt not defraud or rob thy neighbour, the wages of him, that is hired, ſhall not tarry with thee all night. In robbing a mans neighbour by oppreſſion and wrong it is tranſgreſſed, ſaith *Maimony*, againſt three prohibitions, for in coveting in the heart he tranſgreſſeth one, in importuning and unceſſant deſiring, two, for it is ſaid, *thou ſhalt not covet nor deſire*, in robbing and taking by rapine, three; and to rob a man, although but of a farthing, is as much as to take his life from him. And he that taketh not away by open violence, but by fraud, is guilty of the ſame ſin of robbing. For paying wages to the man hired, and not ſuffering his hire to reſt with thee all night, Hebrew it is, *his work ſhall not reſt with thee*, but the wages of his work is hereby meant, as *Job* 7. 2. *Eſa.* 49. 4. See the like precept, *Deut.* 24. 15. and how this ſin ſhall be puniſhed, *Mal.* 3. 5. *Jam.* 5. 1. which yet is not to be underſtood, but againſt his will, his neceſſity requiring it preſently, and the want of it, becauſe he wanteth ſuſtenance, making him to cry to God. By the Law of *Plato* double was to be paid to him that had not his wages paid him in due time. And *Parthen.* telleth of *Alcynoe* the wife of *Amphylocus*, that ſhe was ſo troubled in minde, becauſe ſhe had defrauded *Nicandra* of her wages, when ſhe had wrought an whole year with her, that ſhe became mad, and caſt her ſelf headlong into the Sea.

Maimony of robbery, *Chap.* 1 Deut. 5. 21.

Plato lib. 10. *de legibus.*

Parthen. in Erat c 27.

Verſe 14.

Thou ſhalt not curſe the deaf, nor put a ſtumbling block before the blinde, but fear thy God. A man may not curſe any man, *Rom.* 12. 14. but curſing the deaf is ſpecially forbidden, becauſe he cannot hear, ſo that although a man cannot hear to be grieved at it, it is a great ſin to curſe him, he that curſed any man therefore amongſt the Hebrews, was beaten, and if he curſed a Judge, he was twice beaten; if the Prince, thrice; if he curſed himſelf alſo, he was beaten, as if he curſed another man. And unto the deaf the blinde are joyned in the Lords care, a ſtumbling-block muſt not be laid before ſuch, he muſt not be made to go out of the way, *Deut.* 27. 18. It is againſt reaſon, that the deaf ſhould be curſed or checked for their deafneſſe, becauſe they cannot help it, nor other imperfections that come by reaſon hereof, and as much againſt reaſon is it that the blinde ſhould have a ſtumbling-block laid before him, becauſe he cannot ſee to avoid it, wherefore an apparent injury is herein done to him: ſo *Heſychius.* Moreover, it is *afflictionem addere afflictis*: ſo *Calvin.* And as the deaf and blinde in body, ſo they that are thus in ſoul, becauſe they hear not yet to obey, and ſee not to underſtand, and to be converted, muſt not be curſed or ſcandalized, whereby they ſhould be more hindered from

Maimony.

Exod. 22. 28.

Heſychius. Calvin.

from converſion, but prayed for, and furthered towards repentance and ſaving knowledge, as much as we can. Thus alſo *Heſychius* and *Lyranus*. And *Solomon Jarchi* ſaith hereupon, To him that is blinde in a matter do not give ſuch counſell, as is unmeet for him. If to lay a ſtumbling-block before the bodily blinde to make him fall and hurt his body be a ſinne, then much more to ſcandalize the weak and ignorant to the hurt of their ſouls.

Lyranus.
Solom. Iarchi.
Rom. 14. 13.
Rom. 16. 17.
1 Cor. 8. 9.
Reve. 2. 14.

For the clauſe added, *Thou ſhalt fear thy God*; this is, becauſe there is no power in the deaf or blinde to help themſelves, or to be avenged, yet for the fear of God, who will take their part, they muſt not be injuried.

Verſe 15.

Ye ſhall do no unrighteouſneſſe in judgement, thou ſhalt not reſpect the perſon of the poor, &c. From the ſins of private perſons ſpoken againſt before, as ſtealing, ſwearing falſly, curſing, &c. the Lord proceedeth here to the ſins of publick perſons, *viz.* the Judges, as *Heſychius* well noteth. Their ſin is to judge unjuſtly, either by reſpecting the perſon of the poor, that is, by being unjuſtly partiall, being ſwayed through favour or pitie to the poor by his tears againſt right, for in this ill ſenſe reſpecting perſons in judgement is alwayes taken, as *Deut.* 16. 19. *Prov.* 18. 5. *Job* 13. 10. *Pſal.* 58. 3. *Jam.* 2. 1, 9. although in other caſes it is ſometime ſpoken in a good ſenſe, *Gen.* 19, 21. 2 *King.* 3. 14. *Lam.* 4. 16. Or by honouring the perſon of the rich for favour or reward expected: for in giving judgement no mans perſon muſt be lookt at, but onely the cauſe. If a Judge be ſwayed by reſpect to the poor, injuſtice deceiveth, ſaith *Calvin*, under the colour of vertue. And as for the mighty, Wilt thou yield any thing, ſaith *Heſychius*, to the perſon of the mighty, then yield to juſtice, becauſe ſo thou yieldeſt to God who is moſt mighty. If the matter be doubtfull, *Ambroſe* his rule is to incline to the part of the poor. And in the Emperour *Trajans* time they commmonly gave ſentence with the poor in doubtfull caſes.

Heſychius.

Calvin. Injuſtitia fallit ſub ſpecie virtutis.
Heſychius.
Amb. of. lib. 2. de offic. c. 24.
Panegyr. Trajan.

Verſe 16.

Thou ſhalt not go up and down as a tale-bearer, nor ſtand againſt the blood of thy neighbour, &c. This may concern a Judge, and therefore is aptly placed here, where judging righteouſly is commanded. For if when divers Judges have ſitten upon a cauſe together, and one of them cometh out and ſaith, I am he that doth acquit or condemn, but my fellowes are againſt me, but what can I do, ſeeing they are more then I? he hath tranſgreſſed againſt this, to ſay thus is a tale-bearing, bewraying ſecrets, *Prov.* 11. 13. *Prov.* 20. 19. or Councels, alluding to the ſecrets of the *Synedrion*, or great Councel of the Jews, ſo *Maimony*. Yet not onely this, but all tale-bearing is here forbidden. Who is a tale-bearer, ſaith *Maimony*, but he that is laden with words, and goeth from one to another, and ſaith, Thus ſaid ſuch a one, or thus have I heard of ſuch an one, althongh it be true, he marreth the whole work? In Hebrew a tale-bearer is *Rakil*, rendered by *Aquila*, διάβολος, a devill, and ſo the backbiter is called, 2 *Tim.* 3. 3. 1 *Tim.* 3. 11. and rightly, becauſe the devill hath his name from accuſing, *Revel.* 12. 9. *Rakil* properly ſignifieth a Merchant, but a tale-bearer is called thus, becauſe he as a merchant of words goeth up and down and traffiqueth with them, uttering criminations of others. Although the tale-bearer be not beaten, yet it is a great iniquity, and occaſioneth the killing of many ſouls in Iſrael, ſaith *Maimony*, for which it is added here, *Thou ſhalt not ſtand againſt the blood of thy neighbour:* and this is confirmed, *Ezek.* 22. 9. where tale-bearing for the ſhedding of blood is condemned. The tale-bearing tongue is rendered by the Chaldee, a threefold tongue, *Prov.* 20. 19. *Pſal.* 101. 5. *Pſal.* 140. 12. ſo *Targum Hieroſolym.* alſo, and the reaſon hereof is given by the wiſe men, ſuch a tongue killeth three, the ſpeaker, the receiver, and him that is ſpoken againſt. The tale-bearer ſtirreth up ſtrife, and from ſtrife cometh bloodſhed, ſo that it is no ſmall but an abominable ſin to be a tale bearer, yea a very devill. And therefore to deterre herefrom the Hebrews refer us to *Doeg* the Edomite a tale-teller againſt *Ahimelech* the prieſt, to conſider what befell him. For in that example it appeared notoriouſly to be to the ſhedding of blood, which ſhould make all Chriſtians to abhor from being ſuch.

Maimony in Sanedrin, c. 22. Of raiſing falſe reports, ſee Exod. 23. 1.
Aquila.
1 Kings 10. 15.
Ezech. 27. 15.

Chaldee Paraphraſt.
Targum Hieroſol.
Maimony in Degnoth, c. 7.

1 Sam. 22. 9.
Pſal. 52.

ſuch. And thus theſe words, *Thou ſhalt not ſtand againſt the blood of thy neighbour*, are expounded alſo, they are added, becauſe tale-bearing tendeth to the ſhedding of blood, and eſpecially to tell any thing in the time of judgement againſt a man, for which he may be unjuſtly condemned: againſt backbiters *Auguſtine* had this poſie written upon his table.

Si quis amat dictis abſentum rodere famam,
Hanc menſam vetitam noverit eſſe ſibi.

Maimony Treatiſe of Murther, *ch.* 1.

But *Maimony* applieth this law alſo to the ſtanding for one purſued for his life, for every one is bound to ſtay the purſuer by this law, and if he cannot otherwiſe, he muſt do it by maiming or killing him, that the purſued may be reſcued. Or in caſe that one is in danger by ſuch as lay wait for him, thou muſt reveal it, if by theeves and robbers, or being in the water ready to drown, thou muſt help him what thou canſt, otherwiſe thou tranſgreſſeſt this law, *Thou ſhalt not ſtand againſt the blood of thy neighbour.*

Verſe 17.

Thou ſhalt not hate thy brother in thy heart, but rebuke him, and not ſuffer ſin upon him. He that hateth his brother is a murtherer, 1 *Joh.* 3. 15. wherefore after that law againſt blood this againſt hatred followeth well. And becauſe hatred ariſeth from offences, he commandeth not to hate, but to rebuke for them, as Chriſt afterwards did, *Matth.* 18. 15. *Luk.* 17. 3. By a brother he meaneth any other man, becauſe none are to be hated, but loved, yea even our enemies.

Matth. 5. 43.

And hating in the heart is ſpoken of, becauſe a man that maketh a good ſhew outwardly, oft-times hateth in heart; His words are ſmoother then oil, as *David* ſaith, but war is in his heart; or when he ſaith nothing he hateth in heart, as *Abſalom* did *Ammon* his brother.

2 Sam. 13. 22.

The Hebrewes expound it thus; When one man ſinneth againſt another, he muſt not hate him inwardly and keep ſilence, as wicked *Abſalom* did, but he muſt make it known unto him, and ſay, Why haſt thou done thus to me? And for colouring over inward hatred with fair ſpeeches, *Cain* may be an example, and *Joab* towards *Abner*.

Maimony in Degnoth. c. 6. Gen. 4. 2 Sam 3. 27.

The word tranſlated, *rebuke*, ſignifieth rebuking with conviction by reaſoning, as *Job* 13. 3. *Eſa.* 1. 18. in Hebrew it is, *Rebuking thou ſhalt rebuke*. And a brother ſinning is to be rebuked, as the Hebrews note, whether his ſin be againſt his brother or againſt God. But he muſt, ſay they, ſpeak unto him alone, and with mildeneſſe, letting him know, that he ſpeaketh not to him but for his good, to bring him to the life of the world to come. If he take it well and reforme, it is well; if not, let him rebuke him the ſecond and third time, and ſo continually, till the ſinner reſiſteth him, and ſaith, I will not hear thee. Rebukes muſt alwayes be private, leſt he that is rebuked be put to ſhame: for it is an odious thing counted amongſt the Hebrews to put an Iſraelite openly to ſhame, inſomuch that they ſay, He that maketh his neighbours face aſhamed publickly, ſhall have none inheritance in the world to come, be the man put to ſhame ſmall or great, and he muſt not call him by a name whereof he is aſhamed. But this is in matters betwixt a man and his neighbour, for if in matters of the God of heaven he convert not ſecretly, he muſt be made aſhamed publickly, and his ſin divulged, and he muſt be reproached and ſet at naught, till he returneth to wel-doing. And this may ſerve partly for a Comment upon that, *Matth.* 18. 15. but that there after a third admonition in caſe of ſinning againſt a brother, it is ſaid, *Tell the Church*. Touching theſe words, *not ſuffer ſin upon him*, are rendered by *Maimony*, *Bear not ſin for him*, by ſpeaking harſhly to him, and in publique to put him to ſhame, for this hath been already ſhewed to be a great ſin. The Septuagint alſo and the Chaldee render it thus, and *Cazkuni* alledging for proof of this reading, *Pſal* 44. where the like words are uſed, *For thy ſake we are killed all the day, &c.* ſee the like, *Levit* 22. 9. *Numb.* 18. 32. and the Hebrew עליו may well be thus rendered, *for him*. And he that rebuketh not for ſin becometh himſelf guilty thereof, becauſe one ought to endevour the converſion of another, and therefore not doing

Cazkuni.

ſo,

so, he faileth of his duty, and it is sin in him. To this effect also *Gregory* saith, He that can amend another, and doth not, maketh himself partaker of his sins. And there is another saying, *Qui non vetat peccare, cùm possit, jubet.* This reading, *Bear not sin for him*, is also followed by *Borrhæus*. But *Junius* and *Tostatus* follow the former reading. *Calvin*, *Raise not up a crime of him*, referring it to the ninth Commandment, because *Nasa*, the word here used is to lift or take up, and he severeth the first part of the Verse, as belonging to the former law, *Thou shalt not stand up against the blood of thy neighbour*, nor so much as hate him in thy heart. And indeed, howsoever we joyn this and the words following by this word, *but*, yet in Hebrew there is no such conjunction. But be it that they are not joyned, yet both being in one verse, argueth, that not to reprove, but to remember silently offences done, is to hate in the heart. And if any man had rather follow *Calvins* Exposition upon the last words, the sense will be good any way, but because עליו is, *for his sake*, I prefer the first exposition, *Bear not sin for him.* Of partaking of other mens sins, it is also spoken, 1 *Tim.* 5.22. for against raising a crime against him is the law, *v.* 16. where going about as a tale-bearer is forbidden.

Ezech. 3.18. Chap. 18 32. according to the old translation.
James 5.20.
Gregor. Moral. l. 33.
Qui emendare potest & negligit participem se facit.
Borrhæus.
Junius.
Tostatus.
Calvin.

Thou shalt not avenge, or bear any grudge, &c. but shalt love thy neighbour as thy self. After the forbidding of hatred for offences, revenge is also forbidden, so likewise, *Rom.* 12.19. and *Prov.* 20.22. The Hebrewes are very strict in setting down, what revenge is, for they say, if thy neighbour being entreated yesterday by thee to lend thee an axe, denied thee it, but cometh to borrow one of thee to day, if thou denyest him, because he denied thee, this is revenge, and a great evil. And to this agreeth the description of revenge made by the Lord, *Jer.* 50.15. *Take vengeance on her, as she hath done, do to her.* and *Psal.* 74 for this is to requite evil with evil, contrary to that, *Rom.* 12.21. *Overcome evil with goodnesse, and be not overcome of evil*, as he is, that taketh revenge by doing the like forbidden immediately before. A man may avoid the company of a brother, that liveth in sin, for this is commanded, saith *Hesychius*, 2 *Thes.* 3.6. but he must not hate him, or seek revenge upon him, for his avoiding of him must be to his good, and not to his hurt, he admonishing him as a brother, *vers.* 15. And this law against revenge is to be understood of private revenges: in Courts of Justice it is not to be doubted, but that revenge may be sought against malefactours, or wrong-doers, yet not *ex livore*, out of malice, but *ex amore justitiæ*, out of the love of justice, as *Lyranus* speaketh. And according to this is the direction of *Hugo* upon this place. Seek not revenge personally, but for the common good, if thou beest a private person, or a Judge. And it was a notable saying of *Cicero*, although I could revenge injuries, yet I had rather forget them. *Tostatus* here objecteth the permission of revenge upon the shedder of blood by chance, if he could take him out of any of the Cities of revenge; and answereth, that this Law is not contradicted by that, for this the is Law in the Court of conscience, shewing simply what is evil, but that in the judiciall Court, wherein something is permitted to be done, although evil for the hardnesse of mens hearts, as in the Law of divorcements: *or bear any grudge*, Hebrew לא תטר, *thou shalt not keep*, that is, what he hath done to thee in memory, whereby thou shouldst be stirred up to revenge; the Chaldee, *thou shalt not keep enmity*, this is against those, that will not be revenged, but they will never forget injuries. The Hebrewes exemplifie it thus, *Simeon* cometh to borrow of *Levi* an axe, or prayeth him to hire an house for him, but he denieth, yet sometime after *Levi* cometh to intreat the like of *Simeon*; now if he saith, I will do it, but thou refusedst to do the like for me, I will not deal by thee, as thou hast dealt by me, he transgresseth this Law, because he beareth in minde the injury, forsomuch as he is thus in danger at some time or other to be stirred up to revenge. *Thrasibulus* made a law amongst the *Athenians* to the same purpose, and called it νόμον ἀμνησίας, the law of forgetting. And this was revived by *Aurelianus* and *Severus* amongst the Romans. And

Hesychius.

Lyranus.
Tostatus.
Hugo.
Quæras ultionem communiter, non personaliter.
Cicero.
Injurias etiam si ulcisci possem oblivisci mallem.
Num 35 19,26
Tostatus.
Matth 19.

Maimony in Degnoth, c 7.

Plutarch. in vita Aurelian.

the Emperour *Aurelianus* was admirable for refraining himſelf from revenge when in the evening certain idle fellowes followed him railing home to his houſe, he did nothing elſe to them therefore, but ſent back a ſervant with them with a light to guide them back again. *Tull.Orat.pro Q. Ligar.* *Cicero* ſaith of *Julius Cæſar*, that he uſed not to forget any thing, but injuries. *Thou ſhalt love thy neighbour as thy ſelf*, this, ſay the Hebrewes, is the great univerſall precept in the law, much like to that of Chriſt, *Mat.22.37,40.* And therefore although a man be deſpiſed of his neighbour, he muſt not deſpiſe but love him, becauſe he is made after the image of God, and he that loveth his neighbour therefore, loveth the great God himſelf and honoureth him. Rab. *Menahem.* Another Rabbin ſaith thus, To love his neighbour as himſelf is to ſpeak in his commendation, and to ſpare his goods, as he would his own, and he that honoureth himſelf by the diſhonour of his neighbour, hath none inheritance in the world to come. *Maimony.* To love a neighbour, as my ſelf, is to rejoyce at his good, ſaith *Heſychius*, as at mine own: *as*, is a note of ſimilitude not of equality, for a mans ſelf is the patern, according to the love unto whom, the love muſt be to a neighbour: ſo *Burgenſis.* By neighbour who is meant, was ſhewed before, *verſ.13. i.e.* Every man, even an enemy.

Rab.*Menahem.* *Maimony in Degnoth.c 6. Heſychius. Burgenſis.*

Verſe 19. *Thou ſhalt not let thy cattell gender with a diverſe kinde, thou ſhalt not ſow thy field with mingled ſeed, neither ſhall a garment of linen and woollen come upon thee.* The reaſon of theſe prohibitions, as the Hebrewes have it, was firſt, becauſe God in the Creation made every thing after his kinde, and perfect, as it ſhould be for the beſt good of man, but he that cauſeth gendering of divers beaſts, doth, as if he thought that the holy bleſſed God had not perfected whatſoever is needfull, but himſelf would adde more creatures and help in the Creation of the World, and in the mixture of ſeeds he altereth the order of the Creation, when every thing was brought forth apart after his kinde. And therefore the firſt words here uſed by way of preparative to theſe laws, *ye ſhall keep my Statutes*, are by them expounded of Statutes or bounds, as the word ſignifieth, whereby God bounded the world in the Creation, and theſe bounds, whereſoever they are ſpoken of, are as a Kings decrees, and as the Kings coine, ſo that he which mixeth divers kindes, as a falſifier of the Kings coin: ſo Rab. *Menahem.* And therefore if any man cauſed his beaſt or any wilde beaſt or fowl to ingender with another kinde, although moſt like unto it, he was beaten, yet they held ſuch cattell, as came of theſe mixtures to be lawfull for uſe, and if of both clean beaſts, for meat alſo. And for ſuch as came of divers kindes, if the dammes of them both were of one kinde, they might gender together, as an he and ſhe-mule, that were both brought forth by aſſes, or mares, but if one came of a mare and the other of an aſſe, it was unlawfull: ſo *Maimony.* And there might be a reaſon of this alſo taken from the firſt, that ſinned herein, *Anah* one of the poſterity of *Eſau*, whom it was impious for an Iſraelite to imitate. Touching the ſowing of a field with divers ſeeds, and *Deut.22.9.* the ſowing of divers ſeeds in the vineyard, the Hebrewes teach, that not onely the ſowing of divers graines together, but the graffing of one tree into another that is of a divers kinde, is forbidden, becauſe if in a vineyard it may not be ſo, by the like reaſon it might not be ſo in any other kindes of trees. But the ſeeds of trees and grain they ſay may be ſown together, becauſe this is no mixing. And for grains, they ſay, that the mixing of ſuch onely is forbidden, as were for the food of man, not ſeeds for medicine or the like uſe. And if there were any rootes of corn growing in any mans field, where he intended to ſow another grain, he muſt firſt purge the ground of them. And ſuch care was had hereof, that Proclamation was made for it yearly the firſt day of *Adar*, that is, February, and the 15 day officers were ſent by the Magiſtrates to ſearch. Out of their own land, they held that they might ſow divers kindes; notwithſtanding mixing of divers ſeeds they determine to be, when one peck of wheat is mixed with 23 pecks of barley, for if leſs wheat be mixed with it, then it is not unlawfull.

R. *Menahem in Levit.19.* *Maimony in Kilaim,c.9.* Gen.36.24. *Maimony in Kilajim,c.1.*

For

For garments of linen and woollen, theſe they ſay, are ſuch as be made of ſheeps wooll and flax onely, not of wooll and hemp, or any other thing, if a garment of woollen be ſewen onely with a thred of flax, it is a mixture and unlawfull. But if a man putteth flax and camels hair together, or flax and hemp together, and the greateſt part is camels hair or hemp, if he mixeth this with woollen, it is not the unlawfull mixture, but onely if the greateſt part of the firſt mixture be flax. The word tranſlated linſey-woolſey is שעטנז, which in the *Cabala*, as Rab. *Menahem* obſerveth, is turned by tranſpoſing ſome letters into שטן, Satan, and עז, the Idolater, for Satan, one of the high Rulers, they ſay, is clothed with *Sagnatnez*. The Chaldee rendereth it by the ſame word, the Septuagint *Kibdelos*, adulterate and imperfect. And the word may have another denomination, from שוז, ſmooth, טוי, thred, and נז, to twiſt, ſo *Oleaſter*. And the Hebrews held onely the wearing of ſuch garments unlawfull, becauſe this onely is forbidden here, and *Deut.*22.11. ſo that to make them to ſell them, or to uſe them for carpets or hangings was not unlawfull. *Deut.*22.10. plowing with divers kindes, as an ox and an aſſe is alſo forbidden. Such as offended againſt any of theſe laws were puniſhed with beating. Moſt of theſe things may well be received, but if a woollen garment be ſewed onely with a thred of flax, it ſeemeth improbable that it ſhould be linſey-woolſey for this, and I cannot ſee why there ſhould not be the like reaſon of flax and of hemp, ſeeing one is linen as well as the other. But theſe laws being not renewed under the Goſpel binde not us, to whom all things are now lawfull, in reſpect of the uſe of the creature, eſpecially ſeeing this is no where numbered amongſt thoſe precepts, the breach of which is threatened with death, as *Ezech.*18. and *Ezech.*22. For the myſtery of all this (for chiefly for the myſtery theſe laws are made) *Heſychius* ſaith, to mingle Circumciſion and Baptiſme together is here forbidden by catteil of divers kindes, which muſt not gender together, and to impoſe the yoke of the Law together with the yoke of the Goſpel, the one being heavie and importable, the other eaſie and light, by the Law againſt yoking an ox and an aſſe together. Again, by mixing divers kindes of ſeeds in the field, teaching doctrine divers from that of the Lord, *Mark* 7.21. is meant, for this is unlawfull. Laſtly, by wearing garments of linſey-woolſey, or putting them on, the putting on of Chriſt is meant, and together of the Devil by idolatry, which is unlawfull: and therefore *Theodotion*, as he found it in the Hebrew, to make the intent of the Lord more manifeſt, rendered it, Thou ſhalt not put on Satan. This myſtery although I refuſe not, yet whereas *Heſychius* ſeeketh to overthrow the literall ſenſe, as if it were ridiculous to hold, that the Jews might not ſuffer ſuch gendering of divers cattell together, &c. becauſe they commonly uſed mules, and made garments of wooll and flax, *Prov.* 30.13. herein I muſt needs go from him, for the making of theſe, and the uſing of them is not here forbidden, but onely the putting on of the one, and the cauſing of the other by confuſed ingenderings, as hath been already touched. *Calvin* and ſome others will have ſimplicity underſtood here, and that there ſhould be no deceit, which is incident to things mingled, for to go a little from ſimplicity and ſingleneſſe in our dealings, is to contract ſome corruption. Moreover, hereby, ſaith he, is ſhewed that other inventions ſhould not be brought into the worſhip of God, leſt in time they paſſe for parts thereof; and laſtly, that they ſhould not live after the manner of the Heathen, but keep themſelves even in theſe things diſtinguiſht from them, leſt by doing as they did, they ſhould come to be as one people with them, and follow their ſuperſtitions, for which cauſe it is prefixed, *ye ſhall keep my ſtatutes*, theſe are the cancells or marks, within the compaſſe of which ye muſt keep, and not go over to the Heathen. But S. *Paul* ſeemeth to allude to this law of cattell, when he biddeth, *Be not unequally yoked with Infidels.* The Jews making marriages then with the Heathen, and all confuſed conjunctions by inceſt, &c. ſaith *Brentius*, were hereby forbidden. And divers

Rab. *Menahem*, עז ſignifieth ſtrong.

The Myſtery. *Heſychius.*

Acts 15. Matth.11.28.

Calvin.

2 Cor.6.14.

Br. [illegible]

ſeeds could not be ſowen together without loſſe, becauſe both the ground and the husbandry muſt differ for divers ſeeds, that they may proſper beſt, whereby was taught, that following divers doctrines is to be avoided, as tending not to edification, but to confuſion. Laſtly, mingled garments were uſed by the Heathen, from whom the Lord would have them diſtinguiſht, as was before ſaid. So *Brentius*, and moſt rightly. Some, ſaith *Calvin*, by the firſt law here underſtand chaſtity, by the reſt ſimplicity to be commended unto us. One noteth, that the Egyptians offered beaſts of ſuch confuſed ingenderings to their Idols, as mules, &c.

Willet.

Verſe 20,21

Verſe 22. *Whoſoever lieth carnally with a bond-woman, betroathed to an husband, ſhe ſhall be ſcourged, they ſhall not be put to death, &c.* Hebr. *If a man ſleepeth with a woman by the ſleep of ſeed, and ſhe be a bond-woman.* But the tranſlation is according to the ſenſe, but the words נחרפת לאיש, rendered, *betroathed to an husband*, hath more difficulty in it, for חרף ſignifieth to publiſh or to reproach, whereupon ſome think, that one publikely betroathed is meant, *Maimony* ſaith, one eſpouſed to an Hebrew ſervant, which eſpouſall yet is not compleat till the time of her liberty, when it was perfected, being in the mean ſeaſon but as the eſpouſals of a girle, that one betroathed is meant, a ſtranger bond to an Hebrew, holdeth alſo Rab. *Solomon*, *Heſychius*, *Lyranus*, *Calvin* and *Pelican*. Others expound it of one reproached or infamous, being made ſo by another man, her maſter, or ſome other, as *Vatablus*, *Junius*, *Cajetan*, *Oleaſter*, and therefore *Junius* rendereth it, *deſpecta cuique*; and *Brentius*, *ancilla à viro corrupta, vel viro unita, non ut uxor, ſed ut concubina*. And this is followed by *Willet*, becauſe *Deut.* 22.23. death is appointed for a puniſhment, if the woman be betroathed; but from the ſame reaſon I think it may be gathered, that one betroathed is meant, becauſe it is ſaid, *they ſhall not die*: for why is this ſpoken of, but becauſe according to the generall law in this caſe they ſhould be put to death; but when ſhe is a bond-woman that is betroathed, forſomuch as her bondage hindereth a perfect betroathing, as hath been already ſaid, not death, but another puniſhment ſhall be inflicted; for in all other incontinencies puniſhable by ſtripes, as the Hebrews obſerve, both the woman and the man were puniſhed alike, but not in this. For *betroathed*, the Vulgar Latine hath *nubilis*, and by a corruption of this word, *Heſychius* and *Toſtatus*, *non nubilis*, but theſe are errours. *She ſhall be ſcourged*, Hebr. *Bikoreth*, of *Bacar*, an ox, her ſcourging is ſet forth by this word, becauſe the whip was made with thongs of an oxes skin, the ſtripes were but fourty at the moſt, *Deut.* 25.3. and becauſe they would be ſure not to exceed, they gave but thirty and nine, whereupon S. *Paul* ſpeaketh of his ſtripes, being fourty wanting one. Here although it be plain, that the woman onely ſhould be ſcourged, ſo likewiſe the Chaldee, and the Hebrews, yet *Toſtatus* and *Pelican*, *&c.* refer it to both; but the word being a feminine, proveth the contrary. No ſacrifice is appointed for her, becauſe ſhe is a ſervant, and hath nothing, and haply a ſtranger, not an Iſraelite, but he muſt bring a ram to be ſacrificed for his treſpaſſe: Of this kinde of offering ſee before, *Chap.* 5.15. and *Chap.* 6. And hereby was ſhewed, although he had none other puniſhment, that he was worthy of death, but his ram is killed for him, by the bloud of Chriſt he is delivered. *Heſychius* by the maid-ſervant underſtandeth the Jew eſpouſed to the Law, as to an husband, till Chriſts coming, lying with the Jew is embracing his doctrine without the right underſtanding of the rites of the Law, for the Jew under the Law is as the iſſue of *Hagar*, in bondage. If any man before Chriſts time did thus joyn with the Jews, although he erred, he ſhould not die, *but they ſhall be viſited*, for ſo he rendereth the word tranſlated *ſcourged*, as if hereby were figured out viſiting in mercy at the coming of Chriſt, who as the ram, ſhould be offered to make atonement for him. But of this myſtery let the Reader judge.

Maimony Treatiſe of Wives. *Chap.* 4.
R. *Solomon.*
Heſychius.
Lyranus, *&c.*
Vatablus.
Junius.
Brentius.

R. *Suadiah.*

2 Cor. 11.24.
Toſtatus.
Pelican.

The Myſtery.
Rom. 7.1.
Gal. 4.24.

Verſe 23,24

Verſe 25. *Here they are commanded to count the fruit of the trees planted by them in Canaan uncircumciſed three years, and the fourth year to praiſe God with it, and the fifth year*

to eat it. The Rabbins upon this law teach, that it holdeth onely in Canaan, not in any other Countrey, and for trees planted by the Hebrews, or by any other for them. The fruits of theſe are ſaid to be uncircumciſed, that is, unclean, and ſo unlawfull to be eaten, as other unclean meats, untill that in the fourth year they had ſanctified. And if any man in three years did eat ſo much as an olive of theſe fruits, he was to be beaten. But in ſpeaking upon this they have ſome over-curious diſtinctions, as if a man planted fruit-bearing trees, not intending them for fruit, but for fencing of his garden, they were not ſubject to this law, or if he intended them for timber, or if at the firſt he planted them for fruit, but by and by changed his minde, intending them for ſuch uſes. But if at any time he intendeth them for fruit, which he firſt planted for other uſes, although three years be paſt, they are not ſanctified till three years fulfilled from the time of that his intention. A tree tranſplanted is ſubject alſo to this law. The firſt day of the moneth *Tiſri* was counted the beginning of the year for theſe fruits, and this anſwered to our *September*. For the fourth year, in which the fruit was ſanctified, they alſo hold, that this was by bringing it, or the price of it to Jeruſalem to the Temple, there to eat it to the praiſe of God with the Levite, the ſtranger and the poor, as the ſecond tithe of the third year: or if any man would, he might redeem it by giving the price, and adding a fifth part, as in the law of redeeming tithes, *Levit.* 27.30. but the fruits of the vineyard the fourth year muſt either not be redeemed, but carried up, and if they were redeemed, the price muſt be carried up to be eaten at the holy place. If the fourth year happened to be in the ſeventh year, which was a year of freedome for all to come and eat in any mans ground, the owners of ſuch trees muſt mark them with clods of earth, that they might not be eaten of till they were redeemed, and all trees within the three years muſt be marked then with potters clay, leſt any ſhould unawares eat thereof: ſo *Maimony*, and *Talmud Babyl.* But *Aben-Ezra* alone will have their ſanctifying to be by giving them the fourth year to the prieſts, as the firſt fruits, *Numb.* 18.12,13. The fifth year every one might freely eat of his fruits as of other things, and in counting theſe years, they went by the time of their planting, whereby we may gather how great the fruitfulneſſe of that Countrey then was, becauſe amongſt us the fruit of trees, after their planting is little or none, of moſt trees for three years after their planting. If they obſerved duly this law, it is promiſed, that their trees ſhould yield them great increaſe.

Maimony of forbidden meats, *Ch.* 10

Deut 12.17.

Maimony in Magnaſeſ ſhem. Talmud. Babyl. Aben Ezra.

For the myſtery; *Heſychius* by fruit-bearing trees underſtandeth men having the Word of God taught amongſt them, but they brought no fruit for God in three ages, ſet forth by three years, that is, 1 From the beginning to *David.* 2 To the captivity of Babylon. 3 To the time of Chriſts incarnation, but in the forth age, Chriſt being come they were ſanctified, and God was praiſed and glorified for his miracles, and in the fifth of the Apoſtles preaching, fruit was yielded abundantly in every Countrey. But this is farre fetcht, and not ſo probable. Rather the Lord would hereby ſet forth the curſe upon the earth for the ſin of *Adam* in eating of the forbidden tree, and that all fruits and meats muſt be ſanctified unto us, before we can lawfully eat thereof, and this ſanctifying is by the word and prayer, and when by grace we are ſanctified that eat, becauſe to the impure all things are unclean. *Chryſoſtome* ſaith, that the fruit of trees newly planted is not ſo good but weak, ſmall and unpleaſant; and therefore not fit to be brought unto God, till the fourth year, before which bringing and offering, it was impiety to eat it. *Brentius* ſaith, that God hereby provided for the good of poſterity, becauſe trees ſuffered to bear fruit the firſt three years do ſoon decay again, but being pruned, and the fruit plucked off, they take the deeper rooting, are the more fruitfull afterwards, and laſt the longer, but the fourth year he would have the fruit ſanctified, that in the fifth they might gather and eat, to lead them hereby to acknowledge all fruits to come of the gift of God. *Ly-*

Heſychius.

Junius. Calvin.

1 Tim. 4.5. Titus 1.15. *Chryſoſt. hom. de Aſcenſ.*

Brentius.

Lyranus.

ranus

ranus ſaith, that the Heathen offered their firſt fruits in theſe years unto their gods, wherefore God would have his people in deteſtation of their manners to count them unclean then. But theſe may be morall and naturall reaſons the other before-going the myſticall.

Verſe 26. *Ye ſhall not eat any thing with blood, nor uſe inchantment, nor obſerve times.* Againſt eating blood, ſee *Chap.*17. The blood muſt all be let out, before that any fleſh be eaten. But this is here again repeated, ſaith *Baalhatturim*, *nor obſerve fortunes*, being added, becauſe ſuch as were given to inchantments or fortunes did uſe to eat bread over the murthered body, that the revenger of blood might not purſue them, thus alſo *Cazkuni*, and the words עיי-דם, *by blood*, or *over blood*, maketh this the more probable, and thus underſtood, there is the better coherence of that which followeth in this Verſe with it. But ſome will have nothing elſe but the eating of fleſh, before that all the blood is run out, and thus theſe words are uſed, 1*Sam.*14.33 or a thing ſtrangled, and not having the blood let out in the killing of it, and ſo it will be a different precept from that, *Chap.*17.10. For eating with blood here forbidden, the Septuagint have, *Ye ſhall not eat upon the mountains*, miſtaking דם, blood, for הרים, mountains. This is indeed a ſin alſo, *Ezech.*18.6. but not here forbidden, but under idolatry. *Nor uſe inchantment*, Hebrew, מנחשו, of נחש, to conjecture, and therefore *Junius* rendereth it conjectation, divining by looking upon the entrails of birds or beaſts, or by any accident: *Cajetan* reſtraineth it to divining by ſerpents, becauſe נחש ſignifieth alſo a ſerpent, but it is more generall, and therefore the Septuagint reſtrein it too much alſo by turning it by οἰωνίζεσθε, to divine by birds. Heathen men, ſaith *Willet*, divined either by things without life, by unreaſonable creatures, or by humane actions. Things without life were either the earth, divining by which was called *Geomantia*, or water, *Hydromantia*, or fire, *Pyromantia*, or air, *Aëromantia*, or pictures, for ſo it is thought that *Laban* uſed to divine by his idols, which *Rachel* ſtole away. The creatures unreaſonable were either birds flying, the divination whereby was called *Auſpicium*, or by birds chattering, *Augurium*, *ab avium garritu*, or by birds dead, as *Ornimantia*, the inſpection of the entrails of hens, or by beaſts dead being killed for ſacrifice, by looking into their entrails, and this was called *Aruſpicina*. Touching men, the divination by their actions was by their ſpeaking, paſſing by or going away, as *Heſychius* noteth, and by them, dead conſulting with them, as *Saul* by the witch of *Endor* with *Samuel*, this was called *Necromantia*, or by looking into the entrailes of children, called *Pædomantia*, as *Toſtatus* hath it. Now all theſe wayes of divination are unlawfull, and becauſe one word onely is uſed here, whereby it may ſeem that other kindes are not forbidden; many more are alſo uſed, *Deut.*18.10,11. but another word is there put for divination, and this is rendered, as here, *Uſe inchantment*, but by *Junius*, *Conjector*, but it is the word uſed by *Joſeph*, *Gen.*44. ſaying, Know ye not that ſuch a man as I can divine? of this ſee more, *Exod.*7.8,9. and *Deut.*18.10. Such divinations have been often proved to be vanities, *Craſſus* was hereby certified that he ſhould have an happy end, but he died ſhamefully neer *Euphrates*; and *Pompey*, but he was ſlain in Egypt; and *Cæſar*, but he was ſlain in the Senate: ſo *Cicero*, who hereupon derideth divining by birds, ſaying, that the Augurs moderated in matters of life by the crying of Ravens and Jackdawes. And *Cyprian*, telleth the like of *Regulus* and *Mancinus* taken captives, and *Paulus* ſlain at Cannas going out by their Augurs counſel. Yet moſt highly were theſe wicked Diviners honoured in Rome, where they had a Colledge, and the Magiſtrates and all others were enjoyned to obey them upon pain of death. The reaſon, ſaith *Brentius*, why the Heathen divined by birds, was becauſe they thought the birds being neereſt unto the gods, as their meſſengers, declared their will by their flying or ſinging, according to that of *Ovid.*

Baalhatturim.

Cazkuni.

Junius

Cajetan.

Willet.

Gen.31.

Heſychius.
Toſtatus.

Cicero lib.2.de divinat. Corvi & Corvi-culæ cantibus vitæ, conſilium moderantes.
Cyprian.

Brentius.

Sed

Sed nihil iſta juvant, quia linguæ crimen habetis,
Diiq; putant mentes vos aperire ſuas.
Non tamen hoc falſum, nam diis ut proxima quæq; eſt;
Nunc pennis veras, nunc datis ore notas.

Ovid. 1. Feſtor.

But one *Meſſolanus* a Jew being in the army of the ſucceſſours of *Alexander* did notably declare the vanity of this: for the whole army ſtanding ſtill, as they were marching at the warning of an Augur: he asked the reaſon; it was anſwered, that they ſtayed to obſerve that bird, and to be directed thereby: but he preſently ſhot the bird, and when they raged at him for it; he ſaid, Ye ſee, that ſhe knew not to fly moſt ſafely for her own life, & how then can ſhe direct us for the beſt? And amongſt the Heathen themſelves there were ſome that ſaw well enough into the vanity of this divination, as *Hector*, who ſaid, There was no reaſon to go by the flying of birds that want reaſon, for all is, at the diſpoſing of *Jupiter*, there is one beſt augury, and that is to fight for thy Countrey. *Appius Claudius*, when the Augurs told him as an evil ſigne that the Pullen would not eat, ſaid, Caſt them into the Sea, and ſo they ſhall drink their fill, if they will not eat, thus ſlighting this divination; and *Epaminondas* before his firſt Leuctrian victory being warned not to fight, cited this example, and went on and prevailed. All things to come conjectured by birds or beaſts are not here condemn'd, as touching the weather, but touching good or evill events, as if a Crow and a Pie be ſeen on the left hand, and a Raven and Eagle on the right, to hold it a ſigne of good luck. And not onely, as *Brentius* hath well noted, is ſuch divining here condemned, but from any other thing, wherein there is no reaſon of good or evill to come, as to put on the left ſhoe before the right, which *Auguſtus Cæſar* held to be a bad ſigne, the falling of the ſalt, the going by of the hart on the right hand, or the fox on the left, &c.

Joſeph. in Flacc. contr. Appion.

Homer. Iliad.

Nor obſerve times: this is the Septuagint render almoſt as the former word, as if by the firſt were meant divining by the chattering of birds; by this, by the flying of birds, but it is תְּעוֹנְנוּ, either of עָנָן, a cloud, divining about the weather being meant by Aſtronomy, or of עוֹנָה, a ſet time, obſerving of times according to our new Tranſlation being meant, as if one day were good and another bad to go about any thing. As the firſt is an uſurpation above the module of a man, becauſe God onely knoweth what ſhall come, ſo this is a derogation from his providence, who can make any day good to ſuch as fear him; and hereby man is drawn from that truſt, and gratitude which he oweth to God for any good.

Ye ſhall not round the corners of your heads, nor marre the corners of your beard, nor make any cuttings in your fleſh, &c. *Chap.* 21.5. the like law is for the High Prieſt, when any neer to him died; and ſo in this place, in the caſe of mourning for the dead, as is expreſſed, *v.*28. becauſe the Heathen uſed thus to do, the people of God might not do it, and ſo disfigure themſelves out of extremity of ſorrow, as being without hope in reſpect of the dead. The word rendered, *round*, is תְּקַפֵּו, to compaſſe, as when the head in cutting is polled round about, the hair at the temples and behinde the eares being cut round off; for this is not the ſhaving of the whole head, ſaith *Maimony*, but of the corners, leaving it like a round diſh, as the Heathen uſed to do, *Jerem.* 9.26. *Chap.* 25.23. *Chap.* 49.32. and the Arabians, ſaith *Herodotus*, in particular. Marring the beard was by ſhaving it off, as appeareth, *Chap.* 21.5. for thus alſo the Heathen did, *Eſa.* 15.2. *Jer.* 48.37. And if any man offended herein, he was beaten ſo often as he had corners on his head and beard ſhaven off. An exception from this law of not ſhaving is, *Chap.* 14, touching the leper that muſt be ſhaven for his diſeaſe, and *Numb.* 8.18. touching the Nazarite, for the ſhaving after the manner of idolaters onely is forbidden here. Upon this it is like, that *Davids* men having their beards halfe ſhaven, were aſhamed.

Verſe 27,28

Maimony.

Herodot. lib. 3.

Maimony.

2 Sam. 10.4.

Heſychius.

Maimony.

med. *Heſychius* underſtandeth the prohibition here of nouriſhing locks to the honour of the Devill, or as if they would hereby adde unto the forme wherein God had made them; but herein he is wide from the charge here given, which is not againſt nouriſhing but cutting of the locks round. But this, ſaith *Maimony*, is not with ſizers to trim the head or beard for decency, but vvith a raſour to ſhave the corners off.

Plutarch in Demoſthen.

For cutting the fleſh and marking it, this was alſo uſed by the Heathen, *Jer.*16.6. who when they had cut a place, would put *ſtibium* or ink into it, thus marking themſelves to idols: ſo *Maimony*. And if the beard, according to the ſentence of this law, be marred by ſhaving it off, and likewiſe the head by rounding it, ſo that a man may be aſhamed that hath thus done; (yea it is ſaid of *Demoſthenes*, that he once ſhaved his beard purpoſely that he might keep in, and ſtudy two or three moneths, becauſe it was a ſhame to be ſeen in that caſe;) it is ſtrange that any ſhould glory in rounding of their heads, and cutting in an affected faſhion their beards, as is the manner of gallants in theſe times. For although this law bindeth not us, yet it ſheweth us what is decent, even touching hair, and what otherwiſe. And if cutting and marking the fleſh be Heatheniſh, what elſe can be thought of thoſe that cut their bodies with whips amongſt the Papiſts, the ſcars whereof remain as marks long after, or of thoſe that cauſe the name of Chriſt, or the ſigne of the Croſſe to be burnt into their hand or arm, as *Lorinus* ſaith ſome do? For even thus, *Toſtatus* ſaith, the Heathen with a golden plate uſed to burn the name of their idol into their fleſh, and in the feſtivals of *Berecynthia*, they gaſhed and cut their fleſh, and ſome of the chief Prieſts ſpared not to cut off their privities to the honour of that idol: as alſo the Scythians are ſaid at the Funerall of their Kings to have uſed to cut off their ears, lanch their arms, and with arrowes to pierce their hands. But this was unnaturall, and an hurting and disfiguring of the body, which God made, and therefore juſtly forbidden, as deteſtable to God: to ſay nothing of the reaſons of this law before yielded, that they might not be like the Heathen, or ſhew to be without hope in reſpect of the dead.

Lorinus.
Toſtatus.

Herodot. lib 4.

Verſe 29.

Do not proſtitute thy daughter to be an whore, &c. The word חל here uſed, ſignifieth to pollute or to make common, and it is not ſtrictly to be underſtood onely that no man ſhould do thus by his daughter, but not by any daughter in Iſrael: ſo *Hugo*, and according to this it is ſpoken, *Deut.*23.17. And to make her common thus, is not onely by command or counſell, ſaith *Heſychius*, but by example, when the mother is an whore. *Vatablus* expoundeth it of ſpirituall whoredome following the Chaldee, but unfitly. This law is put here for further explication of the ſeventh Commandment, upon which ſee more againſt fornication. Amongſt the Cyprians there was a common moſt wicked cuſtome for maids by this means to get their dowry. And amongſt the Locrians ſome uſed to vow when they went to war, if they prevailed, to proſtitute their daughters in the temple of *Venus*. Yet ſome Heathens ſo deteſted fornication, as that they puniſhed it with death; as an Athenian, who finding his daughter to have been corrupted, ſhut her up in an houſe, and famiſhed her. And *Auſidianus* a Roman, his daughter being corrupted by *Faunius Saturnius*, by the treachery of her Schoolmaſter, killed them both.

Hugo.
Heſychius.
Vatablus.

*Juſtin. lib.*18.

*Valer. lib.*6.c.1.

Verſe 30.
See the ſame again, *c.*26.2.

Ye ſhall keep my Sabbaths, and reverence my Sanctuary. Of Sabbaths keeping he ſpake before, *v.*3. but repeateth it again here, partly becauſe he forbade whoredome, *v.*29. whereby eſpecially the Sabbaths were prophaned by wicked people being then idle, and committing this ſin: ſo *Cajetan*, and partly that reverencing the Sanctuary by attending upon the Divine Worſhip there, before omitted, might here be brought in, ſeeing the keeping of the Sabbath ſtandeth chiefly herein: ſo *Calvin*. The reverencing of the Sanctuary was the reverencing of him that dwelt therein, ſaith *Maimony*, and this was by not preſuming to come into the mountain of Gods houſe with a ſtaffe in his hand, ſhoes

Cajetan.

Calvin.

Ezech.46.3.

*Maimony in Beth habchirah, c.*7.

shoes on his feet, or any dust, or in his working clothes, or with a bag of money about him. He might not spit in any part of it, but wrap up his spittle in his handkerchief, and not make the house of God a thorowfare, but come in only to worship there: when he had accomplisht his service he went backward by little and little, and then softly sidelong till he was out of the court, and he came and was there with fear and dread, considering that he stood before the Lord, neither might any man sit down there, but *Davids* house, *viz.* the kings thereof onely, for whom and for none else there was a seat. And no man might make an house like it, or any other thing like the things therein for reverence to God dwelling there. Compare with this Christs whipping of the buyers and sellers out of the Temple, &c. *Joh.* 2.14 and his not suffering a vessell to be carried through the Temple, *Mark* 11.16. and something is said of going right on and not turning, *Ezech* 46.9. and *c.* 8.16. This sanctuary was a figure of Christs body, *Joh.* 2.19.21. and therefore mystically the reverencing of him is here pointed at, *Joh.* 5.23. *Heb.* 1.6. *Phil.* 2.6. And withall we should learn from hence to use more reverence towards our Temples, because whersoever God is in a speciall manner, as he is there by his promise, the place is dreadfull, as *Jacob* said of *Bethel.*

The Mystery.

Note.

Gen. 28.

Regard not them, that have familiar spirits, nor seek after wizards to be defiled, &c. This followeth aptly the precept of reverencing the sanctuary, as *Cazkuni* noteth, because there were the *Urim* and *Thummim* to inquire by, and therefore they must not inquire by familiar spirits. The word translated, *such as have familiar spirits, is* אוֹבוֹת, signifying bottels, because they speak with an hollow voice, as out of a bottell, in Greek they are called ἐγγαστριμύθοι, speakers out of the belly; for as *Tertullian* saith, a small voice came, as it were from their secret parts, they are also called πύθωνες from uncleannesses, because this spirit, by which they spake was an unclean spirit keeping in corrupt and filthy places, as the word signifieth, such was the Witch of Endor, and the word is of the feminine gender, because women for the most part are such. The word rendered, *Wizards* signifieth knowers, and they are men that take upon them the like skill, touching secrets, but that they divine by the flying of birds, &c. as was said before. This law is had again, *Deut.* 18.11. a promise of the Prophet, to whom they should resort, being added, *v.* 15. that is, of Christ Jesus. The punishment of such is death, *Ch.* 20.27.

Verse 31.

Cazkuni.

Tertullian.

1 Sam. 28. Acts 16.16.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God, &c. By the hoary head the Hebrews understand one of 70 years, and by the old man one of 60. But *Targum Jonathan* expoundeth the old man, the wise man; the Chaldee, the skilfull in the law, for the learned are to be reverenced, as the aged, and the elders which were Magistrates, *Deut.* 22. 18 *c.* 25.7. the not doing of this is threatened for sin, *Deut.* 28.5. and lamented, *Jer. Lament.* 5.12. as a great evil in Jerusalem. The honour due to the aged is to rise up, say the Hebrewes, when they come within 4 cubits of thee, and likewise to others here meant, but other reverence in giving them place, and the priority of speech is here intimated also. Never was this law more practised, then in *Sparta* of *Lacedemonia*, whereupon *Lysander* used to say, It is a most honourable house for old age, meaning *Sparta*; and it grew into a Proverb, *It is good onely in Sparta to wax old.* So that even the Law of nature taught this Of honouring the aged, *Ephraim* giveth this reason, because they have served God a long time; *Borrhæus* this, because old men are often wisest, and can moderate their passions; *Hesychius* this, because young men growing shall thus be honoured in way of compensation; *Plutarch* this, because by using to honour old men, parents shall the more readily be honoured. But most generally this, because they represent the ancient of dayes, God, the fear of whom is immediately here next spoken of, as if he had said, in reverencing them, thou shalt reverence God represented by them. *Deut.* 7.9. *Dan.* 7.9. But the aged most worthy of honour according to the first reason are the godly aged, a gray head in the way of righteousnesse,

Verse 32.

Targum Jonathan.

Lysander. In Sparta sola expedit senescere.

Ephraim Serm. de timore Dei.

Borrhæus.

Hesychius.

Plutarch. Apothegm.

Prov. 16.31. Prov. 20.29.

neſſe, and yet ſimply the gray head of old men is called their beauty.

Verſe 33,34 *If a ſtranger ſojourn with you in your land, ye ſhall not vex him, &c.* of this, ſee before, *Exod.* 22.21. but is again repeated here, that it might be added, *he ſhall be as one born in the land, thou ſhalt love him as thy ſelf, verſ.* 34. as was ſaid before of a neighbour, *verſ.* 18. vexing was by objecting to him his former unbelief, and uncircumciſion.

Verſe 35. *Ye ſhall do no unrighteouſneſſe in judgement, in mete-yard, in weight, or in meaſure.* Againſt doing unrighteouſneſſe in judgement was, *v.*15. but it is here repeated again, that a law againſt other unrighteous doings betwixt private men in their dealings might be added thereunto. The word tranſlated mete-wand is מדה, a meaſure by the yard or ell; weights were pounds, and the meaſure a veſſell containing ſuch a quantity, a buſhell, peck or the like of things ſold by meaſure, and therefore an Ephah is named and an hin, *verſ.*36. the Ephah being a meaſure of dry things containing a buſhell, and an hin of wet containing 72 Eggs. Concerning weights and meaſures the Hebrewes have theſe rules. 1 They muſt not uſe divers, ſome leſſe, and ſome greater, to buy by the greater, and to ſell by the leſſe. 2 They muſt not keep ſuch, leſt another happen to uſe the falſe. 3 They might not make their weights of lead, iron or other metall, which might ruſt or canker, fret and ſo in time grow leſſe, but of ſtone or glaſſe. 4 Becauſe there might be a deceit in the balances alſo, theſe muſt be juſt and right, *verſ.*36. Laſtly, the Judges appointed officers in every City to go into mens ſhops, and to ſee to theſe things, and if they found any deceit, to puniſh the offender. And as amongſt Gods people of old, ſo amongſt Chriſtians, *Theodoſius* and *Arcadius* would have weights and meaſures kept in every City, whereby all others ſhould be tried. *Juſtinian* in Churches, and that offenders ſhould be beaten ἰσχυρῶς, ſtoutly. The Councell of Mentz impoſed 30 dayes penance with bread and water upon him that uſed falſe weights or meaſures; and they are an abomination to the Lord but a perfect weight is his delight, *Prov.*11.1. Myſtically, *Heſychius* ſaith, that here is forbidden the weighing and meaſuring of our ſelves and others with divers weights and meaſures our ſelves partially, and them exactly, againſt which ſee ſomewhat, 2 *Cor.*10.12,13.

Maimony.

Theodoſius.

*Juſtinian. Conc. Mentz. de Empt. & Vend. c.*2.

Deut.25.13,14

Heſychius.

CHAP. XX.

Verſe 1,2,3. DIvers Lawes having been hitherto ſet down, in this chapter the puniſhments for offenders againſt them are appointed. And firſt ſuch as ſacrificed their children to *Molech*, againſt that, *Levit.*18.21. they muſt be ſtoned to death, and God ſaith that he will ſet his face againſt them to cut them off, yea although the people or Magiſtrate connived at it. Now becauſe ſuch heavy mulcts are appointed here for malefactours, ſome, ſaith *Brentius*, have held, that the old law came not from our gracious God, but ſome god, cruell and truculent, that delighted in bloodſhed. But this is a fond conceit ſeeing without ſuch ſevere puniſhments no Common-wealth can ſtand, as a body with putrefied ſores cannot be made ſound without cutting and lanching. Of the divers wayes of cutting of divers ſorts of malefactours ſee before, *Exod.*21.12. The manner of ſtoning was thus, when the malefactour came within four cubits of the place of execution, he was ſtript out of his clothes, his privities onely being covered and if it were a woman ſhe was ſtript to her ſmock, the place of execution was high, and unto it the malefactour aſcended his hands being tied, and with him the witneſſes, whereof one ſtrook him with a ſtone upon his loines, and the reſt upon his heart, and then all the people ſtoned him: ſo *Maimony* and *Talmud. Babyl.* This puniſhment for offending againſt Gods lawes is noted by ſome not to have been ſet down before in giving the lawes, but here apart, becauſe we ſhould obey for love, and not for fear of puniſhment; but if any will not be ſo moved let them fear the puniſhment: and for the like reaſon the ten Commande-

Verſe 4,5.

Brentius.

Maimony in Sanedrim. Talmud Babyl. Irenæus.

ments

ments are set down without punishments annexed. In that corporall punishments are here set down, but none in the Gospel, but onely eternall in hell, yet novv tears and repentance vvill avert this heavy judgement, whereas then they prevailed not. *Origen* well noteth a great difference betwixt the Law and the Gospel, and that hereby is intimated a continuall expectation now of the day of judgement. Here is but one kinde of idolatry put, *viz.* with *Molech*, but all others are understood. And so grievous is this sin, as that if the idolater escapeth the hands of men, yet God threateneth, that he shall not escape his, but he will set his face against him, &c.

Origen. hom. 12 in Levit.

Because he hath given of his seed to Molech to defile my Sanctuary, and to prophane my holy name. Of the prophaning of Gods name see before, *Chap.* 18. 21. For defiling the Sanctuary by this meanes the idolater is said thus to do, because his offering to idols elsewhere was in effect a professing to hold it unclean and not worthy to have all divine service done therein, thus almost *Tostatus*. And generally, because idolatry is not without most foul pollution defiling all things about the place, where it is committed, and therefore the Sanctuary also in the midst of them, so *Junius*. As also, because they that served idols in other places, came sometimes before the Sanctuary to worship, which is a defiling of it. *Jer.* 7. 9, 10. 2 *Cor.* 6. 16. The Hebrewes note, that there be 36 sorts of malefactours, which the Lord threateneth to cut off. And *Chazkuni* expoundeth this case, when he transgresseth without witnesses and evident proof: for how secretly soever this wickednesse be committed, the Lord alone shall be witnesse, Judge and executioner to all such, for he seeth all things, *Ezech.* 8.

Verse 3.

Tostatus.

Junius.
Levit. 15. 31.
Ainsworth.
Maimony.
Chazkuni.

If others did see and would not, then both he shall be cut off, and his family, and all that go a whoring after him. The Chaldee hath it, he and his helpers, for they that see such wickednesse, and seek not to have it punished, are helpers forwad of it, and accessory. Thus then not onely his particular family, but all Israel for not punishing him, as helpers herein should be cut off. And thus it is threatened, *Jerem.* 32. 28, 29 and where idolatry was committed, the whole City must be destroyed, *Deut.* 13. 16. partly that none any way guilty might escape, and partly to shew the greater detestation of idolatry in the Lord, whose all are, and therefore even the guiltlesse might be dealt with as he pleased, and therefore if they fell together with others, they could not justly complain as wronged.

Verse 4, 5.

Here is the punishment of such as go after wizards, spoken of, *Chap.* 19. 31. God will cut them off. This was verified in *Saul*, 1 *Sam.* 28. in *Ahaziah*, 2 *King.* 2. in *Jezebel*, 2 *King.* 9. 22. in Nineveh, *Nahum* 3. 4. in Babylon, *Esa.* 47. 8. and in Jerusalem, *Micha* 5. 12. And *Exod.* 22. 18. the Judges are commanded not to suffer such to live, but the repeating of that is here spared, and Gods cutting of them off which went to them before not spoken of added here. *Constantine* enlarged this law, and would have not onely them, but their followers and sufferers to be put to death also. Yet, *vers.* 27. stoning to death of wizards is appointed.

Verse 6.

Constantius Magnus.

Sanctifie your selves and be ye holy, &c. Here is repeated again that of *ch.* 19. 2. upon occasion of so foul an evil as witchcraft. To sanctifie, saith *Tostatus*, is to begin in holinesse, and *to be holy*, to persevere therein. But I think nothing else is meant, but that they should apply their mindes to be holy, and separate from such wickednesses, that they might be holy. Whereas he concludeth, *vers.* 8. *I am the Lord which sanctifieth you.* The meaning is, that he had set them apart to be holy to himself from all other peoples, as *v.* 26. and that they should seek power to live holy according to his laws by his grace.

Verse 7, 8.

Tostatus.

For every one that curseth his father or his mother shall be put to death, &c. See the same before, *Exod.* 21. 17. where it hath been shewed, that he must be put to death by stoning, and this is intimated in the words here added, *his blood shall be upon him*, for hereupon *Maimony* noteth, that whersoever this phrase is used, *his bloods shall be upon him*, stoning to death is meant. And this

Verse 9.

Maimony.

this is joyned to the law of being holy, by this word, *for*, as if he had said, for if ye will not be holy, but sin against my laws, ye shall die by the sword of the Magistrate, and none shall be therefore counted guilty, but your selves who are the cause of your own ruine, as appeareth by the law against those that curse father or mother.

Verse 10,11. Here death is appointed for the adulterer and adultéresse, and for the incestuous with his fathers wife. What death they should be put to that are adulterous is not here expressed, but *Joh.*8. it is said to be stoning, yet *Maimony* saith strangling, because whensoever putting to death is spoken of, and not the kinde of death expressed, strangling is meant, but by that reason another of his rules would fall, *viz.* that when it is said, *his blood shall be upon his head*, stoning is meant, whereas putting to death with this addition is somtimes spoken of, but not what death expressed. Of the punishment of adulterers, see more in my Catechisme, Command. 7. and of adultery with the betroathed woman, *Deut.*22.23. this answereth to *Chap.*18.20. and in *Deut* 22.24. it is put out of doubt, that the Rabbins rule is false, because stoning is expressely mentioned, and therefore strangling was not for the adulterous.

Maimony.

Verse 12. The like punishment is for him that lieth with his daughter in lavv, it being doubtlesse meant both in this and in the former case, the first husband being dead, because othervvise it is adultery also, for which death is appointed, *vers.*10

Verse 13. To lie vvith mankinde also is death, according to the rule before-going, by stoning. By the Imperiall Lavv such a man vvas to die by the svvord, by the law of *Theodosius* and *Arcadius* by burning in the fire. Amongst the Athenians he must die, and the party abused never bear any office. In a Councell at Vienna certain Templers being found guilty of this sin, vvere adjudged to the fire. Touching the impurity of the Popes of Rome in this, see somevvhat before, *Chap* 18.22.

Leg. Julian. de adult.
Æschin. contra Timar.

Verse 14. *If a man take a wife and her mother, he shall be burnt, both he and they, &c.* This was forbidden, *Levit.*18.17. but why is it more sharply punished, then to take a fathers wife? To this *Hesychius* answereth, because it breedeth the greatest confusion, they that are born thus being both uncles and sons, &c. But *Tostatus* better, because this sin vvas more common, therefore the punishment is made greater, to strike the more terrour. But vvhy must they be burnt also, seeing one that was first taken must needs be innocent? *Tostatus* answereth, if they be taken both together; and *Calvin*, by mutuall consent; *Junius*, they, that is, the mother if she be thus taken after, or the daughter if she be taken after. Any of these wayes the sense will be good. Of burning see again, *Chap.*21.9.

Hesychius.
Tostatus.
Quest.
Calvin.
Junius.

Verse 15. *If a man lie with a beast, he shall surely die, and ye shall slay the beast, vers.*16. The like is also decreed for a woman, they must be stoned, beast and all for greater detestation.

Verse 17. *If a man take his sister, &c.* Here because her seeing of his nakednesse is spoken of, Rab. *Solomon* saith, that the very seeing of the privie parts was death, although no further sin vvere committed: but this is improbable; to uncover the nakednesse in man, and to see in woman are all one. Whereas cutting off before the people is spoken of, but not putting to death, the Hebrews understand it by the hand of God; and that by the Magistrate they should onely be beaten, as alvvayes vvhen cutting off is spoken of, say they, is to be understood. But Gods cutting off is sometimes secret, and therefore cutting off before the people cannot set forth that, but stoning to death, as in other like uncleannesses. So also *Tostatus* and *Oleaster*.

R. *Solomon.*
Tostatus.
Oleaster.

Verse 18. *If a man shall lie with a woman having her sickenesse, &c.* Of this law see before, *Levit.*15.24. and *Chap.*18.19. here the punishment threatened is, they shall be cut off, that is, by the hand of God, as *Maimony* saith, and beaten by the Magistrate.

Verse 19. *Thou shalt not uncover the nakednesse of thy mothers or fathers sister, &c.* Of this

his law ſee before, *Levit.*18.12,13,19. The penalty ſet down here is, *They ſhall bear their iniquity*, that is, as *Calvin* hath it, the puniſhment of their iniquity, death: ſo likewiſe *Toſtatus*, *Pellican*, *Procopius*, *Cajetan*. But the Hebrews, They ſhall be beaten; and *Pelargus* and *Brentius*, Some puniſhment, according to the quality of their offence at the diſcretion of the Magiſtrate, to which I do rather agree, becauſe death is not named. The Septuagint adde further here, *They ſhall die childeleſſe*, but this followeth, *v.*20.

Calvin.
Toſtatus.
Pellican.
Pelargus.
Brentius.
Septuagint.

If a man lieth with his Uncles wife, &c. they ſhall bear their ſin, they ſhall die childeleſſe. Here is a ſtrange expoſition made by *Junius*, that they ſhould be put to death, although the woman were with childe, without ſtaying, till ſhe was delivered, for this were barbarous and inhumane cruelty. And not much better is that of *Toſtatus*, They ſhall be put to death, and not ſuffered to live to have children; for it is not ſaid, They ſhall be put to death, but die childeleſſe. Wherefore *Calvin* ſaith beſt, For corrupting the ſeed of *Abraham* they ſhall be barren: and Rab. *Solomon*, If they have any children, when they come together, thoſe ſhall be taken from them. *Auguſtine* and *Heſychius* will have the meaning to be, that their children ſhall not be reputed unto them, as legitimate, but I reſt in the former.

Verſe 20.
Junii analyſ.
Toſtatus.
Calvin.
R. *Solomon.*
Pelican.
Lyranus.
Aug. queſt.76.
Heſychius.

The like puniſhment is for him that taketh his brothers wife. Now it is to be underſtood, that although barrenneſſe be threatened, as a puniſhment for ſin, yet it is not ſo in all, but as other wants to the godly for chaſtiſements or trials, or that the ſervants of God, who want children, may be the more free from worldly cares, and fuller of charity to the poor. And becauſe here are greater puniſhments for ſome inceſts then for others, we may ſee that theſe ſins are not all alike, but of them there are degrees.

Verſe 21.

Here it is concluded with a generall exhortation to obedience, as *Levit.* 18.26,27, *&c.* ſpuing out of the land being threatened, if they defiled themſelves in theſe things, as alſo there.

Verſe 22,23

This land is ſaid to be a land flowing with milk and honey, but of that ſee *Exod.*3.8.

Verſe 24.

The ſtatutes to be obſerved in particular are ſaid to be thoſe of putting difference between beaſts clean and unclean, &c. of which ſee, *Chap.* 11. Rab. *Menahem* ſaith, theſe are here ſpoken, becauſe he that tranſgreſſeth by carnall copulations before cenſured, is as a beaſt and no man.

Verſe 25.
Rab. *Menahem.*

Becauſe the puniſhment of Wizards, &c. hath not been yet ſet down, but of thoſe that ſeek unto them, their puniſhment is here appointed to be ſtoning to death. And ſo, as *Chap.*19. it was forbidden either to uſe inchantment, *v.*26. or to ſeek to ſuch, *v.*31. they have both their judgements ſeverally appointed here, and *v.*6.

Verſe 27.

CHAP. XXI.

THere ſhall none be defiled for the dead amongſt his people, but for his kinne, that is neer to him, &c. The Lord having given a charge for the peoples keeping of themſelves holy, *Chap.* 19. now preſcribeth ſpeciall rules of holineſſe, and avoiding defilements to the Prieſts. *Baal Hatturim* and *Caskuni* note, that this followeth immediately after the law againſt wizards, and ſuch as uſe familiar ſpirits, and ſeeking to them, becauſe the prieſts keeping themſelves alwayes from pollution, and ſo being fit to inquire for them by *Urim* and *Thummim*, they ſhould not have any need to go to wizards to inquire in any caſe. And theſe lawes are given to the ſons of *Aaron* onely, not to the Levites, nor to *Aarons* daughters, and firſt to the whole company of prieſts, and then to the High Prieſt more ſtrictly, *v.*10. For theſe words, *for the dead*, Hebrew it is, *for a ſoul*, ſo likewiſe, *Chap.*19.28. but *v.*11. it is further expreſſed, *The ſouls of the dead: for a ſoul*, then here is for a ſoul departed, for that one is dead, and polluteth, when his ſoul is departed. The Septuagint render it, *for a ſoul*; the

Verſe 1,2.
Baal Hattur.
Caskuni.

the Chaldee, *for the dead*, according to the meaning, *amongst his people*, that is, amongst the Israelites, of whom he is one. How a man might defile himself by the dead, is shewed, *Numb.* 19. 14, 16. *viz* by being in the tent, where he lieth, by touching the corps, or the grave, or a bone, and this defilement lasted seven dayes. The Hebrew Canons also say, that whoso cometh within four cubits is defiled, and by the Analogy of that, *Levit.* 11. 25. he that beareth the corps, and by following the beer to the buriall, as may be gathered, *Levit.* 10. 7. in that *Eliazar* and *Ithamar* might not go from the door of the tabernacle to the buriall of *Nadab* and *Abihu*, wherefore *Brentius* summeth this up also as a meanes of defilement. And most of all did he defile himself that shaved or plucked off the hair of his head or beard, or cut his flesh in an heathenish manner through sorrow; for not onely the Priests might not thus defile themselves, *verse* 5, but not the people, *Chap.* 19. 27, 28.

Brentius.

Verse 3.

Those that are neer of kin to the Priest for whom he may defile himself, are *father, or mother, son, or daughter, brother, or sister* dying a Virgin, and the Hebrew Canons adde, for his wife also, because she must needs be understood as neerest to him, saith Rab. *Solomon.* And indeed in reason, if the Priest might mourn for any, because neer unto him, for his wife especially, as neerest of all. Therefore *Ainsworth* and *Willet* subscribe to this, and bring that, *Ezek.* 24. 16, &c. for a proof, because *Ezechiel* was particularly bidden, being a priest, not to mourn for his wife, dying in an extraordinary case, which he would not doubtlesse have done, although this prohibition had not been given him: if generally the Priests might not have mourned for their wives, yet the common opinion is, that for his wife a Priest might not be defiled, but onely for the particulars here named, being of his consanguinity, and therefore, *Ezech.* 44. 25. the same particulars onely are repeated again. And to this I subscribe, because if Gods will had been that the wife should be mourned for, he would have named her as well as others that were neer. And that argument drawn from the charge given to *Ezechiel* 24 rather proveth this opinion then the other, because there is an instance of a priest forbidden to pollute himselfe for his wife, which that singular love which he bare unto her expressed, *v.* 16. would haply have made him to do, although unlawfull, had not God interposed this speciall charge against it. If it be demanded, what reason that the wife may not be lamented after the manner of a mother or daughter? I answer, haply because the love of the wife exceedeth the love of all others, and therefore lest measure should have been exceeded, if a Priest had been permitted to mourn for her, he was not permitted in this case.

R. Solomon.

Ainsworth & Willet.

Tostatus.

Quest.

For the neer kin then here nominated a Priest might defile himself, and for them onely, that is, be in the room with them, provide for their Funerall, accompany them thereunto, and mourn for them, but this no longer then till the grave was covered, saith *Maimony*; for thenceforth they were, as others dead, and the punishment of tranigressing in any of these things was to be beaten. And he expoundeth this, *for his neer kin*, as not a permission to mourn for such, but as a command: so that if any would not in these cases, he was to be compelled to it. *For his sister a Virgin* he might do this, because she had none husband to mourn for her, but being married, she was joyned to another family, and therefore not to be mourned for in the family of the priests, but in that of which she was now a member.

Calvin. Maimony.

For the reason, why mourning or comming neer the dead should be counted a defiling, and yet permitted to the priests in some cases, but in all others prohibited, the legall was, because they ought continually to attend about the tabernacle, and to be fit to do the service thereof, but by ministring about the dead they were polluted, and so made unfit for seven dayes, yet because nature requireth these duties towards father or mother, &c. here being a greater necessity, the law of Ceremonies, by which they were bound to daily attendance, was to give way thereunto, lest the decent interring of the dead should be neglected, as also the law of Circumcision in the wildernesse for 40 years, and

Calvin. Bonfrer.

and of the priests eating the shew-bread, when *David* was in necessity, &c. was for that time dispensed withall. Thus it was under the law, but under the Gospel the son is not permitted to go and bury his dead father being called to follow Christ, to shew, that no duty, how necessary soever, that standeth not with obedience to Christs calling, can dispense therewith, but contrariwise all duties must give way hereunto. The mysticall reason was, to shevv, that Gods priests should not partake of other mens sins and so be defiled, as they are, if they admonish them not hereof, and do all that they can to reforme them: for to be defiled by the soul of one dead, is to be defiled by one dead in sin, and therefore to point at this, *the soul* is here put for the dead, vvhich is properly the seat of sin, and is dead by sin. For his being defiled for the neerest to him, father and mother, &c. hereby vvas shevved, that although he be not defiled by the sins of the people, if he admonisheth them, yet by the sins of those of his family that be most neer to him, he is defiled, because his exhortations, and charges, and admonitions to them should be daily & hourly, which if they were, it is presumed, that they would reform: and therefore a Bishop is described to be one that can govern his own house well. Indeed if his sister be married away, he shall not be defiled for her, because now she is not any longer in the same family, but during the time of her Virginity, and for others most neer unto him, but are separated and gone out of the family. Thus *Hesychius*, and to this effect *Procopius*, and *Cyril. Alexandrinus*. And indeed for the most part they of the family of a faithfull minister of God are brought to reformation by his godly endeavours, and yet sometimes in some particulars it is otherwise, as in *Judas*, one of the family of our Lord Jesus; wherefore we may best put the case thus: For his people in generall, if any of them, over whom he hath a charge, be dead in sin, he shall not be defiled, so that he by his instructions and admonitions publickly doth his best endeavour to convert them; but if any of those that be more neer unto him be dead, he shall be defiled, unlesse, besides the instructions given to them and to others together in publick, he doth privately seek by admonishing and instructing to reform every one of them daily.

Note.

The Mystery. *Hesychius.* Ezech. 3.

1 Tim. 3.

Procopius. Cyril. Alexandr. de adorat.

But he shall not defile himselfe, being a chief man amongst his people, to prophane himselfe. The Hebrew, לא יטמא בעל, a Lord shall not defile himselfe, seemeth to be rightly rendered thus. Yet *Caskun* saith, that the common rendering of these words is, he shall not defile himselfe for a chief man, no not for the High Priest, not being of his neer kin, although for one neer to him, being far meaner he might. Some say it is meant, he may not defile himselfe for the Prince, as *Tostatus, Calvin, &c.* because בעל signifieth the Prince, *Judg.* 9. 51. But against both these maketh this, that there is no word signifying *for*; howsoever *Oleaster* to avoid this, compoundeth the word of two, ב and על *super*, rendering it, for him that is above. But forsomuch as the Prince or High Priest is a father as it were of the Countrey, and neer to every one, I cannot think, that God would forbid a generall mourning of all for him; and experience sheweth, when *Moses* died, and when *Josiah* died, all mourned. Neither can it be taken in the nominative case, A Prince or High Priest shall not defile himselfe, as some expound it, for the High Priests charge followeth, *v.* 10. and with Princes and their duties it is not medled here, but with Priests onely. *Junius* rendereth it, *An husband shall not defile himselfe*, but in his *Analysis* he retracteth this, because it is contrary to the common opinion of the Hebrews, who held that the wife was to be understood, *v.* 2. as most neer unto him. But according to that which I have already said hereupon, there was no cause of this retractation, especially forsomuch as בעל signifieth an husband, *Exod.* 21. 3, 22. yet his other exposition may indifferently be received, *A master shall not defile himselfe*, that is, although for his neer kin he may, yet for any other of his family, he being a Priest may not, for for a master is, בעל put also, *Judg.* 19. 23. *viz.* the master of an house, as בעלה, *Bagnelah*, is for the mistresse, 1 *King.* 17. 17.

Verse 4.

Cazhuni.

Tostatus. Calvin. Ostander. Pellargus.

Deut. 34. 8.

Ar. Mont. Vat. Pagninus. Junius.

Chald. *Septuagint.*

17.17. wherefore the Chaldee rendereth it here *Rabba*, a maſter; but of all the Septuagint erre moſt ſtrangely, rendering it, *ſuddenly*, but this is by miſtaking בהר ſuddenly, for בעל maſter; and therefore *Heſychius* herein doth but *irritum opus*, in applying his being defiled ſuddenly to a myſtery. Whereas another word, prophane, is here uſed; this vvas to ſhew, that the polluted vvere made for the time prophane perſons, and ſo unmeet for the ſervice of the Sanctuary.

Verſe 5. *They ſhall not make any baldneſſe upon their head, or cut the corners of their beards, &c.* of this forbidden to all Iſrael in their mournings ſee before, *Ch.*19.28. but rounding of the head is there condemned, here making it bald, but this was either by ſhaving or plucking off the hair for ſorrow. When the Prieſts did defile themſelves by mourning for their near kin, they might not thus do, becauſe it was heatheniſh, and the practice of idolaters, 1 *Kin.*18.

Verſe 6. *They ſhall be holy unto their God, and not prophane his name, for they offer the offerings, &c.* Here is a reaſon ſet down, why the Prieſts muſt not be defiled, *viz.* becauſe they muſt be holy to God. All the people are charged to be holy. *Levit.*11.45. 19.1. 20. 26. becauſe God had peculiarly choſen them above all other peoples, but becauſe from amongſt them the Prieſts were more ſpecially choſen, they above all muſt be holy, and not defile themſelves any way. And the reaſon is added, becauſe if they ſhould come polluted to offer ſacrifices, Gods name ſhould be prophaned, that is, himſelf and his ſervice ſhould thus come to be vilified, whereas all good care being had to come purely and reverently before him, a more reverend regard is wrought towards him and his worſhip in all that ſee it. How the name of God was prophaned by others alſo being pollute, ſee *Chap.*18 22. 19.12. For *ſacrifices made by fire*, Hebrew is אשי fires, and therefore *Toſtatus* and *Hugo* render it incenſe; the Septuagint, θυσιας, ſacrifices by fire, and all fire-offerings moſt probably are meant, as *Oleaſter* hath it, becauſe next unto theſe bread is named, as the other thing offered by them alſo, that came not into the fire, as the ſhew-bread, for by bread here *Toſtatus* underſtandeth ſhew-bread; ſome, flour and all things made thereof; and ſome, becauſe לחם ſignifieth food, all other offerings, which are called the food of God, becauſe he is delighted therewith, as with food. But I rather think a diſtinction to be made here of things burnt in the fire, and offered without burning, and therefore ſhew-bread meant in the laſt place, and all other burnt-ſacrifices in the firſt. As this verſe is begun, ſo it is concluded, *therefore they ſhall be holy*, Hebrew *holineſſe*: that is, ſingularly holy.

Toſtatus. *Hugo.* *Septuagint.* *Oleaſter.* *Junius.*

Verſe 7. *They ſhall not take a wife, that is an whore or prophane, or put away from her husband, &c.* By whore the Hebrewes underſtand one, with whom a man hath lien unlawfully, either by conſtraint or willingly on her part, with ſuch a Prieſt may not marry: or *prophane*, that is, a woman coming of an whore, or of one put away, and if of a Widow, ſhe is the prophane forbidden to the High Prieſt, *verſ.*14. ſo *Maimony*, *&c.* for as the daughter of a Prieſt playing the whore is ſaid to prophane her father, *verſ.*9. ſo parents prophane their children by their lewdneſſe. A woman put avvay vvas one divorced, which was then practiſed upon divers occaſions. According to this law touching Prieſts wives, is that direction, 1 *Tim.*3. But *Junius* by one prophaned will have one forced underſtood, and by the whore, one willingly ſuffering this abuſe, I reſt in the former eſpecially for the ſingular skill of the Authours in theſe lawes. The myſticall meaning of this law was to ſhew that the prieſts under the New Teſtament ſhould not meddle with any of the rights of the Jewiſh Synagogue: for an whore is that Synagogue often called, *Eſa.*1. *Ezech.*16. *Hoſ.*2, *&c.* and a woman put away with a bill of divorce, *Hoſ.*2. *Eſa.*50. and Chriſt, whom his Miniſters do repreſent, was moſt aptly figured out by the prieſts offering the bread of their God, becauſe he was a prieſt after the order of *Melchiſedeck*, that brought forth bread and wine: thus *Heſychius*, who alſo reaſoneth from the plurall and ſingular numbers

*Maimony in Iſſurei Biah, Ch.*19 *Sol. Iarchi.*

Deut.24.1.

Junius.

The Myſtery. *Heſychius.*

Gen.14.

numbers joyned together, *they ſhall not take a wife*, and then the ſingular, *for he is holy*, wherein muſt needs be a myſtery. And for *an whore or prophane*, he readeth *ſcortum, & vile proſtibulum*, as if the laſt were worſt, ſo alſo *Toſtatus*, but *Cajetan* and *Vatabl.* contrariwiſe will have the proſtituted whore meant by the firſt, and the ſecret by the other. *Toſtatus. Cajetan. Vatablus.*

Verſe 8.

Thou ſhalt ſanctifie him therefore, &c. In concluding, *verſ.*7. he ſaith, *for he is holy to his God*, and here, *thou ſhalt therefore ſanctifie him*, that is, thou who art a ruler in Iſrael, ſhalt not ſuffer him to be thus defiled, but have a care in all things to keep him from ſuch things as pollute, and hereupon it was, that the Magiſtrate provided, he ſhould he beaten, that thus defiled himſelf. *He ſhall be holy to thee*, that is, thou ſhalt have him in high honour: for every man in Iſrael, ſaith *Maimony*, muſt give much honour to the prieſt. And let him be firſt for every thing in the Sanctuary, to open the law firſt, to bleſſe firſt, and to receive a ſeemly portion firſt. *Toſtatus* and *Junius* will have it ſpoken to *Moſes*, *Thou ſhalt ſanctifie him*, that is, command him theſe things, that he may be holy. Here becauſe that ſame that is before called holy, is bidden to be ſanctified, *Heſychius* will have Chriſt pointed at, who is both holy in himſelf, and ſanctified in his Miniſters, and by them, when they keep the holineſſe by his grace given unto them. *Maimony in Cleba mikdaſh, chap.*4. *Toſtatus. Junius. Heſychius.*

Verſe 9.

The daughter of any Prieſt, who prophaneth her ſelf by playing the whore, ſhe hath prophaned her father, and ſhall be burnt. Not onely the prieſts, but their wives and children muſt all be holy, becauſe they alſo did eat of the holy things of the Lord, and therefore incontinency in a prieſts daughter muſt be more ſeverely puniſhed, then in another woman in the like caſe, ſhe muſt be burnt with fire. *Maimony* limiteth it and ſaith, onely being under an husband ſhe was to be thus puniſhed: but in the text there is no ſuch limitation, wherefore I hold rather with *Lyranus*, that although ſhe were ſingle ſhe muſt die thus, for the reaſon rendered is, *ſhe hath prophaned her father*, that is, brought him into diſgrace, whereas if a married woman were meant onely, the reaſon would as well have been rendered from her husband, who was moſt abuſed: the man with whom ſhe played the whore, ſay the Hebrews, muſt be ſtrangled. For prophaning her father, the Septuagint hath *her fathers name*; the Chaldee, *her fathers holineſſe*; *Solomon Jarchi* ſaith, ſhe contemneth his honour, and men will now be ready to ſay, Curſed be the man that begat ſuch a daughter, and curſed be he that brought her up. The Veſtall Virgins amongſt the Romans were buried quick, if they played the whores, becauſe it was thought to be a diſgrace to the gods, to whom they miniſtered. And under the daughter by the like reaſon, the ſon and the wife of a Prieſt alſo were to be underſtood by a Synecdoche, ſaith *Calvin*, whereby one is named, and the reſt underſtood, ſo likewiſe *Pelican*. The Prieſts daughter is ſpoken of, ſaith *Heſychius*, in a myſtery, the Jewiſh Synagogue being meant, for as that State is called an whore, ſo ſhe is called a daughter, *Eſa.*1. and how ſhe came to an end by burning, is notoriouſly known, under *Titus* and *Veſpaſian*. *Maimony. Lyranus. Solom. Jarchi. Auguſt. lib.*3. *de Civit. c.*5. *Calvin. Pelican.* The Myſtery. *Heſychius.*

Verſe 10,11

Verſe 12.

And the high Prieſt, upon whoſe head the anointing oil was poured, ſhall not uncover his head, nor rend his clothes, &c. Becauſe the High Prieſt came yet neerer to God then the other Prieſts, he muſt be yet more holy, and is reſtrained from mourning for father or mother, &c. he muſt not go out of the Sanctuary to follow any corps to the buriall. The word *high Prieſt*, Hebr. *is great Prieſt*, or *Prieſt greater then his brethren*, not onely one high Prieſt being meant hereby, but the ſecond to him alſo, who if he by any accident were unclean at any time, ſerved in his room, as was noted, *Chap.*16.33. and the Prieſt anointed for the war, *Deut.*20.2. ſo *Maimony*, none of theſe might be defiled for any dead, or marry any other but virgins, as followeth, *verſ.*13. for they were greater then their brethren. Of the anointing oil ſee, *Exod.* 30.25. and of the garments belonging to him, *Exod.*28. If there were none oil, they were conſecrated by putting on the garments onely, ſaith *Maimony*. 2 Kings 2 28. *Maimony in Iſſurei Biah, Ch.*17.

Of uncovering the head and rending the garments in mourning, ſee before, *Chap.*10.6. By the Hebrew Canons beating is appointed for the High Prieſt, if he goeth into a tent where a dead body is, or any way defileth himſelf for the dead; but in caſe that he being alone upon the high-way findeth a dead body of an Iſraelite, he ſhall defile himſelf by burying it, unleſſe he can forthwith call and appoint ſome other to do it. If another be with him, Prieſt or Nazarite, one of them ſhall rather do it, and he may not. For his not going out of the Sanctuary, this is expounded, in the time of his ſervice, and at ſuch time none other Prieſt might go out upon pain of death, ſee *Chap.*10.7. To go out now is ſaid to be a profaning of the Sanctuary, becauſe the ſervice thereof is ſleighted for other occaſions, *the crown of the holy oil is upon him.* The Septuagint, the holy oil, the anointing of his God is upon him. But it is נזר, the crown; but the holy oil may well be thus called, becauſe the word ſignifieth alſo ſeparation, and hereby he was ſeparated from others of the Prieſthood, having an higher degree of holineſſe upon him, and he ware a crown of gold, *Exod.*29.6. upon which the holy oil being poured, it might therefore be called the crown of the holy oil.

Maimony of mourning, *Ch.*3 Verſe 12.

Toſtatus.

Verſe 13. *Maimony.*

He ſhall marry a wife in her virginity, &c. Not onely the women before forbidden to other Prieſts, but a widow alſo is forbidden to the High Prieſt. And ſhe is counted a widow, after whoſe betroathing onely her husband died, although ſhe were not married to him. The virgin muſt be one of his own people, that is, of one of the twelve Tribes, and not of other people, although other Iſraelites might marry with other, ſo *Ezech.*44.22. they ſhall take maidens of the ſeed of the houſe of Iſrael; and the Hebrew Canons, Prieſts, and Levites, and Iſraelites may lawfully marry one with another; but the iſſue is counted after the male, if the father be a Prieſt, the ſon is a Prieſt alſo; but if another Iſraelite marrying a Prieſts daughter, the ſon is but a common Iſraelite. If the High Prieſt tranſgreſſed herein, he is ſaid to profane his ſeed, becauſe a ſon begotten by him of a widow or whore taken to wife is unlawful, and may never ſerve, and therefore beating was appointed for High Prieſts and Prieſts in theſe caſes, ſo *Maimony Iſſurei Biah, chap.*19. In ſpeaking of the virgin here, whom the high Prieſt ſhould marry, the Septuagint adde, *of his kinred,* but this is not in the Text, and his liberty hath been ſhewed to be more. A virgin he muſt marry, becauſe this is a marriage more honourable, and whereas if he be old, it may ſeem unfit for him to marry a young maid; *Calvin* ſaith well, he ought to have reſpect unto yeers, and to chooſe one neerer to his own age. Whereas that, *Ezech.*44.22. forbidding all Prieſts to marry widows, may ſeem to differ from this forbidding the High Prieſt onely, it may be eaſily anſwered out of the Text, where the widows of Prieſts are excepted, with whom they might marry, but the High Prieſt might not, ſo alſo *Borrhæus.* Of all applications of theſe laws, that of the Church of Rome is the worſt and the moſt abſurd: for from hence they gather, that no Prieſt under the Goſpel may marry a widow, or go to the ſecond marriage againſt that of the Apoſtle, *A biſhop muſt be the husband of one wife,* and therefore whoſo hath done thus, ſay their Popes, let them be removed from all Sacerdotall dignity, and they condemn marriage in Prieſts, becauſe it is here ſaid, that the Prieſts muſt be holy, altogether from the purpoſe of this place, if here were a lavv for our miniſters now, as there is not, but onely for the legall Prieſts, ſo *Brentius.* By the high prieſt Chriſt was undoubtedly figured out, who had the oil of gladneſſe poured upon his head above all his fellovvs; but hovv did not he uncover his head, according to theſe lavvs, rend his garments, or mourn for father or mother, or marry a virgin, and not go out of the Sanctuary? *Heſychius* ſaith, The Father was as his head, from vvhom he vvas never diſ-joyned; his humane nature, his garments, which his divine never left, no not in death; the Jevvs, his father and mother, by vvhom he vvas not polluted, although dead in ſin; and out of the Sanctuary he went not, becauſe although he kept company with publicans and

Verſe 14.

*Maimony in Iſſurei Biah, Ch.*19.

Verſe 15.

Calvin.

Borrhæus.

1 Tim.3.

Decret. Siricii, Innocentii, Leonis.

Brentius.

Pſal.45.

The Myſtery.

and ſinners, yet his Sanctimony remained alwayes unſpotted, the Jews, who were as an whore or wife put away, as was before ſhewed, and as a widow in regard of true knowledge, of which they were deprived, he married not, as his Church, but took the Gentiles, as a Virgin, for thus the Apoſtle calleth the *Corinthians*, and his company being 44000 are called Virgins. And well may by the Gentiles a Virgin be underſtood, and not an whore, although they were guilty of idolatry alſo, becauſe to be adulterous by idolatry, argueth ſuch as have been taken and married unto the Lord before, as the Gentiles were not, but the Jews, and for the ſame reaſon can they not be a wife put away, and the knowledge of the truth given unto them exempted them from widowhood. Thus therefore in generall, and as *Origen* in particular, this may be applied to every faithfull ſoul, for ſhe is the Virgin wife of this High Prieſt. And *Jerome* likewiſe in his Epiſtle to *Fabiola*, telling her that ſhe muſt have nothing left in her of the old man, that ſhe might be a wife for Chriſt. To imbrace the pure doctrine of Chriſt, and none other, and to ſtick conſtantly to it alone, and live accordingly, is to be his pure Virgin wife in whomſoever, but to go a whoring after errours, or to be given over to them, or to corrupt manners is to be in a ſtate uncapable of this high dignity.

2 Cor.11.2. Revel.14.4.

Origen.Hom.12

Hieron.Epiſt.12 Note.

Verſe 17.

Whoſoever he be of thy ſeed that hath any blemiſh, let him not approach to offer the bread of his God. What theſe blemiſhes were which diſabled any from this miniſtery, is ſhewed, *v.*18.19,20,21. and the offerings which he ſhould not offer, are further expreſſed, and *v.*22. he being allowed yet to eat of the moſt holy things, *v.*23. he is forbidden to come unto the vail, or nigh the altar. The word tranſlated *blemiſh*, is מוּם ſignifying any thing to be blamed for deformity, want, or ſuperfluity, and it was a blemiſh in the prieſts onely, that diſabled them, not in the Levites, for they offered not the bread of their God. Touching the bread of God and his fire-offerings alſo mentioned here, *v.*21. ſee before, *v.*6. The blemiſhes reckoned up here are twelve, blindeneſſe, lameneſſe, a flat noſe, any thing ſuperfluous, a broken foot, a broken hand, a crookt back, a Dwarf, a blemiſhed eye, the ſcurf, the ſcab, and broken ſtones. Firſt, he muſt not be blinde, becauſe ſuch cannot ſee to do the prieſts office; by *blinde*, *Ainſworth* and others underſtand alſo the pur-blinde, the dim-ſighted, the blemiſhed in the eye alſo, or in the eyelid; but for blemiſhes in the eye I ſee no reaſon to bring them in here, becauſe they follow in particular expreſſion, *v.*20. *Heſychius* thinketh that theſe things are not at all to be underſtood literally, but myſtically onely, becauſe a man might get theſe blemiſhes by caſualty, and God looketh to the heart, and not to the outward man. But becauſe by outwards he would teach inward things concerning the ſoul, that the blemiſhed by ſin are unfit to miniſter before him, for which cauſe alſo beaſts for ſacrifice muſt be without blemiſh, and to ſet forth that ſervice with the greater grace, leſt offence ſhould be taken by the waiward people at the blemiſhed prieſt, the meaning of the Lord was even according to the letter, that no ſuch ſhould ſerve as prieſt. Wherefore *Theodoret* better underſtandeth theſe things firſt literally, and then maketh a myſticall application hereof: ſo likewiſe, *Baſil*, *Cyril. Alexandrinus*, and *Cyprian*. And even amongſt the Heathen the perfection of their prieſts was much ſtood upon. Amongſt the Greeks none could be a prieſt to *Iſmenus Apollo*, unleſſe both in forme and ſhape of body, and in birth he were excellent: amongſt the Romans no veſtall Virgin might be taken that had any blemiſh of body. *Seneca*, who telleth of *Metellus* in adventuring to ſave the image *Palladium* in the temple of *Veſta*, that was on fire, loſing his eyes was for this put from his prieſthood, ſaith hereupon, the prieſt muſt be perfect; and *Pliny* ſaith, That *Sergius* having loſt his right hand was likewiſe put by. And amongſt the Perſians, he that was blinde might neither miniſter about the holy things, nor be admitted to any place of government in the Common-wealth. By the blinde, ſaith *Heſychius*, was ſet forth one ignorant and unlearned, that cannot ſee into the light of the truth, he muſt not be a

Verſe 18,19 Verſe 20.

1 Blindneſſe. *Ainſworth.*

Heſychius.

Theod.quæſt.30 Baſil.de Bapt. Cap.2. Clem.Alex.12. de adorat. Cyprian.Epiſt. 64. Pauſan l.9. Fenſtel.de Magiſt.Rom c.7. Seneca Contr.2. Sacerdos omnis ſit integer. Plin.l.7.c.38.

Heſychius.

1 Tim. 3. 2.

2 Lameneſſe.

Pallad. χωλὸν ἔχεις τὸν νοῦν ὡς τὸν πόδα.

2 Sam. 5. 8. *Heſychius.*

1 Kings 18. Heb. 12. 13.

miniſter of the Goſpel, and he paralleleth the twelve properties required in a Biſhop with theſe twelve; amongſt which one is, that he muſt be *apt to teach*, oppoſed to blindeneſſe, and thus the Lord taxeth inſufficiency and darkneſſe in the underſtanding, as blindeneſſe, *Matth.* 23. 16, 17, 19.

The ſecond blemiſh, lameneſſe, which was when a man went halting, or upon crutches, or had an unſeemly gate, diſabled to this office, becauſe to ſee one go ſo was an ill ſight, and there was danger of ſpilling the liquid things about which he ſerved, and creeples and lame perſons have oft-times lame conditions, whence that ſaying was taken up by the Poet, *Thou haſt as lame a ſoul as feet*, ſuch were the lame Jebuſites that kept the Fort of Zion againſt *David*, whom his ſoul abhorred. By the lame, ſuch as in part corrupt and overthrow the Law and Word of God, are ſet forth, becauſe as in the lame there is one foot ſometimes ſound, but the other is lame: ſo ſuch holding of God, and boaſting of his ſervice corrupt his law; and therefore of halting the Prophet *Elijah* ſpeaketh, reproving it moſt ſharply, and the Apoſtle of halting, as dangerous.

3 A flat Noſe.

Junius. Oleaſter. Cajetan.

The third blemiſh is *a flat noſe*, in the Septuagint, a ſhort noſe, or a noſe cut off, it is a noſe any way blemiſhed: The Hebrews ſay, there be of theſe nine ſorts, a hookt noſe, a crooked noſe, too long or too ſhort, too great or too little, boared through, cut or broken. In Hebrew it is, חרם, cut off, but what member cut off or curtail'd is not expreſſed, whereupon ſome expound it of any member or part cut off: but becauſe he goeth through particular members, it is beſt to underſtand one in particular alſo here; and becauſe a noſe cut off is a great blemiſh, and is not elſewhere ſpoken of, if not here, *a noſe cut off*, or flat, which deformeth almoſt as much, although it be counted a grace amongſt the Chinois to have ſuch a noſe. To ſhew what a diſgrace it is to have the noſe cut off, we may bring the practice of the Egyptians, amongſt whom adultereſſes and adulterers had their noſes cut off, and *Leo* the Emperour made the like law, and *Juſtinian* for ſuch as violated Virgins. Now becauſe the noſe is the organ of ſmelling, hereby are ſuch ſet forth as want the ſmell of their cogitations, ſaith *Heſychius*, who can well enough endure any evil ſent of wickedneſſe, and are not troubled at it.

Diodor. Sicul.

Heſychius.

4 Any excreſcency.

Heb. 12. 1.

The fourth blemiſh is any thing ſuperfluous in any part of the body or member, ſee the like again touching ſacrifices, *Chap.* 22. 23. *Heſychius* refereth this alſo to the noſe, if it be over-great, but it is doubtleſſe more general, and therefore the Hebrews in numbering the blemiſhes taxed here ſpeak not onely of an over-great noſe, but of lips upper or nether hanging out, belly or navil over-hanging through fat, or breſts like a womans breſts, ſix fingers of an hand, or ſix toes of a foot, a ſwelling in the thumb, &c. And by an excreſcency what can more fitly be ſet forth then ſin, for which in any kinde a man is notorious? It is called therefore a weight, as any excreſcency is, that muſt be put off.

5 A broken foot.

6 A broken hand.

Heſychius.

Epheſ. 6. 15.

Jer. 1. 17. Math. 10.

The fifth and ſixth are a broken hand and broken foot, that is, having any part or finger of it cut off, and much more if it be all cut off. By the one of theſe *Heſychius* underſtandeth the foot of pride, by the other the hand of rapacity or covetouſneſſe. But becauſe we are bidden to have our feet ſhod with the preparation of the Goſpel of peace, that they may not be hurt or broken, an undaunted going on to ſet forth and to profeſſe the Goſpel being ſet forth hereby, I think, that in the broken foot timerouſneſſe in ſtanding for the truth is pointed at. And becauſe the hand is the inſtrument of giving and helping the diſtreſſed, which a broken hand cannot do, in the broken hand unmercifulneſſe and denying to help is pointed at; and the rather, becauſe a Biſhop muſt be hoſpitable, and the Prophet is to ſpeak all commanded him without any fear. The Hebrews name theſe blemiſhes alſo in the feet or hands, if a bone be broken in either, if the fingers or toes be joyned together, or they be bowed up, and a crooked foot, and broad ſoal of a foot like a gooſe, &c.

The

The ſeventh blemiſh is a crookt back, or a back with a bunch hanging out, the *Targum Hieroſol.* a bunch in the eye-brow hanging over the eye; but the Septuagint, a back ſticking out, being therefore thus taken, it is a great deformity; that of *Thyrſites* in *Homer* being thus ſpecially ſet forth, and it oftentimes argueth crooked conditions. By this the covetous are ſet forth, bearing a bunch of worldly cares, as the camel, to whom they are compared, a bunch on his back, ſo *Ambroſe*; and to this anſwereth that, 1 *Tim.* 3. *not given to filthy lucre.* Touching the eighth blemiſh, for dwarf, in Hebrew is דק, ſignifying ſmall or thin, ſo that it may either be expounded a dwarff, or a thin, over-macilent conſumed body. *Maimony* will have a ſmall white ſpot in the black of the eye meant hereby, but the blemiſh of the eye followeth next. The Septuagint render it ἐμπλαῶν, one having a rugged or pimpled face; *Heſychius*, *Vatablus*, and *Oleaſter*, a thin film over the eye: but imperfections in eyes are next ſpoken of, as hath been already ſaid, and the word doth not ſignifie rugged, and therefore the little, thin body is rather to be underſtood, ſo *Junius* and *Pagninus*. And thus one decaying in grace, and falling herefrom is ſet forth; for the blemiſh here taxed, ſaith *Cajetan*, is the conſumption.

7 A Crookt-back. *Targum Hieroſol.* The Myſtery. *Ambroſ. Serm.* 4

8 A Dwarf. *Maimony.* *Septuagint.* *Vatablus.* *Oleaſter.* *Heſychius.* *Junius.* *Pagninus.*

Ninthly, the blemiſhed eye, חבלי, a ſuffuſion in the eye, ſaith *Maimony*, is a white gotten into the black of the eye, and mingled with it. Some render it a whiteneſſe in the eye, ſome a film drawn over, ſome bloud-ſhotten, ſome ſquint-eyed, but the word בלי ſignifieth to mix or confound; and hereby any blemiſh in or about the eye may beſt be underſtood, of which the Hebrews reckon up nineteen. 1 White mixt with black. 2 A white ſpot. 3 A black ſpot ſinking in. 4 A pain in the eye. 5 The ſtanding out of the eye, ſo that the eye-lids cannot cover it. 6 The eye too great. 7 Too little. 8 Too high placed. 9 Too low. 10 Too round. 11 Watery eyes. 12 Winking. 13 Squint-eyed. 14 One great, and another ſmall, &c. And in the eye-lids they number ſeven blemiſhes, no hair, too thick, one unlike another, cut, boared, hurt, too cloſe and in the eye-brows fine, no hair, meeting, but one, more then two, one unlike another. By ſuch as had a blemiſh in the eye, *Heſychius* well underſtandeth thoſe that have the knowledge of God, but corrupted through pride, according to that, 1 *Tim.* 6. 4. for where knowledge enlighteneth, pride darkeneth, ſo *Greg. in Moral.*

9 A blemiſhed Eye. *Maimony.* *Pagninus.* *Toſtatus.* *Junius.* *Oleaſter.*

For the tenth blemiſh, the ſcurf; this is a kinde of mange in any part of the body, being worſe then a ſcab, but not ſo bad as the leproſie, *Levit.* 22. 22. *Deut.* 28. 27. it is ſpoken of as incurable. Hereby *Heſychius* underſtandeth a detractour, who alwayes itcheth as it were to be ſlandering and ſpeaking ill of other men.

10 The Scurf. *Heſychius.*

For the eleventh, by the ſcab, ſaith *Maimony*, the Egyptian ſcab is underſtood, which is hard; it is an itching ſcab that ſpreadeth round, by which the libidinous, ſaith *Heſychius*, are ſet forth, becauſe their luſt is as an itching in them after fleſhly uncleanneſſe.

11 The Scab. *Heſychius.*

For the twelfth blemiſh, the ſtones broken or bruiſed, in Hebr. it is מרוח, bruiſed; the Septuagint render it, having but one ſtone, but it is ſtones broken, or bruiſed, or ſwelled, as ſome have it. And becauſe from hence the ſeed cometh for generation, ſuch as are unapt to beget children unto God are ſet forth hereby, and they are ſuch as ſay and do not, as *Heſychius* noteth. And hitherto of the twelve generall blemiſhes in any of the ſons of *Aaron*, making them unfit to miniſter, but of others of the tribe of *Levi* nothing is ſaid here, and therefore it is held that they might miniſter in their places notwithſtanding. And hitherto alſo of ſome particulars comprehended under ſome of theſe generals. Now as there have been many enumerated about the eyes, the noſe, and excreſcencies in any part; ſo the Hebrews reckoning up all others together with theſe make all the particulars an hundred and fourty. In the ears eleven, black, blue, ſore, cut, boared, round, withered, without bloud, a double ear, too little, too broad, ſlender below, unlike one another.

12 The broken ſtones. *Heſychius.* *Ex Munſtero.*

ther. In the head eight, a flat crown, narrow temples, broad behinde, cloſe to the neck, no hair on the crown, before, behinde or bound about, &c. In the mouth nine, a lip wanting, or torn, or boared, a bigger lip, the mouth ſmall, the tongue ſlow, the mouth ſlabbering, &c. In the back three, hollow, crooked, riſing. In the hand ſix, one finger joyned to another, one finger too little or too much, &c. In the inſtruments of generation 16. a nerve bruiſed, cut off or pulled away both the ſtones in one place, an Hermophrodite, &c. In the whole body 9. A dry ſcab, a running ſcab, warts, ſcars, feebleneſs, members diſproportionable, &c. To omit the numbering of any more, but theſe I have ſet down to give an hint of the great curioſity of the Rabbins about this law: and their ground for all theſe is, becauſe it is ſaid, *Who hath any blemiſh*, whereby I grant, that any blemiſh deforming may well be underſtood, or diſabling, and therefore in moſt of theſe they are to be ſubſcribed to, and in that which they ſay of crooked legs, or unequall, or bunches ſticking out, but in ſome they were doubtleſſe over-curious, and ſtretch the law further then was ever intended. In imitation of this law ſince the time of the Goſpel, in the Pontifician decrees it is ſaid, Let no man preſume to prefer to Clergy-orders any that are blemiſhed or diminiſhed in any part of the body. And particularly no deformed perſons, or that had gelded themſelves, or cut off their fingers, or had their eyes put out, might be admitted; but if one had been gelded by the enemy, or made lame by the inciſion of Phyſicians, or if one being of excellent parts, whom the Church could not ſpare, had gelded himſelf, as *Origen*, or cut off his thumb, as *Marcus* did of purpoſe to decline the prieſt-hood, he might be admitted. If by the enemy in battell a man be mutilated in any part, or lamed, it is, as *Alexander* ſaid to *Philip*, a mark of vertue, every ſtep that he taketh. *Brentius* commemorating the law againſt bodily blemiſhes in prieſts in theſe days, condemneth it as a reviving of Lawes abrogated long ago, as being made onely for the prieſts under the law, and ſaith, that no outward blemiſh ſhould now bar any man from the Miniſtery. It is beſt indeed, ſaith he, if it may be to chooſe ſuch onely both for the publike Miniſtery and Magiſtracy, as are not any way deformed, but comely, if enough ſuch may be had, that are fit: but if this cannot well be, the profitable, and able are to be choſen rather, then the ſpecious. As when the ſouldiers deſired to have *Ageſilaus*, being lame of one foot to be their Captain againſt the *Perſians*, the *Spartans* having long conſulted hereabout, at length reſolved, that the Captain had better be lame in his gate, then the army lame in their Captain. And herein I ſubſcribe to *Brentius*, parents ſhould not, for the *indecorum*, and the outward ſcandall in it, although, we be not bound now by this law, deſtine ſuch of their children to the Miniſtery, as have any deformity; but in caſe, that they ſee in them excellent parts, which is a thing yet little or not at all regarded in theſe times. But whereas *Brentius* is againſt the applying of theſe blemiſhes in the body to vices in the ſoul, ſtanding onely for Chriſt myſtically ſet forth here, I am not of his minde. For although Chriſt be firſt and chiefly the end of all the Law, yet becauſe the Miniſters of the Goſpel are moſt near unto him, yea and all the faithfull, for they are his members, I doubt not, but in many things inſtructions are given obſcurely to them in theſe lawes, and in this to Miniſters, in ſpeciall. So alſo *Ainſworth*, who is 1 For Chriſt. 2 For his Miniſters, as 1 *Tim.*3. 3 For all faithfull, his royall prieſt-hood, 1 *Pet.*2.9. *Epheſ.*5.26. The myſtery touching Chriſt here is excellent, for he was without all blemiſhes both outwardly, and in ſoul, and therefore he is ſaid to be fairer, then the children of men. He was not blinde, for he had the full knowledge of all divine things, and ſaw into all ſecrets of the heart, neither was he lame or broken-footed; for he is not ſlow to come to help thoſe that be in adverſity, *He that ſhall come*, ſaith the Prophet, *will come, and will not tarry*. He had no broken hand, or cut off; for *his hand is not ſhortened, that it cannot help*. He was not ſcabby or ſcurvy to infect or taint others, but ſanctifieth all that touch

Diſtinct.36.c.illiteratos. Nemo præſumat ad clericatûs ordines promovere aliquâ parte corporis vitiatos vel imminutos. Diſtinct.55.

Alexander memmisse virtutis per ſingulos gradus.

Brentius. Ad poſtremum ſtatuerunt, melius eſſe inciſum ducem, quàm ducatu exercitum claudicare.

The Myſtery. Pſal.45.2.

touch him by faith, and purifieth them; he was not crook-backt, or any way elſe diſabled to bear the burthens of the ſanctuary, for he alone hath born the moſt heavy burthen of all our ſins, and inſtead of being any other way blemiſhed, he was a very treaſury of all vertues. And to figure out all this chiefly was the Lord ſollicitous about theſe things. I will adde here but a little more out of the Rabbins touching theſe blemiſhes, and then proceed. If any man having had ſome of theſe were cured, he might thenceforth miniſter. If any having not theſe did ſtink of ſweat, or had a ſtinking breath, he prophaned the ſervice, as the blemiſhed, and the old man trembling and ſhaking as he ſtandeth, and the ſick and feeble. Moreover, whoſo fell to idolotry, although he repented, was blemiſhed hereby, ſo as that he might never miniſter any more in the Sanctuary, or if he had offered in any other place contrary to the charge given by the Lord, although this were not counted idolatry. If any ſuch, or any blemiſhed perſon came near the Altar, he was to be beaten. For the due execution of this law, the great *Synedrion* made it moſt of their work to examine men touching their genealogies and blemiſhes, and if any were found not lawfull for their blemiſhes, whoſe genealogies were found good, they were put into the wood-chamber, and hewed wood for the altar, but they had their portion of the holy things, as their brethren had, which they ate in their fathers houſes. If any were found unlawfull for their genealogies, they put on blacks, and went out of the Court, but they that were found lawfull, put on whites, and went to the altar and miniſtred.

Maimony in Biath hamikdaſh, Ch.7.

See the like 2 Kings 23.9. Ezech.44.10, 13.

He ſhall eat the bread of his God, both of the moſt holy and the holy. By bread here all food is meant, as in the Lords prayer, both the ſhew-bread and the cakes and flour of the meat-offerings, and the fleſh of the ſacrifices, wherefore *panis* bread, is by ſome derived from πᾶν, *all*; the moſt holy was the ſhew-bread, the ſin-offerings and treſpaſſe-offerings, the holy, the food of others called light holy, as hath been before ſhewed, *Chap.*1. and of the prieſts being permitted to eat unleavened bread, who had turned to idolatry, it is ſpoken, *Ezech.* 44.10. herein the blemiſhed were permitted that, which the unclean were not, *Ch.*22.4. This ſhewed, ſaith *Heſchius*, that now in the Church of Chriſt, they that are found to have ſouls blemiſhed by ſin, that are of the prieſt-hood, meaning by falling to idolatry, or any other groſſe ſin, may not be admitted to miniſter at the Altar, that is, at the Lords Table any more, but they may upon repentance be received to the Communion of this holy food. *Radulphus* underſtandeth by theſe, ſuch as ſerve God onely outwardly, and have a temporall reward, but by thoſe that come to the Altar, ſuch as ſerve him in ſpirit within, and are finally admitted within the vail, that is, into the Kingdom of Heaven.

Verſe 22.

Heſychius.

Radulph.

Onely he ſhall not go into the vail, nor come nigh the Altar, that he prophane not my ſanctuary: for I the Lord ſanctifie them. How far a blemiſhed prieſt might come, and what he might do, ſee *Ezech.*44.19, *&c.* he might not come to the Altar, nor thenceforward where the vail was, within which the lawfull prieſts went daily, for they went daily into the firſt Tabernacle, *Heb.*9.6. to do their ſervice: if a blemiſhed prieſt came but to the Altar therefore, although he ſerved not, he was beaten. And this is ſaid to be a prophaning of the Sanctuary, becauſe it was by this meanes made ſubject to be more baſely thonght of: for *I the Lord ſanctifie them*, that is, as *Cazkuni* noteth, the Altar and the vail before mentioned.

Verſe 23.

Maimony.

And Moſes told it to Aaron, to his ſons, and to all the children of Iſrael. Here *Moſes* may ſeem to exceed his commiſſion, which was to ſpeak to *Aarons* ſons, and to *Aaron*, *verſ.* 1. *verſ.*16. whereas he ſpeaketh to the people alſo. In reſolving this divers Expoſitours trouble themſelves with ſeeking divers wayes in vain; *Junius*, by referring it unto all that hath been ſpoken from the 18 chapter hitherto, where he is bidden alſo to ſpeak to the people; *Radulphus*, by referring it to the words of the chapter following. *Toſtatus*, becauſe the prieſts

Verſe 24.

Junius.
Radulph.
Toſtatus.

prieſts marrying with any of their daughters had been ſpoken of, they are acquainted with it that they might be willing. For although *Moſes* were expreſly bidden to ſpeak onely to *Aaron* and his ſons, yet he is not bidden to conceal theſe ordinances from the people, wherefore it is much concerning them all to look to the obſervation hereof, he could not but in diſcretion out of his common care of the good of them all, tell them all of theſe things when he had told them unto *Aaron* and his ſons. Wherefore in ſpeaking of the firſt, *verſ* 8. he turneth to apply it to Iſrael in generall, ſaying, *Thou ſhalt ſanctifie him therefore.* And of all the lawes given by him, he is full of applications in all the book of *Deuteronomie.*

Oleaſter.

CHAP. XXII.

Verſe 2. *SPeak to Aaron and his ſons, that they ſeparate themſelves from the holy things of the children of Iſrael, and that they prophane not my holy name in thoſe things that they hallow unto me.* The Lord having debarred unclean perſons from eating or touching of his holy things, *Ch.* 7. 20, 21. leſt the prieſt ſhould think himſelf priviledged, becauſe every male of *Aarons* family is allowed to eat of the moſt holy things, *Chap.* 7. 6. yea even the blemiſhed, *Chap.* 21. 22. he now maketh a particular law againſt their eating till they be cleanſed. And this followeth aptly after the law of blemiſhes, which debarred from coming to the Altar, but not from eating, but this even from eating. This then is not ſo ſpoken to *Aaron* and to his ſonnes, as if none of them ſhould eat of the holy things, but onely of the unclean amongſt them, as is expreſſed, *v.* 3.

Calvin.

Verſe 3. *Whoſoever he be that goeth unto the holy things, having his uncleanneſſe upon him, that ſoul ſhall be cut off, &c.* This comming nigh, ſaith *Solomon Jarchi*, is not meant but of eating, as is expreſſed, *v.* 4. But becauſe he that might not come to eat, much leſſe might come to miniſter about the holy things, I can ſee no reaſon, but that a gradation of prohibitions ſhould be admitted here. And the rather becauſe, *v.* 2. they are commanded to ſeparate themſelves from the holy things, and to come nigh and to eat are diſtinguiſht as two ſeverall things, *Chap.* 21. 21, 22. the blemiſhed being denied the one, but allowed the other. Wherefore it is, as if he had ſaid, The unclean ſhall not come nigh to miniſter, as neither the blemiſhed, yea they ſhall not onely not come nigh, but not eat thereof, *v.* 4. nor touch them, as is alſo implied, in that it is ſaid, *ſhall not go unto, &c.* But what holy things are they that he may not eat? *Anſw.* The ſacrifices and offerings of all ſorts, yea the heave-offering of the firſt fruits: for every one onely that was clean amongſt the prieſts might eat thereof. But the tithes, although they were holy, yet the tenth being ſeparated from them for an heave-offering might be eaten, as other common things by any.

Sol. Jarchi. Queſt.

Numb. 18 13.

Numb. 18. 31.

Verſe 4, 5.

Verſe 6.

Verſe 7.

Verſe 8. The unclean perſons here taxed are ſuch as be lepers, have a running iſſue, touch any thing made unclean by the dead, from whom any thing goeth by night, touch a creeping thing, or a man in his uncleanneſſe, for the two firſt muſt be cleanſed before they can eat, the lawes whereof ſee before. 1 For the leper, *Levit.* 13. 14. 2 For him that hath an iſſue, *Chap* 15. The other muſt waſh his fleſh with water, and at even eat, as the clean, according to the lawes made in theſe caſes for all, *Levit.* 15. 16. *Chap.* 18. and *Chap.* 21. If any unclean did eat of the holy things, God threatened to cut off ſuch, as *Levit.* 7. 21. where I have already ſhewed, what is meant hereby, and the myſtery, as in the other places conteining the lawes of uncleanneſſes, the meaning and myſteries of them.

That which dieth of it ſelfe, or is torn with beaſts, he ſhall not eat, &c. See the ſame, *Leviticus* 17. 15. for all Iſraelites, but here it is ſpecially enjoyned the prieſts, as who ſhould moſt carefully of all others abſtain from all polluting things.

They

Verſe 9.

They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore if they prophane it; I the Lord do ſanctifie them. To bear ſin is ſometime put for bearing the puniſhment of ſin, as *Levit.* 19. 17. *Numb.* 9. 13. *Chap.* 18. 32. but here it ſeemeth to ſet forth, he ſhall be guilty, becauſe the puniſhment death is next expreſſed, or elſe that latter ſaying may be taken as an explication of the former, and then it is to bear the puniſhment: ſo *Toſtatus*, *for it*, that is, for mine ordinance againſt eating, when he is unclean, becauſe he hath tranſgreſſed againſt it, or for the holy thing thus prophaned, *Junius* underſtandeth the Sanctuary: *They ſhall keep the ordinance of my Sanctuary, that they bring not ſin to that holy thing, and die in it*, that is, in the Sanctuary, as *Nadab* and *Abihu* did; and this is moſt agreeable to the Hebrew, *I the Lord do ſanctifie them*; that is, ſaith *Junius*, by vindicating the things here offered to me from profanation. But *Toſtatus* & *Vatablus* better, I cõmand them, that is the prieſts to be holy, when they miniſter about theſe holy things. *Radulphus* will have it underſtood of ſanctifying them to be prieſts, and enabling them to do thus, that none might complain of inſufficiency to keep theſe ordinances.

Toſtatus.
Junius.
Toſtatus.
Vatablus
Radulph.

Verſe 10.

No ſtranger ſhall eat of the holy thing, &c. Becauſe he is now in making ordinances about the eating of the offerings of the Lord, here follow lawes, ſhewing who may not eat of them, although he be in the prieſts houſe, and who of his houſhold may. The ſtranger, the ſojourner, and the hired ſervant may not. The ſtranger is not onely one of another Nation, or of another Tribe, but if he were a Levite, and not one of the prieſts family, he is the ſtranger meant here, as may be gathered by conſidering, that onely the conſtant members of his family are allowed to eat of the prieſts portion, called *the holy thing*. The ſtranger then is any other man that may haply come and be entertained by him, but is no dweller with him. The ſojourner is well known to be one that harboureth with him by agreement for a time; the hired ſervant one that ſerveth in his houſe for wages by the day or week. *Maimony* by the forreigner and hireling underſtanding the uncircumciſed, as *Exod.* 12. 45. where they are forbidden to eat the paſſeover, ſaith, That if a prieſt be uncircumciſed, this is a barre to him from eating of the heave-offering, & not onely is it meant that he ſhould not eat, but he that ſhould not drink or anoint himſelf with the holy things. But although *Exod.* 12. 45. b ſtranger the uncircumciſed onely is meant, yet elſewhere any other is meant hereby, that is not of the prieſts, as *Numb.* 3. 10. And according to this it is ſaid, *verſe* 12. *If a prieſts daughter be married to a ſtranger*: for to a ſtranger uncircumciſed it is not to be thought, that any prieſt would marry his daughter.

Maimony in Trumoth, Ch. 11

Verſe 11.

The perſons that may eat, were ſuch as were bought, or born in his houſe, and his children, not onely males, as was often ſaid before, *Levit.* 6. 18. *Ch.* 7. 6, &c. but his daughters alſo, *viz.* of the heave-offerings of the tithes, *Numb.* 18. and of the peace-offerings, *Levit.* 7. 19. and other things, that were the prieſts portion, except thoſe that were ſpecially limited to the males, they might eat thereof, and their wives and daughters. But for the daughter, provided, that ſhe be not married, and living away, *v.* 12. for then ſhe may not eat, becauſe ſhe is now as a ſtranger, and not a member of a prieſts family, unleſſe ſhe be a widow, or divorced, and ſo returned again to live in her fathers houſe, as in her youth, not having any childe, or, as *Maimony* ſaith, her childe being dead, for if ſhe hath a childe living, or be with childe, ſhe may not eat, unleſſe it be by a prieſt, by whom to have a childe being his wife was counted by the Hebrews a priviledge unto her in this reſpect. Inſomuch as if ſhe had been firſt married to another and had a childe by him, whereby ſhe was diſabled even when he was dead, yet being after married to a prieſt, and having a childe by him, ſhe was priviledged. Touching thoſe that were bought, Rab *Solomon* underſtandeth this of Canaanitiſh ſervants, who being once bought were both they and theirs after them his ſervants for ever, whereas the Hebrew ſervants, although bought, went out free the ſeventh year, or

Verſe 12.
Verſe 13.

Maimony.

R. *Solomon.*

in the year of Jubile. But if the Canaanitiſh ſervants, and the children comming of them might eat of the holy things, becauſe born in the prieſts houſe, and ſo continuing members thereof, much more the bought Hebrew-ſervant, as *Toſtatus* reaſoneth.

Toſtatus.

The Myſtery. *Heſychius.*

For the myſtery; *Heſychius* by the ſtranger underſtandeth a ſtranger from the faith, an Infidel that hath not imbraced the true Religion, and by the ſojourner and hireling the wicked wordling in the Church of God, as in the prieſts houſe, who ſet their mindes upon worldly gain or glory by their religion, ſuch ſhall not partake of the holy things, or if they do, their ſouls are not fed herewith. Again, by the bought ſervant he underſtandeth one truly redeemed by Chriſt, and called by the preaching of the Goſpel to be the ſervant of God for ever; by one born in the houſe, the truly regenerate that cometh of believing parents, ſuch ſhall eat and be fed by the holy things to eternall life. Laſtly, by the prieſts daughter married to a ſtranger he underſtandeth one born in the Church, but revolting to Paganiſme or Judaiſme or any hereſie, and by her becoming a widow, &c. one repenting of ſuch revolt, and returning to the true faith again, ſuch ſhall eat, but not the other; the parents faith ſhall not benefit the apoſtatizing childe. Moreover, the Lord would by theſe ordinances make the ſacrifices, which all figured out Chriſt, the more venerable in the peoples eſteem. *Brentius.*

Ezech 18.

Brentius.

Verſe 14.

Here, becauſe a man haply ſometime may eat of the holy things, which it is not lawfull for him to eat of unawares, it is provided in this caſe, what is to be done by him, *viz.* he muſt put a fifth part to the holy thing, and give it to the prieſt; that is, ſaith *Maimony*, He muſt pay to the worth of the thing eaten, and adde a fifth part more: the worth of the thing to that prieſt in particular, whoſe it was, and the fifth part more to which of the prieſts he would; and the eſtimation was to be made according to the worth, when it was eaten, not when it was paid, although it were then dearer. And he defineth that to be eating in ignorance, when he knoweth not that death is the puniſhment for eating, although he knoweth the thing eaten to be holy. If he eateth hereof preſumptuouſly, it is cutting off by the hand of God. And from the generall law of treſpaſſes, *Chap.* 5. he muſt offer a ram for this his treſpaſſe alſo.

Maimony.

Verſe 15, 16 *Pelican. Oleaſter. Lorinus.*

They ſhall not prophane the holy things of the children of Iſrael, &c. Or ſuffer them to bear the iniquity of a treſpaſſe, &c. Some by, *they ſhall not prophane*, underſtand the people. But it is plainly ſpoken of the prieſts, and againſt others being meant, make theſe words, *the holy things of the children of Iſrael*, not *the holy things of the Prieſts. They ſhall not prophane* then, is, they ſhall not give of theſe holy things, which be their portion for them and their families to feed upon, to others, to be indifferently eaten: yea, *v.* 16. they ſhall not ſuffer them, they ſhould do their beſt endeavour to preſerve them from treſpaſſing herein, and if they have faulted, urge them to this reſtitution, that ſin may not remain upon them. And the reaſon of all this is, *I the Lord ſanctifie them*, theſe holy things are made ſo by me, and therefore not to be prophaned.

Verſe 18.

Whatſoever he be of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vowes, and for all his free-will-offerings, &c. Of free-will-offerings it was ſpoken before, *Chap.* 1. and of offerings upon vowes, *Chap.* 7. 16. and of peace-offerings, *Chap.* 3. and in the firſt it is required, that it ſhould be without blemiſh, and a male; and in the other, that it ſhould be without blemiſh. Now becauſe theſe blemiſhes were not particularly determined, what they were, theſe ordinances are here repeated again, that the blemiſhes meant might in particular be made known, and withall, whereas Iſraelites with their oblations onely vvere ſpoken of before, the caſe is alſo here put. *If an Iſraelite or ſtrangers in Iſrael*, that is, any of another Nation converted to the true faith, vvherefore the Septuagint render it, Proſelytes, but the vvord *ſtrangers* is othervviſe taken, *v.* 25. for the uncircumciſed vvhereſoever inhabiting.

Blinde

Blinde, or broken, or maimed, or having a wen, or scurvie, &c. or that hath any thing superfluous, or lacking on his parts, &c. Here are the particular blemishes reckoned up which make Sacrifices unlawfull, that is, the offerings upon vow, the voluntary and the peace-offerings. Of sin-offerings or trespasse-offerings it is not here spoken by name, but they also are to be understood: for if free-will-offerings must have none of these blemishes, then these necessary Sacrifices enjoyned by the law much more. The Hebrews note, because it is said that it must be without blemish and perfect, that two things are set forth hereby; without blemish, externally and perfect within, so that if being killed, any defect or redundancie were found within, it was unlawfull, and must be carried out to the place of burning, as if it had but one kidney, or three, &c. and for blemish, they say, If any man did cut an ear of it off, or the like, it was blemished. In particularizing the blemishes, the Lord followeth in some sort the order before touching the Priests blemishes, *Chap.*21.18,19. For he beginneth with the blinde, as there, and then although not in the same order, the broken, the scurvie and the scabbed are mentioned, of all which see, *Chap.*21.18,19, *&c.* Of any thing superfluous also, *vers.*23. but for the word translated *lacking*, Hebr. קלוט, *curtum, vel contractum*, it is not used there, but חרם, signifying *cut off*, in stead of it, and that hath been expounded of a nose cut off in particular; but this by the Vulgar Latine is rendered, *a tail or an ear cut off*, which *Hesychius* followeth, making the mystery of it accordingly. The Septuagint render it curtailed, but the word signifieth any member cut off, wanting, or shrunk up. *Junius*, any member over-short or long, but this is not all meant hereby, but cut off or wanting, as hath been already said. *A wen*, Hebr. יבלת, of יבל, to draw or raise, it is therefore any rising upon the body, as of a wen or wart, &c. so *Vatablus & Pagninus*. The Septuagint, an itching. For *maimed*, Hebr. is חרוץ, cut or mutilated in any part: the Septuagint render it ἠσθμησον, the tongue being cut.

Verse 22.
Verse 23.
Tostatus.
Maimony in Issurei mis'eath c.2.
Hesychius.
Junius.
Vatablus. Pagninus.

That which is bruised, broken, or crushed, or cut. The Septuagint, and after them the Vulgar Latine understand this particularly of bruised or broken stones, and so *Hesychius* applieth it mystically, and *Radulphus*, and because it is added here, *Ye shall not do it in your land*, it is gathered, that they might not cut or break away the stones from any beast, they might not geld them, or men, or birds, so *Maimony*; and therefore it is read, as also the word will bear, *Ye shall not make such*, לא-תעשו. So likewise *Tostatus* and *Cajetan*. But others will have broken or bruised, &c. in any part understood, as *Willet*, and by doing this they understand offering such in Sacrifice, or suffering them to be offered, as *Junius, Vatablus, Pellican*. I prefer that Exposition, whereby stones broken or cut off are understood, both because thus the beasts blemish shall answer to the Priests in the same part, *Chap.*21.20. and also because broken in generall in any part goeth before, *vers.*22. yet certainly the gelding of any beast is not here forbidden, although men indeed ought not to be gelt, *Deut.*23.1. for, *ye shall not do thus in your land*, is nothing but a conclusion of this law against offering blemished beasts, and therefore rightly rendered in our New Translation, *ye shall not offer such*. If it should be understood as spoken against making such, it may as well be taken to be against cutting an ear, or a tail, or any other member of a beast for a mans private use, because a beast having any thing cut off, is blemished according to this law.

Verse 24.
Hesychius. Radulph.
Maimony, in Issurei biah, c. 16. Willet. Junius. Vatablus. Pelican.

If any beast, say the Hebrews, having a blemish, were brought, it might not be carried away again, because it was now made an offering to the Lord, but it was to be sold, and with the price another fit for Sacrifice was to be bought with the money, and after this redeeming of it, it might be used or eaten any where, as any other common thing, so saith *Maimony*, we have heard that, *Deut.*12.15. expounded of such beasts, as have after offering been redeemed. But he that brought such for an offering was to be beaten. The reason of all this carefull provision against blemishes in Sacrifices was, as

Maimony in Issurei bisbe, c.1.

againſt blemiſhes in prieſts, to maintain the dignity of this ſervice, which otherwiſe would have grown contemptible. For it is againſt the dignity of an earthly prince to have beaſts blinde or maimed or withered offered unto him, *Mal.*1.8. But what meaneth it, *v.*23. that a bullock or a lamb having ſomething ſuperfluous or wanting may be offered for a free-will-offering, but not for a vow? *Maimony* anſwereth, that by a voluntary offering here is meant an offering for the maintenance of the Sanctuary, but not to come upon the Altar, for nothing imperfect or blemiſhed muſt be offered in any caſe upon the Altar; it is meant then, that whoſo would, might give ſuch a beaſt, of which money being made it might ſerve for the maintenance of the ſanctuary.

Mal 1.8 14,15
Queſt.
Verſe 23.

Maimony in Erachin c.5.

This is alſo followed by *Lyranus*, for even in ſpeaking of free-will-offerings before, *Chap.*3. it is ſaid, they muſt be without blemiſh. But *Toſtatus* oppoſeth this, becauſe offerings for ſacrifice are here ſpoken of, and not any other, and becauſe even unclean beaſts might be given to make money of them for the maintenance of the Sanctuary, and therefore a beaſt blemiſhed much more; and ſo if ſuch an offering were meant here, a blemiſh of ſuperfluity or deficiency onely ſhould not doubtleſſe have been ſpoken of: wherefore he reſolveth, that in free-will-offerings, to which a man is not tied either by vow, or by the Law of ſin-offerings, it was permitted to bring an offering with ſome little blemiſh of excreſcency, &c. ſo that it were without the greater, that men might not be diſcouraged from bringing their gifts, as otherwiſe they might have been. And this ſeemeth to me moſt reaſonable. For the myſtery of this, the Lord would hereby ſhew, ſaith *Brentius*, that ſuch duties as are done by us in faith, although accompanied with imperfections, are acceptable, but becauſe in other ſacrificings to expiate ſin there muſt be no blemiſh at all, otherwiſe they could not be acceptable, this ſhewed, that by nothing, that we can do or ſuffer is ſin expiated, it is not accepted of as any ſatisfaction before God for our ſins, the ſacrifice of Chriſt alone, which was without all blemiſh, can do this, and nothing elſe. And whereas immunity from blemiſhes is ſo ſtrictly ſtood upon in ſacrifices in this law, this ſhewed, ſaith *Calvin*, that our prayers and worſhip, that we offer to God at any time, muſt not be blemiſhed with by thoughts of ſin or any worldly thing, but we muſt onely be intent hereunto, or elſe it is not acceptable.

Verſe 18.
Levit.27.12.

The Myſtery.

Brentius.

Calvin.

Verſe 25.

Neither from a ſtrangers hand ſhall ye offer the bread of your God of any of theſe, becauſe blemiſhes be in them, &c. By ſtranger here the heathen are underſtood, who yet ſome of them have brought offerings to the Lord at Jeruſalem, as *Cyrus*, *Ezra* 6 8, 9, 10. If the heathen, ſaith *Maimony* bring peace-offerings, they offer them for burnt-offerings, for his heart is towards Heaven, but the heathen bring no meat or drink-offerings, for they are of the congregations, neither do they impoſe their hands upon the head of the beaſt, for this the Iſraelite onely may do: and the ſacrifices brought by ſuch muſt be without blemiſh, although blemiſhed things might be offered by the ſons of *Noah*, except ſuch as lacked a limb, yet upon the Altar of the Lord nothing blemiſhed may now come, ſo *Solomon Jarchi*. The Hebrewes then expound this of blemiſhed beaſts brought by the heathen to be offered to the Lord: as ye that are Iſraelites, ſhall bring no blemiſhed offering, ſo ye ſhall take no ſuch from the hand of a ſtranger. *Lyranus* oppoſeth this, uſing divers reaſons againſt it. 1 Becauſe it is bread, which is here ſpoken of, but in that is no blemiſh. 2 An heathen uncircumciſed might not come into the Temple to bring an offering. 3 He might not eat the Paſſeover, much leſſe any part of other ſacrifices. 4 He might not impoſe his hands upon a ſacrifice. And therefore he ſaith it is meant, that no ſuch ſhould be permitted to bring any offering, becauſe they had the corruption in them, which blemiſhed all their offerings. *Munſter* and *Fonſeca* by ſtranger underſtand here one uncircumciſed indeed, but yet living after the ſeven precepts of *Noah* to be juſt in judgement, to bleſſe, to acknowledge God, to flee inceſt, ſhedding

Maimony in Magnaſeh hakarbanoth, c.3.

Sol. Iarchi.

Lyranus.

Munſter.
Fonſeca.

ſhedding of blood, rapine and idols, and not to cut off a member from a live beaſt. Of theſe, although they might receive ſacrifices to offer, yet not any blemiſhed ones *Calvin* by receiving from their hand, will have buying of blemiſht ſacrifices of them underſtood: for as they might not bring a beaſt of their own which had a blemiſh, ſo they might not buy one ſuch of a ſtranger for an offering. *Brentius* followeth the firſt, becauſe God had his elect even amongſt the heathen. *Junius*, that of *Lyranus*, becauſe the heathen is both polluted himſelf and whatſoever he hath, by ſuperſtition and idolatry. *Toſtatus* alſo reaſoneth for the ſame, becauſe ſacrificing was a profeſſion of the faith of the Meſſiah that was to be ſlain, which the Heathen wanted. For this alſo *Willet* ſtandeth, ſaying, That the ſacrifices of the wicked might not be taken, neither as the hire of an whore. And it was decreed accordingly in a Councel, that the Church ſhould not receive oblations of them that did not communicate, nor of them which committed rapine. And *Liberius* having money offered him of an Arrian in his baniſhment under *Conſtantius*, refuſed, ſaying, *Primò diſce eſſe Chriſtianus.*

Calvin.

Brentius.
Junius.

Toſtatus.

Willet.
Deut. 23.18.
Elibert. Conc. c. 18.
Carthag. 4. c. 94.

I prefer the firſt Expoſition, and the Text doth plainly favour it, *The bread of your God of theſe*, that is, of theſe blemiſhed offerings, *becauſe their corruption is in them, a blemiſh is in them*, that is, in ſuch offerings by whomſoever they are brought, or from whence ſoever, the blemiſh maketh them alike unlawfull. And this law ſeemeth to be added for ſtrangers, leſt it ſhould be thought, if any ſuch not being ſo well inſtructed, ſhould bring, he might be born withall, and their offerings taken, though blemiſhed, eſpecially to incourage them in the good affections to Gods worſhip, appearing thus to be begun in them. That offerings were ſent by *Cyrus* a ſtranger, and taken and offered cannot be denied. And receiving cannot ſo well be put for buying of a ſtranger, as *Calvin* would have it. To *Lyranus* his reaſons I anſwer. 1 The word rendered bread, is commonly put for all offerings brought unto God. 2 Although a ſtranger might not come into the Temple, yet he might ſend by another. 3 For eating or impoſing hands, although he might not do theſe, yet this hindered not, but that he might ſend an offering. And for his idolatry that might ſeem to pollute all things coming from him, it could not but argue ſome repenting and turning of his heart herefrom towards heaven, as the Rabbin ſpeaketh, in that it came into his minde to offer to the God of heaven. *They ſhall not be accepted for you*, that is, becauſe of their blemiſhes, if ye take and offer them, ye ſhall not do to me any acceptable ſervice, but rather for ſo doing incur my diſpleaſure.

When a ſheep or bullock or goat is brought forth, it ſhall be ſeven dayes with the dam, and from the eighth day it may be offered, &c. Of this law ſee before, *Exod.* 22.30. It is repeated here again, to adde more unto it, *viz whether it be cow or ewe, ye ſhall not kill it and her young both in one day*, that is, when the young commeth to be eight dayes old; ſo that an oblation may be made thereof, the dam ſhall not die the ſame day alſo. This the Hebrews expound of all clean beaſts, and of them onely; and if the male which begat the young be certainly known, they underſtand by it both the female and him alſo. A like precept is, *Deut* 22.6. But becauſe the end of this law, as all agree, is to beat down cruelty even towards the beaſt, that cruelty towards man might be much more avoided, it is better to underſtand it of all beaſts, whether clean or unelean. My people, the ſons of Iſrael, ſaith *Targum Jonathan* hereupon; Be ye mercifull upon earth, as our father is mercifull in heaven, a cow or an ewe and the young ye ſhall not kill both in one day.

Verſe 27.

Verſe 28.

Targum Jonathan.

For the myſtery; *Heſychius* applieth it to the Jews paſſeover as the dam, and to the paſch of Chriſt, as the young, becauſe in time it was after it, both ſhould not be kept upon one day. But it may better be applied unto Chriſt and his diſciples, for when he as the mother, was taken, he bade let the diſciples go. *Procopius* applieth it to the Jews, of whom a remnant vvas reſerved, vvhen the reſt vvere deſtroyed. See a like precept, *Exod.* 34.26.

The Myſtery. *Heſychius.*

Procopius.

When

Verſe 29,30

When ye will offer a ſacrifice of Thanksgiving, offer it at your own will, it ſhall be eaten the ſame day. Of theſe lavves ſee before, *Chap.*7.12,18. but the Lord repeateth the ſame here again, leſt this charge about the voluntary offerings ſpoken of in that Chapter ſhould be forgotten or neglected the more, if ſo juſt an occaſion being offered, it had been omitted.

Verſe 31,32

Here is a coucluſion of all theſe precepts, *Ch.*21. 22, preſſing them to the obſervation of all things, to do othervviſe being a prophaning of Gods holy name, vvhereas the children of Iſrael eſpecially ſhould hallovv it, becauſe God had hallowed them, that is, ſeparated them as his peculiar people from all others, and done more for them in bringing them out of Egypt, that they might be holy to him, and keep themſelves from all ſinne againſt any of his lawes, becauſe to be tainted with ſin, even in theſe things, was to be polluted.

CHAP. XXIII.

Verſe 2,3.

THeſe are my feaſts, ſix dayes ſhall work be done, but the ſeventh is a Sabbath of reſt, an holy convocation, &c. Of this precept ſee before, *Exod* 23.12. *Chap.* 34.21. But here it is further added, *an holy Convocation*, to ſhew, that they ſhould not onely reſt, but aſſemble together to worſhip God at his Sanctuary by ſacrifices, that muſt be doubled now, *Numb.* 28.9,10. and afterwards in their Synagogues in every City, *Act.*15.21. For herein was the difference between this and the other feaſts following in this Chapter, all muſt for the celebrating of them aſſemble from all parts to Jeruſalem.

Exod.23.17.
Exod.34 23.

Verſe 4.

Theſe are the feaſts of the Lord, holy Convocations which ye ſhall proclaim in their ſeaſons. The ſame feaſts were inſtituted, *Exod* 23.15. but neither was it ſaid, that they ſhould be holy Convocations, or proclaimed, or the manner in particular of keeping them ſet down, or the times. Wherefore to ſupply this defect, theſe feaſts are anew again inſtituted in this place.

Verſe 5.

In the 14 *day of the firſt moneth at even is the Lords paſſeover, &c.* Touching the paſſeover I have ſpoken fully upon *Exod.*12. and therefore will not repeat any thing there ſaid again. But it is to be noted here, that he ſaith, *The* 14 *day at even is the Lords paſſeover*, and *verſ.*6. *The* 15 *day is the feaſt of unleavened bread.* Whereupon *Cazkuni*, the evening of the firſt good day, and that night is called the paſſeover, but thence-forward to the end of ſeven dayes was called the feaſt of unleavened bread. The firſt and the ſeventh of theſe dayes there muſt be holy Convocations, and no ſervile work done, and all the ſeven dayes they muſt offer offerings made by fire to the Lord. All manner of work upon the firſt and the laſt of theſe dayes are forbidden, *Exod.*12. 15,16. *Saving about that which every one muſt eat:* but here ſervile work is ſpoken of, but that is any work, beſides about dreſſing of meat to be then eaten. And here the Rabbins put a difference between the prohibition of work upon theſe dayes, and upon the Sabbath of the ſeventh day, and of the atonement-day: for upon thoſe they might not ſo much as work about making ready their meat, upon the other they might, *Exod.*16.23. *Levit.*16.29. And they ſay there were ſix dayes in the year wherein no ſervile work might be done, beſides the atonement-day, and the Sabbath of the ſeventh day, in which no manner of work might be done; that is, the firſt and ſeventh day of the paſſeover, the firſt and eighth of the feaſt of tabernacles, the feaſt of Pentecoſt, and the firſt day of the ſeventh moneth. For doing works not neceſſary upon theſe dayes beating was the puniſhment; for working any work upon the Sabbath, upon proof by witneſſes, ſtoning to death, as *Numb.*15.35. And the evenings of feaſts no work might be done, yet the puniſhment for faulting herein was none, unleſſe upon the evening of the paſſeover, for which he was excommunicated. But in extending the command againſt doing any work upon the Sabbath-day, they were over-curious. For they held

Cazkuni.

*Maimony in Iom. tob. c.*1.

Philo de vita Moſis.

held it unlawfull to pull a branch, or fruit from a tree upon this day, to go up into a tree, or to hang up any thing, or to eat an apple gathered then, or to roaſt an apple, to wring a wet cloth, to ſtop a bottle or veſſell leaking, to rub the dirt from a garment, to unſaddle an horſe, or to go up on his back, to kill a flea unleſſe it bite, or to light a candle, to eat an egge laid that day, to play upon an inſtrument, to ſtill a childe crying, or to take a beaſt out of a ditch, but to feed him there till the Sabbath be paſt, or to fetch any thing out of an houſe being on fire but neceſſary food and apparell, or to ſail, wherefore a Jewiſh Pilot being upon the ſea would not upon this day handle the rudder to guide the ſhip. But hereof and of the like it may well be ſaid, *Who required this at your hand?* And as they ſtrained the precept about the Sabbath moſt fondly, ſo upon the dayes of unleavened bread coming betwixt the firſt and the laſt, the Scribes impoſed more then the Lord hath done; for becauſe they were convocations of holineſſe, they were dayes of feaſting in the Sanctuary; and therefore, ſay they, it was unlawfull to work in them, that they be not like other profane dayes, wherein there is no holineſſe at all: yet they allowed in theſe dayes to gather fruits, which would otherwiſe be marred, and to reap, and threſh, and fan for his neceſſity, he wanting food at that time, to judge matters, and to write in the Court, to write reckonings and letters to friends, and to do needfull things about the dead, &c. ſo *Maimony*. And the like they taught touching the dayes in the feaſt of boothes betwixt the firſt and the laſt. Touching the offerings to be made upon theſe dayes, ſee *Numb.*28.19,20,21.

Upon the Sabbath the Jews ſtucti ff.

Cataloz. negat. præcep. 66 Synef. Epiſt.

Eſay 1.12.

Maimony in Iom. tob. Ch.6. But a man might not in this time marry a wife, leſt the joy of it be forgotten through the joy of wedding.

Verſe 10,11

When ye ſhall be come into the land which I give you, and reap the harveſt thereof, then ye ſhall bring a ſheaf of firſt-fruits unto the Prieſt. And he ſhall wave the ſheaf, &c. on the morrow after the Sabbath he ſhall wave it, &c. This time was within the dayes of the Paſſeover, when the harveſt began to be ripe in that countrey, the ſixteenth day of *Abib*, which was the day after the Paſſeover here called the Sabbath: the word tranſlated *ſheaf*, עומר, *Homer*, becauſe a ſheaf being threſhed commonly made an Omer, the tenth part of a buſhell, and this was barley, for barley in that countrey was ripe firſt, and wheat not till Pentecoſt, and it was not meant that every one ſhould bring a ſheaf, but that one ſhould be brought for all the congregation, of the manner of doing which ſee before, *Chap.*2.14. and of the myſtery; where alſo three ſorts of firſt-fruits are ſet forth. 1 This of ears of corn. 2 One of bread at Pentecoſt. 3 The firſt-fruits of all their increaſe that yeer, which is ſaid to have been the ſixtieth part at the leaſt, and was brought the ſeventh moneth, *Exod.*22.29. at the feaſt of tabernacles.

So the *Chaldee*, and *Targum Ionathan*, after the good day or the Feaſt, the *Septuagint* after the firſt of the Sabbaths.

And ye ſhall offer upon the day when ye wave the ſheaf, an he-lamb without blemiſh, &c. and a meat-offering, two tenth-deals of fine flour, &c. It is to be underſtood, ſaith *Jarchi*, that this lamb was to be offered now with the wave-ſheaf, beſides all other offerings made upon this day, *Numb.*28.24. And whereas uſually one tenth part of an Ephah was appointed with a lamb, that is, an Homer, *Numb.*15.4,5. with this ſingularly there muſt come two tenth parts, and with none elſe, yet the oil is not doubled, nor the wine, but as in other burnt-offerings of a lamb, a fourth part of an hin. Of oil it is not here expreſſed how much, but a log for each Omer, that is, half a pinte is underſtood, for ſo much went to every Omer, ſaith *Maimony*. But herein he was deceived, for *Numb.*15.4,5. the fourth part of an hin of oil, as of wine is appointed, and an hin contained twelve logs or half pintes, ſo that the ordinary for an Omer of fine flour was a pinte and half, and ſo likewiſe of wine, and thus much and no more was now offered with theſe two Omers. Before this offering made it was unlawfull to eat either bread, green ears, or parched corn of that yeer. If any tranſgreſſed herein he was beaten, and if in all three, three times; but this ſixteenth day of *Abib* or *Niſan* being come, at mid-day it was lawfull to eat new corn by thoſe that dwelt far off, becauſe they were ſure that the *Synedrion* would provide before that time, that this offering

Verſe 12,13

Solom. Jarchi.

Maimony.

Verſe 14.

*Maimony of forbidden meats, Chap.*10

The Myſtery. *Heſychius.*

offering ſhould be finiſhed. *Heſychius* by the ſheaf now offered underſtandeth Chriſt, who roſe again the morrow after the Jews Sabbath, by whom all things are ſanctified unto the faithfull, as by theſe firſt-fruits all their corn was ſanctified to the Jewes; and by the two tenth-deals he underſtandeth the two natures of Chriſt; and by the oil, the Spirit reſting upon him, and likewiſe by the wine, according to that, *Epheſ.* 5. 19. and *Act.* 2. 15, 17. The myſtical applications of others here I omit. Moreover, by bringing the firſt ripe to the Lord, it was ſhewed, that all increaſe of the fruits of the earth come from him, and are his, neither may we uſe them but by his leave and allowance, which we have not, unleſſe we look up thankfully before we eat thereof, to him the giver, bleſſing and glorifying his holy name.

Note.

1 Cor. 10 30.

Verſe 15. Verſe 16.

And ye ſhall number ſeven Sabbaths from the day wherein ye brought the ſheaf, even untill the morrow after the ſeventh ſabbath 50 *dayes, and ye ſhall bring a new meat-offering, &c.* The Hebrewes ſay, that as at the feaſt of the Paſſeover was their barley-harveſt, ſo now was their wheat-harveſt. Seven Sabbaths which they muſt number, are put for ſeven weekes, for ſo the Hebrewes call weekes, and therefore, *Mat.* 28. 1. *the firſt of the Sabbath*, is put for the firſt day of the week, and they called the next day the ſecond of the Sabbath, and ſo the 3, 4, &c. Becauſe of the 50 dayes alſo here ſpoken of this feaſt was called Pentecoſt, *Acts* 2. 1. and it is noted to be the very time of giving the law, *Exod.* 19. For that was 50 dayes after their coming out of Egypt, as may there be gathered, ſo that although it was kept to praiſe God for the increaſe of their wheat, and to ſanctifie it unto their uſe; yet this day in particular was choſen to celebrate the giving of the law, and the great terrour and majeſtie accompanying the ſame, that they might be the more ſtirred up to the obedience thereof. And as the Paſſeover did apparently in the time thereof ſet forth Chriſt dying and riſing again for our ſalvation, ſo this feaſt of Pentecoſt figured out the giving of the ſpirituall law, the Goſpel at this time by the Spirit coming down like fiery tongues upon the Apoſtles, and inabling them to preach the Goſpel to all peoples and nations, thus reaping as it were that which others had ſowed, as this was the harveſt-time and ſo a time of reaping. And a new meat-effering, ſaith *Heſychius* was now brought, to ſhew, that all things now were made new, the old were paſt, that is, the old rites and ceremonies, wherewith God was worſhipped under the law, now ceaſed, and a ſpirituall ſervice altogether was brought in, in the room thereof.

The Myſtery. *Heſych.*

John 4. 35. *Heſychius.*

John 4. 23.

Verſe 17.

And ye ſhall bring out of your habitations two wave-loaves of two tenth-deals of fine flour, they ſhall be baked with leaven, they are the firſt-fruits. In their offering of barley there was but one Omer, but now of their wheat there muſt be two, becauſe that was better, and therefore fitteſt to be brought unto the Lord, who required the beſt of their fruits. And it muſt be brought out of their habitations, that is, at all the congregations charge, not fetcht out of another land, but growing that year in their own countrey. But herein theſe loaves were ſingular, that they muſt be leavened, clean contrary to the law, *Levit.* 2. 11. *no meat-offering ſhall be with leaven.* For the reconciling of theſe places, ſee the notes upon, *Levit.* 2. 11. Leaven is ſometime taken in a good ſenſe for the Spirit working ſecretly in the heart, as leaven in the meal, as well as in a bad, for corruption, and therefore it is appointed here; when the Lord would ſet forth the Spirit ſeaſoning and leavening his in that Pentecoſt, they are a new meat-offering of the Goſpel, that are thus leavened with the Spirit; and the loaves are two, becauſe two natures of Chriſt, perfect divinity and perfect humanity are held by thoſe that are ſo ſeaſoned by the Spirit: to this effect alſo *Heſychius*, adding moreover, that theſe two did ſet forth the Law and the Goſpel, obedience to both, that muſt be offered now by all the faithfull. For the preparing of theſe loaves, the Hebrewes ſay, that as in providing the barley-ſheaf, they threſhed

Numb. 18. 12. *Harmony. Junius.*

The Myſtery.

Heſychius.

Maimony in Tamidim. Ch. 8. e

three

three *Seahs*, that is, a buſhel, ſo they did now of wheat, and out of that took two Omers, making two loaves or cakes, not upon the feaſt-day, but the evening before, the length of each loaf being ſeven handbreadths, the breadth four, and the thickneſſe four fingers.

And ye ſhall offer with the bread ſeven lambes without blemiſh, one bullock and two rams for a burnt-offering, and their meat-offering, &c. If we compare this with, *Num.*28.27. where the ſacrifices of this day are again ſpoken of, we ſhall finde a difference, for there two bullocks and one ram are appointed to be offered with ſeven lambs for a burnt-offering. But this is reſolved thus, thoſe beaſts and meat-offerings, &c. ſpoken of, *Num.* 28.27. were offerings added over and above theſe here mentioned, which were offered with the two loaves, ſo that 14 lambes in all were offered upon this, and other beaſts making the number up 24 in all; ſo *Maimony* and *Toſtatus* alſo. What the meat-offerings and drink-offerings added hereunto were, ſee *Chap.*2, *&c.* now all theſe ſacrifices ſerved to ſet forth Chriſt, and ſo many muſt be offered at a time to draw the people the more away from ſacrificing to Idols, and not that God took ſuch pleaſure herein. Verſe 18. *Maimony in Tamedin. Ch.*8. *Toſtatus.* *Pelican.*

And ye ſhall ſacrifice one kid of the goats for a ſin-offering, and two lambs for a peace-offering, &c. That there might be no kinde of offering omitted upon this day, a ſin-offering and peace-offerings are alſo here appointed, a ſin-offering in acknowledgement of their ſins and unworthineſſe, and a peace-offering which was an offering of payments, to pay thankfulneſſe to God for his benefits. The Hebrews note that the Congregation never offered peace-offerings but at this time onely. But the offering for ſin, (*Chap.*4.14. for the whole Congregation is appointed to be a bullock, here a kid; but that, as *Toſtatus* ſaith, was in the caſe of ſome particular ſin committed by the Congregation, this for ſin in generall, and therefore it being no ſpeciall but a common ſacrifice, it was not burnt without the campe as that, but as other ſin-offerings went to the Prieſts. Verſe 19. *Maimony* of Offerings, *Chap.*1. *Toſtatus.*

They ſhall be holy for the Prieſts. Whereas it is ſaid, *The prieſt ſhall wave them with the bread, &c.* the Hebrews ſay, the manner was thus: They brought the two lambes, whileſt they were alive and waved them, then having killed and flayed them, the breſt and right ſhoulder were cut off, and the prieſt putting his hands under them together with the loaves waved them on the Eaſt-ſide, and then having burned their fat, the prieſts ate the fleſh, and the High Prieſt taking one loaf for himſelf, the reſt of the prieſts had the other to eat: ſo *Maimony*. In other peace-offerings of particular perſons the prieſts had onely the breſt and right ſhoulder, and the owner the reſt, but all this went to the prieſts, becauſe it was the Congregations, and ſo could not go to all. From this feaſt of Pentecoſt our Pentecoſt took the beginning, being as the paſchall day, a ſolemn time of baptizing, the baptized being clad in white, whence the name *Whitſunday*, or *Dominica in albis* came. Some have kept this feaſt upon the 40 day, and are therefore cenſured, as Hereticks by the Melevitan Councell, but there was no need under the Goſpel to be ſo ſtrict herein. Verſe 20. *Maimony in Tamedin, Ch.*8. Levit.7.32. *Melevit. Concil.* 3.*c.*43.

When ye reap your harveſt, ye ſhall not make clean riddance of the corners, nor gather the gleanings, &c. For this ſee before, *Chap.*19.9. but the ſame is here again repeated, to ſhew, what a care the Lord hath of the poor, and ſpecially that they might hereby be made to rejoyce at this time of joy, and that the rich might be in the better way of enjoyning a bleſſing in their crops, and not have all their ſacrifices at theſe times for want of this charity fruſtrated, as they ſhould, if relying upon them they ſhould harden themſelves, and not leave the gleanings for the poor. Moreover, hereby was intimated, that charity to the poor is a ſacrifice well-pleaſing to God, as *Hebrews* 13.16. Verſe 22. Deut.16.11. Deut.24.19.

The ſeventh moneth, the firſt day of the moneth ye ſhall have a Sabbath, a memoriall of blowing trumpets, &c. The firſt day of the moneth was amongſt the Verſe 24.

Hebrews the new Moon, for by the Moon they counted their moneths, and every first day was a festivall, and had many sacrifices offered thereupon, *Numb.*28.11. But the first day of the seventh moneth, answering to our *September*, which of old was counted the first of the year, was a greater festival, and therefore over and above the sacrifices of other new Moons, there were more singularly appointed for this day, *Numb.*29.1,6. This moneth was called *Tizri* in Syriack, of *Tizesh* new wine which was then made, and in Hebrew *Ethanim*, strengths, as is most probable; because the strong foundations of the world were then laid. And although for Ecclesiasticall affairs the moneth *Abib*, or *Nisan* in the Spring was the beginning of the year amongst the Hebrews since *Exod.*12. yet for Civill affairs the moneth *Ethanim* was the beginning, as for the year of Jubile, *Chap.*25. and for every seventh year, and if it had been otherwise begun in the Spring, they could not in the seventh year of rest have reaped that which they had sowne the year before, neither could they have sowne for the year following. For the blowing of trumpets, from which this feast had the name, it is ordeined, *Numb.*10.10. that in all their new Moones they should blow with trumpets over their sacrifices for a memoriall before God. Of this it is again spoken, *Psal.*81.3. *Blow up the trumpet in the new Moon, &c.* and *Psal.*98.5. *With trumpets and the sound of cornet make a joyfull noise.* And this is spoken not onely of new Moons, but of all festivall and joyful times also. But forsomuch as in every new Moon and feast there was blowing of trumpets, the question is, Why there was one feast specially called the feast of blowving trumpets? The Hebrevvs holding that this blowving vvas vvith cornets made of rams hornes, do some of them think, that it was in remembrance of *Isaac* delivered, when he should have been sacrificed, a ram being offered in his stead. Some in remembrance of the law given vvith sound of trumpet; and some, that it vvas onely a preparative to the atonement-day followving soon after, *viz.* the tenth of this moneth, that God might remember them to forgive them all their sins. Some, that they might be put in minde of their sins to repent seriously against the day of atonement: so *Maimony*, The sounding of the trumpets novv, saith he, had a mysticall signification, as if it had been said, Avvake ye sleepers, ye deep sleepers, avvake out of your sleep, and consider your vvorks, and turn by repentance, and remember your Creatour: ye that forget the truth all the year, and go astray in vanity and emptinesse, that vvill not profit; look novv to your souls and your actions, and amend your vvayes, and forsake your wayes and thoughts that are not good. Wherefore, as admonished to this effect, he saith, that from this time to the atonement-day they rose and went to the synagogues to pray in the night, and did many almesdeeds and good works, and kept the Commandments more carefully. To make good that reason drawn from *Isaacs* deliverance by the ram, they say, that it was a cornet made of a crooked rams horn, wherewith they now sounded, and all cornets made of any thing else were now unlawfull; For although a cornet be not here expressed, yet *Levit.*25.9. for the Jubile it is, *Shophar trugnah*, the loud sounding cornet, and therefore most probably at this feast it was the same, and so it was anciently taught. They sounded with one cornet of a rams horn now in the Sanctuary and two trumpets, because *Psal.*98.5. a cornet and trumpets are sppken of, but in all other Cities they sounded with a cornet onely. And all, they say, were bound to hear this sound, but women, servants, and children: so *Maimony*. And to this it seemeth to be alluded, *Psal.*89.15. *Blessed are they that hear the joyfull sound.* For, *blowing trumpets*, in Hebrevv is, תרועה, signifying in generall a loud sounding noise for joy, as with trumpets, *Numb.*10.5,7. or with shouting, *Ezra* 3.11. 1 *Chron.*15.28. and sometime it is put for a sound made in sorrow, as *Jerem.*20.16. *Mich.*4.9. But here it is put for a joyfull sounding with trumpets and cornets, *Numb.*10.10. *Psal.*81.3. But of all the reasons hitherto given of the instituting of this feast none satisfieth me, because in the institution

Quest.

Rab. Solomon.
Cajetan.
Fonseca.
Calvin.
Maimony of repentance. c 3

Maimony in Shophar, c.1.

tion of feasts some miraculous thing done for the people was in every of them respected, that they might now remember it and be thankfull, except the atonement-day onely, which was not for rejoycing, but for sorrowing and humiliation. Wherefore it seemeth to me to have been instituted in remembrance of the miraculous overthrow of *Jericho*, with the sound of rams horns, although this was not done till afterwards, but by appointing a time of rejoycing now with sounding, having the name herefrom, as Gods miraculous aiding of them in generall against their enemies, upon sounding with their silver trumpets was prophetically as it were pointed at, according to the promise made, *Numb.*10.9. so that in particular about *Jericho*, which was the most famous; and that it might not afterwards be forgotten, this institution tended to preserve the memory thereof, and of *Gideons* victory by soundings, *Judg.* 7, *&c.*

Joshua 6.

If it be demanded, what day in particular vvas this, becauſe if they reckoned by the Moon, that being but 28 dayes, and the civill moneth 30, there vvould every year be a variation? It is answered, the rule that they went by for this vvas the Autumnall Equinoctiall, the nevv Moon after vvhich they alwayes counted to be the first of this moneth, so that their seventh moneth was not just the same vvith our *September* about the 12 of vvhich is the Equinoctiall, but part of *September* and part of *October*, as in the Spring they likevvise observed the Vernall Equinoctiall, *March* 11. and the nevv Moon followving began their first moneth, upon the fourteenth day vvhereof vvas the passeover, and that moneth vvas part of *March*, and part of *April*.

Quest.

Mystically, by this feast of blovving trumpets the sounding of the Gospel vvas set forth, or, as *Ainsworth* hath it, *John* the Baptists coming to prepare the vvay of the Lord, by crying out against mens sins, for by this phrase taken from a trumpet, the Prophet *Esay* is bidden to lift up his voice as a trumpet, to cry aloud, and to tell the people of their sins. And blessed is he that heareth his sound to repent, that an atonement may be made for him by Christ, who followed soon after, as the atonement-day followed soon after this. Thus *Origen* applieth it also to the preaching of the Gospel, but *Hesychius* to the sound of the trumpet at the day of judgement. But the sounding of the Gospel, when Christ came, was more aptly typified in the Jubile sounding, *Levit.*25. and at the day of Judgement there will be no time for repentance to atonement.

The Mystery. *Ainsworth.* Esay 58.1.

Origen. *Hesychius.*

And on the tenth day shall be an atonement, &c. Of this day see before, *Chap.* 16.29. but now because a catalogue of the holy feasts is set down, this is again spoken of amongst others, and that an holy convocation should be called now, and that it should be kept from the evening of the ninth to the evening of the tenth day, which were before omitted, and this from *vers.*27. to *vers.*32. and here is laid down a generall rule of keeping their Sabbaths *from evening to evening*. In refreining from work, say the Rabbins, there was no difference betwixt this and the Sabbath, but onely if a man did any upon the Sabbath, he was to be stoned to death; if upon this day presumptuously, he should be cut off, if ignorantly, he must bring the offering in this case appointed: so *Maimony*.

Verse 27.

Maimony of the rest of the tenth day.

The 15 day shall be the feast of tabernacles for seven dayes, the first shall be an holy convocation, &c. and on the eighth day, &c. From henceforth to the end of the Chapter the manner of keeping this last feast of the year onely is set forth, and the due keeping of those before-named inculcated.

Verse 34,35
Verse 36.

This was called the feast of booths or of Tabernacles, because now they took green boughs, and therewith made booths, & dwelt in them seven dayes, in remembrance of their dwelling in booths or Tabernacles 40 years after their coming out of Egypt. And because they had now gathered in all their fruits, *Deut.* 16.13. so that there was a double occasion of rejoycing and praising God. Touching the booths then made, the Hebrewes have these

Verse 40,41
Verse 42,43

But ſee the contrary to this *Nehem.*8.16.

obſervations. 1 The boughes of trees were not to build their booths withall, but with ſome of them they finiſht their booths, and with ſome they went about rejoycing and dancing before the Altar, carrying them in their hands, and ſaying, *Hoſanna ſave us now.* 2 They were not ſo tied to keep in their booths all theſe ſeven dayes, but they might walk abroad, and if it rained, go into their houſes for ſhelter, but ordinarily they muſt feed and lie there.

Nehem.8.16. *Ioſephi l.3.c.10*

3. Theſe booths were ſet on the roofes of their houſes, in their courts, and in the courts of Gods houſe, and in the ſtreets, and afterwards people increaſing more without the City, as *Joſephus* hath it. 4 Every one muſt carry branches now, even the childe, that was able, but only in the Sanctuary and only the fifteenth day. 5 The ſick and their attendants were excepted both from this and from dwelling in booths. 6 The wiſemen and Elders onely danced in a lowly manner, the other looked on. 7 They fetcht every of the ſeven dayes three logges, that is, a pinte and half of water in a golden veſſell from the brook Shiloah, and poured it with wine upon the Altar, ſhouting as they came with it. But whereas it was before ſaid, that they ſhould carry branches but the firſt of theſe dayes onely, that is expounded, upon expreſſe command, but becauſe it is alſo ſaid, *ye ſhall rejoyce before the Lord ſeven dayes, verſ.*40. Upon this ground they carried them every day once round about the Altar, waving them three times towards every of the four windes, and then the 118 Pſalm was read, vvhen they vvere going, and there vvas muſick made with pſalteries, harpes and Cymbals and voices, and clapping of hands.

Maimony in Shophar,c.7.

Verſe 40.

Touching the boughs & branches to be taken, they are named *boughes of goodly trees, branches of palmes, boughes of thick trees, and of Willowes of the brook.* By the firſt the Hebrevves underſtand the pome-citron-tree, vvhich beareth fruit continually, ſome ſpringing, ſome ripe, ſome falling off at the ſame time, as *Pliny* ſaith: and the vvord tranſlated *boughes*, is *fruit*, and ſo the *Targ. Hieroſol.* rendereth it the fruit of the pome-citron. Whereas, *Nehe.*8. 15. for the celebrating of this feaſt they are bidden to fetch *Olive-branches*, but no pome-citrons are ſpoken of, *Solomon Jarchi* ſaith, that vvas for building the booths, and not to carry in their hands, as appeareth, *verſ.*16. For the branches of palms, theſe they ſay vvere right ſhoots, like a rod. The boughes of thick trees vvere of the myrtle. And vvhereas, *Nehe.*8.15. both the myrtle and the thick tree are ſpoken of, they diſtinguiſh and ſay vvhen it hath upon a branch three leaves or more together covering the vvood, this is called a branch of the thick tree; but vvhen there are but tvvo leaves together, it is not thick, and is called a branch of the myrtle. This tree is mentioned amongſt others figuring out the proſperity of the Church, *Iſa* 41.19. *c.*55.13. *Zachar.*1.8. Laſtly, the vvillovves of the brook are again ſpoken of, *Eſa.*44.4. the godly being compared hereunto. The boughes, of vvhich they made their booths, ſay the Hebrevves, might be of theſe or of any other trees, but of theſe trees onely, and of all theſe fout to carry and vvaves in their hands. The Pome-citron was carried alone in the left hand, and muſt be as big as an egge at the leaſt: the other three tied together in the right hand, the palm-branch not being leſſe then four hand-breadths, and the other two not leſſe then three hand-breadths, and when they took them up to carry, they bleſſed God. The firſt ſtation of the children of Iſrael when they came out of Egypt was called *Succoth, booths*, and this in remembrance thereof, and of their paſt miſeries, was called, *the feaſt of Succoth* and now ſingularly every ſeventh year was the law appointed to be read to all the people, *Deut.*31.13. and this was accordingly performed, *Nehem.*8. 18. For the offerings to be made in theſe ſeven dayes, ſee more, *Numb.*29. 12. where the ſacrifices of each of theſe dayes, and of the eighth day alſo are ſet forth at large. This feaſt in the number of dayes exceeded all others, for that beſides the ſeven dayes an eighth is alſo appointed for a ſolemn Aſſembly, as in the paſſeover the ſeventh day, and this is called the laſt and great day of the feaſt, *John* 7.37. when Chriſt cried out, *If any man thirſteth, let him*

Sol. Iarchi.

Exod.12.37.

Verſe 36.

come

come and drink of the water of life freely, in which speech he is thought to have alluded to the water before spokn, which they brought in a golden vessel from *Siloam* to the altar.

It is a solemn Assembly. Hebrew, עצרת, a restraint or shutting up, because they were restrained from labour upon this day, and held in the house, of God about his worship The Septuagint render it, ἐξόδιον, a going out of the feast, the vulgar Latine, *collecta*, from the gathering of money, which *Tostatus* thinketh was then made for the Sanctuary. This was added over and above the seven dayes of the feast of booths, being no part of it, (for now they dwelt not in booths any longer, for that was but for seven dayes) it was added, saith *Burgensis*, for a mysticall signification, of which it shall be by and by.

Junius
Septuagint.
Tostatus.
Burgensis.

Mystically, by the feast of tabernacles, saith *Hesychius*, is set forth the life of the godly to be as the life of strangers here dwelling in tents: for he that will live so here, as that he may receive an heavenly habitation hereafter, must dwell as it were in tents, use the world as if he used it not, set his heart not upon things earthly but heavenly: so did *Abraham*, &c. *Heb.*11. and *David*, *Psal.* 39. and our bodies are called tabernacles, 2 *Cor* 5.1. By the eighth day was set forth the life to come, to which we shall be gathered at the last, so many as dwell in tabernacles here. And in that a commemoration being made of all other feasts and offerings, this is again repeated, as being after all others, it serveth to shew that this is the principall thing, and the summe of all that we must ever aime at, *viz.* to be mortified to the world, and to intend that which is next figured out in the taking of boughs of goodly trees, or the fruit thereof, branches of palm-trees, and boughs of thick trees, and of the willowes of the brook, that is, a true faith in Christ, who is the fruit of the goodly tree, and justice, which is as the palm, *Psal.*92. and other vertues, but specially mercy, which is as the thick tree, and continency or chastity in that estate, wherein we are, which is as the willow, because that beareth no fruit, and all this the first day, there must be no deferring to ensue these graces. But for the willow in the brook he further saith, continency must be used by the married at some times, that they may attend to fasting and prayer, which must be as it were in a brook of tears for sin. To this effect *Hesychius* in many more words. Moreover, in their taking of branches, and crying, *Hosanna save us now*, as was before noted, the joyfull entertaining of Christ at another time, when he rode to Jerusalem with strewing the way with branches, and joyfull acclamations agreeable hereunto, was doubtlesse mystically pointed at. *Brentius* saith, that we keep this feast of tabernacles, when we recount what we were in times past, *viz.* Gentiles and strangers from the life of God, or Papals, and so overcast with a thick darknesse, and comparing it with our present most happy state and light, we heartily praise God therefore, as the Israelites were now to recount their fore passed miserable condition, when they had not an house to dwell in, with that most flourishing estate in Canaan, where they had fair houses and Cities, and abundance of all manner of good things. In imitation of this feast of booths, the Athenians had their feasts called σκίρα, from the shadowes of their boughs and tents dedicated to *Minerva*, of which *Strabo* writeth. And hitherto of the mysteries of these things imbraced by divers learned Expositors. Whereunto we may adde that the eighth day did not unfitly figure out as the solemnity to come in heaven, so the solemnity of the Lords day to be kept by all faithfull Christians upon earth, in remembrance of Christs resurrection throughout all ages.

The Mystery.
1 Cor 7.
Hebr 12 23. *the generall assembly.*
1 Cor.7.
Matth.21.8,9.
Brentius. Eph.5.2.
Strabo lib.9.

Whereas, *vers.* 38 it is said, these things ye shall do, *besides your Sabbath, your gifts, your vows, and your free-will-offerings which ye give to the Lord.* And a like speech is had, *Numb.*29.39. the meaning is, that the offerings of the Sabbaths happening upon any of these dayes must be offered also, two lambs in the morning, and two in the evening, none of the Sacrifices prescribed for

Verse 38.

Chr on.35 28

for this feaſt upon their day being diminiſhed therefore, ſo likewiſe notwithſtanding any gifts given at this time for tithes, or firſt-fruits, or free-will-offerings, as *Joſiah* is ſaid at the Paſſeover to have given thirty thouſand ſheep, or gifts that came in upon vow.

CHAP. XXIV.

Verſe 1,2. Verſe 3,4.

HEre is firſt a repetition of a law made, *Exod.*27.20. about oil providing for the lamps, and *Aarons* ordering it, that they might burn continually. The ſame law ſeemeth to be repeated here again, partly to ſhew what lamps they were which ſhould be ſupplied with this oil, *viz.* the lamps upon the pure candleſtick, *Exod.*25.37. the ſeven lamps upon the candleſtick of pure gold, and partly becauſe the ordering of it had been before committed to *Aaron* and his ſons, the High Prieſt and other inferiour Prieſts, leſt upon this ground there ſhould be a confuſion, the ſame is here repeated again, and the ordering of it is committed to the care of the High Prieſt ſingularly, as being conſtituted the ſole Superintendent over this matter, the reſt being to receive directions from him, and to be appointed to it by him. See more of the ſame, *Numb.*8.1,2. For the myſteries ſee before, *Exod.* 27.20. and *Chap.*25.37.

Verſe 5,6.

Here the law for the ſhew-bread that muſt ſtand continually upon the golden table before the Lord, ſet forth, *Exod.*25.30. is repeated. There it is onely briefly ſaid, *Thou ſhalt ſet upon the table ſhew-bread before me alway.* But how many breads, or when they ſhould be ſet on, or whereof they ſhould be made, or for what uſe they ſhould ſerve, or what frankincenſe ſhould be put upon them, or whoſe they ſhould be, are all omitted there, and therefore ſupplied in this place. They muſt be twelve cakes made of fine flour, two tenth-deals to a cake ſet in two rows, ſix on a row, frankincenſe being put upon each row, and every Sabbath they muſt be changed, and thoſe taken away muſt be *Aarons* and his ſons. Of the length, breadth and height of theſe cakes, and how they were laid and ſupported upon the table, hath been already ſhewed, *Exod.*25.29,30. as alſo the myſtery thereof. For the frankincenſe appointed here to be put upon each row to be burned, the Hebrews ſay, that it was not put upon the cakes, but by them, as the word לידם here uſed alſo ſignifieth, *Gen.*14.6. *Chap.*16.7. *Exod.*14.9. and it was ſet in two veſſels or vials of gold, an handfull of frankincenſe in each, and ſalt with the frankincenſe, becauſe no Sacrifice was to be without ſalt, *Levit.*2.13. The manner, they ſay, was thus, the cakes being prepared upon the evening before the Sabbath-day in a mold of gold, the Levites helping the Prieſts herein, (for although none but the Prieſts might come to bring them in and ſet them upon the golden table, yet the Levites might help to prepare them) they being, I ſay, prepared, were upon the Sabbath-day brought in with the frankincenſe by four Prieſts, two carrying the ſhew-bread, and two the veſſels with frankincenſe, four other Prieſts going before them to take off the old bread and frankincenſe. And at the ſame time that the old was taken away by thoſe four coming on the oppoſite ſide of the table, the new brought by the other four on the other ſide were ſet on, then the frankincenſe carried away was burned upon the altar of incenſe, and after this, the High Prieſt taking half of the bread for his part, the reſt was divided half to the Prieſts, whoſe courſe came in to ſerve that Sabbath, and half to thoſe whoſe courſe went out then. So *Maimony.*

Verſe 7,8,9.

1 Chron.9.32 Chap.23,28.

Maimony in amedin. 6.4,5.

Verſe 7.

Touching this, *That it may be on the bread, or by the bread for a memoriall.* That is, as the handfull of the meat-offering, *Levit.*2.2. burnt upon the altar was for a memoriall to all the reſt, ſo was this for the ſhew-bread, and for the twelve Tribes ſet forth hereby, to ſhew how much the Lord through the ſweetneſſe of Chriſts merits is delighted in his Church, and her ſervice done before

before him continually. Wherefore ſhe is ſaid to be perfumed with myrrhe and frankincenſe, *Cant.*3.6. And all this muſt be taken of the children of Iſrael, that is, money to buy it withall, which the Hebrews ſay was the half ſhekel levied of each man yeerly, *Exod.*30.13, *&c.* for herewith the daily ſacrifices, the ſhew-bread, ſalt and wood, and vvave-ſheaf for firſt-fruits were provided, together with the incenſe, the tvvo wave-loaves, *Levit.*23.17. the ſcape-goat, *Levit.*16. the red heifer, *Numb.*19. and the like. Verſe 8.

Maimony of Ch. 4.

And the ſon of an Iſraelitiſh woman, whoſe father was an Egyptian, went out amongſt the Iſraelites, and he and an Iſraelite ſtrove together in the camp: and he blaſphemed the name of the Lord and curſed, &c. The mother of this man is ſaid to be *Shelomith, of the tribe of Dan*, whether ſhe had him in fornication or in marriage is not expreſſed, but ſome Hebrewes think, in fornication. *Lyranus*, that he was the ſon of the Egyptian, whom *Moſes* ſlew. But leaving theſe things, as uncertain, he is ſaid to have come out of Egypt with the children of Iſrael, being for his mother numbered amongſt them. For *blaſphemed*, Hebrew is יקב he named, for in this ſenſe the word נקב is uſed, *Eſa.*62.2. and by the Septuagint it is accordingly rendered, *named*, by the Chaldee *expreſſed*. But the word ſignifieth alſo to pierce or to ſtrike thorow, *Eſa.*36.6. *Habbac.* 3.14. and therefore is put for blaſpheming, *Num.*23.13, 25. which is, as it were a ſtriking thorow with words, and ſo it is doubtleſſe to be taken here, and *verſ.*16. and not for the bare mentioning of that holy name. Some of the Hebrewes yet gather from hence, that it is unlawfull to name this ſacred name יהוה out of the Sanctuary, it belonging to the prieſts onely to name it in bleſſing, according to that, *Num.*6.23. otherwiſe for it they uſed the name *Adonai*: and after *Simeon* was dead, they named it no more at all, leſt any unworthy ſhould learn it, neither did the wiſe men learn any to pronounce it; but onely ſuch as were meet and honeſt once in ſeven years: ſo *Maimony*. And ſome again, ſaith he, have held, that none were to be put to death for blaſpheming, unleſſe he named this name, but I, ſaith he, ſay, that for *Adonai* alſo he is to be ſtoned; *the name of the Lord*, in the Hebrew it is onely *blaſphemed the name*, the other word being underſtood, as ſome think for revereuce, it being ſo foul a thing to blaſpheme this ſacred name, as that it is a ſhame to ſpeak fully of it. *Mark* 14.61,62. there is the like ecliptick ſpeech, but *verſ.*16. it is ſupplied in the law-making againſt blaſphemy. The Hebrews did ſo abhor from blaſpheming, that if any man heard it, or heard it related by another, he was bound to rend his cloathes, unleſſe it were from an heathen. And hence it was, that the High Prieſt rent his cloathes at the ſuppoſed blaſpheming of our Saviour: whereas *Eliakim* and *Shebna* rent their cloathes, hearing the blaſphemy of *Rabſhakeh*, who was an heathen, they ſay it was, becauſe he was an apoſtate from the faith, *Eſa.*36.22. For the occaſion of this mans ſtriving and blaſpheming, *Lyranus* ſaith, that he was drunken, and Rab. *Solomon* that his ſtrife was about the ſhew-bread: but theſe are conjectures without ground, and therefore it is better to be ignorant, what the cauſe was, then to follow either of them or any other, ſeeing it is here concealed, and onely to know, that he ſpake vilely and contemptuouſly of God, which was a moſt horrible ſinne. Verſe 10. Verſe 11.

Lyranus.

Septuagint. Chaldee.

Maimony of Prayer, *Ch.*14.

Matth.26.65.

Lyranus. R. Solomon.

And they put him in ward, &c. Some witneſſes, that heard him, or inferiour Judges, for whom this matter was too hard, brought him to *Moſes*, and by his appointment he was kept, till his puniſhment were appointed by the Lord. Verſe 12.

And the Lord ſpake to Moſes, ſaying, &c. All hard cauſes *Moſes* is adviſed by *Jethro* to bring to God, *Exod.*18,19. and ſo he did, *Num.*15.34. and *c.*27. 1,2,5. and the like he is to be ſuppoſed to have done here, and this moſt probably was by going into the moſt holy Place where God had promiſed to meet *Moſes*. Verſe 13.

Exod.29.42.

Bring forth him that hath curſed out of the camp, and let all, that heard him, lay Verſe 14.

Maimony.

lay their hands upon his head, and let all the congregation ſtone him. This laying on of hands, ſaith *Maimony*, was not onely by the witneſſes but by the Judges alſo, they ſaying, Thy blood be upon thine own head, for thou haſt occaſioned it unto thy ſelf, and this Ceremony was uſed in no other caſe, but onely of blaſphemy. Of the manner of ſtoning to death, ſee before, *Chap.*20. 27. and out of the campe he was carried to be ſtoned, that it might not be defiled by ſuch a wretch being dead.

Verſe 15,16

He that curſeth his God ſhall bear his ſin, and he that blaſphemeth the name of the Lord, &c. all the congregation ſhall ſtone him, &c. Upon occaſion of this mans blaſpheming and curſing this generall law is made: but becauſe here is a diſtinction, *If any man curſeth, he ſhall bear his ſin; if he blaſphemeth, he ſhall be ſtoned*; A queſtion ariſeth, what difference there is between curſing and blaſpheming? To this ſome anſwer, that curſing is out of ignorance, and raſhneſſe, the choler being greatly ſtirred, but blaſpheming wittingly and willingly, out of an unreverent regard unto God. Some, that curſing is of Magiſtrates called gods, *Exod* 22.28. Some of falſe gods, for even they might not be curſed by ſuch as ſerved them. And *Joſephus* to this effect ſaith, that the Jews might not rail upon the gods of the Heathen, which may be true, becauſe *Michael* did not rail upon the devil, when he contended with him about the body of *Moſes*. But if ſuch gods had been meant here, he would not have ſaid *his God*. Laſtly, ſome underſtand the latter clauſe as an explication of the former, as if it had been ſaid, He that ſhall curſe God, that is, blaſpheme the Lord, for curſing of God is a blaſpheming of his ſacred name, ſhall bear his ſin, that is, ſhall be ſtoned to death. And this I ſubſcribe to as the beſt. For there was no reaſon to enact any thing about Magiſtrates here, and why railing out of paſſion ſhould be more excuſable in this caſe, I cannot ſee, forſomuch as he, upon occaſion of whoſe curſing this law was made, was doubtleſſe in paſſion, when he curſed, for it was upon ſtrife with another. And how can we conceive of any curſing of God, that is not a blaſpheming, and that theſe are not two lawes, as againſt two ſinnes, is plaine, becauſe איש-איש, *whatſoever man*, in the firſt is not repeated again in the ſecond.

Queſt.
Heſychius.
Hieron. in Epiſt. Epheſ.
Chryſoſt.
Cajetan.
Procopius.
Joſeph. antiq. l. 4. c. ult.
Jud. Epiſt. v. 9.
Toſtatus.

Hieron. in Epheſ.

To blaſpheme is not onely to rail upon God, ſaith *Jerome*, uſing any of his titles, or to derogate from any of his glorious attributes, as his wiſdome, juſtice, &c. but to finde fault with any of his works, or affirm hereſie to be his true doctrine. And to curſe God being the higheſt degree of blaſpheny, it was juſt that it ſhould be puniſhed with the greateſt puniſhment. For the peoples ſtoning of the blaſphemer, this was appointed; 1 That the greater terrour might be ſtricken into all, *Deut* 13.11. 2 That all being Gods people, might the more expreſſe their zeal for his glory. 3 Becauſe all vvere othervviſe endangered.

Toſtatus.

Verſe 17.

He that killeth a man ſhall be put to death. See the ſame, *Exod* 21.12. and this lavv is repeated again here next to that of putting to death the blaſphemer; becauſe, as *Theodoret* hath it, man cannot kill God, but the blaſphemer goeth as farre herein as he can, piercing him vvith his vvords, as the murtherer doth his neighbour vvith his ſvvord, both proceed from a malevolous and malicious minde, and therefore they are both joyned together.

Theod. quæſt. 33

Verſe 18,19

He that killeth a beaſt ſhall make it good; See the like, *Exod* 21.33.

Verſe 20.

He that cauſeth a blemiſh in his neighbour, as he hath done, it ſhall be done to him, breach for breach, eye for eye, &c. Of this ſee *Exod* 21.24. The Hebrevvs do not onely condemn hurting, but ſmiting of another unjuſtly alſo, becauſe in giving ſtripes to a malefactour, if the number preſcribed be exceeded, it is a ſin, much more to ſtrike the innocent, yea to lift up the hand againſt ſuch, though he ſmite him not, is to be a wicked man, ſaith *Maimony*.

Deut.25.3.
Maimony in Chobel. c. 5.

Verſe 21.

He that killeth a beaſt ſhall reſtore it. Although he did not directly kill it, yet if he did that to it, whereby it came to die, ſaith *Maimony*, he muſt reſtore it, and if he killeth not, but hurteth it, he muſt by the equity of that law, *Exod*, 22.5. make ſatisfaction. But herein he is over-ſtrict in ſaying, that if a man

a man stumbleth and falleth, and so breaketh a vessel of his neighbours, he shall pay for it as well as if he had done it willingly, or killed or hurt his beast, because the law putteth no difference.

Ye shall have one manner of law, as well for the stranger, &c. that is, if any stranger being an Infidel, coming amongst them cursed or blasphemed, or killed, he must have the like punishment; and if a Jew killed such unjustly, he must have no prerogative herein. And the same law of retaliation should hold for both. Some by the stranger understand the stranger proselyte, but although in lawes of Religion the stranger is thus to be understood, as *Chap.* 22.18. *Numb.* 9.14, *&c.* yet in lawes of common equity, such as these for the punishing of offences not tolerable in any, there is no reason to make this restraint. Verse 22

Here is the execution upon the blasphemer done in stoning him by all Israel: of the manner see before. Verse 23.

CHAP. XXV.

When ye are come into the land that I shall give you, then your land shall keep a Sabbath to the Lord, &c. Here is instituted the Sabbath of the seventh year, and this the Lord is said to speak *in mount Sinai, v.*1. but hitherto out of the tabernacle, *Chap.* 1.1. but *Junius* rightly understandeth, out of the tabernacle standing upon mount Sinai. Haply the tabernacle is not expressed yet here, but mount Sinai to intimate the servile estate of those that were under the lawes given here about servants and debtors, according to that of the Apostle, who compareth mount Sinai to *Hagar* gendering to bondage, *Galat.* 4.25. that if the whole land had rest and comfort the seventh year, and the 50 year, even under the law given upon mount Sinai, we might be comforted much more in the inward rest coming from mount Sion to us by Christ Jesus. Of this law of the lands resting the seventh year, see before, *Exod.* 23.10,11. where is fully shewed both the reason of this rest, the manner and the mystery thereof: and therefore to avoid needlesse repetitions, I will say nothing more thereof in this place. Onely the Reader must know, that this year was counted to begin the seventh moneth, as may be gathered, *v.*9. and as the Hebrews hold it to begin for all civill affairs, and as it must needs, because otherwise if the beginning had been in the Spring, they could neither have reaped the corn sowne the year before, nor have sowne to reap upon the eighth year, *v.*6. *The Sabbath of the land shall be meat for thee, &c.* that is, the fruit of this Sabbaticall year. Verse 2. *Junius.*

And thou shalt number seven Sabbaths of years, even 49 *years, &c. and ye shall cause the trumpet to sound the seventh moneth the* 10 *day, and hallow the* 50 *year, and proclaim liberty, &c.* This command, saith *Maimony*, was given onely to the great *Synedrion*, which should cause the trumpet now to be sounded, but he saith, every one was hereby bound to sound. For the name of the Jubile, some think, that it came from *Jubal*, who was the first maker of musicall instruments, *Gen.*4. some from יבר, to carry, because it brought every one to his possession again, and some from יובר *germen*, because every one then enjoyed his own germinating land. But all these are far-fetcht imaginations, the true reason is, because יובר, signifieth a trumpet made of a rams horn, as *Josh.*6.5. and a trumpet, *Exod.* 19.13. and with these they blew in proclaiming the Jubile, as hath been already shewed, *Levit.* 23.24. For the year of the Jubile, some think that it was the 49 from the Jubile before, reckoning *inclusivè*, and so the seventh and the Jubile concurred, because otherwise two years a Sabbath of the land must be kept together. But this cannot stand, both because seven Sabbaths of years must be counted, and after followeth the Jubile, not *Anno* 49. but, as is expressed, *Anno* 50. and because in reckoning to the first Jubile that ever was kept, no Jubile before- Verse 8,9. Verse 01. *Maimony. Servarius. Oleaster. Cajetan. Iosephus Scaliger. Junius.*

Toſtatus.

Maimony in Iobel. c. 10.

going, a former Jubile could not come in to the reckoning, ſeeing there was none: ſo *Toſtatus* in part alſo argueth againſt it, and the Hebrews generally are for the 50, and not the 49 year. For the concurrence of two Sabbaths, if it were Gods will, that the land ſhould lie unhusbanded all this time, it is not to be doubted but that he made it without husbandry to fructifie ſufficiently for their ſuſtenance, as in the ſeventh year of reſt he promiſed that they ſhould be ſupplied for three years out of the increaſe of the ſixth year, *v.* 21.

Object.

Maimony.

If it be objected, by this reckoning the firſt year of the Sabbath of years after the Jubile muſt be the Jubile-year, and then the Sabbath of the ſeventh year would have been upon the ſixth year after it: The Hebrews anſwer, that the firſt of the next Sabbath of years counted was not the Jubile-year, but the year following. For the day of this years beginning, it was the firſt of *Tizri*, that is, the ſeventh moneth, ſay the Hebrews, but was not proclaimed, till the tenth being the atonement-day, becauſe ſervants went not out free till then, upon the dayes before-going they did eat, and drink, and rejoyce, and wore garlands, but that was the day of their going out free, and of lands returning to their owners. Some think, that the Jubile began in the Spring, although it was not proclaimed till now, or that it was proclaimed the ſeventh moneth to begin the firſt moneth of the year following, but erroneouſly, for it began the ſeventh moneth, which for civill matters was the beginning of the year, and thus alſo the Hebrews hold. According to ſome (ſaith *Comeſtor*) trumpets were blowne every New Moon ſeven years before the Jubile, and ſeven dayes together immediately before, but if ſo, it was beſides the appointment of the Lord, except in the new Moons, for in theſe they blew all years.

Lyranus.

Scholaſt. hiſtor. Toſtatus.

Verſe 10, 11 Verſe 41.

For the end of blowing with trumpets now, it was to proclaim liberty to men to return to their poſſeſſions, to the land to reſt, as in the ſeventh year, and to ſervants to go out free. The Jubile and the ſeventh year, as *Maimony* noteth, agree in all things touching the reſt of the land, and the uſing of the fruits thereof, but herein the ſeventh is above the Jubile, that debts are alſo releaſed, *Deut.* 15. 1. which are not in the Jubile, but the Jubile is above the ſeventh in this; that ſervants who go not out free in the ſeventh year, yet go out in the Jubile, that is, he who is bored in the ear to ſerve for ever: for thus Rab. *Menahem* explaineth the word לעולם, *for ever*, ſaying, that it is ſometime put for a time determined, that is, to the Jubile, as when it is ſaid, *He ſhall ſerve him for ever*; ſometime for a time, the limit whereof is unknown, but yet it hath a limit, as *Let King David live for ever:* and ſome time for a time that ſhall have no end, as *The Lord ſhall reign for ever.* Again, the Jubile is above the ſeventh year, in that men returned now to their poſſeſſions, and that in the beginning thereof, whereas in the ſeventh, debts were not releaſed till the end of it, *Deut.* 15. 1. The Hebrewes, becauſe it is ſaid, *Ye ſhall return every man*, gather, that although a man hath given his poſſeſſion away, yet it ſhall return now again unto him.

Exod. 21 6.

R. *Menahem in Levit.* 25.

Pſal. 10. 16.

Verſe 15.

According to the number of years after the Jubile thou ſhalt buy of thy neighbour, &c. Here becauſe years are ſpoken of, *Maimony* noteth, that the buyer of any houſe or land muſt enjoy it two years at the leaſt, and if one of the two next following after the buying be a ſeventh year, then he muſt enjoy it another year for that, neither might it be redeemed before the expiring of this time. But how rightly this is grounded here, let the Reader judge.

The Myſtery. *Heſychius.*

For the myſtery of the Jubile; Hereby, ſaith *Heſychius*, was figured out the conſummation of the world in the ſeventh Sabbath of years, and the reſurrection following, when we ſhall all return to our poſſeſſions figured out by the poſſeſſions in Canaan. For as in *Adam* we loſt our heavenly inheritances, ſo then by Chriſt we ſhall have them reſtored to us again; & as in the year of Jubile there was no ſowing nor digging, ſo at that time ſhall be a ceſſation of all worldly labour and travell for ever. Wherefore as the ſeventh year, ſaith he, figured out the reſt of every particular faithfull perſon at his death,

death, so the Jubile figured out the generall of all at the resurrection But the Jubile did also without doubt first point at the authour of this rest and comfort, Christ Jesus, who came with the joyfull sound of the Gospel, as he shall come to judgement at the last with the sound of a trumpet. For of him the Prophet speaking saith, *He hath anointed me to preach good tidings, to proclaim liberty, and to preach the acceptable year of the Lord*, as appeareth by his own application, *Luc.*4.18. and the Jubile began by Christ continueth alwayes to the worlds end, where the Gospel is preached, saith *Brentius*. And therefore it is noted, that Christ suffered in a yeer of Jubile, *viz.* the seventieth, and the last that ever the Jews had, to shew that in the Gospel by him set forth there was an end of the Jubile, he being now come that was figured out hereby. For by him we attain freedom, and by faith in him we return to the inheritance of Heaven.

Mill. t. Ainsworth. 1 Thes.4. Esay 61.1,2.

Here the Lord returneth again to the seventh yeer. If they should doubt how they should then live; if they did not sowe, he saith, that he vvould blesse the increase of the sixth yeer, that it should yeeld enough for three yeers, that is, both for the seventh and the eighth, in which they should not reap till the latter end of the yeer, and so could not well make use of the fruits thereof, till the beginning of the ninth yeer. But when the yeer of Jubile came they had need of fruit upon the sixth yeer for three whole yeers. This living upon the fruit of the sixth yeer long after, did mystically set forth our labours in the Lord here following us when we are dead, that we may then have the comfort thereof for ever. To this effect *Hesychius*.

Verse 20,21
Verse 22.
The Mystery.
Revel.14.13.

The land shall not be sold for ever, for the land is mine, and ye are strangers and sojourners with me, &c. For these words, *for ever*, Hebr. is לצמתו, *to binding fast*, that is, to the buyer; the Septuagint render it, to confirmation. Thus also the word is used, *vers.*30. it is also used for cutting off, *vers.*24 and then the meaning will be, to the cutting off of the owner from it for ever. *For the land is mine*, that is, in a more peculiar manner then any other land, vvherefore it is called *the Lords land*, *Hos.*9.3. and *Emmanuels land*, *Esa.*8.8. and the holy land, *Zach* 2.12. sequestred for the Church of God to dvvell in. And this is the reason vvhy it might not be sold by any man, as the gifts of God may not, *Act.*8.20. *Ye are sojournours with me*. Rab. *Menahem* hereupon, Ye must be, as I your master, understanding that the Lord set forth himself together with his people, as sojourners in this world; vvhich may vvell be received, if it be referred to Christ our Lord; for he useth the like words, *Matth.*10.25. But the vvord is varied, 1 *Chron.*29.15. vvhere *David* speaketh of himself and all Israel, as sojourners before God. The Septuagint render it also *before me*. But vvhether it be read *before me*, or *with me*, as *Psal.* 39.13. the better sense is, that God vvas the great Lord and Owner of it, and they sojourners vvith him there; intimating that they must not look for any long continuance upon earth, but as strangers here look for a better place to dvvell in for ever, as *Abraham* did, *Heb.*11.14,15, *&c.* and when we come there, we can never be cut off again from that possession for ever, yea, when the Jubile of the last trumpet shall come, we are now sure by faith, that we shall enjoy it, and cannot for ever be kept therefrom.

Verse 23.
Rab. *Menahem.*

If thy brother be waxen poor, and hath sold away some of his possession, &c. Here is laid down the law of redeeming land amongst the Israelites. He must be driven by povertyto sell, saith *Maimony*, or else he transgresseth that selleth any part of his possession; if to put money in his purse, or to buy cattell or servants, for none should sell, but onely to get food, yet the sale out of this case is good to the buyer. *If any of his kin come to redeem it, &c.* that is, if he hath any kinsman, whose love is such towards him, that he will redeem it for him. The word גאלו, rendered by redeeming, *If there come a redeemer, one neer to him, or a kin to him*, signifieth also a kinsman, *Numb.*5.8. *Ruth* 2.9 because to him the right of redeeming belonged. *Tostatus* understandeth this, as if the kinsman redeemed it not for his poor brother, but for himself; for

Verse 25.
Maimony.
Tostatus.

he ſaith, If the kinſman redeemed it, he that firſt ſold it could not redeem it again, but muſt ſtay till the Jubile; but if ſo, his kinſman ſhould not have ſhewed any love towards him, but have done as any other man by him moſt far off, *viz.* dealt for his own benefit onely herein, which is not to be imagined.

Verſe 26. *If he himſelf be able to redeem it.* This the Hebrews underſtand of ability by his gettings ſince the ſale, for if he hath other land, he may not ſell that to redeem it, neither may he redeem it with money borrowed.

Maimony in Iobel, c. 11.

Verſe 27. *Then let him count the yeers of the ſale thereof, and reſtore the overplus, &c.* That is, ſay the Hebrews, if he ſold for an hundred crowns, it being ten yeers to the Jubile, he ſhall pay leſſe according to the yeers which the buyer enjoyed it, as if three yeers, then he ſhall pay ſeventy; if four, ſixty, &c. If he cannot lay down ſo much, yet in the Jubile it returneth to him, but not together with the trees, for the buyer may take them, becauſe there is nothing ſaid of returning to them, but to his poſſeſſion onely.

Verſe 28.

The Myſtery. *Heſychius.*

For the myſtery of this, *Heſychius* by a man impoveriſhed and ſelling his poſſeſſion, underſtandeth one fallen into ſin, and by his kinſman redeeming, one that admoniſheth and bringeth him to repentance, and if there be no ſuch, he ſaith his own redeeming is by his riſing up in private by repentance. But how this can agree I ſee not, becauſe neither is he that converteth another a Redeemer, neither without repentance ſhall any ſinner ever attain to the heavenly inheritance, as he that was not able to redeem his land did in the yeer of Jubile. The Hebrews ſay, that the Redeemer is the bleſſed God, as it is ſaid, *Jer.* 50. 34. and he that is neer unto him is the bleſſed God, as it is ſaid, *Pſal.* 148. 14. *a people neer unto him.* And accordingly ours, Jeſus Chriſt was figured out by the Redeemer, who was neer to us even in our nature, and is called גואל, a Redeemer, according to the word here uſed, *Eſa.* 59. 20. But if by the Redeemer we ſhall underſtand Jeſus here, how ſhall his returning in the Jubile, although there be no Redeemer be underſtood, or his redeeming for himſelf out of his own gettings? I think rather, that hereby is ſhewed that neither can ſinfull man of himſelf, nor by the help of any other that loveth him dearly, recover his loſt inheritance of Heaven, but this is reſtored onely of the grace of God in Jeſus Chriſt.

In Tanchuma.

Verſe 29, 30 Verſe 31. *If a man ſelleth a dwelling houſe in a walled citie, he may redeem it within a yeer, and if not, it ſhall be eſtabliſhed to the buyer for ever, &c.* Here is an exception to the generall law of the Jubile, ſuch an houſe not being redeemed within a yeer may never be redeemed, neither ſhall it return as land in the Jubile, but houſes in villages ſhall be counted as fields, and return as they. The houſe that might be redeemed within a yeer, or elſe never, the Hebrews ſay, might not be redeemed by any kinſman as land, but by the ſeller himſelf, neither might he borrow to redeem it, but ſell his goods he might for this purpoſe, & he might redeem it any time within the yeer from the day that he ſold it, but he muſt pay for it ſo much as he took, and if the yeer were leap-yeer, that is, a moneth longer then another yeer, by reaſon of the moneth *Adar* coming twice in it, by reaſon of the odde dayes in the yeer, according to their reckoning, then he might redeem not onely it within the twelve moneths, but in the thirteenth. And if he were dead that bought it, he might redeem it of his heir; if he were not to be found, he might having laid down the price before the Judges, go and break open the doors and enter, and the buyer, when he came again, went to the Judges to receive his money. If the Jubile fell in the yeer of the mans ſelling his houſe in a walled citie, it returned not unto him, unleſſe he paid the money received. Now for the difference between cities walled and not walled, the Hebrews ſay, that from the dayes of *Joſuah* to the captivity of Babylon, the cities onely that had walls when *Joſuah* brought them into the land, were counted walled cities, yea although their wals were fallen down, neither were any other counted walled, although they had wals built about them afterwards. And from the time of their

Maimony in Iobel. h. 12.

return

return out of captivity all Cities then found walled were counted walled, becauſe that was as their entring the land in *Joſhuahs* time, but none elſe, and in Jeruſalem, they ſay, that no houſe in it might be ſold abſolutely, although that were a walled City. Moreover, they obſerve, that an houſe upon the wall, as *Rahabs* was, not as an houſe in a walled City, but in a village, and that dove-houſes, gardens and Orchyards, as appendices of houſes, and bathes within the walls, were as the houſes, but not any field lying within the wals.

But the houſes of villages, that have not wals, &c. The word rendered *not*, here is לו, *to it*, but if it ſhould thus be read, here would be a contradiction, and therefore it is to be rendered, as לא, *not*, as it is alſo, *Exod.* 21.8. *Levit.*11.21. yet the Septuagint and Chaldee render it, which have a wall, and this is juſtified by ſome, ſaying, that the meaning is, which hath a wall now, but had none at *Joſhuahs* coming in, and ſo is reckoned, as an unwalled village. But thus villages onely walled ſhall be excepted here, whereas all villages are meant, and the houſes in them. For the myſtery, *Heſychius* thinketh, that unleſſe this diſtinction betwixt walled and unwalled towns be made for a myſticall end, as alſo betwixt the houſes of others in walled townes, and of *Levites, verſ.*33. there can no reaſon be rendered thereof: wherefore he will have the firſt to ſet forth the Church of the Jewes, which, becauſe in the year of Chriſts preaching they turned not, continueth ſtill alwayes unredeemed, the other, the Church of the Gentiles, like unwalled villages, which was turned year after year at divers times, ſince the Lords Paſſion. And as the Levites houſes might be redeemed at any time, and their fields might not be ſold, ſo he ſaith, the Apoſtles, and ſuch as by them, of the Jewiſh Nation were converted, or by their ſucceſſours, had Redemption at any time, and the Heavenly inheritance is eſtabliſhed to them for ever.

Verſe 31.

Heſychius.

The Myſtery.

Origen by the walled Cities underſtandeth greater ſins, from which if a man turneth not ſpeedily, there is danger of never turning to be ſaved, but by the unwalled villages leſſer ſins, which a man may be converted from more eaſily. This of *Origen* ſeemeth not ſo good, as that of *Heſychius* But whereas he ſaith, that no literall reaſon can be given, this may be yeelded as a reaſon, God hereby provided for the better peopling and fortifying of walled Cities, wherein the chief ſtrength of the Kingdom conſiſted, when thoſe that had bought houſes there ſhould not be in danger of being put out again for ever, whereby they might be incouraged to ſeek more earneſtly the proſperity of their City: to this effect alſo *Toſtatus*. Touching the Levites, they may redeem their houſes at any time, and if not, in the Jubile they returned again unto them, but for their lands ſingularly it is provided, that they ſhould in no caſe be ſold. *Maimony* upon this law ſaith, that another being an Iſraelite might not redeem for a Levite, but a Levite onely, yet the ſon of a Levites daughter might redeem his mothers fathers houſe. And touching their fields, he ſaith, we have been taught, this, *the field of the ſuburbs of their Cities may not be ſold*, meaneth nothing elſe, but that they may not be altered, a City being made of ſuburbs, or fields, or ſuburbs of a City. And accordingly, *Acts* 4.36. *Barnabas* a Levite is ſaid to have ſold his field. The Cities of the Levites were 48 with their ſuburbs, whereof ſix were appointed for Cities of refuge; beſides theſe the Levites had none inheritance, and therefore they were more firmly eſtabliſhed to them, then the poſſeſſions of other men, and falne into decay.

Origen. lo. 35

Toſtatus.

Verſe 32, 33

Verſe 34

*Maimony in Iobel, cap.*13.

Numb.35.

Ier.32.

If thy brother be grown poor with thee, thou ſhalt releeve him, yea though he be a ſtranger, &c. for falne into decay, Hebrew is מטה-ידו his hand be moved, that is, ſay ſome, be lifted up to ask relief, or as others, if his hand be moved or come under thee, becauſe he worketh for thee, as a poor man. But the word מוט ſignifieth to decline or to wax weak, and therefore the meaning is, if he be unable to help himſelf, and to maintain himſelf and his,

Verſe 35.

Geneveſ.

Cajetan.

thou

thou ſhalt releeve him: the ſtranger and the ſojournour; thus it is in the Hebrew; and, *yea though he be*, are ſupplied by the Tranſlatours; but as ſome note, by *ſtranger and ſojourner*, the brother before ſpoken of may be meant, for all the people of Iſrael are thus called, *verſ.*13. and then they may be taken, as put here by Appoſition, thou ſhalt relieve him a ſtranger and ſojourner with thee, that is, not differing now in his condition from ſuch, becauſe being without a poſſeſſion for the time and means of maintenance, he laboureth for thee, as a ſtranger of another nation hired to do thy work. Others hold, that beneficence even to ſtrangers is here injoyned, if they be poor, and dwell in that land, and therefore much more to brethren: and I do acknowledge, that charity was to be exerciſed by the Jews, even towards ſtrangers, but that is elſewhere injoyned. Here that ſtrangers of other Nations are not meant, it ſeemeth to me by the words following againſt letting money to uſury to him, *verſ.*36. which is added as an explication of this generall of relieving him. For the man, whom the Lord meaneth they ſhould relieve here, is one to whom they may not let upon uſury, but to a ſtranger this is permitted, *Deut.*23.20. and yet haply by a ſtranger is not meant any one of another Nation, but both of another Nation and Religion, for Religion maketh the ſtranger as a brother, *that he may live with thee*, that is, that by thy help he may recover and come to a more proſperous eſtate again, a means whereof will be to lend him thy money freely, as is commanded, *Deut.*15.8. for thus living is oppoſed to being in miſery, *Nehem.*4.25. 1 *Chron.* 11.8. *Gen.*45.27.

Ainſworth. *Calvin.* *Junius.* *Vatablus.*

Verſe 36. *Take thou no uſury of him or increaſe, &c.* This law was propounded before, *Exod.*22.25. but becauſe it was not ſo fully ſet forth, it is here repeated again with theſe additions, *nor increaſe, but fear thy God, that thy brother may live with thee.*

Verſe 37. *Thou ſhalt not give him thy money upon uſury, nor lend him thy victuall for increaſe.* 38. *I am the Lord, which brought you, &c.* But touching the ſin of uſury I have ſaid enough upon *Exod.* 22.25. where this and *Deut.*23.20. have been conſidered alſo.

Verſe 38.

Verſe 39. *If thy brother be waxen poor, and be ſold unto thee, thou ſhalt not compell him to ſerve as a bond-ſervant, &c.* Of Hebrew ſervants, and of their going out free in the ſeventh year it hath been already ſpoken, *Exod.* 21.3. But here the law is much more inlarged, and his going out free in the Jubile is appointed, if he had not ſerved out ſix years, nor two years, and it is alſo provided for his good uſage, &c. of all which enough hath been ſaid upon *Exod.*21.3.

Verſe 41. Whereas it is ſaid, *he ſhall depart, both he and his children*, but no mention is made of his wife; the Hebrewes ſay, If he came a married man to his maſter although he were a ſervant, yet ſhe was not, and therefore her going out free could not be ſpoken of: if he married in the time of his ſervice with his maſters conſent, the wife ſo married was as the other, and his maſter inſtead of having any benefit by her work muſt finde her meat, as he muſt alſo do for the other, but her work was for her husband, not for her maſter: If his wife were a ſervant, when he married her, ſhe went out free by the ſame ordinance, that he went out by, if ſhe were an Hebrew ſervant, but not if a ſtranger: and if in the time of his ſervice he married without his maſters conſent, his maſter was not bound to finde her meat. Moreover they adde, that there have never been any Hebrew ſervants taken ſince they had Jubiles.

Maimony of ſervants, *Ch.*3.

The Myſtery. For the myſteries of ſervants going out free in the Jubile, this ſerved to ſhew, that vvhen Chriſt came as in the Jubile here pointed at, he brought freedom vvith him to all the truly faithfull, vvho are Hebrevves ſpiritually; *for if the Son ſhall make you free*, ſaith he, *ye ſhall be free indeed. Heſychius* vvill have the Hebrew ſervant a type of a ſervant turned Chriſtian, he muſt not now be uſed as a ſervant any longer, but as a brother, as *Paul* writeth of *One-*

John 8.31.32. *Heſychius.*

ſimus,

ſimus to *Philemon.* Again, he maketh him a type of a brother ſalne into ſin, as ſuch into decay, he muſt be gently and not rigorouſly admoniſhed, as he muſt not be ruled over with rigour. Touching the ſervants from amongſt the Heathen, whom they might buy and poſſeſſe alwayes, Theſe, ſaith he, figured out unbelievers, Jews or Hereticks converted by any to the true faith, when a Preacher hath gotten thus as it were poſſeſſion of ſuch, he muſt keep them alwayes, and his ſon, that is, his ſucceſſour after him, both them and theirs. *Ainſworth* ſaith, that this both figured the converſion of the Heathen, and that being turned ſervants to Chriſt they ſhoold alwayes ſerve him, *Eſa.*14.1,2. or elſe theſe ſervants figured the reprobate, over whom the faithfull ſhall rule with a rod of iron, *Revel.*2.26,27.

Epiſt. Philem. Gal.6.1.

If a ſojourner or ſtranger wax rich by thee, and thy brother poor, ſo that he ſell himſelf, &c. From hence to the end of the Chapter it is provided both for the redemption of an Hebrew ſold to a ſtranger, and for his good uſage with him, and if he be not redeemed, for his going out free in the Jubile. Touching the redeeming of ſuch, *Maimony* ſaith, that his kinred: firſt, the uncle, or uncles ſon ought to redeem him, and if he hath none, his next kinſman, and if he will not, the *Synedrion* may compell him to it, and if he hath no kinred able, any Hebrew or Hebrews, his brethren ought to redeem him, or he may borrow to redeeem himſelf, and if he be redeemed by any, he ſhall not be his ſervant that redeemed him, but go out free. But for ſuch as are ſold to Hebrews, their brethren, the kinſman might not redeem them, neither might they borrow to redeem themſelves; but if they had money enough to pay for the years behinde, they might redeem themſelves. Unto that of others of their brethren redeeming them, anſwereth that, *Nehem.*5.8. *We after our ability, have redeemed our brethren, the Jews.* But in caſe that their redemption were neglected, they muſt be well uſed in their ſervice, as with an Hebrew, and go out free in the Jubile. As the Hebrews, under what Maſters ſoever were free in the Jubile, ſo the faithfull through Chriſt are made free to be ſervants no more to ſin and Satan, as at the laſt Jubile, in the time whereof Chriſt ſuffered, the Hebrews were made free, and never were ſold for ſervants any more; for, as hath been already noted, ſince the ceſſation of Jubiles there hath been a ceſſation of Hebrew ſervants; and therefore we ſhould now flee the ſerving of ſin, and uſe the freedome which Chriſt hath purchaſed for us, to ſerve God in holineſſe, *Rom.*6.11. *Heſychius* by the ſtranger buying an Hebrew, underſtandeth one newly converted to the faith, by his good admonitions raiſing a brother in the faith who is falne, up to repentance, ſaying, that ſome Doctor of the Church muſt take him, and inſtruct and confirm him more in holineſſe, which is the Uncles or other kinſmans redeeming of him, or he muſt labour himſelf by prayer and meditation in the holy Scriptures to be more and more ſanctified.

Verſe 47.

Maimony of ſervants, *Ch.*2.

Verſe 53,54

John 8.34,36. Heb.2.14,15. *Heſychius.*

CHAP. XXVI.

YE ſhall make you no idols, nor graven images, nor rear up a ſtanding image, &c. Againſt idols it was provided before, *Exod.*20.23. *Exod.*34.17. *Levit.*19.4. but the ſame law is here again repeated, that it might be inlarged. The word rendered *ſtanding image*, Hebrew is מצבה, *a pillar or ſtone*, having the name from ſtanding, as *Gen.*28.18. *Chap.*35.14,20. 2 *Sam.*18.18. where it is put ſometime for an altar or ſtone to offer upon, as alſo, *Eſa.*19.19, and ſometime for a civill monument. Rab. *Solomon Jarchi* ſaith, מצבה, is a ſtone to offer upon, for ſince the conſtituting of one altar to ſet up any ſuch is unlawfull, although it be to offer upon it to the God of heaven. But out of the caſe of worſhipping to ſet up a pillar is not unlawfull, if it be onely for a monument, as that altar ſet up by the Reubenites, &c. *Joſh.*22. and therefore it is expreſſed

Verſe 1.

Sol. Jarchi.

expreſſed here, *to bow down to it. Ye ſhall not ſet up any image of ſtone*: Hebrew *Ye ſhall not give*, לא־תתנו, it being meant, not onely that they ſhould not ſet up, but not permit ſuch to be ſet up in their land: for this uſe of the word, ſee *Gen.* 20.6. and againſt the ſuffering of them, *Numb.* 33.52. The ſtone of Imagery is ſaid by the Hebrews to be a pavement of ſtone to fall down upon in adoration, and accordingly the Chaldee calleth it the ſtone of inclination or of adoration; and to make this good, *to bow down to it*, is rendered *to bow down upon it*, as indeed the word עליה, will well bear. Not only then he that worſhipped an idol ſinned by idolatry, but even he that laid a ſtone ſmoothed and fitted every way for the purpoſe to fall down upon to worſhip the true God: for thus the Heathen uſed to do, painting the ſtone which they uſed for this purpoſe, and falling down thereupon before their idols, for which cauſe, ſaith *Maimony*, it was condemned in the Hebrews to do thus before the true God; and therefore, if any prepared him ſuch a ſtone to worſhip God upon it, he was beaten; if to worſhip an idol, he was ſtoned to death, according to that, *Deut.* 13,10. Whereas the Temple was paved with ſtone, and therefore they could not fall down there but upon ſtone, he ſaith, that it is to be noted, that it is ſaid here, *Ye ſhall not make an image of ſtone in your land*: that is, in any part of the land, beſides in the Temple, for here they might fall down upon the pavement of ſtone, but not elſewhere, and therefore in their Synagogues which were paved likewiſe, they uſed mats continually, which were laid upon the ſtone to fall down upon them. But this ſeemeth to have been done beſides the intention of this precept, which is not againſt falling down upon ſtone, wherewith a room is paved, but which is ſet for the purpoſe of adoration Heatheniſhly. For the iterating of this precept here again, beſides the reaſon before alledged, Rab. *Solomon* ſaith, it was becauſe the Hebrew's ſelling of himſelf to a ſtranger, which haply was an idolater, was ſpoken of immediately before, leſt being in this ſtate he ſhould be drawn to idolatry. And this might alſo be a reaſon of the iteration of the law touching the Sabbaths-keeping and reverencing the Sanctuary, *verſ.* 2. And therefore at the end of theſe two verſes endeth the 32 Lecture of the law after the Hebrews computation; and *verſ.* 3. beginneth the 33, theſe two verſes being reckoned as appurtenances to the 32 Lecture beginning at the beginning of *Chap.* 25.

Chaldee Paraphraſt.

Maimony of Idolatry, *Ch.* 6.

R. *Solomon.*

Verſe 2.

Of keeping the Sabbaths and reverencing the Sanctuary here again ſpoken of, ſee before, *Chap.* 19.30. whereunto we may adde that to reverence the Sanctuary was alſo to refrein from comming to it in any uncleanneſſe, *Levit.* 15.31, *&c.* ſo *Toſtatus*: and to deck it and keep it decent: ſo *Hugo* upon *Pſal.* 144.12. and *Haggai* reproveth the neglect of it, and *Jerome* commendeth *Nepotianus* for dreſſing up the Church with boughs and flowers, and keeping it clean in every part, and to refrein from all prophane uſage of it, as by dancing in it, vociferations, &c. againſt which *Auguſtine* ſpeaketh, as uſed in their *Agapæ*, or Love-feaſts, ſaying for this, that they came Chriſtians and went away Pagans. And ſpecially to abhorre from polluting the Temple by ſin, as *Elies* ſonnes did, defiling the women that came thither. And laſtly, to be affected with reverence to him that dwelleth there eſpecially, and to all the parts of his worſhip, *Pſal.* 5.8. *Gen.* 28. *Exod.* 3.5. *Joſh.* 5.15. *Pſ.* 84.11. *I have choſen to be abject in the houſe of God*, that is, ſaith *Nicephorus*, to lie proſtrate in humility.

Toſtatus. Pſal. 63.5. *Hugo* Hag. 1.4. *Hieron. ad Nepotian. Epiſt.* 3. *Aug. de Temp. Serm.* 235. 1 Sam. 2.12. *Nicephorus.*

Verſe 3,4.

If ye keep my Commandments, &c. I will give you rain in due ſeaſon, &c. After the lawes given, here the Lord preſſeth his people to obedience to them, partly by promiſes, and partly by threatenings, as alſo *Moſes* again, *Deut.* 28. And he beginneth with a promiſe of rain in due ſeaſon, Hebrew, *raines*, that is, the early and the latter rain, as is ſaid, *Deut.* 11.14. whereby the earth is made fruitfull: for it rained there commonly but twice in the year, or at two ſeaſons 1 In *September*, at the time of ſowing. 2 In *April*; by the firſt, called the early rain, corn was made to grow; by the ſecond, called the latter,

it

it was watered before the harvest, *Hieron. in Amos* 4. And he saith, *I will give*, because rain cometh of God onely, *Jer.*14.22. *Chap.*5.24. *Deut.*28.12. and therefore to him we should be thankfull for it, and for the fruits made to increase hereby. Of his giving rain, see more, *Psal.* 147.8. *Acts* 14.16. *Job* 38.28. There be indeed naturall causes of rain, but God worketh by these causes, besides them or against them, as it pleaseth him, so *Tostatus*. Upon a time, saith S. *Ambrose*, there being a great drought, men had divers hopes of rain, saying, This new moon or that will give us rain, but there came none, and I was glad of it, that not coming, but upon the prayers of the Church it might appear, that not the change of the moon, but the providence of God is the cause of rain, and we might depend not upon the one, but upon the other.

Tostatus.

*Ambros Hexam lib.*4.*c* 7.

Mystically by rain, both *Origen* and *Hesychius* understand the heavenly doctrine, which maketh fruitfull unto eternall life: for where the Commandments of God are transgressed, he sendeth a famine of hearing the word, but where they are kept, he raineth hereby plentifully to fructification. The Lord beginneth with rain and fruitfulnesse as the greatest worldly blessing, as on the contrary to be pined with famine is the greatest curse, and to die thus more grievous then by pestilence, or the sword of the enemy. *Tostatus.*

The Mystery. *Origen.* *Hesychius.* Amos 8.

Tostatus.

Verse 5.

And your threshing shall reach to the vintage, and the vintage to the sowing time, &c. See a phrase like this, *Amos* 9.13. This is spoken to shew what great plenty they should have of all things: for where they must be threshing the corn out, till the gathering of their grapes, and be gathering & treading out their grapes till the sowing for another yeer, there must needs be great abundance. *Tostatus* restraineth this to the sixth yeer, but without reason, for it is a blessing generally promised to obedience, as all others note. *And ye shall eat your bread to the full*, that is, not onely having enough, but being well satisfied and contented, *Joel* 2.26. see the like speech in this sense, *Psal.*132.15. *Psal.*22.27. *Prov.*13.25. *and ye shall dwell safely*, Hebr. *in confidence*, for they that trust in God are safe from all dangers. Mystically, by the *threshing*, *vintage*, and *sowing*, *Origen* understandeth the labours of Ministers in the Law, the Gospel, and the writings of the Apostles, which are never at an end. *Petrus Chrysologus* will have the threshing to set forth our reading and studying; the vintage, our praying, and contemplation; and the sowing, our preaching and well living. *Radulphus*, by the threshing, our labouring in the service of God; by the vintage, joy that followeth hereupon, because wine maketh glad the heart; and by the sowing, new courage to labour again in Gods service, through the joy received. Others not so apt I omit.

Tostatus. *Pelican.* *Osiander.* *Junius.* *Vatablus.*

Origen.

Petrus Chrysologus. *Radulph.*

Verse 6.

And I will give peace in the land, &c. Peace although it sometime signifieth all manner of prosperity, yet here it is opposed to war, as also *Psal* 120.7. *And I will rid evil beasts out of your land.* This is added also here, and that the sword should not go thorow the land, to shew that they should be safe from all manner of judgements which God useth to send for sin. For he hath these four sorts, the sword, the famine, the evil beast, and the pestilence, *Ezech.*14.21. and *Revel.*6.8. in promising rain he secured them before against famine, here it is expressely promised that they should be safe from the sword and evil beasts; of which destroying men for sin in that countrey, read 2 *King.*17. 2 *King.*2. and peace may well imply the fourth; safety from the pestilence, which when God sendeth, he is not at peace with men, but draweth out his sword against them, as 1 *Chron.*21.12. By evil beasts, Rab. *Menahem* understandeth evil lusts, from which we shall be free in that world which is on high, and *Maimony* saith, that here is not meant onely that we shall have all things that the body hath need of, but we shall by this supply of bodily things be supported to do the Commandments cheerfully, that we may be worthy of the life to come. Thus we see, that even the Jews, whereas Gods promises were of temporall things, went higher, arising from hence to the spirituall and heavenly, which are the best reward of keeping the laws of God, but because we cannot do this perfectly, we must not seek them by

R. *Menahem.* *Maimony.*

Note.

the righteouſneſſe of the law, but onely of faith in Jeſus Chriſt, in whom we are juſtified and ſaved. Touching the evill beaſts here ſpoken of, to ſay ſomething more in particular, God having promiſed peace with men, here promiſeth it with the beaſts alſo, ſaith *Toſtatus*; for by reaſon of ſin, theſe have ever ſince the fall of *Adam*, been ready to war againſt and to deſtroy wicked men, when God would, as not onely the lions, 2 *King.*17. and bears, 2 *King.* 2. and in forreign ſtories, *Lucan* writeth of whole Countreys depopulated by wilde beaſts; but even the leaſt and moſt contemptible, as flies, frogs, and lice ſent againſt *Pharaoh*; and *Pliny* writeth of Countreys left deſolate for frogs or locuſts; and *Ælian*, that the *Megarenſes* fled their Countrey for fear of mice, and the Phaſelites for waſpes, and the Rhethienſes for wormes called *Scolopendræ*. Myſtically, by evill beaſts, *Heſychius* underſtandeth Devils, from which the godly ſhall be preſerved, and the Devil is as a lion, 1 *Pet.*5.8. as a ſerpent, *Gen.*3. *Baſil. Magnus* likeneth him to the *Pardalis*, which is ſo fierce againſt man, that if he ſeeth but a picture of man he will tear it: ſo the Devil infeſteth man the image of God. Some by evill beaſts underſtand men like beaſts, as 2 *Tim.*4.17. *Luk.*13.32. *Tit.*1.12.

Toſtatus.

Lucan.lib.7.

Plin.lib.8 c.29.

Heſychius.

Baſil. Magnus.

Lorinus.

Verſe 7. *And ye ſhall chaſe your enemies, and they ſhall fall before you with the ſword, five of you ſhall chaſe an hundred, &c.* Here may ſeem to be a contradiction to that which vvent before; for if they ſhould have peace and no ſword in their land, hovv ſhould there be any enemies for them to chaſe? *Toſtatus* anſwereth, it is meant they ſhould have peace amongſt themſelves, there ſhould be no civill vvars, and if forreign enemies aſſaulted them, they ſhould eaſily repell them. But this diſtinction is not neceſſary here, for all peace being promiſed unto them before, a caſe is here put, if enemies ſhould at any time come againſt them, &c. ſo *Calvin.* Inſtances of this vvonderfull proweſs in ſome of this people, we have in *Davids* Worthies, 1 *Chron.*11. 2 *Sam.*23.8,18. 1 *Chron.*11.18. 1 *Chron.*12.8. in *Shamgar*, *Judg.*3.31. and *Sampſon*, *Judg.*15.5. amongſt vvhom ſome one hath prevailed againſt 600, ſome againſt 800, and one againſt 1000, as this promiſe is enlarged, *Joſh.*23.10. *One of you ſhall chaſe* 1000. See alſo, *Pſalm.* 18.38. 2 *Samuel* 22.38. *Deuteron.*32.30. *Judg.* 7.22, *&c.*

Queſt.
Toſtatus.

Calvin.

Verſe 9. *And I will make you fruitfull, and multiply you, &c.* This promiſe made to *Abraham*, *Iſaac* and *Jacob* is here renued to their off-ſpring, as being of a ſingular bleſſing in this world, they had had experience of it in Egypt, growing there from 70 to 600000, and now it is promiſed again in Canaan.

Auguſt.

Verſe 10. Myſtically, the fruitfulneſſe and great increaſe of Chriſts Kingdome under the Goſpel amongſt the Gentiles is here pointed at, ſaith *Auguſtine.*

And ye ſhall eat the old ſtore, and bring forth the old: becauſe of the new; that is, they ſhould have ſuch abundance, that having fed liberally upon the old ſtore all the year, yet there ſhould ſome remain in their barns, which they muſt bring forth to make room to lay in the new.

The Myſtery. Myſtically, here is ſet forth, that when the Goſpel ſhould come, which is the new temporall things which were promiſed under the law ſhould be brought out and diſtributed; as not being made any account of in compariſon of the grace and comfort of the Goſpel: ſo *Lyranus*. But *Heſychius* and *Origen*, when the Goſpel ſhould come, the law ſhould be aboliſhed. That bodily food onely is not here reſpected, the Rabbins taught upon this place, as Rab. *Elias*, who ſaith, He that ſerveth God becauſe of bodily things, on which his ſervice dependeth, it ſhall not be confirmed to light in the light of the living; for when thoſe things ceaſe, for which he ſerveth, his love will alſo ceaſe, but he that ſerveth God out of entire love, his love ſhall be in everlaſting life, and his reward eternall.

Lyranus.
Heſychius.

R. Elias in reſhith Cochmah.

Verſe 11. *And I will ſet my tabernacle amongſt you, and my ſoul ſhall not abhor you.* Of this tabernacle, in which the Lord promiſed to dwell amongſt them, it was ſpoken before, *Exod.*25.8. and both of his dwelling amongſt them and being their God, that they might know that he was the Lord that brought them out

out of the land of Egypt, *Exod.*29.45. This is iterated again here as the greateſt of all comforts to incourage them to keep his Commandments. *Aben-Ezra* ſaith, It is as if he had promiſed, My glory ſhall reſide with you, ſo that ye ſhall not fear ever to come into want, and I will not be as a man whoſe ſoul loatheth alwayes to dwell in one place. For *amongſt you*, Hebrew is, *in the midſt of you*, which is ſo ſaid, ſaith *Toſtatus*, both becauſe the tabernacle was in the midſt of the campe, and afterwards in Jeruſalem, which was in the midſt of that land, and as is ſuppoſed by many, in the midſt of the whole world, becauſe it is ſaid, *Pſal.*74.12. *God is my King of old, working ſalvation in the midſt of the earth*, and alſo to intimate his protection and favour equally to all his people. Of what the tabernacle was a figure it hath been ſhewed before, *viz.* both of Chriſt Jeſus and of heaven, 2 *Cor.*5.1,2. *Revel.*21.3.

Aben Ezra.

Toſtatus.

But if ye will not hearken unto me to do all theſe Commandments, &c. The Lord herein threatening the tranſgreſſours of his lawes calleth them ſuch as deſpiſe his ſtatutes, abhor his judgements, and break his Covenant againſt thoſe that are ready to extenuate the wickedneſſe of their evill doings. And they are ſaid to break the Covenant that continue not to do all things required thereby, *Heb.*8.9. as they are ſaid to confirm or to keep, that continue to do them, *Deut.*27.26.

Verſe 14,15 Verſe 16. &c.

I will appoint over you terrour, conſumption, and the burning ague, &c. What the conſumption and burning ague are all know, although the Septuagint here for ague read jaundiſe, but better, *Deut.*28.22. *fever or ague*, for it hath the name from burning, and for *conſumption* they read ſcabbedneſſe, of which it is ſpoken, *Deut.*28.22. Of terrours there are three ſorts. 1 A brutiſh fear, called by *Ariſtotle*, δειλία θηριώδης, which is to be afraid of every thing, yea if a mouſe doth but peep. 2 A timerouſneſſe, cauſed by ſome diſeaſe, as by melancholy or the phrenſie, called νοσηματώδης. 3 A fear ariſing inwardly from an evill conſcience, this the Heathen called a Pannick fear, becauſe they thought it to be ſent by their god *Pan*, but it is truly a terrour, wherewith the conſcience is ſtricken by the judgement of God for ſin, ſee alſo, *v.*36. *Deut.* 28.65. *Prov.*28.1. *Pſal.*53.6 and *Job* 15.21. Of the wicked, *Eliphaz* ſaith, *There is alwayes a ſound of fear in his eares:* and of this fear it is here ſpoken, and not of that fear of cowardlineſſe, or of melancholy, becauſe, as *Toſtatus* noteth, it maketh one flee when none purſueth, *v.*17. and this is the moſt grievous of all puniſhments, *The ſpirit of a man will ſuſtein his infirmity, but a wounded ſpirit who can bear it?* this ſoon quelleth the ſtouteſt heart. *Ye ſhall ſowe your ſeed in vain, for your enemies ſhall eat it.* How this was verified, ſee *Judg.*6. and for the ruling of their enemies over them next ſpoken of, *Judg.*2. 14. 1 *Sam* 4.2, *&c. Pſal.*106.41. *Nehem.*9.28.

Verſe 16.

*Ariſt.Ethic.*7.6

Toſtatus.

Prov 14.14.

I will puniſh you yet ſeven times more for your ſins, &c. By threatening here to puniſh them ſevenfold, if by the former judgements they would not be reformed, it is not meant that he would puniſh them ſo much more then they deſerved, but as they were worthy for ſo notorious hardening of their hearts, they ſhould have a full meaſure of judgements poured out upon them, the number of ſeven being named to ſet this forth. So *Heſychius*, who reckoneth the judgements mentioned after this, and findeth them to be but ſix, and this phraſe ſeven times is commonly uſed to ſet forth that which is full and every way perfect, as ſeven dayes make a week, whereby our whole time in this life is meaſured, he threateneth then by thus ſaying judgements day after day: and week after week during life.

Verſe 18.

Heſychius.

And I will break the pride of your power, and make the heaven as braſſe, and the earth as iron. The Sanctuary is called the excellency of their ſtrength, *Ezek.* 24.21. much like unto the phraſe here uſed, but not onely the prophaning of that is here meant, but the bringing of them down in all other things, wherein their excellency lay, *Ezek.*20.6,18. and 33.28.

Verſe 19.

To make the heaven as braſſe or as iron, for both wayes it is ſpoken of here and *Deut.*28.23. is nothing elſe but to ſhut it up that it rain not, and to make

Ambroſ. Epiſt. 52. *lib.*7.

the earth ſo, to harden it by droughts, ſo as that it ſhall yield no more increaſe than *iron or braſſe*, out of which none can grow. And this phraſe is uſed to anſwer to their hardneſſe of heart, to ſhew, that they ſhould be puniſhed in their own kinde. The Heathens have taught heaven and earth to be as man and wife, the earth by rain, as by ſeed infuſed from heaven, bringing forth fruits plentifully, but otherwiſe being barren But he ſaith, *your heaven and earth*, to intimate the heaven, where the clouds uſe to move over their heads, for God will not for the ſake of one ſinfull people judge another thus, but it ſhall rain in one place where he is not ſo provoked, and not in another, as the Egyptians were plagued, but the Hebrews ſpared, *Exod.* 8. 22. Of this judgement ſent read 1 *King.* 17. *Jerem.* 14. 1, 2, 3.

Amos 4. 7.

Verſe 21. *If ye walk contrary & wil not hearken to me, I will bring 7 times more plagues &c.* The word *contrary* Hebrew is קרי, ſignifying both contrariety & ſtubborneſs, chance; the Septuagint render it contrary or thwart; the Chaldee, with hardneſſe, or ſtubbornly; *Maimony*, when tribulation cometh for ſin, if ye ſay, it is a chance; as if he ſhould have ſaid, If ye ſin after puniſhments, happen what may, as if ſuch judgements came not upon you by Gods puniſhing hand, but by chance, for thus the Philiſtines ſpake of chance, 1 *Sam.* 6 9. I prefer the Septuagint and Chaldee, being both to one effect, contray to me or to my lawes, ſtubbornly refuſing to be reformed. Hovv this is complained of afterwards, ſee *Jerem.* 5. 3.

Maimon

Verſe 22. *I will ſend wilde beaſts among you, which ſhall rob you of your children, &c.* v. 6. the ridding of evil beaſts out of their land is promiſed to them being obedient, here contrariwiſe the ſending of them is threatened for ſin. Of this judgement by beaſts enough hath been ſaid upon v. 6. and according to this *Jeremy* threateneth *lions, wolves, and leopards* to come againſt them

Jerem. 5. 6.

Verſe 23, 24 *And if ye will not for theſe things be reformed, but walk contrary to me, I will walk contrary to you.* The Septuagint for theſe words, *I will walk contrary to you*, have with contrary wrath, it being meant, that he will puniſh them in their kinde, as *Pſal.* 18. 27. *With the froward he ſheweth himſelf froward*, againſt ſuch as harden themſelves in ſinning, he will harden himſelf to puniſh, and not be moved for pity to take off his judgements.

Verſe 25. *I will ſend the ſword, and when ye are gathered together into your cities, the peſtilence.* This anſwereth to that, v. 6. where to ſuch as keep the Commandments, it is promiſed, that none ſhall make them afraid, &c. here contrariwiſe they that tranſgreſs ſhall no where be ſafe. And he ſaith, *Which may avenge the quarrell of my Covenant*; that is, for that ye have tranſgreſſed the words of my law, as the Chaldee hath it: ſee a like paſſage, *Jerem.* 50. 28.

Chaldee.

Verſe 26. *When I have broken the ſtaffe of your bread ten women ſhall bake in one oven, &c.* The ſtaffe of bread is ſo called, becauſe hereby the life is ſuſteined, and this ſtaffe is broken, when there is a great want hereof, wherefore the Septuagint render it, *I will afflict you with penury of bread*; of this ſee more, *Ezech.* 4. 16, 17. *Pſal.* 105. 16. By breaking the ſtaffe of bread here *Calvin* underſtandeth not a want of bread, but of a bleſſing upon it, ſo as that it ſhould not nouriſh them, becauſe it is ſaid, *Ye ſhall eat, and not be ſatisfied.* But others better underſtand a famine in their beſieged Cities, becauſe it is ſaid, *Ten women ſhall bake in one oven:* argued a very great penury, becauſe at other times there was bread enough in one houſhold for one oven; and it is ſaid, that they ſhould deliver their bread by weight, intimating, that they ſhould not eat what they would, but as in times of great ſcarcity, onely ſo much a day by weight, and thus remain unſatisfied, when they had eaten. To this effect *Theodoret*; So great a ſcarcity ſhall overtake you, that ten women may bake all their bread in one oven through the want of neceſſaries. Ten is put for many, as alſo, *Gen* 31. 7. *Numb.* 14. 22. *Job* 19. 3. *Eccleſ.* 7. 20. and *Cyril* ſaith, ten is the ſymbol of perfection.

Septuagint,

Calvin.

Toſtatus. Vatablus. Pelican. Lyranus.

Theod. queſt. 36 in Levit. Cyril. Alex. in Zach. 8. τελειότητος συμβολον δέκα & ἔστιν ἀριθμός.

Solomon.

Whereas it is laid, *They ſhall return your bread by weight:* Rab. *Solomon* ſaith, They ſhall bake it altogether in one lump, and then weigh to each one his portion.

portion. *Toſtatus* will have it underſtood of the bread of each family given out by weight to each one of the family. However, as was ſaid before, a great penury of bread is meant, as *Revel.* 6.5,6. Of a ſpirituall famine, ſee *Amos* 8. 11,12. in the like phraſe. *Toſtatus.*

And ye ſhall eat the fleſh of your ſons, and of your daughters. Here ſtill is further ſhewed a greater extremity of famine, as alſo, *Deut.* 28.53. *Ezech.* 5.10. This was fulfilled, 2 *King.* 6.29. *Lament.* 4.10. Verſe 29.

And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon your idols, &c. High places were ſuch as they erected to worſhip idols in, as is ſet forth, *Jer.* 32.35. *Ezech.* 16.16. 2 *Chron.* 11.15. *c.* 33.3. the deſtruction whereof is threatened, *Ezech.* 6.3,4. *Hoſ.* 10.8. *Amos* 7.9. yet there were high places ſometime in which they ſacrificed to God, 2 *Chron.* 1.3. 1 *King.* 3.4. but that was onely when the Tabernacle was there, otherwiſe it was a ſin, as hath been noted upon *Levit.* 17. and ſuch Kings as took them not away, it is noted as a blemiſh in them. The word rendered *images*, is חמנים, *Chamanim*, for by this name חמה the Sun is called from חמם to heat, and therefore particularly their Sun-images were ſet forth hereby, and from hence was the appellation of *Jupiter Hammon* amongſt the heathen, in whoſe Temple in Africa there is ſaid to have been a famous image of the Sun. *Macrobius* ſaith, that *Jupiter* and the Sun were all one, in proving which he laboureth by many arguments: but I think rather there being divers images of *Jupiter* in divers places, in his Temple in Africa he was placed together with *Hammah* or the Suns image, being hence called *Jupiter Hammon*; for who knoweth not, that all the heathen have ever held *Jupiter* and *Sol* to be two diſtinct things? Some render the word here uſed by *Solaria*, places into which the Sun ſhone pleaſantly to the refreſhing of thoſe that walked there, but *Toſtatus* reſolveth better, that Sun-images were meant hereby, becauſe things pertaining to a wicked Religion are here threatened. The Lord foreſaw, that by this ſin eſpecially they would provoke him to wrath, *viz.* by offering in high places, and worſhipping images, and therefore he before threateneth the deſtruction of theſe and of them ſo groſſe idolaters together. Of images of the Sun ſet forth by this name *Camanim* read alſo, *Eſa.* 17.8. *c.* 27.9. *Ezech.* 6.4,5. and of the horſes and chariot of the Sun, which the Kings of Judah had given, but *Joſiah* took away, 2 *King.* 23.11. and theſe moſt probably were images of four horſes made drawing a chariot wherein the Sun was placed, as *Ovid* writeth of the Sun thus drawn about continually, *Phœbus* being feigned to be the driver, or rather they were fair horſes indeed dedicated for the drawing about of the chariot of the Sun, whenſoever it removed, becauſe it is ſaid of the horſes, he took them away, but of the chariots he burnt them with fire, the one being put to other ſervice, but the other conſumed to aſhes. The Septuagint render them wooden images made with hands. The word rendered idols is גלולים ſignifying excrements, or dung, ſo that hereby he ſetteth them forth with the greateſt ignominy as dunghill-gods, as before, *Chap.* 19.4. by the word אלילים things of nought. *Junius* rendereth the former word, *ſubdiales ſtatuas*, that is, images ſtanding in the Sun, till they are tanned herewith, and this, *deos ſtercoreos*, upon theſe dunghilly baſe gods, which they ſet up unto themſelves, the Lord threateneth to caſt their carcaſes, meaning, that they being ſlain and theſe broken down they ſhould be caſt together: of this judgement ſee more, *Ezech.* 6.4,5, 13 and *Jer.* 8.1,2. *Pſal.* 79.1,2,3. 2 *King.* 23.20. *Toſtatus* noteth it to have often come to paſſe, thorow the juſt judgement of God, that idolaters in the time of danger have fled to their idols Temples, and have there been ſlain, and their idols broken down, and ſo they have been caſt out together, and this ſaith *Apollinarius* was fulfilled, when the enemy entering brake down the Jewes venerable places, and ſlew them amongſt the ruines thereof. Moreover it is to be noted, that he ſaith *upon the carcaſes of your idols*, becauſe idols ſtanding are amongſt idolaters counted as men living, but being

Toſtatus.

Verſe 30.

Macrobius, lib. 1. c. 31.

Munſter. Vatablus. Toſtatus.

Junius in annot.

Toſtatus.

Apollinarius.

being broken down, they are as dead carcaſes. This caſting out of their dead bodies without buriall is threatened amongſt the greateſt judgements, becauſe it was by the Jews accounted moſt grievous, for that they held that the ſoul was continually tormented by evil ſpirits, whileſt the body remained unburied, but when the body was buried it entered into Gods chamber and had reſt, to which effect alſo *Virgil* writeth, *Æneid.6.* ſo *Cornelius à lapide.* *And my ſoul ſhall abhor you*, this is oppoſed to that *verſ.*11. where the contrary is promiſed to the obedient.

Cornel. à Lapide in Deut.21.

Verſe 31.

And I will make your cities waſte, and bring your ſanctuaries into deſolation, &c. The making waſte of their cities is alſo threatened, *Jer.9.11.* and fulfilled, *Nehem.2.17.* But what is meant by ſaying, *your ſanctuaries*, ſeeing they had but one ſanctuary? *Anſw.* This one ſanctuary was diſtinguiſhed into three, the court-yard, the holy place, and the moſt holy, and therefore is ſometimes called plurally ſanctuaries, as both here, and *Pſal.73.17.* the Hebrew word is plurall, and *Pſal.74.7. Jer.51.51.* God threateneth then, if he be provoked by ſin not onely to deſtroy the monuments of idolatry, but alſo to lay waſte their cities, and ſanctuaries ſet up for his own worſhip, contrary to the promiſe of the obedient, *v.*11. Now it is to to be underſtood, that the Jews had alſo many Synagogues, of the ruining of which it is complained, *Pſal.74.8.* and of which it is ſpoken, *Luc.4.16. Act.15.21.* and of them do the Hebrews alſo expound the word *ſanctuaries* here. Synagogues were in every citie and village, wherein if there were but ten men of Iſrael, they muſt prepare them an houſe to aſſemble in to prayer, called *Bethhacneſeth*, the houſe of aſſembling, *Græcè*, a Synagogue, and they muſt here have a Bible, and an ark wherein to lay it up, and a pulpit of wood, out of which the Miniſter read the Law, and ſpake to the people, and this Synagogue muſt be built upon the higheſt ground, and higher then any other houſe in the city. In their Synagogues there muſt alwayes be great reverence uſed, there might be no lightneſſe, laughter, or playing, vain talking, eating, drinking, or walking; they might not go in out of the heat or rain for ſhelter, but onely for divine worſhip, &c. ſo *Maimony:* and he ſpeaketh alſo of the holineſſe of ſchools wherein the Law was taught, affirming that they were held to be more holy then the Synagogues, and that of them there were in Jeruſalem four hundred of ſchools, read *Act.19.8,9,10.* They that were taught in them were called ſons of the Prophets: none might be admitted into them, but being firſt converted. *And I will not ſmell the ſaveur of your ſweet odours*, that is, ſaith the Chaldee, I will not accept with favour; thus the ſame phraſe is uſed alſo, 1 *Sam.26.19. Amos* 5.21. *Gen.*8.21.

Quæſt.

Lament.2.7.

Maimony in Miſneh ot prayer, Chap.11.

2 Kings 2.3,4. 38.5,22.

Verſe 33.

And I will ſcatter you among the heathen, &c. The word rendered *ſcatter*, is alſo, I will fan you like chaff, ſo *Pſal.*44.12, or ſcatter, as with a whirlwinde, *Zach.*7.14. This and the ſword alſo here threatened to be drawn out after them is oppoſed to *verſ.*5,6. where dwelling in their own land ſafely, and preſervation from the ſword is promiſed if they obeyed.

Verſe 34.

Then ſhall the land enjoy her Sabbaths as long as it lieth deſolate, &c. By Sabbaths here ſome underſtand reſt from bearing the burden of ſo ſinfull a people; for whileſt they lived there, ſaith *Calvin*, the land which ſhould have reſted every ſeventh yeer, could never enjoy one yeers reſt, but alwayes wanted the Sabbaths by law appointed, forſomuch as ſhe did bear upon her ſhoulders not without great trouble, the impious contemners of God, ſo likewiſe *Radulphus, Vatablus*, and *Ainſworth.* But *Theodoret* ſaith, It is as if he had ſaid, Becauſe amongſt other ſins this hath been one of breaking the Sabbaths, ye ſhall go into captivity ſeventy yeers, to which number the Sabbaths amounted from the firſt yeer of the reign of *Saul* to the Babyloniſh captivity, being three hundred and ninety yeers, and the ſeventh part hereof being ſeventy yeers. He then by the Sabbaths underſtandeth thoſe of the ſeventh yeers appointed, *Levit.*25. but if it be counted, the ſeventh part of three hundred and ninety yeers, is but fifty and eight at the moſt, unto which indeed

Calvin. Terra aſſidua inquietudine fuit turbata, atque ita Sabbatis ſuis legitimis caruit, cùm humeris geſtaret non ſine gravi moleſtia impios Dei contemptores.

Theod.quæſt.37 in Levit.

indeed if we adde the Jubile-years in this time being almoſt eight, together they will make 66 years, and theſe, that the land might enjoy her full of Sabbaths for thoſe things, which ſhe had formerly wanted, might well be made up three or four more, and ſo the number will be ſeventie. This is followed by *Lyranus*, *Pellican*, *Hugo*, and *Junius*, and *Toſtatus*. Rab. *Solomon* ſaith, that the 70 years captivity anſwered to all the years, wherein the land loſt her Sabbaths, from the firſt time of their inhabiting it till the captivity, we may receive both theſe Expoſitions, the land ſhould enjoy her Sabbaths of the ſeventh years loſt through the Jewes covetouſneſſe, and of the Jubiles, there being none of them left in the whole time of the captivity to till the ground, who before would not ceaſe from tilling it, as was commanded, and this is confirmed, 2 *Chron.*36.21. If it be objected, ſome poor people were left to till the ground even in this time; It is anſwered, this was but for a very ſhort time, till *Gedaliah* their Governour was ſlain, for then all fled into Egypt, 2 *King.*25.12. And as the land reſted in reſpect of tilling, ſo it reſted in reſpect of bearing the moſt heavy burthen of a wicked generation, when it was rid of them.

Lyranus.
Hugo.
Pellican.
Junius.
R. *Solomon*

And upon them that are left alive of you I will ſend a faintneſſe into their hearts in the lands of their enemies, and the ſound of a ſhaken leaf ſhall chaſe them, &c. Of the inward terrours of an evill conſcience ariſing from ſin, ſee before, *v.*17. but here it is further ampliſied: and *v.*37,38. *The land of your enemies ſhall eat you up.* The Chaldee, ſhall conſume you, ye ſhall die there. When God would ſhew grace unto them, it is contrariwiſe promiſed, that they ſhould be brought out of the land, where they were periſhing in Aſſyria, *Eſa.*27.13. and to the ſame effect to them being penitent in their enemies land: here followeth a gracious promiſe of the Lord, remembring his Covenant, *v.*40,41, *&c.* and not quite caſting them off.

Verſe 36.

Verſe 37,38

If they ſhall confeſſe the iniquity of their fathers, and their own iniquity, &c. The Hebrews, becauſe of this paſſage, hold, that they were to humble themſelves and to faſt certain dayes in the year in remembrance of the calamities of their fore-fathers, brought by their ſinnes; and upon their faſting and mourning in the time of their captivity the fifth and the ſeventh moneth, it is ſpoken, *Zach.*7.3,5. and of the 4, 5, 7, and 10 moneth, *Zach.*8.19. where the Prophet promiſeth that theſe faſts ſhall be turned into joy, upon which they gather, that in the time of the Meſſiah they ſhall keep no faſts any more, but ſuch dayes ſhall all be turned into good dayes, and into feſtivities. Compare with this that ſaying of our Lord, *The children of the bride-chamber faſt not when the bridegroom is with them.* But they through their blindeneſſe, not ſeeing this time, keep Faſts, and rend their garments ſtill unacceptably. Of confeſſing according to this paſſage, ſee *Dan.*9.3,4,5. and *Nehem.*1.4,5. *Chap.*9.1,2,29, 30. and how the iſſue was, as is here promiſed. We ought then to confeſſe both our own ſins and the ſins of our fathers, as *Jer.*3.25. and if ſo, then we ſhould pray that they may not be remembred againſt us.

Verſe 40.

*Maimony of Taanith. c.*5.

Note.

If their uncircumciſed heart be humbled, and they then accept of the puniſhment of their iniquity. For *uncircumciſed heart*, the Chaldee hath fooliſh heart; the *Targum Jonathan*, proud heart: and an uncircumciſed heart is alſo an unbelieving heart, as *Act.*7.51. and a wicked heart, *Ier.*9.26. contrary to that, *Rom.*2.29. For, *accept of the puniſhment of their iniquity*, it is, *accept of their iniquity*, Hebrew; but the meaning is the ſame, bear patiently that which their ſins have brought upon them: ſee the like phraſe, *Eſa.*40.2. *Her iniquity is accepted of, &c.* they confeſſe themſelves in all humility worthy of this great puniſhment.

Verſe 41.

Caldæus.
Targum Jonathan.

I will remember my Covenant with Iacob, with Iſaac, and with Abraham, &c. The *Targum Jonathan* more explicitly paraphraſeth upon theſe words thus, I will remember my Covenant made with *Jacob* in *Bethel*, with *Iſaac* in mount *Moriah*, and with *Abraham* between the pieces, *Gen.*15. God is ſaid to remember his Covenant, when he ſheweth mercy, as he covenanted,

Verſe 42.

Targum Jonathan.
Gen.28.
Gen.22.

as

as *Exod.* 6. 5, 6. *Pſal.* 106. 45. *Deut.* 4. 31. and when Chriſt came, God is ſaid to have remembered his covenant, *Luk.* 1. 69. But why *Jacob* is firſt named here contrary to the order in other places is a queſtion, for every where elſe it is *Abraham*, *Iſaac* and *Jacob*, as *Exod.* 2. 24. 6. 3, 4. 32. 13, &c. *Theodoret* ſaith, *Jacob* is here firſt named, becauſe they onely came of him, but of *Iſaac* came alſo the Idumeans, of *Abraham* the Iſhmaelites, Madianites, &c. Moreover he ſaith, that the Lord here aſcendeth by degrees to *Abraham*, with whom he firſt made the Covenant: ſo likewiſe *Rickelius*. As if he had ſaid, the Covenant which I made with *Jacob* your father, from whom ye have your name of Iſraelites, as he was alſo called Iſrael, and not onely then firſt, but before that with *Iſaac*, and before that with *Abraham*, whom I firſt ſingularly loved. So that he aſcendeth thus to aſſure them the more upon their repentance, ſith he had not once but ſundry times bound himſelf by Covenant unto them, and not lately, but long ago, having hitherto perſiſted in the ſaid Covenant and not altered. *Toſtatus* very unreverently, that *Jacob* is firſt named caſually. *Heſychius* myſtically underſtandeth by the Covenant with *Jacob* that of the Goſpel, with *Iſaac* that of the Prophets, and with *Abraham* that of the law, and therefore for the dignity of the Goſpel *Jacob* is firſt named, as having Chriſt more clearly revealed unto him, *Gen.* 49. But I reſt in the firſt. *And I will remember the land*, that is, your Cities to make them to be inhabited, and the ground to cauſe it to be tilled, and to become fruitfull, whereas by your ſins it was made deſolate, ſee the ſame thus promiſed, *Ezech.* 36. 33, 34. and thus ſpoken of, as bleſſed herein, *Pſal.* 85. 2, 13.

Here the Judgement of deſolation is again repeated, and, *v.* 44. the promiſe of not breaking his Covenant, their Anceſtours being mentioned again, *v.* 45. whom he brought out of Egypt. Thus the Lord endeth the threatenings of the law with promiſes of grace, prophetically pointing at their converſion to come under the Goſpel, of which the Apoſtle ſpeaketh more fully, *Rom* 11, 5, 23, *&c.*

Theſe are the ſtatutes and judgements, &c. Here is the concluſion of all, theſe lawes being ſaid to have been made betwixt him and his people in mount Sinai by the hand of *Moſes*, whereby, ſaith *Heſychius*, a certain time is intimated of the laſting of theſe lawes and ordinances, *viz.* till the Lord himſelf ſhould come and immediately teach his will to his people, which was fulfilled, when God took fleſh, and plainly declared the Father and the myſteries of his Kingdome inſtead of teaching by figures of the law, *Joh.* 1. 18.

Queſt. *Theod queſt.* 37 *in Levit.*

Rickleius.

Toſtatus. *Heſychius.*

Verſe 43, 44 Verſe 45.

Verſe 46.

Heſychius.

Pſal. 50 2, 3. Mal. 3. 1, 2.

CHAP. XXVII.

When a man ſhall make a ſingular vow, the perſons ſhall be for the Lord by thy eſtimation, &c. This ſingular vow, ſaith *Aben-Ezra*, is made, when any man ſaith, If God doth ſo to me I will give him the value of my ſoul, or I will redeem my ſoul according to my value, or my ſons or daughters ſoul, &c. for thus a man voweth ſingularly himſelf, or ſome of his to the Lord, which muſt be redeemed. And here the Lord preſcribeth rules about duties voluntary, as he hath hitherto done about duties neceſſary, and enjoyned by his lawes. A vow, ſaith *Maimony*, is when a man ſaith, The value of ſuch or ſuch a thing be upon me; for then he is to give it: and if he ſaith of himſelf, The value of my head, heart, or liver be upon me, or the value of the half of me, he muſt give for his whole perſon, becauſe he cannot but die if any of theſe be taken away: but if he ſaith, The value of my hand be upon me, it muſt be conſidered, what he is worth leſſe without an hand then with it, and a price muſt be conſidered accordingly. Of the rules of the Hebrews about vowes ſee ſomewhat before, *Chap.* 7. 16. *by thy eſtimation*, when men are in any great diſtreſſe, they are apt to make vowes to the Lord, if they be delivered, now, becauſe if a man vowed himſelf, or any of his, and all that were ſo vowed ſhould have been emploied about the ſervice of the tabernacle, and

Verſe 2. *Aben-Ezra.*

Maimony.

and not redeemed, the tabernacle might have been over-much cumbred, therefore the Lord provideth for their redemption, it being understood; yet, as *Tostatus* hath it, that such as vowed their service there to the Lord, must serve in person, and not be redeemed, as *Samuel* vowed by his mother, but generally by vowing of any to the Lord, his value vvas to be understood, and that vvas to be given, but his person vvent free. By these vvords, *by thy estimation*, *Maimony* understandeth, by thy estimation vvho art an Israelite; because this lavv is given to all Israel, *v.* 1. but not to Heathens, vvhereupon he noteth that if an Heathen saith, My value be upon me, or the value of one an Israelite in my hands be upon me, he saith nothing, it is as no vovv, but any Israelite vovving, an Heathen servant must pay his value, according to the price hereafter set dovvn. Some others referre these vvords to the Priest, as if it had been said, *By thy estimation (O Priest.)* 1 Because the age and quality of the person vowed vvas to be considered by the Priest. 2 Because the value was to be by him received.. 3 Because for his benefit. *Junius* understandeth *Moses*, whom God used as his Instrument to set down the valuations, because their severall values are here by him expressed from the mouth of the Lord, and when he cometh to the Priests valuing in any case, he is expressed, as *v.*8. and *v.*12. and this seemeth most probable, as if he had said, By thy estimation, whereby I shall now direct thee to value each one; *viz.* the male from 20 to 60 years old at 50 shekels, &c. *v.*3,4,5. and the value went not to the Priests maintenance, but to the reparation of the tabercacle, as is expresly said, in the dayes of *Jehoash*, 2 *King* 12.45. and *Maimony* accordingly saith, all valuations were laid up in a chamber prepared in the Sanctuary for things hallowed to the repairing of the house of God. Or if, *by thy estimation*, we understand the Israelites estimation it may agree very wery well

Tostatus. 1 Sam.1. *Maimony.* *Vatablus.* *Junius.* *Maimony in Erachin, Ch.*1.

And thy estimation shall be of the male from 20 *years to* 60, 50 *shekels*; *of the female* 30: *from* 5 *to* 20, *of the male* 20, *and of the female* 10: *from a moneth old to* 5 *years of the male* 5, *and of the female* 3: *but from* 60 *and upwards of the male* 15, *and of the female* 10, *&c.* What a shekel of silver is, according to the shekel of the Sanctuary, which is here also added, see *Exod* 30.12,13. We may note here first, that before a childe be a moneth old no vowing of him is of any force, which is thought to be, because in this time a new Moon came over his head to sanctifie him, as the young of a beast was not for the Lord till the eighth day, at what time a Sabbath for Sanctification had passed over it. And accordingly the first-born were to be redeemed at the age of a moneth, *Numb* 18.16. and not before, and the Levites taken in their stead were numbred from a moneth old, *Numb.*3.40. and five shekels was the redemption-money of the first-born at a moneth, as here from a moneth to 5 years old, a proportion being kept herein. 2 The female of every age was still redeemed with lesse then the male, and the more infirm ages before 20 and after 60 with lesse, then the strongest from 20 to 60, because women are the weaker sex, and not of that excelleney by nature that the man is of, for she was made for man, and fell first, and children and old persons are weaker and lesse serviceable then the middle aged. 3 There is no difference between rich and poor, fair and foul, bond and free, but the value of every one of the same sex and age is alike. 4 Although it is said before, *by thy valuation*, yet these rules were by every one to be followed alwayes without alteration, except in the case of such poor persons as the Priest should not judge able, as *v.*8. 5 An old woman cometh much neerer in value to an old man, then the young to the young man, for she is set at 10 shekels, and the old man but at 15; but before 60 he at 50, she at 30, the full third part, but he not so. 6 If any were neither perfect man nor woman, or both, such were not estimated, because the rules are onely for males or females: so *Maimony*.

Verse 3,4. Verse 5. Verse 6. Verse 7. *Aimsworth.* Levit.22.27. 1 Tim.2.12. *Maimony in Erachin, c.*1.

For the mysticall applications of these divers valuations, *Hesychius* goeth very far, by the males from twenty to fiftie years old understanding the best hearers of the word, because they are valued at fiftie shekels, making 100 drachmaes,

Hesychius. Matth.13.

drachmaes, as they are ſaid to be like that good ground, which bringeth forth 100. fold; by the Females between theſe ages, a ſecond ſort of good hearers, like the ground bringing forth ſixty-fold, as the thirty ſhekels, at which they are valued make ſixty drachmaes. By the Males from five to twenty valued at twenty ſhekels, which make fourty drachmaes, thoſe that faſt and pray much, but yet are not of the perfection of the former, becauſe the number of fourty dayes hath been ſpent in faſting by thoſe that have been moſt remarkable for this, as *Moſes*, *Elias* and Chriſt; by the Females valued at ten ſhekels, thoſe that though they faſt not ſo much, yet bend their minds to the keeping of the ten Commandements. By the Males from a moneth old to five years valued at five ſhekels, ſuch as are new-born in Chriſt; by the Females, ſuch, as have faith in the Trinity. By the Males from ſixty and upward, the continent formerly, but now marrying; by the Females the continent, but after fornicating, &c. for all that he ſaith in this kinde were both over-tedious to relate, and excogitated with little colour of reaſon. I think generally, that all, who devote themſelves to Gods ſervice, are here myſtically ſet forth to be of price before God: but as in ſexes and ages there is difference amongſt men, ſo all the Religious are not eſteemed alike before God, but ſome more highly and ſome leſſe, according to the greatneſſe or ſlenderneſſe of the graces found in them.

Verſe 8. *But if he be poorer then thy eſtimation, the Prieſt ſhall value him according to his ability*; Hebrew, *according to that which the hand of him that vowed can attain.* This is added in favour of poor men, that vow, who have not ſo much, as to give after the rate before ſet down. Some think, that this is not to be underſtood of a man being poor, when he vowed, but falne into poverty ſince, becauſe the rate being certain and well known, he not being able to give it, deſerved rather to be cenſured for vowing, then favoured. But the Hebrews contrariwiſe, if a rich man voweth, and before performance becometh poor, he muſt pay what he hath, and be indebted the reſt, till he is able; but a poor man vowing payeth onely what is found in his hand, if it be but one ſhekel, and is diſcharged according to this law, but under a ſhekel there is no taking of any thing, becauſe it is ſaid, *according to the ſhekel of the Sanctuary.* It ſeemeth more probable, that both a poor man, and one of rich becoming poor are meant, they muſt be dealt favourably withall, leſt others ſhould be diſcouraged from vowing. And a poor mans vowing, that hath not wherewithall to pay the whole rate is not worthy to be cenſured, but becauſe he ſheweth herein his good will, & payeth what he is able, as the widow bringing but two mites to the Sanctuary, to be commended. But forſomuch as in the caſe of numbering the people the poor were bound to pay as much as the rich, and likewiſe in the redemption of the firſt-born there is no difference, why are the poor favoured in this caſe? To this *Toſtatus* anſwereth. 1 That thoſe rates were far leſſer, and ſo might the better be born by any one. 2 They were rates impoſed neceſſarily, but theſe upon a vow, which was voluntary, wherefore that none might be diſcouraged, they are not preſſed, that be poor, beyond their ability, and if any were ſo poor, ſaith *Maimony* that he had not a ſhekel to pay for his vow, he muſt if he groweth rich afterwards, pay the whole.

Toſtatus.

Maimony in Erachin, c. 3.

Exod. 30. 12. Numb. 18. 16. *Toſtatus.*

Verſe 9, 10. *And if it be a beaſt, whereof men bring an offering to the Lord, it ſhall be holy, he ſhall not alter it.* After the law of men vowed, here followeth the law of beaſts vowed, whereof ſome be clean and fit for ſacrifice, and ſome unclean, touching the clean it is here decreed, that all being vowed ſhall be holy, that is, may not be redeemed. But whether all ſuch beaſts vowed are to be offered in ſacrifice is not here determined, *Toſtatus* ſaith, if a beaſt be vowed to God, it goeth to the prieſt, as is appointed, *Num* 18. 14. unleſſe it be vowed expreſly for ſacrifice, for then it muſt neceſſarily be ſacrificed. The Hebrewes ſay, that any thing vowed abſolutely goeth to the maintenance of Gods houſe, it being ſold, and a price taken for it. But if a clean beaſt vowed might be ſold, I ſee

Toſtatus.

Maimony in Erachin, c. 5.

no

no reaſon, why the ovvner might not redeem it and give the price for it, as well as another man, It is therefore, as I take it, rather to be held, that if it vvere not vovved for ſacrifice expreſly, the prieſt muſt have it for the ſuſtenance of him & his family, as other holy things, that none elſe might eat of.

For the change forbidden, it is not onely ſaid, He ſhall not give a worſe for a better, but alſo, a better for a worſe, becauſe men being covetous, vvhen upon the ſudden they have vovved a good beaſt, are ready eftſoones to alter their minds and then to give a vvorſe inſtead thereof, and to colour it over, to ſay this is better: ſo *Maimony*. God vvould hereby cut avvay all occaſion of fraud. *Then both it and the exchange ſhall be holy.* Here *Maimony* maketh ſome exceptions. 1 If the beaſt vovved hath a tranſitory blemiſh, or a fixed blemiſh come upon it after it vvas ſanctified, it may be changed. 2 A firſtling may be changed all the while, that it is in the houſe of the owner, but not afterwards. 3 The High Prieſts ram may be changed, but not his bullock, ſo *Maimony*; in the firſt of which onely there is reaſon, but not in the other. And for the uſe of the beaſt forfeited by exchange, he ſaith, If the beaſt vowed were for a burnt-offering, the exchange alſo muſt be offered, unleſſe it were a Female, and then it muſt feed, till ſome blemiſh befalleth it, and be ſold, and with the price a burnt-offering muſt be bought, ſo likewiſe if it he a treſpaſſe-offering, &c. but in theſe rules I can ſee ſo little reaſon, that I ſpare to ſet down any more of them.

Verſe 10.

For the myſtery; as one beaſt muſt not be brought to be offered for another, whether worſe or better, ſo one man cannot do the duties of Gods ſervice, that properly belong to another, but every one is bound to perform his duty in his own perſon, ſo *Hugo Cardin.* and as the Hebrewes hold that if a man for a beaſt, which he hath vowed, bringeth another mans beaſt, it is nothing, and therefore in this caſe the law of forfeiting the change holdeth not, ſo when one man doth a duty for another, it is nothing. *Oleaſter* applieth it to the Miniſter of Gods Word in particular.

The Myſtery.

Hugo Card.

Oleaſter.

And if it be an unclean beaſt, of which they offer not in ſacrifice, then he ſhall preſent the beaſt before the Prieſt, &c. By unclean beaſts here *Maimony* underſtandeth not onely thoſe that are ſo by nature, but a clean beaſt becoming ſuch by a blemiſh that befalleth him, after he is vowed. By the law it ſeemeth, that an unclean beaſt might be vovved unto the Lord, either for the ſervice of the prieſts, or to be ſold, that benefit might be made hereby to the uſe of the Sanctuary, yet a dog in particular is excepted, *Deut.* 23.18. *Heſychius* ſeeketh hereby to overthrow the literall ſenſe, and to eſtabliſh the myſticall, becauſe an unclean beaſt not fit for ſacrifice could not be vowed acceptably to the Lord: but *Calvin* better, ſaith, The ſervice or price of it might be acceptable, ſeeing his prieſts and Sanctuary were hereby in part maintained, although it were not fit for ſacrifice. The beaſt devoted muſt be preſented before the Prieſt, this was a common rule, ſaith *Maimony*, both for a beaſt upon which a blemiſh was falne, and which was perfect, it muſt be preſented before the prieſt, and if it died before, it was not redeemed, but buried. And if the party vowing would redeem it, the prieſt muſt value it to him, and ſet upon it a fifth part more, ſo that the owner, if he would redeem it, muſt give a fifth part more, then another man. This law may ſeem ſtrange, both becauſe the prieſt, who muſt take the money, is appointed to value it, and as if he could not ſet price enough upon it, he muſt have both his price and a fifth part more, and that the owner ſhould be made to pay dearer then another man. But it is anſwered, in appointing the prieſt to value it there is no more done then ordinary, for who ſetteth the price upon a mans own beaſt but himſelf? and a beaſt vowed is the prieſts, who is Gods ſubſtitute. For his ſetting price enough at the firſt, herein it is likely that he went by the rule of equity, what another man would give for it, and more is impoſed by a fifth part upon the owner, then upon another, *nomine pœnæ*, as *Maimony* ſpeaketh, for his inconſtancy, in that having vowed the beaſt,

Verſe 11.

Maimony.

Heſychius.

Calvin.

Verſe 12, 13

Maimony.

beaſt, he now deſireth to keep it ſtill. And it ſtood with reaſon, that the Prieſt ſhould have more of him for it then of another, becauſe if he would have it upon the conditions here ſet, he could not keep it from him, of what benefit ſoever it would have been to the Prieſt, but to another it was at his own liberty, whether he would ſell it or not. *Lyranus* ſaith, This mulct was impoſed, that he which vowed might be kept hereby from deſiring to keep it ſtill after his vow.

Lyranus.

Verſe 14,15

The ſame order is ſet down for an houſe vowed, and thus ſanctified; if the owner will redeem it, he muſt adde a fifth part: whereas it is ſaid, *he ſhall adde the fifth part of the money, &c.* *Maimony* noteth, that a man might not redeem his houſe by giving land for it, but money onely, or other moveables which are as money, and that the liberty of redeeming was to the wife or the heir, and an houſe might be redeemed at any time, if it were in a citie or walled town. But what if the owner would not redeem it, muſt the Prieſt needs ſell it to another? *Toſtatus*, and after him *Lorinus* anſwer, yes, becauſe the Prieſts ought to be content with the poſſeſſions given them amongſt the other tribes, and if they had not been bound to ſell, in time more might have devolved to their tribe then to two others. But how can they prove that the Prieſts muſt never have any more poſſeſſions then the firſt aſſigned unto them? and for the over-great increaſe of their poſſeſſions by this means, the people of other tribes were to look to that at their perill, as is ſhewed touching a field ſanctified, *verſ.*20,21. *If it be not redeemed it ſhall be holy for ever, and not return in the Jubile, but be added to the Prieſts poſſeſſions*, which words may ſerve alſo to confute the fore-cited opinion. Beſides that, it were unreaſonable that the Prieſt ſhould be bound to ſell, ſeeing haply there might be none that would buy at a juſt price, but at an undervalue.

Maimony.

Queſt.

Toſtatus.

Verſe 16.

If a man ſhall ſanctifie to the Lord ſome part of the field of his poſſeſſion, &c. The field of his poſſeſſion, is that which cometh to him by inheritance, not purchaſed; for of fields purchaſed another law is made, *verſ.*22. *Thine eſtimation ſhall be according to the ſeed thereof, an homer of barley-ſeed ſhall be valued at fifty ſhekels of ſilver.* The *homer*, Hebr. חומר, is not the ſame with an *omer*, Hebr. עומר, *Exod.*16.36. ſaid to be the tenth part of an ephah, but a meaſure containing ten times as much. For *homer*, *Junius* hath *corus*, a core containing ten ephahs, that is, thirty meaſures, and *Ezech.*45.11. an ephah is ſaid to be the tenth part of an *homer*, and ſo likewiſe it is ſaid a bath ſhould be. *Maimony* more fully, an homer is a core, that is two lethecks, of which, *Hoſ.*3.2. a lethech is fifteen ſeahs, of which *Abraham* ſpeaketh, *Gen.*18.6. *make ready three ſeahs or meaſures*, ſo that an homer is thirty ſeahs or meaſures, and of theſe three make an ephah, ſo that as was ſaid before, it is ten ephahs, and an ephah is generally held to be as much as *Medimnus Atticus*, which *Budæus* eſtimateth to be ten omers or gallons, that is, a buſhell and a peck; but others, a pottle leſſe then a buſhell. But if a ſeah, as ſome hold, be no more then a peck, and three ſeahs make an ephah, it wanteth a peck of a buſhell, and the homer, or core will be but ſeven buſhels and an half, and by this account an omer ſpoken of, *Exod.*16.36. was but a pottle and the tenth part of a gallon. In this place for *homer*, both the Septuagint and the Chaldee have alſo *a core*: of the *core* read more, 1 *King.*4.22. where for thirty meaſures of fine flour, are thirty cores, Hebr. כור, and *Eſa.*5.10. whereas it is ſaid, This homer of ſeed ſhall be valued at fifty ſhekels, the meaning is, as the Hebrews ſay, and after them *Lyranus*, this is the redemption-money to be given for the whole time between one Jubile and another, a ſhekel for a yeer, and ſo as many ſhekels as there be yeers to the Jubile that is to come, and the ſame price is to be given for the worſt and the beſt land in Iſrael, none being prized higher for the goodneſſe, or lower for the barrenneſſe, ſo much ground as is commonly ſowen with an *homer of barley*, ſhall be at fifty ſhekels. *Toſtatus* and ſome others after him hold, that fifty ſhekels muſt be given for a yeer, and that the goodneſſe of the ground was to be reſpected. But how the

Junius.

Maimony in Erachin.c.4.

Budæus.

Lyranus.

Maimony.

Toſtatus.

the goodneſſe ſhould be reſpected more then by the quantity of ſeed laid upon it, an homer ſeeding leſſe of the fertile, and more of the barren ground, I cannot ſee, becauſe ſo much is expreſly eſtimated without putting difference at 50 ſhekels, as the perſons of men of the ſame age at the ſame ſum, no difference being put betwixt the more and the leſſe able of body. And for the 50 ſhekels *per annum*, as it is unreaſonable, ſeeing two acres of ground or thereabout, could not be any thing neer worth ſo much a year, 50 ſhekels being above 4 *lb.* ſo it is againſt the text following, *v.*17,18. where the rate aforeſaid is expreſly determined from the Jubile; and if ſome years be paſt, an abatement muſt be made accordingly. Whereas they object, a ſhekel for a year is too little; this may ſeem ſtrange, ſeeing the rent of ground in times paſt, even in our fruitfull *England* hath been but four pence or ſix pence an acre, and this rate was after ten pence, and the money paid down before-hand for divers years, and a fifth part added, as *v.*19 yea if the ſhekel of the Sanctuary, be as ſome count it, half an ounce, that is, 2 ſhillings and 6 pence, the rate was after 15 pence or more for the acre. *Solomon Jarchi* ſaith, but upon what ground I know not, that a ſhekel and half a Gerah, that is, three farthings muſt be given for a year, and that this muſt be done before all the years expiring before the Jubile, except one, for it muſt be done two years before at the leaſt, becauſe it is ſaid, *According to the years that remain:* what a Gerah is, ſee *v.*25. *Sol. Jarchi.*

If he will not redeem the field, or if he hath ſold it to another man, it ſhall not be redeemed any more, &c. There was, ſay the Hebrews, a Treaſurer of the Sanctuary, to whom belonged the ſelling of conſecrated fields; if the owner refuſed to redeem a field, conſecrated according to the order here ſet down, the ſon, if he would, might redeem it for him, and then it went to the father again, as if he himſelf had redemed it; if the ſon did not, the daughter might, or a kinſman, or a ſtranger, but then it returned not to the firſt owner, unleſſe he redeemed it againe of ſuch an one before the year of Jubile; but went then to the Prieſts for ever. Thus *Maimony*. Verſe 20. *Maimony in Erachin.*

And if this were ſo, then by theſe words, *he hath ſold it*, muſt be underſtood the Treaſurer, and by theſe words, *to another man*, one that neither was a kinſman, nor bought it as a kinſman to do him that firſt devoted it a good office, but meerly for his owvn benefit, in this caſe it is gone upon the ſale from the firſt owvner for ever, but not in the other, becauſe till the Jubile he hath liberty to redeem it. Of the proviſion that a kinſman may redeem for his kinſman ſee before, *Levit.*25.25. The time, hovv long the Treaſurer muſt tarry before that he ſelleth to another, is by none determined, but I ſuppoſe that either upon the owvners reſolution made knovvn that he vvill never redeem it, or if he ſeemeth deſirous to redeem it; but delayeth till within two years, then it may be ſold, that in the Jubile it may come to the Prieſts, according to the order ſet down here.

The field that goeth out in the Jubile ſhall be holy to the Lord, &c. For hereupon *Maimony* noteth, that if the field remaineth conſecrated till the Jubile, and is ſold to no man, the Prieſts muſt give a price of redemption for the uſe of the Sanctuary, and ſo enjoy the field, becauſe no hallowed field muſt go without redemption, but if it were ſold before, then they enjoyned it freely, as men did their own at that time, becauſe the price of redemption had been paid by another. And if it be doubted which of the Prieſts ſhould have it, he alſo reſolveth, they that were at the coming on of the Jubile in the ward or courſe of their miniſtration, as 1 *Chron.*24. and if the Jubile began upon a Sabbath-day when one courſe went out and another came in, it muſt go to that courſe that went out. If the queſtion be here, what if the field conſecrated be no corn-field, but beareth trees, or paſture onely? *Maimony* anſwereth, then he muſt give the worth thereof, and of the trees therein alſo, becauſe the ground being ſanctified, the trees go with the ground. Verſe 21.

If

Verſe 22. *If a man ſanctifie a field which he hath bought, that is not of the fields of his poſſeſſion, &c.* Here is a different caſe from the former, in which, as equity requireth, the field ſanctified muſt return in the year of Jubile to the firſt owner, neither can he by the buyers ſanctifying of it be deprived thereof for ever, becauſe he onely ſold it, and in this caſe the law is, *Levit.*25. that it ſhall return in the Jubile, whatſoever the buyer in the mean ſeaſon hath done with it, yea, as *Maimony* ſaith, although the buyer ſell it to another, and he to another, and ſo it goeth to 100. men, yet being ſanctified by the laſt man, the owner ſhall not be deprived of it, but have it again in the Jubile. And in this caſe, the ſame *Maimony* alſo ſaith, that the Redemption was not as of a mans own poſſeſſion being ſanctified, *viz.* the fifth part being added, but onely according to the rate before named. And it ſeemeth, becauſe it is not ſaid in caſe that he would not redeem it, what ſhould be done with it, that he muſt redeem it without fail, as a perſon being devoted to God, and what he ſanctified it, then he did in effect but ſanctifie the price thereof. For the myſtery of houſes and grounds thus ſanctified and redeemed, *Heſychius* is large in proſecuting his own imaginations: but becauſe I think all things here brought by him much ſtrained, I paſſe them over.

Maimony.

Verſe 25. *All thy eſtimation ſhall be according to the ſhekel of the ſanctuary.* Of this ſee before, *Exod.*30.13. A ſhekel was a piece of ſilver, that went by weight, and it vveighed, ſaith one, preciſely half an ounce, that is, two ſhillings and ſix pence. It had on the one ſide the meaſure for manna vvith this inſcription, *The ſide of Iſrael*, and on the other ſide *Aarons rod flouriſhing* with this inſcription, *Holy Jeruſalem*: the common ſhekel was half ſo much: the valuing by the ſhekel of the Sanctuary did ſet forth Gods eſtimating of every man according to which he ſhall be counted, and not as he or others account of him.

Hen Bunting Patriarchs travails.

Verſe 26,27 Here leſt any ſhould miſtake the Law of ſanctifying things to the Lord, and vow the firſtling of any beaſt unto him, it is provided, that no ſuch might be vowed, becauſe the firſtlings are all the Lords by a former ordination, *Exod.*13.2. and therefore if any man ſhould vow ſuch, he ſhould vow that which was not his own, and therefore *Maimony* hereupon obſerveth, that nothing, which was not a mans own, could be vowed, or if he had ſomething in another mans cuſtody, unleſſe the keeper acknowledged it to be his, for then he might vow it.

Maimony.

Verſe 27. *But if it be of an unclean beaſt, he ſhall redeem it, &c.* Here by unclean beaſts, *Solomon Jarchi* underſtandeth ſuch beaſts devoted to the reparation and uſe of the Sanctuary, as *verſ.*11. but ſo there ſhould be an iteration of the ſame law without cauſe. It is better then to underſtand it of the firſtlings of ſuch, who are the Lords, and were before appointed to be redeemed; but becauſe there no addition of a fifth part was ſpoken of, it is here again repeated, and this is added, it being meant, as *Junius* noteth, that if the owner will needs redeem it, and will not have it ſold to another man, he muſt pay a fifth part more: but for an aſſe in ſpeciall, if he will not give a lamb for it, as was before appointed, there is no price of redemption, but the neck muſt be broken. Therefore that cometh not within the compaſſe of this law, but other unclean beaſts in generall appointed to be redeemed, *Num.*18.15. The firſtlings that were clean, might not be redeemed, but ſacrificed: theſe muſt be redeemed.

Solomon Jarchi

Exod.13.13. *Junius.*

Num.18.17.

Verſe 28. *Notwithſtanding no devoted thing, that a man ſhall devote unto the Lord, whether of man or beaſt ſhall be ſold, or redeemed, &c.* This may ſeem to be contrary to all the lawes about devoted things before-going, which they were allowed to redeem, unleſſe they were clean beaſts fit for ſacrifice. But it is to be noted, that the word here uſed differeth from all before-going; every חרם that a man ſhall make a חרם of, may not be redeemed, that is, every thing, that he doth ſo devote, as that he utterly cutteth it off from the liberty of redemption, becauſe חרם ſignifieth, *to cut off*, the Septuagint render it *Anathema.*

Before

Before onely things *vowed*, or *made to come neer*, or *sanctified* were spoken of, which was a more expresse devoting to the sanctuary, as *Maimony* noteth, but here an absolute devoting without any such expression; for if any man said, This be devoted to God, or to his Sanctuary, it might be sold, and the price went to the reparation and maintenance of the Sanctuary; but if he said, This be devoted absolutely, it was the Priests, according to that law, *Numb.*18.14. and might not be redeemed. And yet he saith, These things coming into the Priests possession are as other common things in every respect to be used, as he pleaseth, onely to him that voweth, whilest he still hath them, they are most holy, as is here said. *Lyranus* saith, that the word חרם, may be taken two wayes, either for sanctification, or for destruction, which destruction yet is for the glory of God: that it is put for destruction, see *Exod.*22.20. *Deut.*7.20.20.17. And this sense is followed by *Cajetan*, who calleth it a vow of destruction, because destruction hangeth over their heads, that usurp any thing thus vowed, as of *Achan*, *Jos.*7. but the former vow he calleth a vow of estimation. And by the words following, *vers.*29. it may seem that a vow to cut off or to destroy is here meant: for it is there added, *None devoted, which shall be devoted of men, shall be redeemed, but shall be surely put to death.* But what, might men devote men to death then to the glory of of God, because either men or beasts are expressely named, *vers.*27? It is answered, that they might, both generally the congregation, as *Levit.*21.2,3. who vowed the destruction of the Canaanites, and destroyed them, from whence the place where, had the name *Hormah*, from *Cherem*, the word here used: and particularly the Magistrates might devote men in judgement to die, after which they might not be redeemed, but must be put to death, and to this doth *Maimony* apply this law, *vers.*29. and *Solomon Jarchi*, and *Chazkuni*, and to justifie this exposition, *Exod.*22.20. is brought, where he that sacrificeth to other gods is appointed to חרם. *Tostatus* saith, that some Hebrews have held from this law, that a private man might devote his servant to death, if he were a Canaanite; but he rejecteth this. For my part, I cannot see, how the man said to be devoted here, that must die, should be particularly understood of a malefactour appointed in course of judgement to die, &c. if it be understood of men, because it is a law generall in the case of any private mans devoting of any thing, man, beast or field, and this provision, *vers.*29. must answer to the Law fully, *vers.*28. and therefore admitteth no such restraint. And the like reason is against expounding it of a servant, a Canaanite. And whereas some will have these words understood of a civil death, as touching men devoted, as if nothing else had been meant, but that he should be dead unto the world, being cut off from all service, but onely about the Sanctuary, as *Samuel* being devoted by his mother *Hannah*, & *Sampson* to be a Nazarite, and the Gibeonites to be drawers of water and hewers of wood for the Sanctuary: I cannot subscribe; because this is apparantly a forced construction, the words being no where thus used. If therefore I may give my poor conjecture; I think the meaning is, all devoted by men, if they be fit for sacrifice, shall die, be killed and offered; for who knoweth not, although men devoted be not excepted, that the killing of such cannot please God, seeing when all other first-born must either be killed for sacrifice, or that of the asse have the head cut off, in case it be not redeemed? It is absolutely provided that men shall be redeemed. It is the Devil, who was a murtherer from the beginning, whom the Gentiles worshipped, that delighted in humane sacrifices, and not God; for he alwayes abhorred from them, as we may see in the example of *Abraham* stayed suddenly, when at his command for triall of his obedience he was about to kill his son *Isaac* for a sacrifice: and *Micah*, when the question is made, *Shall I offer the first-born of my body for the sin of my soul?* in the the name of the Lord renounceth this, and teacheth the true Sacrifice. See also, *Esa.*66.3. and that men devoted were not to die, may be gathered,

Maimony in Erach.c.6.

Lyranus.

Cajetan.

Quest.

Maimony.
Solom. Jarchi.
Cazkuni.
Tostatus.

Verse 28.

Lyranus.
Tostatus.
Lorinus.

Exod.13.

Mic.6.7.

Note.
Verse 30.

gathered, *Numb.*18.14. where every thing devoted is aſſigned to the Prieſt, and the word חרם is uſed, and if the man devoted be put to death, how ſhall the Prieſt have him? In that the Lord will not, that things devoted be redeemed, he hereby intimateth, what conſtancy he would have in us in vowing our ſelves to his ſervice, or any of our goods to him.

Note.

Verſe 30.

And all the tithe of the land, whether of the ſeed of the field or of the fruit of the trees is the Lords, &c. Tithes, ſay the Hebrews, were either the firſt or ſecond: the firſt were tithes ſet on every year, after the *Terumah*, or heave-offering taken out, the tenth part of the corn, or of fruit, or of any thing like unto theſe, the ſecond were the tithes of the remainder, which were carried up to Jeruſalem, and there eaten by the owners, and given to the poor. Of the firſt tithe, *Numb.*18. they are appointed to the Levites, and *Deut.*14.22. Of the ſecond tithe, *Deut.*14.28. and of carrying it to Jeruſalem, and eating of it there, *v.*23. and of communicating it to the poor, *v.*29. and of this tithe of the third year onely is that to be underſtood, *Deut.*12. 6,7. And of this ſecond tithe onely do they underſtand the law here, becauſe the firſt tithes have no holineſſe in them at all, but may be eaten in any place by any perſons, clean and unclean, as *Numb.*18.27. but the ſecond muſt be eaten onely before the Lord in Jeruſalem, and as things vowed, if they be redeemed, a fifth part muſt be added, that is if the way be far, and therefore to ſave carriage, the owner will give money for it, then he muſt follow this order, and with his money buy at Jeruſalem what food he pleaſeth to make merry withall, *Deut.*14.24,25.

Some ſay that tithes were of three ſorts: the firſt, as hath been ſaid, the ſecond, a tithe out of the nine parts carried to Jeruſalem at feſtivall times every year, and a third upon the third year over and above both theſe to be ſpent at home upon the poor. And hereunto I cannot but aſſent, becauſe all theſe three ſorts are plainly ſpoken of. 1 The tenth of all to be paid yearly to the Levites, *Numb.*18.21. *Deut.*14.22. and out of this the Levites paid the tenth again to the High Prieſt. For although, *Deut.*14.22,23. this may ſeem to be one and the ſame with the tithe brought up to Jeruſalem, yet it is plain, that it is not becauſe the tithe brought thither was to be ſpent in feaſting at the will of the owner, whereas this is pronounced to be the inheritance of the Tribe of Levi, *Numb.*18.24. and part of it muſt be paid to the High Prieſt. 2 The tithe taken out of the nine parts remaining, when the firſt tithe was paid, 3 A tithe over and above both theſe every third year for the poor, of which it is ſpoken, *Deut.*14.22,23,24,25,26,27,28. They are generally indeed confounded together, and taken for one and the ſame, becauſe they are ſpoken of together without any apparent diſtinction, but hereby it appeareth that they are two divers ſorts of tithes, becauſe the one is ſpoken of as payable yearly, and to be carried to the Sanctuary; and the other, as the tithe of the third year onely, and to be ſpent upon the poor at home. And with the ſecond tithes, it is likely that each man filled his hands when he appeared before the Lord at Jeruſalem, which he was to do three times in the year, and then we muſt appear empty, *Exod.*23.15. *Jerom* calleth the tithe paid out of the tithe to the High Prieſt, δευτεροδεκάτην, the ſecond tithe, but although that was a ſecond, yet it was not the ſecond tithe, according to the diſtinction before-going. For *Maimony's* applying of that which is here ſaid to the ſecond tithe, and not to the firſt, it ſeemeth to be againſt the true meaning, becauſe it is ſaid, *all the tithes*, & therefore if any would redeem their tithes, they muſt pay a fifth part above the principall. Of theſe three ſorts of tithes, two which were now firſt inſtituted are done away, as Ceremoniall, ſaving, that for the tithe of the third year alwayes almes muſt be given to the poor, but the firſt tithe, of which it is ſaid, *All the tithe of the land is the Lords*, is morall and perpetuall, becauſe it is ſpoken of, as the Lords before, and not now firſt ordeined to be his, and it is the maintenance of his Miniſters. As the firſt fruits, ſo the tithes are applied to the godly, as ſetting them forth to be

Hieron. in Ezech.c.45.

be holy to the Lord, *Esa.6 13 Jerem.2.3, &c.* under these tithes specified, all others, say some, are meant, as prediall and personall and mixt tithes.

Concerning the tithe of the herdor of the flock, the tenth shall be holy to the Lord, even of whatsoever passeth under the rod. *Maimony*, according to the letter here, restreineth this tithe to clean beasts onely, and saith, that they were killed for sacrifice, and that the Priest had no part in them, no more then of the paschal lambe, but the fat was burnt, and the rest eaten by the owners. But *Tostatus* and some others hold *à pari*, that the tenth of the increase of all other cattel serviceable to man was to be paid also, and it may seem by that, *Luc.18.12. I give tithe of all that I possesse*; that tenths were paid then more generally, this being understood to be the meaning of the law of tithing. Upon these words, *passeth under the rod*, *Maimony* also saith, the manner of setting out the tithe-lambes or kids was pointed at, *viz.* to bring them altogether into a fold, and the dams being without to let them go out at a little door, alwayes marking the tenth with red, laying the rod upon the head thereof. For the second and third tithes, how they were used more shall be said afterwards upon *Deut.14.22, &c.* Verse 32. *Maimony.* *Tostatus.*

He shall not search whether it be good or bad, or change it, &c. The same penalty for changing is here set down, and *v.10. It shall not be redeemed*, that is, if it be unblemished, it may not be sold, because it is for sacrifice. *Maimony.* In appointing tithes to be paid unto him the Lord taught us to acknowledge, that all our increase cometh from him, that we might accordingly be thankfull, and honour him with this part thereof, *Prov.3.9. Deut.8.13,18. Hos.2.8.* and this is done when we communicate thus of all our goods to his Ministers, *Gal.6.6. 1 Cor.9.11.* and give almes to the poor, *Luk.11.41.* being of much avail to be known, because hereby especially God executed his wrath against the Jews, as formerly by the Monarchy of Assyria and Babylon, great varieties occurring herein, being full of delight and profit to the discreet Reader. Verse 33.

Now to God onely, the Father, Son, and Holy Ghost, who hath strengthened me to perfect this great Work, extending from the beginning of the World to the foresaid fatall downfall of Jerusalem through 4034 years, be all Honour, Praise, and Glory for ever and ever, *Amen.*

A COMMENTARY UPON THE BOOKE OF NUMBERS.

CHAP. 1. Verſ. 1.

AND *the Lord ſpake to Moſes in the wilderneſs of Sinai, in the Tabernacle of the congregation, the firſt day of the ſecond moneth, the ſecond year, &c.*] This book called the book of Numbers, in Hebrew hath the name במדבר in the wilderneſs; a word uſed in this firſt verſe, and beginneth with a conjunction copulative, as alſo the book of Leviticus did, becauſe all the books of *Moſes* at the firſt were but one entire body, but the *Septuagints* afterwards thus diſtinguiſhed to avoid tedioſneſs in the reading, and they gave the name of the book of Numbers hereunto, becauſe, as *Ambroſe* hath it, it containeth the number of the men that came out of *Egypt*, which God commanded to be taken; thus alſo *Athanaſius*, *Iſidor*, and *Jerom*.. *Toſtatus* noteth that there were four numbrings, which might give occaſion to this name: Firſt, of men fit for war, Chapter. 1. Secondly, of the firſt-born, Chapter 2. Thirdly, of the Levites, Chapter 3. Fourthly, of their Manſions, Chapter 33. *Aureolus* mentioneth divers numbrings more, as of the offerings made by every Prince, Chap 7. Of Prieſts and Levites, with their deputation to their Offices, Chap. 8. &c. Of ſearchers ſent out, Chap. 13. &c. Of rebells, Chap. 16. Of thoſe that were born in the wilderneſs, before they came into the Land of Canaan, Chap. 26. And of Cities of Refuge, Chap. 34. So that although divers ceremonial lawes be in this book ſet forth alſo, yet becauſe ſo many numbrings are made here more then in any other book, it may well have the name of the book of Numbers.

Ambroſ. de manſion. 42.

Toſtatus.

Aureolus.

It may be demanded, why the Lord would now have the people numbred? *Theodoret* anſwereth that his promiſe to *Abraham* of a moſt numerous Poſterity might appear to be fulfilled: but this appeared as much before, *Exod.* 12. 37. where they are numbred to be 600000. and therefore the reaſon of *Oleaſter* is better; they were numbred now becauſe they were to travel, and to take up divers manſions, that every Tribe knowing his place, there might be no con-

Queſt.

Theodoret.

Oleaſter.

tention amongst them, and because they were to fight with their enemies they were numbred, that the fittest for war might be chosen out from amongst them. And hereunto we may add the reason of *Rab. Solomon*, the Lord would have them often numbred to shew that he took great delight in his people, as a man in his mony that he telleth often over; and to this we may add further, that his care over them all might appear, of which his numbring is a sign, Luc.12.

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1 Pet. 3. 7. Gal. 3. 28. Marc. 10.

Numb. 26.

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Verſ. 4. Verſ. 16. they are called Princes of the Tribes. *Toſtatus.*

Thou and Aaron ſhall number them and with you ſhall be one of every Tribe, the head of the houſe of his Fathers.] Here were twelve Princes of the twelve Tribes joyned with *Moſes* and *Aaron* in numbring the people, becauſe it had been over-laborious for them two alone to do it; but how they proceeded in numbring is not ſaid, yet *Toſtatus* gueſſeth probably, that each prince numbered his own Tribe, and brought the names to *Moſes* and *Aaron*, who ſet them all down together in a catalogue. *Moſes* his calling of the twelve Princes, ſaith *Ferus*, figured out Chriſts calling the 12 Apoſtles, to teach not one, but divers Nations all over the world, as they numbred the men in every tribe. *Ainſworth* under *Moſes*, *Aaron*, and theſe twelve Princes, will have the 12 Apoſtles and *Paul* and *Barnabas* underſtood: but rather to make up the number, we may underſtand the Son and Holy Ghoſt taking unto them the twelve Apoſtles for this Miniſtery.

Ferus.

Ainſworth.

Verſ. 5.

Theſe are the names of the men that ſhall ſtand with you, of the Tribe of Ruben Elizur the ſon of Shedeur, &c.] Divers wayes in divers places are the 12 Tribes reckoned up, the order differing in each one from another; as *Gen.* 49. 3, &c. *Deut.* 27. *Numb.* 2. chap. 7. c. 34. Upon which I have touched before, *Gen.* 49. 3. the reaſon is, becauſe ſometime the birth is reſpected, and ſometime the dignity, and ſometime the order of their encamping about the Tabernacle, and ſometime happily ſome myſtery, which yet what it is, is uncertain, and generally that no tribe ſhould inſult over another, as being alwaies more dignified. Touching the Princes here named in particular, ſome will have ſtrange myſteries ſet forth by them; but letting them paſſe, as ſtrained, we may conſider the ſignification of theſe names, and hereby take notice of the care that was had amongſt the people of God of old, to impoſe upon their children ſignificative names tending to piety, that we may follow their godly example herein. *Elizur*, ſignifieth *my God a rock*. *Shedeur*, the light of the Almighty. *Shelumiel*, God is my recompence. *Zuriſhaddai*, the Almighty is my rock. *Naaſſon*, experiment. *Amminadab*, my people is noble. *Nethaneel*, the gift of God. *Eliab*, my God the Father. *Helon*, ſtrength. *Ammihud*, my people hath the glory. *Eliſhama*, my God hath heard. *Gamaliel*, God is my reward. *Pedabzur*, the Rock redeemeth. *Abidan*, my Father is the Judge. *Gideoni*, the cutter down. *Ahiezer*, the brothers help. *Ammiſhaddai*, the people of the Almighty. *Pagiel*, God hath met me. *Eliaſaph*, God hath added. *Deguel*, know God. *Ahira*, the friend of my brother. *Enan*, a cloud, according to *Jerome*; but *Rabanus* hath it, a fountain of ſorrow.

Verſ. 6.
Verſ. 7.
Verſ. 8.
Verſ. 9,10.
Verſ. 11.
Verſ. 12.
Verſ. 13,14.
Verſ. 15.

Verſ. 16.

Theſe were the renowned of the congregation, Princes of the tribes, heads of thouſands in Iſrael.] For *renowned*, Hebr. is קריאי *called*, becauſe they as the chief were called to counſel about matters of State, as *Numb.* 16. 2. thoſe rebels are alſo called. *R. Solom. Jarchi* ſaith, theſe were the Officers ſet over them in Ægypt, who had been beaten for them. For *Princes*, Hebr. is נשאי *lifted up* or *lifters up*; becauſe Princes are both lifted up in dignity above others, and do lift up, and eaſe the burthens of the people by their government; as *Numb.* 11. 17. *Exod.* 18. 22. *Heads of thouſands* they are alſo called, becauſe they were Captaines of the bands of their Tribes, conſiſting every one of a thouſand, as the diſtinction is to be found, *Exod.* 18. 21. And from this number of 1000, the name was given to ſuch a company and their generation, *Judg.* 6. 15. *Mich* 5. 2. in Greek theſe are called χιλιάρχοι.

Sol. Jarchi.

Verſ. 17.

And Moſes and Aaron took theſe men which are expreſſed by their names &c.] This reading is according to the Hebrew, but the vulgar Latine much different *which Moſes and Aaron took with all the multitude of the common ſort*: which hath put *Toſtatus* to ſome trouble in ſhewing the meaning, either that the common ſort helped *Moſes* in numbring the Princes, or that the Princes were numbered together with their Tribes; neither of both which do pleaſe *Lorinus*, who affirmeth our reading to be the moſt plain and ſenſible. *Moſes* and *Aaron* took theſe men with them to help number the people.

Toſtatus.

Here beginneth the numbring of the tribes, families and perſons. Of the Tribe

Tribe of *Reuben*, 46500. Of the tribe of *Simeon*, 59300. Of the tribe of *Gad*, 45650. Of the tribe of *Judah*, 74600. Of the tribe of *Issachar*, 54400. Of the tribe of *Zebulun*, 57400. Of the tribe of *Ephraim*, 40500. Of the tribe of *Manasseh*. 32200. Of the tribe of *Benjamin*, 35400. Of the tribe of *Dan* 62700. Of the tribe of *Asher* 41500. Of the tribe of *Nephtali* 53400. Altogether 603550. And yet the Levites were not numbred amongst them, as not being for the service of the Warrs, but of the Tabernacle. Vers. 18, 21, 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 46. V. 47, 48. Notes 1.

In these numbrings it is observed: 1. That all the numbers mentioned are even, none odde. neither is there a 50 in any but *Gad*; whereas in other numbrings there be odd numbers, as of the first born, *Numb.*3. and of those that returned out of captivity, *Ezr.*2. *Neh.*7. Wherein the singular providence of God appeared at this time, in that the bands under several Captains of thousands, hundreths and fifties were all full, and no more.

2. Of all these tribes not the eldest, but Judah hath the greatest number, almost 12000 more then any other tribe, to make this tribe the more remarkable, as whereof Christ was to come, *Gen* 49.8,9,10. and the Kings. 2.

3. *Dan* is next to Judah in number, as Judges were foretold to come of him, *Gen.*49.16. 3.

4. *Reuben* although the eldest, had not so many as 6 of his younger brethren, Judah, Dan, Simeon, Zebulun, Issachar, Naphtali, either of which had many more; as it was foretold, that he should lose his dignity for his incest, *Gen.* 49. 3, 4. 4.

5. *Simeon* although at this time among the most numerous, yet at the next numbring hath but 22200, and is utterly omitted by *Moses* in his blessing of the tribes, *Deut.*33. a thing to be marked, as the fruit of a curse for his cruelty against the *Shechemites*, Gen.45.5,6,7. 5.

6. *Ephraim* though younger then *Manasseh*, had above 8000 more then he, and more by 5000 then one whole tribe, *Benjamin* and these two together, more then any other, except *Judah*; which is to be noted, that we may see how Jacob's blessing of Joseph with fruitfulnesse, and distinguishing these his two sons into two tribes, took effect, although Ephraim is spoken of as lamenting the Philistims slaying of his sonnes, whilest they dwelt yet in Egypt, 1 *Chron.*7.20, 21, 11. 6. Gen.48.19. Gen.49.22.

7. *Benjamin*, who is here counted to have the least number of all, except *Manasseh*, was at the beginning most fruitful, *Gen.*46.21. Afterwards being more increased he was almost wholly cut off, for which cause he is set forth with this epithite, *little Benjamin*. Psal 68.28. that no man may be proud of his suddain prosperity, but serve the Lord in fear. 7. Judg. 20.

Lastly, the whole number here is just the same that it was the year before, when they were numbred to levy half a shekle of each man for the Tabernacle, and yet the whole tribe of Levi was left out in this numbring, but not in that, those that were but 19 years old then, being now 20, and so coming in to make up their number of the tribe of Levi; a thing to be noted, that we may see, how that by dedicating things to God, as the Levites were dedicated, and giving for his service, there is nothing lost; thus *Ainsworth*: but it is rather to be held, that the Levites were not numbred before to pay a tax, because they served about the Tabernacle, and lived hereupon: Whereas in concluding with Naphtali it is said, *the sons of Naphtali*, but not *of the sons*: as in speaking of other Tribes, *Baal Haturim* noteth, that this is so said, because Naphtali had more daughters then sons, for which cause he is compared to an Hind let loose, which is a female. But I leave this as uncertain, and what the reason hereof may be. The Vulgar Latine without difference rendreth it, *of the sons of Naphtali*, but it is בני only, not לבני 8. Exod. 38.26. Gen.49.21.

But the Levites after the tribe of their fathers were not numbered amongst them, &c.] God would not that they should be numbred amongst the rest, because they were not to go to the Wars, as others, but to attend upon the service of the Tabernacle: and accordingly the Ministers of the Gospel are and ought to be Vers. 47.

be free from warfare, that they may attend upon a better warfare, except it be in case of necessity; as *Exod.*32.29. 1 *Sam.*4.11. and in the history of *Judas Machab.* a Priest. Sorrow, weeping, prayers, and tears, saith *Ambrose*, should be our weapons against the enemies, neither ought we nor can we otherwise resist, these are all the muniments of a Priest. It was a decree of the 4. Councel of *Tolledo*, that whatsoever priest in a sedition took up arms should be degraded and thrust into a Monastery to do pennance alwayes therefore.

Ambros. *Dolor, fletus, orationes & lachrimæ debent esse arma adversus hostes. Conc. Toll.* 4.

Vers. 50. *Thou shalt appoint the Levites over the Tabernacle and over the vessels thereof and all things out of it, and they shall bear the Tabernacle,* &c.] How they were to bear these things; see *Numb.*4.25,31,36. yet to help them in their carriages six Wagons were allowed them, *Numb.*7.7,8,9.

Tostatus. Some make a question here, whether under the name of Levites not to be numbred the Priests came; but it is plain, that by the Levites all the males of the Tribe of Levi are meant, for they all both Priests and Levites are numbred by themselves, *Numb.*3.

Vers. 51. *When the Tabernacle removeth, the Levites shall take it down, &c. and the stranger that cometh nigh shall be put to death.*] Although the Levites were to take it down, yet the Priests must first go in and cover the Ark; neither might the *Levites* see it, and then the *Coathites* came and carried it, and the *Merarites* the curtains, the *Gershonites* the boards, the pillers and the sockets, Chap.4.

the stranger] That is, any not being of this Tribe; but whether a stranger coming nigh should be put to death by the Judge, or by God is not expressed: *Vatablus* thinketh, by the Judge, but *Lyranus* contrariwise: the *Targum Jonathan* saith, he shall be killed with fire flaming out from before the Lord; so *Uzzah* was stricken of the Lord, and the men of *Bethshemesh*, 2 Sam.6. 1 Sam. 6. The same judgment is threatned to a *Levite* touching or seeing, *Num.*4.15. 20. & *Num.*16.40. any man, that was not a Priest, although a *Levite*, is set forth by the name of a stranger.

Vatablus. Lyranus. Targ. Jonath.

Quest. Aug. Qu. 3. *in Numer.* But why should such dye for coming nigh? *Answ.* Not for any pollution contracted, as *August.* hath it, for the Tabernacle sanctified, but for his presumption to serve in that, to which he was not called.

Vers. 52,53. *And the children of Israel shall encamp every one by his own camp, &c.* 53. *But the Levites shall encamp round about the Tabernacle of the testimony, that there be no fierce wrath,* &c.] In what order all the Tribes were to encamp, is shewed Chap.2. and in what Order the Tribe of Levi about the Tabernacle, Chap.3. and Gods fierce wrath is here spoken of, as whereof they should be in danger, if the Levites kept not about the Tabernacle: the meaning being, if they did not carefully keep others from coming nigh or ministring about the Tabernacle, which charge belonged to them onely, it being counted an irreverence and temerity for any other to approach, and therefore worthy of severe punishment. Of Gods wrath also against all the congregation for the sin of the Priests, see *Levit.* 10.6. This proviso, that others should keep aloofe and not nigh the Tabernacle, mystically shewed, how unworthy we are to have accesse unto God, and how far our sins have removed us from his habitation. And therefore the benefit redounding to the faithful by the blood of Christ is exceeding great: for in him we are made Kings and Priests unto God, and we have liberty to enter into the holiest.

The Mystery.

Rev. 1. 5,6. Heb. 10. 19.

Chap. II.

Vers. 1. *And the Lord spake to Moses and Aaron, saying, the children of Israel shall encamp round about the Tabernacle of the congregation,* &c.] The Levites were appointed to camp round about the Tabernacle, Chap.1.53. but they camped nearer about it, the other Tribes further off, and therefore it is said, *over against*

againſt, *round about*; ſo this word over againſt, or from before it, is explained Pſal.38.12. *a far of*, yet it is meant that their doors of their tents ſhould be towards it for due reſpect. According to this *R. Solomon* expoundeth it *over againſt*, a far off, a mile diſtance, 2000. cubites, as it is ſaid in *Joſhuah*, there ſhall be a ſpace between you and it, 2000. cubites by meaſure. *With their enſignes according to the houſe of their fathers*: Here is mention made of their ſtandards alſo, *every man by his ſtandard*; the *Sept.* render it *his order*, the *Chald. tekes*, from whence cometh the Greek word τάξις, order. But as in other armies they had their ſtandards, or banners, and enſignes in them of colours and mottoes for diſtinction, that one might be known from another, ſo had the children of Iſrael. What the colours of each of them were the Scripture ſaith nothing; but *Cazkuni* ſaith, that the pourtraiture of a man was upon *Reubens* ſtandard dyed with the colour of a *Sardin*, which in the breaſtplate was ſet for that tribe, becauſe he found Mandraks, which are after the faſhion of a man. A Lion on *Judahs* ſtandard, becauſe he is compared to a Lion, and it was of the colour of a *Calcedoni*. An ox on *Ephraims* ſtandard, becauſe he was likned to a bullock, it was in the colour of a *Beril*, &c. ſo likewiſe *Aben Ezra*. But the *Targum Jonathan* ſaith, the ſtandard of *Judah* in the enſign thereof was of three colours, according to the colours of the three precious ſtones repreſenting that tribe; and *Iſſachar* and *Zabulon* joyned with it, and that the names of theſe three were ingraven in them, and in the midſt of it was written, *riſe up Lord ollet thine enemies be ſcattered*; and there was the figure of a lion. The ſtandard of *Reuben* with *Simeon* and *Gad*, was alſo in the enſign thereof of three colours of the three precious ſtones repreſenting them, and their names, in the midſt being written, *Hear O Iſrael, the Lord our God, the Lord is one, &c.* that of *Cazkuni* and *Aben Ezra* ſeemeth moſt probable, becauſe every of theſe tribes could not have ſeveral colours, according to the 12. precious ſtones in the breaſtplate, as the *Targum* ſaith, ſeeing *Ioſeph* here diſtinguiſhed into two tribes, had but one ſtone ſet for his, and *Levi* not here numbred had one of them. To leave this then as uncertain, it is to be noted that the tribes were ſet in ſuch order, as that every one might know his place and keep him to it, whereby was intimated, as *Ferus* noteth following *Origen*, as alſo *Rabanus* doth that al things in the Church of God ought to be done in order, as the Apoſtle alſo urgeth, 1 *Cor.*14.40. and that none ſhould go out of, but continue in his calling, 1 *Cor.* 7.20. that is, living orderly, and proceeding rightly, as they were joyned to the houſes of their fathers, ſo we ſhall one day be received into the manſion houſes of our heavenly father. Now for every one to keep in his place and order, is to do that diligently, which belongeth to him in his calling; for as all cannot be in the ſame tents, but in diverſe, ſo all cannot do the ſame offices, but ſome muſt attend upon one, and ſome upon another. Again to keep in our order, ſaith *Rabanus*, is firſt to ſeek the kingdom of God and the righteouſneſs thereof, being chiefly Intent to heavenly duties, and not now and then to pray or to go in and hear a Sermon, as we paſs by. Laſtly, in our ſpeech, carriage, and apparel, to keep ſuch order as that the name of God may not be blaſphemed by our means. By Enſigns alſo he underſtandeth the divers qualities of divers men, whereby, as by ſigns, their divers minds are known; ſome are mild and quiet, ſome rough and turbulent, ſome circumſpect, provident, careful, diligent, others ſluggiſh, and negligent; there is not more difference in mens faces then in their minds. To keep with our Enſigns then, is not to think better, or to carry our ſelves more highly, then agreeth with our conditions. Touching the form of the Camp here appointed generally, *Ferus* obſerveth four things.

R. Solomon.

Septuag. Cald,

Cazkuni in Numb.3. Gen.30.14. Gen.49.9. Deut.33.17. *Aben Ezra* in Numb.2. *Targ Jonathan*

Numb.10.35.

Deut.6.4.

Note.

Ferus. Origen. Rabanus.

Matth.6.33.

Ferus.

1. It is diſtinguiſhed into four parts, three tribes being appointed to one ſtandard, and theſe four parts are placed towards the four parts of the world, to ſhew that we muſt look four waies; before us to God, and to eternal happineſſe, behind us to hell and to judgment; on the right hand to the deceits of the world, and on the left to the ſubtilties of Satan, that we might be on every part the better armed. Again three tribes are joyned in one, to ſhew that we

Chriſtians

Christians should be joyned together by the band of charity, because we are all members of the same body, having one and the same spirit, faith and hope.

2. They pitch round about the Tabernacle, one part of the army being as near to it as another. 1. That they might all have a like comfort of God being amongst them. 2. That he being alwayes before every one of their eyes they might stand in awe and flee sin. 3. That they might alwaies be mindful of Gods worship. So we must have a confidence in God, worship him in our ranks, and fear to sin, and as they were so placed, that their tents looked all towards the tabernacle, so we must refer all that we do well in our several places to Gods glory.

3. Next unto the tabernacle were placed the Levites round about, in whose placing five things are to be considered: 1. They are separated from the common people, to shew that Priests should live free from the sins, that common people are tainted withal. 2. That they must abide about the tabernacle, to shew that Priests must count themselves dedicated to the service of God, and therefore intend it. 3. They were in the midst of the people, to shew, that they must be ready to teach, help, and serve for the furtherance of their faith. 4. As the other tribes, so they are distinguished into four, *Moses* and *Aaron* on the East at the entrance of the tabernacle, the *Kohathites* on the South, the *Gershonites* on the West, the *Merarites* on the North, to shew, that amongst the Ministers of God there must be an order kept, and the Inferiours must be subject to the Superiours. 5. They are placed towards the four parts of the world to shew, that they should instruct beginners as set forth by the East, whereby they entred the tabernacle, stirre up and quicken the slothful and negligent, as set forth by the South; comfort those that were terrified with the fear of death and judgment, set forth by the West; and strengthen the pusillanimous against the assaults of the devil, who are set forth by the North.

4. All leprous persons and such like were removed out of the camp, to shew, that we must not do any thing undecent and unclean in our tents and stations: Thus almost *Ferus*. And by the East may well be understood before us, because *Judah* pitcht foremost, and that was on the East, and then the contrary the West must needs be behind, and then the South will be on the right hand, and the North on the left, *Psal.* 89. 13. of all which it is spoken Job 23. 8. and *Sol. Jarchi* noteth the same. And it is to be noted, that in describing the Throne of God, *Rev.*4. there is a proportion held in some sort with the placing of the tabernacle and armies here: for as here the Tribes are round about the Tabernacle, so there the 24 are round about the Throne; but here are only twelve Tribes, there 24 Elders; the reason may be, because of the Church so much increased under the Gospel, and the Tabernacle is called *Gods Throne*, Ezek.43. 7. Again, as here the Priests and Levites, who are as the eyes and light of the people, are about the Tabernacle between it and the people, so there between the Throne and the Elders round about are four living creatures full of eyes, *Rev.* 4.5. and accordingly the *Levites* are distinguished into four.

Rev.4.2,4.

Esay 54. 2.

Vers. 3, 4,5,6,7,&c.

The foremost eastward shall be Iudah with his standard, and next the Tribe of Issachar, and the Tribe of Zebulun.] From vers.3. to vers.10. the Camp of Judah is described; in which it is remarkable, that it is first placed, and is the greatest army almost by 30000. Judah was thus honoured, because Christ was to come of the Tribe of Judah, both to be a valiant Leader, as a Lion, which was the sign of Judah, and to give entrance into the heavenly Tabernacle, as this Camp was placed Eastward, where the entrance of the material Tabernacle was: and lastly to be, as the Sun, life and comfort to his Church, because that riseth eastward; wherefore he is called *the Sun of Righteousnesse*. *Issachar* and *Zebulun* are joyned to *Judah*, because they were his brethren coming of the same mother *Leah*, and his younger brethren, and therefore they might the more willingly be under him. Whereas of all the army there are twelve Princes, which were before named; *Rabanus* noteth, that they figured out the 12 Apostles

Mal. 4.2.

Rabanus Maurus.

Apoſtles as Captains to the Church of Chriſt: the diſtinguiſhing of all into four parts, ſet forth four eſtates of the Church in this world: 1. In the primitive times at the riſing of the light of the Goſpel in the Land of Judea. 2. Long before under the Law amongſt thoſe, that had an earneſt love unto God, ſet forth by the army on the South, which maketh hot and fervent. 3. The Church of the Gentiles ſet forth by that on the North part, becauſe they were cold and dead before in ſin, as the North is a cold climate. 4. The Church, which ſhall be at the end of the world under the reign of Antichriſt, ſet forth by the Weſt, where the ſun ſetteth, becauſe ſoon after that time the Church ſhall reſt in everlaſting happineſſe. Thus he, and he addeth alſo, that this quadripartite diſtinction did ſet forth a fourfold diſtinction of the future glory of the faithful in heaven, *Mount Sion*, the heavenly Jeruſalem, Gods City, a company of heavenly Angels, and the Church of the firſt born, unto the chief degree of which if we cannot attain, yet let us ſtrive at the leaſt to come to *Mount Zion*. Again, the placing of three tribes in each army, and the ſumming up of all together again in one at the laſt, he will have myſtically to ſet forth the bleſſed Trinity, one ſubſtance and eſſence. Heb. 12.

Here the place of *Reuben* is appointed South, and with him *Simeon* and *Gad* are joyned, and that aptly; for although *Reuben* were eldeſt, yet he had loſt his dignity, and Judah was therefore ſet before him, but none of the reſt, wherefore he is put off no further, but to the ſecond place; and *Simeon* was his next brother, and *Gad* the firſt by the ſame mother *Leah* her maid. Verſ. 10, 11 12, 13, 14, 15, 16. Gen. 49. 3.

Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the Camp, &c.] Becauſe the Tabernacle and the Levites about it were placed in the midſt, therefore next unto the two Armies, that moved firſt, their moving is appointed, after whom the other two armies followed. Thus God provided for his Miniſters, that whileſt they attended upon his ſervice, they might be without fear or danger of any enemies, their brethren ſtanding round about to defend them. Verſ. 17. Numb. 3.

Here *Ephraim*, and with him *Manaſſeh* and *Benjamin* are appointed to encamp on the Weſt ſide. Theſe were all of *Rachel*, and therefore placed together, but *Ephraim* the younger is preferred before *Manaſſeh* the elder, as *Jacob* had propheſied, *Gen.* 48. 14. For Weſt here in Hebr. is ים the ſea, but this word is ſometime put for the ſea, and ſometime for the Weſt, for both the ſea of *Tyberias*, and the *Mediterranean* ſea, and the *Egyptian*, ſaith *Eugubinus*, were Weſtward to the land of *Canaan*. V. 18, 19 20 21, 22, 23, 24.

Here *Dan* the fourth is appointed to camp on the North, and with his ſtandard *Aſher* and *Naphtali*. *Dan* was the ſon of *Bilhah*, *Rachels* maid, yet appointed, as was before noted by the propheſie of Jacob, to be a Judge, as the name ſignifieth, and therefore he is made the chief of this company; but that all the preeminence might not be given to the children of one handmaid, *Naphtali* his brother is put laſt, and *Aſher* the ſon of *Zilpah* between, ſo that this army conſiſted altogether of handmaids children, being placed laſt; the children of the free women being preferred for honours ſake, and yet the number of them was greater then any other, except Judah, here being 157600, but in the army of *Reuben* 151450, and in that of *Ephraim* 108100. God in his providence diſpoſing it ſo, that the greateſt ſtrength might be before and behind, where they were moſt ſubject to aſſaults. Anſwerable to this four-ſquare army about the Tabernacle is the four-ſquare city of the new Jeruſalem, three gates being to each quarter; as here three Tribes. *Rev.* 21. 16. *Ezek.* 48. 20. and it is called *the Camp of the Saints*, Rev. 20. 9. *Targum Jonath.* ſaith, the camp was 12 miles long, and 12 broad. Verſ. 25, 26, 27, 28, 29, 30, 31.

Amongſt all theſe tribes it is noted, that the apoſtles were of the Tribe of *Zabulon* and *Naphtali*, *Zabulon* in the firſt army, and *Naphtali* in the laſt, but neither chief, to ſhew, that God is no accepter of perſons, but hath his elect even amongſt the meaneſt; the laſt with him are firſt. Note.

Chap. III.

After the numbring of the twelve Tribes, and placing them in their orders, here followeth the numbring of those of the Tribe of *Levi* and the placing of them. But first *Moses* and *Aaron*, and *Aaron*'s sons are spoken of as the chief.

Vers. 1, 2. *These are the generations of Aaron and Moses in the day that the Lord spake with Moses in Mount Sinai; these are the names of the sons of Aaron.*] The word *generations*, Hebr. is תולדות, which signifieth both generations and accidents befalling them, as was noted *Gen.* 5. 1.

Quest. But why is *Moses* named here as well as *Aaron*, seeing his children are not spoken of, but *Aarons* onely?

Lyranus. *Lyranus* answereth, that *Moses* had instructed the sons of *Aaron*, for which in some sense they might be spoken of, as his sons.

Lorinus. But here only natural generations are described. The better answer then is, that under the word *generations*, are comprehended not onely children coming of such a father, but also kinsmen.

Quest. But why is *Aaron* set before *Moses* here? *Answ.* This indeed, as *Lorinus* noteth, hath never been done else, but only here, and in speaking of them with their sister *Miriam* when they were born, but *Moses* is alwaies put first. The reason of the difference in this place was, because *Aaron* was Gods high Priest, the dignity of which office was exceeding great, and was to transcend to his posterity, so that although *Moses* were of greater dignity, yet for the dignity to continue in *Aarons* Family, as it did not in the family of *Moses*, he is here first named; now that his son, who was to be High Priest after him was to be named, under whom and the other son of *Aaron* the sons of *Moses* as other ordinary Levites were placed. For that the sons of *Moses* were as other Levites, both *Gershom* and *Eliezer* of the Family of the *Kohathites*, is shewed, 1 *Chron.* 23.12,13,14. neither are they made chief of the *Kohathites*, but *Elizaphan* is

Cajetan. made chief, vers. 30. Others say, that *Aaron* is named first, because the elder brother; but if this only were the reason, he should have been so named in all other places also. It is true indeed, because he was the first born, God chose him to be his Priest, and his eldest son from age to age after him, because by Gods ordinance the first born of old was the Priest of God; and because *Moses* was a younger brother, his sons, as children of a younger brother, keep but their

Petrus Vincentius. rank amongst other Levites, that no first born by their preference for their fathers dignity might be put from their right. Others think that *Moses* named *Aaron* first, in humility; but the best reason was yielded before: and that of *Aarons* eldership may be a reason, because every one here is named according to his birth.

Vrs. 3, 4. In naming the sons of *Aaron*, not only the living *Eleazar* and *Ithamar* are mentioned, but also the dead, *Nadab* and *Abihu*, of whom see before, *Levit.* 10. and they are mentioned again, *Numb.* 26.6. & 1 *Chron.* 24. 1,2. that the remembrance of their punishment might stirre up the more reverence in all the priests surviving. The two sons of *Aaron*, that lived now, saith *Maimony*,

Maimony of the instrument of the Sanct. c. 4 that is *Eleazar* and *Ithamar*, had either of them four sons, and therefore *Moses* distinguished the priests at the first into eight courses, four of *Eleazars* Family, and four of *Ithamars*, which took their turns by the week, when one course went out, another coming in every Sabbath day: and thus it continued till *Samuels* and *Daniels* time, and then they being more increased were distinguished

1 Chron. 24. 3, 4, &c. into 24 courses, 16 of *Eleazar*, and 8 of *Ithamar*, one chief man as a provost being set over each course. *Eleazar* and *Ithamar* are said to have executed the priests office before *Aaron* their father, or in his sight, that is, while *Aaron* lived, as the phrase is used, *Gen.* 11.28. the *Sept.* render it, *with Aaron*, 1 *Chro.* 4.24.19. it is said, *by the hand of Aaron*, that is, attending upon him, and from him taking directions.

Vers. 6. *Bring the Tribe of Levi near, present them before Aaron the Priest, that they may*

may minister to him.] Before the numbring of the rest of the Tribe of Levi, they are appointed to their service, and pronounced to be given to *Aaron* and to his sons to serve under them about the Tabernacle for ever. And it is shewed, in whose stead they come thus to be separated from others to this holy service, *viz.* instead of all the first born in *Israel*, v.12.

Vers. 7.

And they shall keep his charge or custody, and the charge of the whole congregation before the Tabernacle &c.] The Vulgar Latine rendreth it, they *shall keep the watches, and observe whatsoever pertaineth to the Worship of the multitude.* But the other is word for word according to the original, and the Chald. and Septuag. follow the same. And *August.* also, *custodient custodias ejus, & custodias filiorum Israel*, as the Sept. for *charge*, have φυλακὰς αὐτῶ, the custodies, with which he is charged. And what are custodies, saith *Augustine*, but watches of 3. houres, for which cause ours expound it watches, of which there be four in the night. *Junius*, *they shall observe his observation*, that is, they shall serve the priest with observance, serving instead of the whole congregation, whose duty it was to serve before the Lord, but before this the first-born were appointed to it; now the Levites instead of them. The Levites then were to serve not only in keeping the watches, but by the appointment of the Priest, who was to command over them.

August. qu. 4. in Num.

Matth. 14.23.

Junius.

Maimony by the *charge* here understandeth all things commanded them by the priest, saying, that if any would do all but one thing, he was not to be received in, till he take all upon him.

Maimony of the instrum. of the sanctuary c. 3.

And they shall keep all the instruments of the Tabernacle, &c.] By *instruments* are meant not only all the vessels, and things used about the Tabernacle, but also the parts; as is further expressed. vers. 25, 26, &c. which they must look to with great care, and carry at times of removing.

Vers. 8.

Thou shalt give the Levites to Aaron and to his sons, &c.] How this was, see *Numb.*18.2,6. viz. to minister to them, that they might minister in their offices about the Tabernacle. Whereas *Moses* is bidden to give them to *Aaron*, that is to be understood, as Gods deputy giving them for him, who is said to have given them; *Numb.*8.19. As for *Aaron* and his sons, *they must wait on the Priests Office*, that is, offer sacrifice, burn incense, set up and cleanse the lights, &c.

Vers. 9.

Vers. 10.

the stranger that cometh nigh shall be put to death.] Of this, see before, Chap. 1.51. & Num.16. *Corah* dyeth for his presumption herein, although he was a Levite.

I have taken the Levites from amongst the children of Israel instead of all the first born, &c.] How the first born specially came to be Gods right, see before *Exod.*13. why the Levites were here taken in their stead rather then any other Tribe, is not expressed; but it may easily be conceived to have been done in favour to *Moses* and *Aaron*, who were of this Tribe; and it was fittest, because the least of all others, as will appear to him, that shall look upon their number, vers.39. being but 22000 from a moneth old and upward. *Origen* saith, that God chose them for their constancy in the truth foreseen: But *Tostatus* well refuteth this, because so election should be for merits foreseen: but *Lorinus* saith, that *Origens* opinion is not unprobable; but it is certainly most improbable, because so election should not be altogether of grace; contrary to *Rom.* 11.6. *Rupertus* according to that which was said before; It was fit, that from what Tribe there was a temporal deliverance out of *Egypt*, the people should have Ministers of a temporal sacrifice. *Aaron* to whom the first, and then the *Levites* for them were given, may fitly figure out Christ, to whom the congregation of the first born is given, being as the first fruits, James 1.18. Revel. 14.4.

Vers. 12.

*Origen.*Hom.3.

Tostatus.

Lorinus.

Rupertus.Decuit ac dignum fuit, ex qua tribu salus temporalis fuerat in liberatione ex Ægypto, ex eadem populus haberet ministros sacrificii temporalis.

Number the children of Levi after the house of their fathers by their families, every male from a moneth old, &c.] The reason why the *Levites* must be numbred from a moneth old whereas the other Tribes were numbred from 20 years old, was, because the first born were counted from a moneth old, for the redemption

Vers. 15.

demption of whom they were given: *according to the house of their fathers*; hereupon *Maimony* noteth, that if a woman of that Tribe had a son by an Israelite, he was not counted amongst the Levites; but the man Levites son, by what woman soever being his wife he had him, was counted, because it is said, *after the house of their fathers*.

Maimony in Issure biah c. 19.

Vers. 17. The Fathers, by which the Levites were distributed, were three, *Gershom, Kohath, and Merari*; by the Septuag. rendred *Gerson Kohath, & Merari*, and of the first the families 2. of the *Libnites* of his son *Libni*, and the *Shimites*, of his son *Shimei*; these were 7500, and were placed

Vers. 22,22. behind the Tabernacle Westward, *Eliasaph* the son of *Lael* being set as chief

V.24,25,26. over them; and their charge was the Tabernacle, and coverings and cords: but of this, see more Num.4.25. For *Libni* the *Septuag.* have *Lobnei*, and for *Shimei, Semeei*. *Eliasaph* signifieth *God hath added*, and *Lael*, for God; but the Sept. read it *Elisaph*.

Vers. 27. Of the second, *Kohath*, the Families were four: 1. Of the *Amramites*, of his son *Amram*. 2. Of the *Izeharites*, of his son *Izehar*. 3. Of the *Hebronites*, of his son *Hebron*. 4. Of the *Uzzielites*, of his son *Uzziel*: the Sept. for these two last read *Chebron* and *Oziel*. The *Kohathites* were 8600. the

Vers. 28, 29, 30, pitched south, and had the charge of the ark, the table, the candlestick, altars vessels and hanging, and *Elizaphan* the son of *Uzziel* is made their chief. *Elizaphan* signifieth, *my God hath stirred up*; and *Uzziel*, *God is my strength*. *Uz-*

31. *ziel* was youngest of *Kohaths* four sons, yet his son is made chief over all these Families: this, as the Hebrews hold, gave occasion to *Corah* and his company to rebel, because he came of the second son, and yet the son of the youngest was preferred before him. Over all the chiefe of the *Levites*, *Eleazar* the eldest son

Corah, Numb. 16.

Vers. 32. of *Aaron* is made cheif to have *the oversight of them that keep the charge of the Tabernacle*. To have the oversight in Greek is Ἐπισκοπεῖν, from whence Ἐπίσκοπος, a Bishop cometh, so that he was their Bishop. And as *Eleazar*, so when he was high

1 Chron.9.20. Priest, *Aaron* being dead, his son had this dignity; from whence it was, that the high priest and the second Priest are spoken of, 2 *King.*25.18.

Vers. 33, 34,35,36. 37. Of the third, *Merari*, were two Families, of *Mahlites*, by his son *Mahli*, and *Mushites*, by his son *Mushi*, these were 6200, and their charge were the boards, pillars, barres, and sockets of the Tabernacle, they pitched Northward, their chief was *Zuriel* the son of *Abihail*. *Zuriel* signifieth, *God is my rock*; and *Abihail*, *my Fathers strength*: the *Sept.* read *Sonriel*.

Note. We may note here, that although the sons of *Moses* in particular are not advanced to dignity for their fathers sake, yet his Family, of which he and *Aaron* were, was most remarkable for sundry things, that is, the Family of *Kohath*: 1. For that from this Father came as many Families, as from *Gershon* and *Merari* both. 2. He had more children by 1100, then his elder brother *Gershon*, and more by 2400 then *Merari*. 3. The *Kohathites* had the chief place about the Tabernacle next to *Moses* and *Aaron* and his sons, vz. on the South next to the East; and therefore in setting down their service more particularly they are first named, Chap.4.1,2. 4. They had the charge of the most holy things, the ark, table, altars, &c.

Jos. 21. 5. Whereas to the Levites were assigned 48 Cities in Canaan; those that came of *Kohath* had 23. for the Priests had 10. and the rest 13.

Rabanus. The Mystery. By the *Levites* thus distributed, *Rabanus* mystically understandeth the Ministers of the Gospel; for *Levi* signifieth added, or taken; and the Doctours of the Church are taken or added in their Ministery to the holy Angels. Again, the three sons of *Levi* set forth these Ministers famous for their preaching of the Faith of the holy Trinity, and of faith, hope, and charity. And as *Gershon* signifying *a stranger*, they live as strangers in this world; as *Kohath* signifying patience, or the grinding teeth; so they enduring labour grind, as it were, with their teeth, the seed of Gods Word to feed soules; and as *Merari* signifieth *bitternesse*, so they do continually endeavour to make the sweet pleasures of this world to seem bitter to their hearers, and draw them from them. His further extent of this allegory to the parts, where each of these pitcht, I let passe as strained:

strained; onely he saith well, they were numbred from a month old, to shew, that Gods Ministers should be blamlesse in life from the beginning, as 1 *Tim.*3.

Vers. 38,

What the *Levites* of all these three houses were to do about the Tabernacle, and what their charge was, see more chap.4. Here *Moses*, and *Aaron*, and his sons are appointed to the east being at the entrance of the Tabernacle, to keep others from approaching, lest they died, that is, if any presume to come to take up their station there. From this seating of *Moses* and *Aaron* together, and that at the entrance of the Tabernacle *Ferus* noteth well, that the sword secular and Ecclesiasticall should be joyned together and help one another, and that the higher powers of both sorts should chiefly practice piety and herein give example to others, in the midst of whom they are placed, directing their studies to God. to whom they are nighest, and having a care of the people placed round about them in their view, that they should provide, that nothing in respect of justice, good Government and teaching be lacking to any of them.

Ferus. Potestas secularis & ecclesiastica Conjungantur, inter se invicem Conveniant & se mutuo adjuvent.

All that were numbred of the Levites, which Moses and Aaron numbred &c. were 22000. Over *Aaron* here in the *Hebrew* be many prickes extraordinary even 4. which *Sol. Jarchi* saith, do serve to shew, that *Aaron* was not numbred amongst this multitude, but by this reason there should have been prickes over the name of *Moses* also, for onely *Levites* were numbred. Rather it may be held, that these 4. prickes pointed at the 4. dignities of *Aaron*. 1. That he was elder Brother to *Moses*, the ruler. 2. That he was joyned with him in the government of the people. 3. That he only might enter into the most holy place and offer for the sinnes of all the people. 4. He was by marriage brother to *Naasson* prince of *Judah*. *Exod.* 6.23. This pointed at the dignitie of our high Priest, for he is the first born amongst many brethren, ruleth and sacrificeth, and hath for his wife the Church the King of Kings daughter. But whereas the sum being cast up, the *Levites* are said to be 22000. if we look back to the former sums 7500. 8600. and 6200. We shall find, that together they make 22300. But it is to be understood, that the first born of the *Levites* were the Lords before, and therefore the intent of this numeration being for exchange to take *Levites* for all the first born of *Israel*, their first born were to be left out of the number, and the rest only to come into the grosse sum, thus almost *Ainsworth*, who also noteth, that the least Tribe was 32200. From 20 years old, but this from a month old only 22000. and they that were fit for service only 8580. Whereby we may see, how small a part of the people the Lord contented himself withall, that they might not be overcharged with their maintenance. And here again is commended the grace of God in choosing the least Tribe for himself more peculiarly, the least and meanest in wordly respects are sometimes greatest and most esteemed before the Lord.

Vers. 39.

Sol. Jarchi.

Ainswor h

Scholast: histo ria. the Hebrew's say, they there were of the first born of the Levites 300.

Note

Number all the first born of the males of the children of Israel from a moneth old &c. From hence to the end of the chapter the first born of *Israel* are numbred, and the *Levites* are taken for them, and their first born cattel for theirs, and whereas there were of them 273, more then of the *Levites*, they are appointed to be redeemed with five shekels a peice, and the price to be given to *Aaron* and to his sons. After this all the first born of man and beast were to be given to the priest or to be redeemed. *Numb.*18.15. What the shekel was, and the gerah here spoken of see before *Exod.*30.13. If it be demanded, of whom this money was levyed, of the odd persons or of the whole congregation ? *R. Sol. Jarchi* saith, that it was paid by lot, 22000. papers being written upon each of them, *a son of Levy*, and 273. upon each of them *five shekels*, the first born came and drew their lots, and whoso drew the paper inscribed with five shekles paid it, and the rest went free. Here it is to be noted, that if there were any overplus cattle, they were not redeemed, but the men only; this is noted by *August.* but no reson rendred of it, but the Lords will was at this time to shew favour to the people, and therefore that their cattel might now go free although there were many more of their first-born in all likelyhood, then of all the *Levites* cattel he appointeth them not to be numbred, but taketh one for another, although

Vers. 40.41. 42.43. &c.

Qu.

Solom: Jarchi

August.

though with loſſe, that they might the more chearfully pay them afterwards. Moreover the Lord would hereby ſhew, that cattle & worldly goods are of no reckoning in compariſon of man made after Gods image, that we may learn not to ſet our hearts upon them. The redeeming of men was a figure of the redem ption by Chriſt to come. 1 *Pet.*1.18. Whereas *I am the Lord*, is repeated here *v.* 41. and *v.* 45. It was to ſhew that the thing here commanded was by him, that had ſoveraigne power over them all. The number of the *Levites* being 22000, is moſt remarkable both for the 22 Bookes of the old Teſtament, the 22 letters of the Hebrew Alphabet, for that *Jacob* the father of the *Iſraelites* was the 22 from *Adam*. This number then intimated, that the *Levites* ſpecially ſhould have ſtudied the law of God, and have imitated in holineſſe *Iſrael* their Father; which becauſe they did not, they were carried away captive into *Babylon* in the dayes of *Johozadak* the Prieſt, who was the 22 from *Aaron*. Thus almoſt *Rabanus*, but more fully *Ainſworth*. And for the 273. *Rabanus*, will have this number of the overplus firſt born of the children of *Iſrael* to figure out all mankind, becauſe in 273. dayes man cometh to perfection in the wombe and is brought forth into the world, and as for theſe a price of 5. ſhekles was given for a perſon, ſo *Chriſt* hath paid a price ſufficient to redeem all men, although the Faithfull onely have the benefit.

Deut. 33.10.

1 Chron. 6.3. 15.

Rabanus.

Ainſworth

CHAP. IIII.

AFter the numbring of the *Levites* from a month old and upward, and the taking of them in exchange for the firſt-born of all *Iſrael*, here followeth the numbring of them that were counted fit for ſervice from 30 years old to 50. and firſt of the *Kohathites*, to whoſe charge the moſt holy things belonged, and theſe were 2750. Their charge was when *Aaron* and his ſons had covered the Arke, and the table of ſhewbread, the candleſtick, the golden Altar and all the veſſels thereof to take and carry them at every removing of the camp, but they muſt not touch them leſt they die; nor ſee them, when they are covered, v. 20. But why were they not counted fit for ſervice till 30. and diſmiſſed at 50? Anſ. *Numb.*8.24. They were indeed appointed to begin at 25. years of age, and 1 *Chron.* 23.24. at 20. years; ſo likewiſe 2 *Chron.* 31.17. and after that *Ezra*, 3.8. For the different times in this book of *Numbers*, the Rabbins ſay, ſome of them that at 25. they began to be inſtructed in the ſervice of the Tabernacle, and when they had been learning five years they began to ſerve; others, at 25. they began to do the lighter works, as to watch and ſee that no ſtranger entred into the Tabernacle, but not till 30. to bear the burthens. I thinke, that at 25. they were but learners, and kept no charge, for then they are ſaid to have entred *Numb.*8.24. but at 30. here to do the work ſee more c.8.24. Thus alſo *Liranus*, and *Abulenſis*. For the Prieſts age there is no time ſet, but in reaſon, becauſe of their imploiment, they muſt be of a perfect age both for ability of body and gifts of mind required. For Prieſts under the Goſpel, becauſe *Chriſt* began his Miniſtry at 30. and *John the Baptiſt*, it is provided by Councels, that none ſhould be made *Deacon* before 25. or Prieſt before 30. as *Concil Agathenſ.* c. 16.17. *Concil Tollet.* 4. c.77. *Concil Neocæſar.* c.11. and *Ierom. Proæm. in Ezech.* but ſuch as have been found fit have been Ordained younger. *Nicephorus* ſaith, that *Eleutherius* was made Biſhop of *Illyricus* at 20. and *Remigius* at 22. a bright beam ſhining miraculouſly about him to confirme the election; although the ordinary age of a Biſhop be 50. For the *Levites* beginning afterwards at 20. the people increaſing, it is likely that there was need of more Miniſters, and therefore they were taken in younger, neither had they then theſe carriages to carry, when the Arke was fixt in one place, that they ſhould not need to tarry, till they were grown to 30. years of age to be ſtrong enough to bear burthens. For their going out at 50. it was alſo but from carrying burthens only, for after this age they ſtill kept the charge of the ſanctuary, *Numb.*8.26. and it is probable that

Verſ.1.2, 3.4. verſ.5,6,7,8, 9,10,11,12, 13,14,15. *Qu.*

The Septuag. here for 30. *have* 25. *years. Maimony. Cazkuni.*

that in the age of 50. reſpect was had to the Jubilee. But what meaneth he to ſay, all that enter into the hoaſt? *Anſ.* The *Sept.* have it *to miniſter*, this phraſe is uſed to intimate, that Gods Miniſters are as ſouldiers ſet to warfare, as *Timothy* is called 2 *Tim.*2.3,4. 1 *Tim.* 1.18. and we read of weapons of their warfare, 2 *Cor.*10.4. The *Levites* being numbred, ſaith *Cyrill*, from a moneth old ſerved to ſhew, what innocency ſhould be in Gods Miniſters, and their nnmbring from 30. to 50. how wiſe and couragious they ſhould be, but whereas they are numbred no further then 50. when natural ſtrength beginneth to decay, that ſuch as decline to vice, are not fit to be held in the miniſtry; what the vail was, wherewith the *Arke* muſt be covered, ſee *Exod.*26. 30,31. and the cover of badgers ſkins ſerved to keep all from the weather. The covering of all, and denying the ſight thereof to any, myſtically ſhewed the hiding of the things repreſented hereby from common underſtanding for a time. Of all the things here ſaid to be covered, the *Arke* had moſt coverings, the vail, a covering of badgers skins, and of blue, other things had but two, and amongſt theſe the table only a cover of ſcarlet, and the brazen altar for ſacrifices although it might be ſeen at other times, yet now it had two coverings alſo. *Rabanus* would have it underſtood hereby, that ſome things are to be kept covered, and hidden from the underſtanding of the common people, for whom it is enough to bear the burthens of devotions impoſed upon them, although they know not the reaſon thereof, but the Prieſts only, as *Aaron* and his ſons only muſt ſee theſe holy things, but the *Levites* bear them covered. But this covering may better be referred to the times of the law, it being hereby ſhewed, that then all things were myſtically ſet forth by types and figures, and for this was the Lord ſo ſevere againſt thoſe, that preſumed to look into theſe holy things, untill the time of the rending the vail came at the paſſion of Chriſt.

Qu.

Cyril Alex. 13 de adorat.

Rabanus.

Epheſ.3.5. Col.1.26.

Amongſt all the things appointed to be covered *Ainſworth* noteth, that the laver of braſſe, an appurtenance of the alter of burnt offetings is not mentioned, although leſſer things, as fire-pans, fleſhhooks &c. are mentioned, and yet that is numbred amongſt the holy things, *Exod.*35.16. 38 8.39 39.40.30. and herein he thinketh, not improbably that there was a myſtery, viz. that by this amongſt all other holy veſſels covered, ſtanding open it might be intimated that even when the face of the Church is hidden, ſet forth by the Arke covered, and the light of the word ſhineth not by preaching, neither is there comfort to be had by the publike adminiſtration of the Sacraments, yet the laver of Chriſts blood is never hid, but alwaies remaineth open for the faithfull to waſh and cleanſe their ſouls, that they may be fitted to come at the laſt into Gods glorious preſence in heaven. But the *Septuag.* ſpeak alſo of the laver covered, *they ſhall take a purple cloth, and cover the laver and the baſe thereof, and put them into a covering of Hyacinth skin, and put them upon barrs*, and this happily they thus ſupplyed, becauſe they underſtood that this ſhould alſo be covered, although it be not expreſſed by *Moſes*.

Ainſworth.

Septuag.

Toſtatus.

Qu.

Whereas it is ſaid v.5. that *Aaron* and his ſons ſhall enter, when the camp removeth it is meant, into the very holy of holies into which otherwiſe none but the high Prieſt alone might come, and that but once in a year. *Levit.*16. But for the taking of all things down and making them fit for the carrige, they might enter at other times: for then, the divine glory hindring, the entrance was removed, and ſo that great reverence was not required, of the removing of the divine glory the cloud taken up at ſuch times was a ſigne, *Numb.*9.21. whereas v.10. it is ſaid, that the golden candleſtick together with the veſſels thereof being covered ſhould be put upon a barr; it may be doubted, how this could be, but *Lyranus* anſwereth well, that although we do not read of any barr made to be put through rigles for the carrying of this, as of the Arke, yet when all were bound together, a barr was appointed to be faſtened on for the more facil tranſportation. Thus alſo *Toſtatus* but he hath moreover, other wayes of clearing this doubt, yet he reſteth in this: And the like is ſaid of all other

Lyranus.

other veſſels of the ſanctuary v.12. being covered they were to be carried upon barrs.

Verſ.16. *And to the Office of Eleazar, the ſon of Aaron, the Prieſt pertaineth the oyl for the light, and the ſweet incenſe and the daily meat offering, and the anointing oyl, &c.* Before he hath done with the *Kohathites*, he appointeth the things that ſpecially *Eleazar* ſhould take care of, becauſe he was appointed tobe over them, and their chief, chap.3.32. yea he is ſaid to be over the chief of all the *Levites*, but over the *Kohathites* he was in ſpecial, as their biſhop; *Ithamar* over the *Gerſhonites* and *Merarites* v.28. and 33. but *Eleazar*, as *Toſtatus* hath it, as an arch-Biſhop to him their Biſhop. For the things committed to the care of *Eleazar* in ſpecial, they are four, and theſe *Cazkuni* and *R. Elias* out of the *Jeruſol. Targum* ſaith, that he was to carry the oyl for the light in his right hand, the oyl for the anointing in his left, the incenſe in his boſome, and the meat-offering on his ſhoulder. And herein *Ainſworth* maketh him a notable type of Chriſt, who hath the oyl for the lights, becauſe he enlighteneth his Church *Joh.*1.16. *Luk.*4.18,24,45. and the anointing oyl, becauſe he ſanctifieth *Joh.*7.39. 1*Joh.*2.27. and the ſweet incenſe to perfume our prayers, that they may come up acceptably before the Lord, *Revel.*8.3. 1*Tim.*2.5. and he preſenteth his Church as a pure meat-offering and ſacrifice to his father, *Epheſ.*5.26,27. 1*Cor.*5.7. And as it is further added, that *Eleazar* ſhould have the overſight of the ſanctuary, and of all the things and veſſels therein; ſo our Lord Jeſus is the great overſeer of his whole Church, and miniſters to the worlds end, *Math.*28.20. *Revel.*1.13.21,2.

Toſtatus.

Exod.30.

Cazkuni.

R. Elias.

Ainſworth.

Verſ.18.19. *Cut ye not off the tribe of the families of the Kohathites, but thus do unto them &c.* Here the charge is again inculcated of the *Levites* not coming in to ſee the holy things, of which *Aaron* and his ſons had the charge, both diligently to do their office in covering them and making them ready for the carriage and directing them in their ſeverall offices to avoyd confuſion, becauſe otherwiſe there would be danger of being cut off by the hand of the Lord, either ſome or all of the *Kohathites*. And it is ſaid, *cut them not off*, to imply that if through their default they erred in doing their offices about theſe moſt holy things, the Prieſts ſet to direct them ſhould be the cauſe thereof, and of their deſtruction, that they might be the more careful to give directions unto them, and to keep them each man to his office; upon this *Maimony* ſaith, the *Levites* were to be warned not to do one anothers work, the ſingers the porters work, or the porters the ſingers, for if a *Levite* did the Prieſts ſervice, or imployed himſelf in a work, that was not his own, he was in danger to be cut off by the hand of God. This ſtraight charge of not coming in or ſeeing ſerved to intimate the great difference betwixt God and us by ſin; ſo that without a mediator we may not approach unto him. Touching the prohibiting of the *Kohathites* to ſee, hereby it was implyed, that it ſhould be much more unlawful for others, as the men of *Bethſhemeſh* found it to their coſt. 50000. being cut off for this thing, although *Joſephus* hath but 70. *Oleaſter* ſaith here, it is ſtrange, that they are bidden not to cut off the *Kohathites*, for if by their negligence, they came nigh, or faulted, one would thinke, that they rather viz. the Prieſts ſhould have been puniſhed. But both he that ſinneth, and the watchman through whoſe negligence, are dangered, as *Ezech.*3.17. *Rupertus* applyeth this not unfitly to Biſhops admitting the unworthy to holy orders, that ſo they may come to handle the moſt holy things, they expoſe them thus to the danger of perdition.

Maimony in Miſneh. of the inſtru. of the Sanct. ch.3.

Note

1Sam.6.19.

Joſeph. antiq. L.1.c.2.

Oleaſter

Rupertus.

Note

Verſ.22. *Take alſo the ſum of the ſons of Gerſhon &c.* From hence to verſ. 28. the charge of the ſons of Gerſhon, is ſet forth, viz, to carry the curtains and cover, and cords of the Tabernacle, and *Ithamar*, the ſecond ſon of *Aaron* is placed over them, as alſo over the *Merarites*. What curtains and coverings belonged to the tabernacle, ſee before *Exod.*26. In that the *Gerſhonites* are appointed to carry only ſoft things, *Rickelius* ſaith, that by them ſuch are ſet forth, as endeavour indeed to keep the commandements, but the hard things

Rickelius.

things of counſel they will not meddle with in favour of their bodies, leſt they be put to endure over-much. By the *Merarites* carrying the boards, &c. ſuch as by an indiſcreet zeal toyl themſelves in enduring any hardſhip, but are not ſo intent to the reformation of their hearts, and to inward devotion; by the *Kohathites* alſo carrying the Ark but covered, he underſtandeth thoſe religious perſons, that by faith in Chriſts paſſion bear the Ark of God, but wanting that knowledge of the Divine attributes by them bearing the table with ſhew-bread, the ſame religious bearing the Scriptures in their minds, by them bearing the Candleſtick, the ſame following the life and inſtructions of the Apoſtles, and having the altar of incenſe in them, for that they daily offer the ſacrifice of praiſe, and have in their hearts the incenſe of love. And for *Moſes* and *Aaron* and the Prieſts, that might go in and ſee all the moſt holy things, the moſt excellently heroical and divine are ſet forth by them, ſo *Rickelius*. But if by thoſe, that avoid hard things, he underſtandeth ſuch, as will not enter in a Monaſtery or Anchorites Cell, they are the wiſer; or if ſuch, as will not whip themſelves, or wear hair-cloath in way of pennance, for who required theſe things at their hands? Rather becauſe every of theſe ſorts of Levites bear the ſeveral burthens appointed unto them, ſome harder, and ſome ſofter, ſome moſt holy and pretious, and ſome holy things not ſo pretious; the divers conditions of Miniſters are ſet forth hereby, ſome meeting with more hardſhip then others, in the execution of their miniſterial functions; and ſome, who although they being holy and good things for the ſetting up of the Sanctuary, yet not ſo excellent as others, as is touched 1 *Cor.* 3.12. that all may be content with the task aſſigned unto them, and be accepted of faithfully labouring according to their gifts, although not ſo excellent.

The myſtery.

Eſa. 1. 12.

From Verſ. 29. to 33. the charge of the Merarites is ſet forth, which was to carry the boards, the barres, the pillars and ſockets, &c. Here ſingularly it is added, *by name ye ſhall reckon the inſtruments of the charge of their burthen,* becauſe there were many of theſe and not of ſuch ſpeciall account; leſt any of them ſhould be forgotten, they are appointed to be delivered by name, to ſhew the ſingular care, that the Lord hath of his Church, and of every member thereof, that not one of them may be loſt, to which effect he ſpeaketh, *Joh.* 10.3. *he calleth his own ſheep by name.* How many the boards and pillers, &c. were. ſee before, Exod. 26. 27. *with all their inſtruments, and with all their ſervice*: the vulgar Latine, *With all their veſſels and ſtuffe*; and by *veſſels*, Toſtatus underſtandeth the cords and pins; by *ſtuffe*, the boards and pillers. But it is, *with all their inſtruments and ſervices.* Theſe words in general ſerving to ſet forth all the things before mentioned.

Verſ. 29, 30, 31. 32.

Toſtatus.

From Verſe 34. to the end of the Chapter, is nothing elſe but the execution of the thing given before in charge, viz. the numbring of theſe three houſes, and the ſumming up of them. Of the Kohathites, 2750. Of the Gerſhonites, 2630. Of the Merarites, 3200. together, 8580. wherein is to be noted, that the Merarites, who were feweſt, being counted from a moneth old and upward, were moſt, when the able men only were counted, as their burthens were greateſt, and they had alſo four waggons and eight oxen given unto them for their carriages, whereas none elſe had any but the Gerſhonites two, and four oxen. Thus God provideth, where he impoſeth an hard task for the inabling of his ſervants to perform it, as David being appointed to warr, had extraordinary ſtrength and courage, and Champions in his Army, 1 Chron. 11. 12. whereas more words may ſeem to be uſed in theſe numbrings, then are neceſſary, this was to move to the more reverent and due regard to the very numbrings of the Levites, who were neareſt to the Lord, as intimating the ſpeciall account that they were in with him. And therefore Toſtatus noteth,

Verſ. 34

Numb. 7. 8.

Note.

Toſtatus.

noteth, that whereas they of other Tribes were but once numbred from 20. and upward, theſe were numbred four times, 1. from a moneth upward 2 from 30. to 50. 3 from 25. to 50. 4 from 50. to the end of their lives.

Numb. 8. 24, 26.

CHAP. V.

Verſ. 2. *COmmand the children of Iſrael, that they put out of the Camp every leper, and every one that hath an iſſue, or is unclean by the dead.* Levit. 13. 46. It was appointed, that the leper ſhould dwell without the Camp. And touching iſſues in men or women it is concluded, that the unclean ſhall be ſeparated from the clean, Levit. 15. 31. of touching the dead and the uncleanneſſe thereby, the Law followeth, Chap. 19. 11. viz. of touching the dead body of a man, which is here meant, for the word נפש, is here uſed for the dead, which properly ſignifieth a ſoul, and is commonly put for a carkaſſe of a man, Numb. 6. 6. Levit. 21. 1. *He that toucheth the dead body of a man ſhall be unclean ſeven dayes.* For touching other dead things one was unclean but till the even, and therefore was not to be put out of the Camp for this uncleanneſſe. For the putting of unclean perſons out of the camp, as it was in other places ordained, that they ſhould dwell apart out of the camp or army, ſo here that decree is now appointed to be put in execution, the army being muſtered and ſet in order.

Levit. 11. 39.

Touching the Camp here ſpoken of, R. Solomon, and after him Lyranus ſay, that there were three Camps. 1. Of the Sanctuary, called the Camp of the Lord, 2 Chron. 31. 2. The camp of the Levites, Numb. 3. 3. The camp of the other Tribes, Numb. 2. and out of all theſe camps the lepers were caſt, becauſe moſt unclean, ſuch as had an iſſue, out of two, of the Lord, and of the Levites; but ſuch as had touched the dead only out of the firſt, and this is followed by Munſter, Fonſeca, Rickelius, Clarius, &c. But as Oleaſter well noteth, here is no ſuch diſtinction in the text; and therefore it is better to hold, as Cajetan, that they were all caſt out of *omnem ambitum omnium caſtrorum*, the whole compaſſe of all the Tents, but reſpectively, as Toſtatus hath it under their ſeveral banners. And the reaſon hereof is good, the polluted ſhall waſh his cloathes and enter into the tents, that is, the tents, out of which he was before caſt out, in which he dwelt, which was not in the Tabernacle, or with the Prieſts and Levites, unleſſe he were one of them, but in the common tents of the people. For the perſons, by whom this ſeparation was made, Comeſtor ſaith, it was by the hands of the Prieſts, but verſ. 4. it is plain, that the children of Iſrael did it. For the myſtery hereof, Rabanus by the leprous underſtandeth the Hereticks, by the iſſue in the fleſh the incontinent, through fleſhly luſts breaking out, and by thoſe that have touched the dead, ſuch as follow the evil examples of thoſe that are dead in ſin.

R. Solomon.
Lyranus. ſo likewiſe
Maimony.
Talmud. Babyl.
Munſter.
Fonſeca.
Clarius.
Oleaſter.
Cajetan.

Scholaſt. hiſt.
The Myſtery.
Rabanus.

Verſ. 5, 6, 7. *When a man or woman ſhall commit any ſin or treſpaſſe againſt the Lord, they ſhall confeſſe their ſin, and recompence the treſpaſſe, which he hath done with the principal, and adde thereto the fift part, &c.*] This is a brief repetition of the Law more largely delivered, Levit. 6. 1, 2, &c. where it appeareth, that it is meant of ſins in doing injury, an oath being falſly interpoſed. And the Hebrews ſay, that this Law holdeth onely for ſuch as confeſſe, not for thoſe that are convicted by witneſſes; for unleſſe the guilty confeſſe, they reſtore not the fift part, but the principal only, but then no ſacrifice is offered, or atonement made for them. And this is a general rule not only for treſpaſſes, whereby damage is done to a neighbour, and an oath is falſly taken, but alſo for all other ſins, if there be no confeſſion, there is

Maimony of Repentance, Chap. 1. S. 1.

no

no remiſſion, yea though a man ſatisfieth his neighbour for the wrong done, unleſſe by word of mouth he confeſſeth it, and turneth away from doing ſo for ever, there is no atonement made for him. And the confeſſion was in this form; O God, I have ſinned, I have done perverſly, I have treſpaſſed before thee, and have done thus and thus, and loe I repent and am aſhamed of my doings, and will never do this thing again. And this Law is here repeated, that this touching confeſſion, which was before wanting, might be added, and in caſe the party wronged be dead, or hath no kinſman, it might be ordered, to whom reſtitution ſhould be made.

If the man wronged hath no kinſman, let the treſpaſſe be recompenced to the Lord, even to the Prieſt &c.] By reaſon of this order the Hebrewes underſtand by him, that hath done wrong, and cometh to make reſtitution, a ſtranger and no Iſraelite; as if it had been ſaid, but if he be a ſtranger, to whom the wrong hath been done, and he be dead, and hath no kinſman, becauſe an Iſraelite can never want a kinſman, for ſo much as they are all akin one to another, being of one bloud. And why to the Prieſt the recompence ſhould be made for God, they yeeld this reaſon. The holy bleſſed God is the Father of the ſtranger, and meet to inherit that which is his, therefore it ſhould be given to the ſon of his houſe, that is, the Prieſt; and by the Prieſt ſaith Cazkuni, is to be underſtood the Prieſt of that Ward, but if a Prieſt hath done wrong to one that is dead, and hath left no kinſman, reſtitution muſt be made to the other Prieſts, and in no part to him, although in the time of his ward or courſe. Verſ. 8. *Sol. Jarchi. Maimony.* *Cazkuni.*

And here it is provided, that all things belonging to the Lord ſhould be the Prieſts, ſo likewiſe Numb.18.8,9. and Ezech.44.30. And herein, ſaith Ainſworth, the Prieſts were a type of Chriſt, to whom the Father hath given all things, Pſal.2. Heb.1.2. Theodoret, becauſe in ſpeaking of the ſin, for which ſatisfaction muſt be made, it is ſaid, *any ſin, that men commit*, underſtandeth hereby lighter ſins, into which we are apt daily to fall: but Auguſtine better underſtandeth thoſe ſins, that may be recompenced with money, becauſe otherwiſe ſuch a ſatisfaction ſhould not have been preſcribed. Yet it is true, that was ſaid before, generally all ſins, that we remember, that we have committed, muſt be humbly confeſſed, and we muſt break off from them, or elſe there will be no remiſſion for us, Prov. 28.13. Job 33.27,28. Verſ.9,10. *Ainſworth. Theod.quæſt. 8. in Num.* *Auguſt. qu. 9.*

If any mans wife go aſide and commit a treſpaſſe againſt him &c.] It is hard to ſhew any coherence betwixt this law of jealouſie, and that before going, of giving the things belonging to the Lord to the Prieſt. Yet Aben Ezra, and Rabbi Solomon ſay, that it is a juſt puniſhment of God upon thoſe, that deal deceitfully with the Prieſt, and give him not his dues, but ſecretly wrong him herein, that they ſhould be wronged in their wives ſecret adultery with other men, and therefore to intimate, that when they deal falſly about the holy things of the Lord, they ſhall be in danger of being dealt falſly withal by their wives; ſo that they ſhall be forced to come with confuſion before the Prieſt, this law cometh next after the other. Lyranus and Toſtatus, the Lord having before provided for the publick tranquillity in reſtitutions making for wrongs; now provideth for the tranquillity of families, in ſetting down an order to compoſe differences in the caſe of jealouſie, and this coherence ſeemeth the beſt of theſe two, and yet there is a better, viz. the Lord having taken order for the purging of his Congregation from uncleanneſſes, in the beginning of this Chapter, and then for the expiation of ſins confeſſed; now ſetteth down an order in the caſe of ſin concealed betwixt the wife and the husband. Ver. 12. *Aben Ezra. R. Solomon.* *Lyranus. Toſtatus.*

In deſcribing this ſin, he ſaith, and *ſhe hath hid her ſelf and is defiled*, that is, if ſhe hath been in ſecret with another man, whereby juſt occaſion of Verſ. 13.

ſuſpition was given, but ſhe cunningly hideth it, as the whoriſh woman, Prov. 30. 20. Thus Maimony in explaining this Law of jealouſie, ſaith, when a man hath given his wife warning before two witneſſes not to be in ſecret with ſuch a man, if after this ſhe be in ſecret with him ſo long, as that ſhe might be defiled, it is unlawful for him from thence forward to company with her, untill ſuch time as ſhe hath been brought to this tryal, and if there be no jealouſie water, of which it is here afterwards ſpoken, he may never company with her any more, but put her away without a dowry. But no woman is brought to this tryal, unleſſe there be two witneſſes of her being in ſecret with the man forbidden her by her husband, if upon his own ſeeing he putteth her away therefore, he muſt give her a bill of dowry. If a man giveth his wife no warning before witneſſes, or ſaith onely, ſpeak not with ſuch a man, although ſhe be in ſecret with him ſo long, that ſhe might be defiled, ſhe is not to be brought to this tryal, but onely in caſe that before witneſſes ſhe hath been warned not to be in ſecret with him, and there be witneſſes, that ſhe was ſo long with him. *and there be no Witneſſe againſt her.* This is added, becauſe if ſhe be convicted of adultery by two witneſſes, ſhe is not to be tryed, but ſtoned to death. If there be but one witneſſe, ſaith Solom. Jarchi, ſhe is put away untryed without a dowry; if one witneſſeth againſt her, and another or two for her, that ſhe was not defiled, then ſhe cometh to this tryal.

Maimony in Sotah. c. 1.

Levit. 20. 10. *Sol. Jarchi.*

Verſ. 15. *He ſhall bring his wife to the Prieſt and bring an offering for her, the tenth part of an Ephah of barly meal, he ſhall not put oyl upon it, &c.* This offering was not to expiate her ſin yet hidden, but to make a memorial thereof before the Lord, to whoſe judgment ſhe was by this offering bringing committed. And barly meal, not wheat is appointed to be brought, ſaith Sol. Jarchi, becauſe barly was the food of beaſts, and ſhe was now called in queſtion for doing like a beaſt, no oyl was put to, becauſe grace figured by oyl was wanting in her action, nor frankincenſe, becauſe ſuch actions have no ſweet, but a ſtinking ſmell before God. For the manner of the jealous husbands bringing his wife to this tryal before the Prieſt, the Rabbins ſay, it was thus. He firſt acquainted the Magiſtrates of his City with his ſuſpition, and brought his witneſſes, with whom when they had talked, and found cauſe of ſuſpition, they ſent the man and his wife away to Jeruſalem to be tryed, appointing two men to accompany him, and to ſee, that he lye not with his wife, till ſhe hath drunk of the water. Being come to Jeruſalem, the woman is brought and ſet in the midſt of the great Synedrion in the Sanctuary, who terrifie her, and urge her to confeſſe without drinking, whereupon if ſhe confeſſeth her ſelf to have been defiled, ſhe is put from her husband without a dowry, if not, but ſhe ſtandeth upon her juſtification, ſhe was brought to the eaſt gate of the court right over againſt the moſt holy place, and there being unveiled, and all ornaments and good apparel being taken from her, and many women being called together to ſee, that they might fear to do after her lewdneſſe, as is ſaid, Ezech. 23. 48. the Prieſt adjured her, as verſ. 19. *It is a meat-offering of jealouſies.* Here becauſe it is ſaid *jealouſies* in the plural number, Maimony noteth, that if ſhe be ſuſpected not only for one, but for many men, yet one offering of jealouſies onely is brought.

Maimony in Sotah. ch. 3.

Verſ. 16, 17. *Then the Prieſt ſhall make her ſtand before the Lord, and he ſhall take holy water in an earthen veſſel, and duſt of the floor in the Tabernacle, &c.*] By his making her to ſtand, Cazkuni underſtandeth his leaving of her without, till he went into the Tabernacle for ſome duſt to be put upon the holy water, but when ſhe was ſet in the place of tryal before the ſanctuary, ſhe is ſaid to have been made to ſtand before the Lord, whoſe the judgment was, and not mans. Lorinus relating out of the Hebrews the order of proceeding with the ſuſpected wife, ſaith, firſt her husband brought

Cazkuni.

Lorinus.

brought her before the Judges together with his witneſſes, profeſſing, that he would carry her to Jeruſalem to be tryed according to the law, coming thither ſhe was admoniſhed to confeſſe her ſin, into which alſo famous perſons had falne as Reuben, Ammon and Tamar. If hereupon ſhe confeſſed, ſhe went away from her husband without a dowry, but if not, ſhe was led about the Court from place to place, even to the wearying of her, and if ſhe ſtill denyed it, her ornaments were taken off, and black weeds put on, and the tying of her hair was undone, that it might be ſhed abroad, then the Prieſt adjured her, and wrot her name in parchment, and the words of the adjuration, caſting the parchment into an earthen veſſel, which was new, putting in water out of the laver, and wormwood and other bitter things. Then he razed out the womans name, and bad her drink the water, which being done, if ſhe were guilty, her face waxed pale, her eyes ſtarted out, her belly ſwelled, and her thigh fell, and ſhe dyed, and the adulterer being judged by God in all things like unto her dyed the ſame hour. But if ſhe were innocent, ſhe was healed of whatſoever diſeaſe ſhe had, and if ſhe had had hard travail in bringing forth before, now ſhe had eaſie; and Toſtatus addeth, that they ſaid, ſhe conceived one child without ſeed after this, wherein he oppoſeth them as fabulous, as he juſtly might: but for her conceiving, the text is plain, verſ. 28. yet I doubt not, but the Lord would have us to underſtand by her husband, who ſhould now take her home to him again, and not meerly by virtue in the water cauſing conception, for to conceive without the knowledge of man, was peculiar to the bleſſed Virgin Mary onely. *Toſtatus.*

But if the Hebrewes believe conceptions of women without man, it is a marvail that they ſhould be ſo hard of belief touching the conception of the Virgin Mary. Joſephus ſaith, that the name of God was written in a parchment and blotted out again, but amongſt the affirmative precepts of the Hebrews, *præcepto* 56. her name was written, and the words of the curſe as was ſaid before. Philo touching the new earthen veſſell, into which the water was put, ſaith, that the inquiry of the truth was noted hereby, and that the woman ſuſpected ſhould wiſh death, if ſhe were guilty, and water and duſt were put into this veſſel, to intimate, that the water and the earth, from whence all generations are, were witneſſes in this matter. The holy water here appointed to be taken, was that of the laver, Exod. 30. 18. as the Hebrews generally hold, and the Cald. therefore rendreth it, water, *of the laver*; but the Sept. *living water*: the quantity is not ſet down, but the Hebrews ſay, it was half a log, or ſextary, that is three quarters of a pint. Calvin maketh a quære, whether this holy water were not that, Numb. 19. but then this uſe of it ſhould have been ſet down there. The earthen veſſel, wherein, ſaith Maimony, muſt be one never uſed before, and in ſuch a veſſel water was given her, becauſe it was ſuppoſed, that ſhe had drunk wine with her adulterer in bowles before. Upon this duſt was put, not firſt the duſt, and then water, for that was unlawful, but the duſt muſt be to be ſeen upon the top of the water, and duſt is put in for her to drink, as a baſe thing and the curſed Serpents food, to ſhew, that if ſhe were guilty, ſhe ſhould be curſed with him for hearkening to his temptation, but it was duſt of the Sanctuary to ſtrike into her the terrour of judgment from the Lord, who dwelt in that ſanctuary; or elſe duſt was put in deteſtation of the crime, as Calvin hath it. *Joſeph. lib. 3. Antiq. c. 10.* *Philo lib. de ſpecial. legibus.* *Maimon.* Gen. 3.

And the Prieſt ſhall ſet the woman before the Lord, and uncover her head. &c. Of his ſetting of her before the Lord it was ſpoken once before, verſ. 16. and becauſe it is here ſpoken of again, Maimony noteth, that after her firſt ſetting and urging to confeſſe, ſhe was led about to weary her, to ſee if by this means ſhe might be brought to confeſſe, and then ſhe was ſet Verſ. 18.

before the Lord again, and one of the Prieſts rent her garments down to the heart, and uncovered her hair, and untyed the locks of her head, which things were done to ſhew her ſorrowful caſe, becauſe to uncover the head, and to rend the garments, are ſigns of ſorrow. But Calvin better, this uncovering of her was oppoſed to her former being in ſecret, becauſe now ſhe ſhould be manifeſted. Then the jealouſie offering muſt be put into her hands, her holding of that there being a ſign of her offering her ſelf to be tryed by the Lord, and the Prieſt muſt hold the *bitter water that cauſeth the curſe* in his hands, that ſhe may ſee it. Bitter water it is called, ſaith Maimony, becauſe Wormwood, or ſome other bitter thing was put to it, ſo the Hebrews generally; but here is nothing appointed to be put in, but duſt of the Sanctuary; ſo that if the Hebrewes put in any other thing, they took that cuſtome up without warrant. This water, though no bitter things were put into it, might well be called bitter for the effect, becauſe nothing is more bitter, then the ſentence of condemnation, becauſe death is bitter, 1 Sam.15.32. Eccl.7.28. For theſe words, *water that cauſeth the curſe*, the Septuag. have, *water of conviction*, and curſed alſo.

Levit. 21. 10.

Verſ. 19. *And the Prieſt ſhall charge her by an oath, ſaying, if no man hath lyen with thee, and thou haſt not gone aſide to uncleanneſſe with another, &c.*] The form of the oath is at large ſet down, Verſ. 19, 20, 21, 22. the woman ſaying amen, amen to all the words of adjuration uſed by the Prieſt. Now this oath may not, as the Hebrews note, be given to the woman, whether ſhe lay with any other man before her betroathing or marrying to her husband, or if being once put away, he took her again, in the time of her divorce, but only whileſt ſhe lived under him, for in Hebrew it is ſaid, *if thou haſt not gone aſide to uncleanneſſe with another man under thy husband.*

Verſ. 21. *The Lord make thee a curſe and an oath amongſt thy people, &c.*] That is, an oath of execration, ſo that when they call for any curſe upon themſelves in any caſe, they ſhall mention thee, God make me like ſuch a woman whoſe belly did ſwell, &c. if I did ſuch a thing. Thus Jerem.29.22. *of them ſhall be taken up a curſe by all the captivity, ſaying, the Lord make thee like Zedekiah and like Ahab, &c.* Eſay 65.15. *ye ſhall leave your name for an oath.*

Calvin. If it demanded, why the ſuſpected wife was brought to her oath more then any other malefactour? Calvin anſwereth well, the ſin of adultery had more opportunities to be committed in ſecret, and therefore to preſerve the marriage bed chaſte, and to ſhew, how diſpleaſing impurity in this kind is to the Lord, under whoſe ſpecial patronage the marriage bed is, he would, that there ſhould be a means of tryall in caſe of juſt ſuſpition herein. *When the Lord doth make thy thigh to rot, and thy belly to ſwell.* In Hebrew it is, *thy thigh to fall*; but becauſe *to fall* is put for to dye, as 1 Cor. 10.8. it is rendred *to rot*, becauſe dead fleſh rotteth; and the judgement is denounced upon the thigh, becauſe the place from whence is generation, and children come, is called the thigh, Gen.46.26. ſo that by the falling or rotting of the thigh, the falling of the womb abuſed to adultery is ſet forth, and the making of it unfit for generation: *and thy belly to ſwell*, the Sept. *thy belly to burſt*. The like effect, ſay Sol. Jarchi and R. Menahem, had the powder of the golden calf in thoſe, that were guilty of that idolatry, being drunk in water: but this is no better, then other traditions of theirs, ſeeing if it had been ſo, ſome mention would have been made of thoſe that periſhed by this means.

Sol. Jarchi. *R. Menahem.*

Exod. 32.

Verſ. 22. *And the woman ſhall ſay, Amen, Amen.*] The word Amen, is commonly known to ſignifie verily, or truth; and the Septuag. render it, ſo be it. The doubling of it was for the exaggeration of the curſe, and to ſhew her moſt earneſt deſire, that God would make her a curſe, if ſhe were guilty, as Nehem.8.6. the ſame doubling is uſed at the end of a prayer, to ſhew an earneſt deſire to be heard.

And the Prieſt ſhall write theſe curſes in a book, and blot them out with the bitter water.] What this book was, hath been ſhewed before upon verſe 15. a piece of white parchment; for the Hebrewes called any writing a book, as Deut.24.1. 2 Sam.11.14. Eſa.39.1. and hereupon not only theſe curſes, but alſo the womans name was written; and about this writing Maimony noteth, that it muſt be in parchment, not in any other thing, by day and not by night, after the denouncing of the curſes, not before, and with ſuch ink, as might eaſily be blotted out again. Joſephus alſo ſaith, that the name of God was written, and immediately blotted out again, as was noted before. The waſhing off of the curſes written into the bitter water, ſerved to ſhew, that if ſhe were guilty, the curſe ſhould go down into her belly with the water, and have ſuch effects, as were before ſaid. Verſ. 23. *Maimony.* *Joſeph. Antiqu.* 3. c.10.

The water, that cauſeth the curſe, ſhall enter into her, and become bitter,] That is, in the effects, bringing bitter pangs and death. Verſ. 24.

And afterwards ſhall cauſe the woman to drink the water] His cauſing of her to drink the bitter water was ſpoken of before, verſ.24. but it is to be underſtood, that the offering brought verſ.25. muſt firſt be waved, and a memorial of it burnt, and then the water drunk, as is here explained; and if ſhe be guilty, it *ſhall be turned into bitterneſſe*, that is, have bitter and curſed effects in her, cauſing her thigh to rot, &c. but *if ſhe be not defiled, ſhe ſhall be free, and conceive ſeed.* Of which I have ſaid enough before: but Maimony addeth, beſides all the fore commemorated priviledges, that if ſhe uſed in times paſt to bring females, thenceforth ſhe ſhould bring males, and touching the womans drinking of this water, he ſaith, that ſhe was not forced to it, unleſſe ſhe would; but if ſhe ſaid, although I be guilty, I will not drink, ſhe was put away without a dowry; or if ſhe ſaid, I am not defiled, but refuſed to drink: but if her husband lay with her before he offered her to the tryal, ſhe was put away with a dowry. Verſ. 26. Ver. 27. Ver. 28. *Maimony* in Sotah.

Again, ſome women might not be brought to the tryal by drinking, viz. the blind, the lame, the deaf, the dumb, or ſuch as want an hand, or women, that have ſuch husbands, thus Maimony: but theſe are additions of the Rabbins. Whereas he further ſaith, a woman brought once to the tryal for ſuch a man, and cleared, if after this ſhe be with him in ſecret, ſhe may not be brought to drinking again the ſecond time for the ſame man, but ſhe is unlawful for her husband for ever, and is to be put away without a dowry: this tendeth to an allowance of divorcements upon any diſpleaſure, which is the fruit of hardneſſe of heart, as our Saviour teacheth. After her clearing touching one man, ſhe may be brought to the tryal by drinking for another, but a woman onely betroathed may not be brought, except after marriage; for then if her husband will, he may bring her to be tryed: but if ſhe ſtanding to be tryed, or any other wife, her husband dyeth, ſhe is diſmiſſed without tryal. Matth. 19 8.

Then ſhall the man be guiltleſſe from iniquitie and this woman ſhall bear her iniquitie] That is, ſaith Caskuni, the man ſhall be free for that he doth not ſuffer his wife to play the whore under him, whereas otherwiſe by conniving at her ſinne, he ſhould become guilty of the ſame. But the Targum Jonathan thus. If that man be free from ſinnes, that woman ſhall bear her ſin, and according to that as Maimony ſaith, any man, that hath uſed unlawfull copulation in his dayes, the curſe bringing water doth not try his wife; whereby they ſeem to inferre, that ſuch as live incontinently themſelves, cannot bring their wives to this triall. But it is plainly meant, the man ſhall be guiltleſſe from iniquitie, his wife thus periſhing through Gods juſt judgement, or being cleared, although he in jealouſie brought her to the triall, ſuſpecting upon lawfull ground, that ſhe had ſinned, For howſoever it falleth out, he went according to the direction of Gods Law, not cheriſhing ſecretly an hard opinion touching his wife, nor remiſly paſſing over her fault, which he had juſt occaſion to ſuſpect; in either of which Verſ. 31. *Cazkuni.* *Targum Jonathan.* *Maimony* in Sotah.

which caſes he ſhould have been guiltie; but now having done nothing contrary, but according to Gods Law, he ſhall be guiltleſſe; God will not count this act of his jealouſly a ſinne in him, but the woman thus proved an adultreſſe, ſhall bear her ſinne; that is, the puniſhment thereof, thus alſo Lyranus and Cajetan. And hence it may be rightly inferred, that a man not ſeeking to ſtay the courſe of ſinning in others under him is himſelf guilty of their ſinnes, becauſe he that proceedeth according to this law againſt his wife, whom he may juſtly ſuſpect, is affirmed to be guiltleſs; therefore on the contrarie ſide, he that ſuffereth evill in appearance without queſtioning it, is guilty. And if God ſo ſeverely puniſhed corporall adultery, how much more will he be ſevere againſt the ſpirituall, that is, idolatry and ſuperſtition, as Lorinus, a Jeſuite himſelfe reaſoneth unwittingly, cenſuring his own idolatrous religion herein! And hitherto of the miraculous means of trying a ſuſpected wife. In imitation of this, there have in divers ages been ſundry means deviſed by the ſuperſtitious to trie the like, and for triall in many other caſes, as by gads of iron made red hot: thus Cunegundis, to the wife of Charles the third, is ſaid to have proved her chaſtitie, by going upon them barefooted; and Tuſcia a veſtall virgin by carrying water in a ſeive, and as Q. Claudia by drawing a ſhip with her girdle, &c.

Lyranus
Cajetan.
Note.

Boier. annal. lib. 4.
Pet. Gregor. Syntag. lib. 48. c. 15.
Theod. Balſamon ad Can. 6. Concil. Trullani.

Theod. Balſamon telleth of a certain Prieſt, that proved theft, by giving holy bread to the ſuſpected, making a croſs upon his head and a croſs upon his feet, adding divers prayers and an imprecation, that if he were guilty, his tongue and throat might be tied from ſwallowing it, and he ſhould grin and make a noiſe, and have torment without ceaſing. Delrius telleth of trialls by lots, by oath, by the Euchariſt, &c. and others by holy water drunke with theſe words; Let this water of the Lord become a triall to thee this day through our Lord Jeſus Chriſt, who is a true and juſt Judge; then the tried kiſſed the holy Goſpel and the Croſſe. And Monomachies alſo have been much uſed for trials; as by Gundebaldus King of the Burgundians, *anno* 509. amongſt the Longobards, *anno* 659. and this triall was offered by Lodovike King of France, to Duke Hugo, *anno* 948. and hath been uſed amongſt the Germans, French, Spaniſh, Muſcovites and Danes, as Delrius ſaith. But the triall ſpoken of in this Chapter, was the onely triall appointed by God, and in other caſes an oath, according to that petition made by Solomon, 1 King. 8. 32. and therefore other means of triall are to be condemned, as in which there can be no faith to expect a juſt event, for that they are not of Gods, *but of* heatheniſh or ſuperſtitious mans ſetting up: And for this cauſe, both Gregory the great and Honorius the third, forbad the triall of hot irons and waters; and ſo did Charles the great, and Gratian, and Ino Carnotenſis ſaith, that theſe trialls have been forbidden by many Canons. In the Valentin. Councel in France, the trialls by Monomachy were moſt ſeverely prohibited.

Delrius lib. 4. Magic. diſput.

Gregor. magnus. Carol. magnus. lib. 2. Gratian. 2. qu. 5. 6.

The Myſterie.

For the myſticall application of the triall here ordained, Rabanus and Rickelius apply it to the Paſtour, and the ſoul under his charge ſuſpected for hereſie. But Rupertus better to the Jewiſh Synagogue playing the adultreſſe againſt God; this they hide by denying it, but being brought before the high Prieſt Chriſt, they are made manifeſt to the world to have provoked the Lord to jealouſie, by their oppoſing and perſecuting of the true faith, being uncovered of the divine protection, when they were beſieged by the Roman army; and as by the bitter water, ſo corrupted belly and thigh, as that this Synagogue hath never ſince been able to bring forth one childe unto God, but remaineth miſerable and accurſed, according to that imprecation of their own once uttered, *his bloud be upon us and upon our children*, as the woman here to the imprecation of the Prieſt ſaying, Amen, Amen. For touching her adultery it was prophecied, *as a woman hath deſpiſed her husband, ſo the houſe of Iſrael hath deſpiſed me*; and again,

Rupert. l. b 1. in Levit. c. 10.

Matth 27. 25.

Ier. 3. 20.

gain, *thou haſt a whores forehead*: He alſo applieth other particulars of the barly offering, and the want of oyl and incenſe hereupon to their holding to the literall ſenſe of the Law, in which there is nothing almoſt but branne as it were; no mercy or ſweet ſmelling ſavour, before the Lord, &c. of which the Reader, if he pleaſeth may ſee more in the Authour. Ver. 3.

Cap. VI.

THe Lord having hitherto provided for the purging of the camp in reſpect of neceſſary purgings from uncleanneſſes, now provideth for voluntary wayes of more exact holineſſe in ſome, even ſo many as were ſtirred up by his ſingular grace to vow the life of Nazarites. *When either man or woman ſhall ſeparate themſelves to vow the vow of a Nazarite*, &c. The word נָזִיר a Nazarite ſignifieth one ſeparated, and therefore to vow the vow of a Nazarite was to vow to be ſeparated, from the common ſort in a ſtrict holy courſe of life. If any out of their great devotion to God would doe thus; that they might have a warrant for it: this ordinance is made, wherein the rules, by which they were to live, are preſcribed, becauſe to undertake any extraordinary courſe of holy life without warrant from God is rather ſuperſtition then devotion. Such as voved and lived according to the vow of Nazarites, were the moſt excellent amongſt the people of God, as being a means of much good unto others when they beheld their abſtinence and holineſſe of life; and therefore they are numbred with the Prophets Amos. 2. 11. and ſpecially lamented when they failed, Lament. 4. 7. And it is not to be doubted, but that Jacob by the ſpirit of Propheſie pointed at this order, when he ſpake of Joſeph, as ſeparated from his brethren: thus Calvin, who alſo will have the perfect holineſſe and extraordinary of Chriſt pointed at in thoſe of this profeſſion, becauſe they were extraordinarily ſtirred up as guides and leaders to others herein. Yet Chriſt was not for this called a Nazarite, becauſe he was of this order, for he drank wine and ſtrong drinke; but from the citie Nazareth where he dwelt, and from נֵצֶר a branch, becauſe he was the branch ſpringing out of the root of Jeſſe, as is ſhewed more at large in my notes upon Matth. 2. Of Nazarites there were two ſorts, ſome that vowed this vow for their life time, and ſome for ſome yeares or dayes, onely, of the firſt ſort was Samuell, 1 Sam. 1. 11. ſo vowed by his mother; of the other ſort it is here ſpoken, ver. 4. 5. 13. Samſon and John the Baptiſt were appointed by the Lord from their birth to be Nazarites. A Nazarite, ſaith Comeſtor, is as much as *holy, florens, germinans*: and it ſeemeth by that Lament. 4. 7. that their habite was white. By a certain book of the Hebrewes called Inchaſin the Rechabites ſpoken of Jerem. 35. and ſaid to be Nazirites perpetuall, and the Eſſees or Haſſidæi. 1 Machab. 7. 13. and verily in their holineſs and manner of life being led ſo ſtrictly there was a great ſimilitude betwixt them, but yet they were not the ſame; for we read not but that they cut their haire, as the Nazirites did not. Touching a vow made by any in this kinde: the Hebrewes have theſe rules. 1. He that ſaith, I will be a Nazirite before I die, is bound to be one out of hand, leſt he be prevented by death. 2. He that ſaith, I will be a Nazirite from the fruit of the Vine onely, or onely from ſhaving the head, &c. Is bound to be a Nazirite in all things, becauſe in vowing one he hath vowed to be a Nazirite, and hereby is bound to obſerve all rites; and this rule ſeemeth to be the ground of the forealledged tenet of the Hebrewes, that the Rachabites and Eſſees were Nazirites; but being granted to be a true rule, this followeth not, becauſe although they obſerved ſome things which the Nazarites did, yet they vowed not to be Nazirites in any thing. 3. He that ſaith, I will be a Nazarite, upon condition that I will drink wine,

Numb. 6. 2.

Calvin. Gen. 49. 26.

Eſa. 11. 1.

Judg. 13. 5. Luk. 1. 15. *Scholaſt. Hiſtor.*

Maimony in Nezirath. c. 1.

which caſes he ſhould have been guiltie; but now having done nothing contrary, but according to Gods Law, he ſhall be guiltleſſe; God will not count this act of his jealouſly a ſinne in him, but the woman thus proved an adultreſſe, ſhall bear her ſinne; that is, the puniſhment thereof, thus alſo Lyranus and Cajetan. And hence it may be rightly inferred, that a man not ſeeking to ſtay the courſe of ſinning in others under him is himſelf guilty of their ſinnes, becauſe he that proceedeth according to this law againſt his wife, whom he may juſtly ſuſpect, is affirmed to be guiltleſs; therefore on the contrarie ſide, he that ſuffereth evill in appearance without queſtioning it, is guilty. And if God ſo ſeverely puniſhed corporall adultery, how much more will he be ſevere againſt the ſpirituall, that is, idolatry and ſuperſtition, as Lorinus, a Jeſuite himſelfe reaſoneth unwittingly, cenſuring his own idolatrous religion herein! And hitherto of the miraculous means of trying a ſuſpected wife. In imitation of this, there have in divers ages been ſundry means deviſed by the ſuperſtitious to trie the like, and for triall in many other caſes, as by gads of iron made red hot: thus Cunegundis, to the wife of Charles the third, is ſaid to have proved her chaſtitie, by going upon them barefooted; and Tuſcia a veſtall virgin by carrying water in a ſeive, and as Q. Claudia by drawing a ſhip with her girdle, &c.

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Boier. annal. lib. 4. Pet. Gregor. Syntag. lib. 48. c. 15. Theod. Balſamon ad Can. 6. Concil. Trullani.

Theod. Balſamon telleth of a certain Prieſt, that proved theft, by giving holy bread to the ſuſpected, making a croſs upon his head and a croſs upon his feet, adding divers prayers and an imprecation, that if he were guilty, his tongue and throat might be tied from ſwallowing it, and he ſhould grin and make a noiſe, and have torment without ceaſing. Delrius telleth of trialls by lots, by oath, by the Euchariſt, &c. and others by holy water drunke with theſe words; Let this water of the Lord become a triall to thee this day through our Lord Jeſus Chriſt, who is a true and juſt Judge; then the tried kiſſed the holy Goſpel and the Croſſe. And Monomachies alſo have been much uſed for trials; as by Gundebaldus King of the Burgundians, *anno* 509. amongſt the Longobards, *anno* 659. and this triall was offered by Lodovike King of France, to Duke Hugo, *anno* 948. and hath been uſed amongſt the Germans, French, Spaniſh, Muſcovites and Danes, as Delrius ſaith. But the triall ſpoken of in this Chapter, was the onely triall appointed by God, and in other caſes an oath, according to that petition made by Solomon, 1 King. 8. 32. and therefore other means of triall are to be condemned, as in which there can be no faith to expect a juſt event, for that they are not of Gods, *but of* heatheniſh or ſuperſtitious mans ſetting up: And for this cauſe, both Gregory the great and Honorius the third, forbad the triall of hot irons and waters; and ſo did Charles the great, and Gratian, and Ino Carnotenſis ſaith, that theſe trialls have been forbidden by many Canons. In the Valentin. Councel in France, the trialls by Monomachy were moſt ſeverely prohibited.

Delrius lib. 4. Magic. diſput.

Gregor. magnus. Carol. magnus. lib. 2. Gratian. 2. qu. 5. 1. 6.

For the myſticall application of the triall here ordained, Rabanus and Rickelius apply it to the Paſtour, and the ſoul under his charge ſuſpected for hereſie. But Rupertus better to the Jewiſh Synagogue playing the adultreſſe againſt God; this they hide by denying it, but being brought before the high Prieſt Chriſt, they are made manifeſt to the world to have provoked the Lord to jealouſie, by their oppoſing and perſecuting of the true faith, being uncovered of the divine protection, when they were beſieged by the Roman army; and as by the bitter water, ſo corrupted belly and thigh, as that this Synagogue hath never ſince been able to bring forth one childe unto God, but remaineth miſerable and accurſed, according to that imprecation of their own once uttered, *his blood be upon us and upon our children*, as the woman here to the imprecation of the Prieſt ſaying, Amen, Amen. For touching her adultery it was prophecied, *as a woman hath deſpiſed her husband, ſo the houſe of Iſrael hath deſpiſed me*; and again,

The Myſterie.

Rupert. l. b 1. in Levit. c. 10.

Matth 27. 25.

Ier. 3. 20.

gain, *thou haſt a whores forehead*: He alſo applieth other particulars of the barly offering, and the want of oyl and incenſe hereupon to their holding to the literall ſenſe of the Law, in which there is nothing almoſt but branne as it were; no mercy or ſweet ſmelling ſavour, before the Lord, &c. of which the Reader, if he pleaſeth may ſee more in the Authour. Ver. 3.

Cap. VI.

THe Lord having hitherto provided for the purging of the camp in reſpect of neceſſary purgings from uncleanneſſes, now provideth for voluntary wayes of more exact holineſſe in ſome, even ſo many as were ſtirred up by his ſingular grace to vow the life of Nazarites. *When either man or woman ſhall ſeparate themſelves to vow the vow of a Nazarite*, &c. The word נזיר a Nazarite ſignifieth one ſeparated, and therefore to vow the vow of a Nazarite was to vow to be ſeparated, from the common ſort in a ſtrict holy courſe of life. If any out of their great devotion to God would doe thus; that they might have a warrant for it: this ordinance is made, wherein the rules, by which they were to live, are preſcribed, becauſe to undertake any extraordinary courſe of holy life without warrant from God is rather ſuperſtition then devotion. Such as voved and lived according to the vow of Nazarites, were the moſt excellent amongſt the people of God, as being a means of much good unto others when they beheld their abſtinence and holineſſe of life; and therefore they are numbred with the Prophets Amos. 2. 11. and ſpecially lamented when they failed, Lament. 4. 7. And it is not to be doubted, but that Jacob by the ſpirit of Propheſie pointed at this order, when he ſpake of Joſeph, as ſeparated from his brethren: thus Calvin, who alſo will have the perfect holineſſe and extraordinary of Chriſt pointed at in thoſe of this profeſſion, becauſe they were extraordinarily ſtirred up as guides and leaders to others herein. Yet Chriſt was not for this called a Nazarite, becauſe he was of this order, for he drank wine and ſtrong drinke; but from the citie Nazareth where he dwelt, and from נצר a branch, becauſe he was the branch ſpringing out of the root of Jeſſe, as is ſhewed more at large in my notes upon Matth. 2. Of Nazarites there were two ſorts, ſome that vowed this vow for their life time, and ſome for ſome yeares or dayes, onely, of the firſt ſort was Samuell, 1 Sam. 1. 11. ſo vowed by his mother; of the other ſort it is here ſpoken, ver. 4. 5. 13. Samſon and John the Baptiſt were appointed by the Lord from their birth to be Nazarites. A Nazarite, ſaith Comeſtor, is as much as *holy, florens, germinans*: and it ſeemeth by that Lament. 4. 7. that their habite was white. By a certain book of the Hebrewes called Inchaſin the Rechabites ſpoken of Jerem. 35. and ſaid to be Nazirites perpetuall, and the Eſſees or Haſſidæi. 1 Machab. 7. 13. and verily in their holineſs and manner of life being led ſo ſtrictly there was a great ſimilitude betwixt them, but yet they were not the ſame; for we read not but that they cut their haire, as the Nazirites did not. Touching a vow made by any in this kinde: the Hebrewes have theſe rules. 1. He that ſaith, I will be a Nazirite before I die, is bound to be one out of hand, leſt he be prevented by death. 2. He that ſaith, I will be a Nazirite from the fruit of the Vine onely, or onely from ſhaving the head, &c. Is bound to be a Nazirite in all things, becauſe in vowing one he hath vowed to be a Nazirite, and hereby is bound to obſerve all rites; and this rule ſeemeth to be the ground of the forealledged tenet of the Hebrewes, that the Rachabites and Eſſees were Nazirites; but being granted to be a true rule, this followeth not, becauſe although they obſerved ſome things which the Nazarites did, yet they vowed not to be Nazirites in any thing. 3. He that ſaith, I will be a Nazarite, upon condition that I will drink wine,

Numb. 6. 2.

Calvin. Gen. 49. 26.

Eſa. 11. 1.

Judg. 13. 5. Luk. 1. 15. *Scholaſt. Hiſtor.*

Maimony in Nezirath. c. 1.

wine, ſhave my head,&c. is bound to be a Nazarite in all things, becauſe theſe conditions are againſt the law of Nazarites, and ſo are fruſtrated hereby, he being tyed as if he had put no ſuch conditions at all. 4. He that voweth, when I have a ſon, I will be a Nazarite, beginneth then to be a Nazarite, as he vowed. 5. Such as vow in ignorance or conſtraint, are ſet free again. 6. If a father ſaith to his child, thou ſhalt be a Nazarite, and the child be ſilent, he is not.

Verſ. 3. Verſ 4. *He ſhall ſeparate himſelf from Wine and ſtrong drink, and ſhall drink no vineger of wine or of ſtrong drink, neither ſhall he drink any liquor of grapes, or eat moiſt grapes, or dryed grapes. He ſhall eat nothing of the vine tree from the kernel to the huſk &c.*] All theſe things, ſaith Calvin, are particularly expreſſed, to meet with the wicked wilineſſe of man, who although he refraineth from ſinning one way, yet he is ready other wayes to fall into the ſame more covertly. And wine and ſtrong drink are chiefly forbidden to the Nazarites, to ſhew that the ſober uſe of theſe is chiefly required to Chriſtian temperance. By ſtrong drink here Maimony underſtandeth only that which is made with the mixture of wine, affirming, that the Nazarite might drink ſtrong drink made of Dates, or ſome other thing; but this a preſumptuous Rabbinical tradition, and ſo is that of his, that the Nazarite might drink a little wine mingled with honey, ſo that it had no taſte of the wine, and that the juyce of the leaves was lawful. But whatſoever cometh of the vine is altogether prohibited, Judg.13.14. And as the foreſaid Rabbine is too looſe, where God hath commanded ſtrictneſſe, ſo he is too ſtrict wherein God is not ſtrict, viz. that a Nazarite might not come near a vineyard, as he ſaith, their wiſe men taught, nor be in the company of them that drink wine, but far away, becauſe ſo a ſtumbling block ſhould be laid before him. Indeed ſo far forth as hereby he may be tempted to break his vow, it was good to keep afar off, but if he were in ſuch places at ſometimes, it was no ſin in him, becauſe not forbidden of God.

Calvin. Note.

Maimony in Nezir.

Hieron. in Amoſ. 2.

The Tatian Hereticks and Encratites, ſaith Jerom, grounding upon this Law, held the drinking of wine to be unlawfull, and the Cathariſts, although they ate grapes, yet would drink no wine, ſaying, that it was gall, and the beginning of darkneſſe, ſo Philaſter, and the Tatians abhorred from the fruit of the vine, becauſe the vine ſprung, ſaid they, from Satan and the earth; ſo Auguſtine: but theſe were vain and groundleſſe practices and imaginations, and a reviving of the ceremonial law aboliſhed under the Goſpel. The word rendred *ſtrong drink*, is שכר from whence is *Sicera* in Latine, and σίκερα in Greek, it ſignifieth, as Jerom hath it, whatſoever may inebriate, and Aquila ſaith any liquor made of barly, pulſe, the juyce of fruit, or palms is meant hereby, or made of any other thing. Pliny telleth of waters, which inebriate as well as wine; and that in the Iſland of Andrum in the Temple *Liberi patris*, there is a Fountain which yearly runneth with water of the taſte of wine, upon the fifth day of January.

Philaſter.

Auguſt. de hæreſ. 24.

Hieron. lib. 9. in Eſa. 28.

Plin. l. 14. c. 22.

Epiphan. hæreſ. 51.

And another ſtory like unto this Epiphanius telleth, that in Cybele a City of Caria, there is a Fountain, the water whereof is at the ſame time likewiſe turned; and in Geraſa a Fountain of Abraham, of which he and others taſted, and this day was the day, before that it is held, that Chriſt turned water into wine.

Plin. l. 23. c. 1, 2. *Plutarch.* in Catone.

Touching vineger of wine, this Pliny ſaith, hath been uſed to be drunk either alone or with water, and Plutarch ſaith, that Cato drank it with water: and Epaminondas likewiſe, and amongſt the ancients, as Lorinus hath it out of the *juriſconſulti*, it was uſed inſtead of wine. But the vineger of wine or ſtrong drink did not inebriate, as neither did the liquor of grapes here next ſpoken of, viz. the liquor preſſed out after the firſt preſſing, water being put to the grapes to waſh out all the virtue remaining,

ing, nor was there danger in the grapes, kernels or husks, but only becauſe by uſing theſe happily they might be induced to taſte of the wine, to prevent this they are all interdicted. Rabanus applyeth this law touching the Nazarites to ſuch as vow continency, and abſtinence, that is, to thoſe of a Monaſtical profeſſion, of whom the Nazarites were a type. For as they muſt abſtein from wine, ſo theſe from luxury and intemperance ſet forth hereby, and as they muſt abſtain from ſtrong drink, ſo theſe from the divers pleaſures of the fleſh well ſet forth by ſtrong drink, becauſe it is made of divers things: again, as vineger is forbidden theſe, and grapes of all ſorts, ſo the falling back into old vices after a profeſſion of holineſſe begun, and to ſeek glory amongſt men by their abſtinence is forbidden to the religious; thus alſo Beda and Iſidor. Godefridus Tilmanus alſo agreeth in many things, but by drinking wine, he underſtandeth living in open ſinnes; by ſtrong drink, the diſſembling of holineſſe; by moiſt grapes, new ſins; by dryed, an affecting of paleneſſe in the face to get glory amongſt men.

Rabanus. The Myſtery.

Godfrid. Tilmanus in Collect. allegoriarum.

Jerome ſaith, that in forbidding wine, worldly cares are forbidden, which overwhelm the mind, as wine, and the perverting of the holy Scriptures, in ſtrong drink the abuſe of humane learning. But whereas theſe things are altogether applyed to Monaſtical Votaries, the truth is, that they cannot ſo well be alluded to herein, becauſe the Nazarites might be married perſons, and live in the married eſtate, but theſe votaries not, they were not prohibited any meats, but drinks; theſe, as Calvin noteth, are licentious for drinking wine and ſtrong drink, and place all their abſtinence in that from meats: laſtly, no razour came upon the Nazarites head, but theſe have ſhaven crowns. Wherefore they were no more figured out, I mean, the religious votaries amongſt the Papiſts at this day, then light figureth out darkneſſe, or true religion ſuperſtition, for they are a number of raſh ſuperſtitious vowers of that, which is not in their power. The particulars yet pointed at in the wine, ſtrong drink, &c. here forbidden I willingly imbrace, for the mortification of all thoſe, whom God hath ſingularly choſen, and their renouncing of all ſinful pleaſures, and abſtaining from the very appearance of evil, and all occaſions thereof may well be conceived to have been ſet forth by the rules given to this ſingular ſort of people amongſt the Jews, and to be ſuch muſt every one, that would approve himſelf Gods elect, aſpire.

Hieron. in Amos 2.

All the dayes of the vow of his ſeparation there ſhall no razour come upon his head, &c.] That is, he ſhall not cut his hair either with razour or ſizers. How many ſhould be the dayes of Nazariteſhip the Lord hath not determined, but the Hebrews ſay 30 dayes at the leaſt, ſo that if any man voweth to be a Nazarite without ſetting the time, how long, or ſetteth a ſhorter time, he is to continue his vow 30 dayes, becauſe this is the common time of a Nazariteſhip. But if he ſetteth more dayes or years, he is to continue ſo long, as he ſetteth. In like manner he that ſaith, I will be a Nazarite all the dayes of my life, is to be one during life, but then at every years end he may poll his head, and bring the offering here appointed, and they make Abſalom an example herein, who they ſay, was a Nazarite, and he polled his head once every year, but Sampſon they will have to be no right Nazarite, becauſe he vowed not, and although he polled not his head, nor drank wine, yet he might come at the dead, but theſe things, they confeſſe, they had by tradition, which of what account they are, we may ſee, Matth. 15. Lorinus ſaith, that amongſt the negative precepts of the Jewes, the Nazarite was forbidden to kembe his head, leſt any haires thereof ſhould fall off, but this was ſuperſtitious. The dayes of a Nazariteſhip doubtleſſe were ſo many as the Nazarite pleaſed to vow and no more; for as they were at liberty to vow, or not to vow, ſo were they at liberty for the time, ſeeing no number of dayes is ſet by the Lord

Verſ. 5.

Maimony in Nezir. *Talmud Babyl.* in Nazur.

Lorinus.

One

Anton. Guevara in Habac. 3.

One relateth, that it was of old amongſt the heathen counted an effeminate thing to cut the hair of head or beard, and when they did cut, as when they came to mans eſtate, to conſecrate it to ſome god, or when they returned ſafe from a far countrey, to a god or to a river, which was to them as a god; but herein it is probable, that they ſuperſtitiouſly imitated the Nazarites of the Jewes. Of Pauls ſhearing his head by vow in Cenchrea, ſee Act. 18. 18. and of divers others, Act. 21. 24. touching which ſee the notes there. For the reaſon of this ceremonie. The haire of the head ſaith Rabanus, ſetteth forth the thoughts in the head, we being hereby admoniſhed not to harbour malice or deceit, leſt our heads be hereby defiled; and therefore wee muſt have holy meditations in our mindes all our dayes; as the Nazarite muſt not cut his haire all the dayes of his ſeparation. Origen and after him Cyril of Alexandria by the hairs of the head underſtand good thoughts, like ſprouts and fruit of an holy mind, and ſuch alſo are good ſpeeches and actions, theſe muſt alwaies be nouriſhed and never ſhaven or cut off; and ſhaving the haire ſetting theſe forth is forbidden, becauſe ſuch ſhaving is a ſigu of mourning, and ſo of a lamentable and miſerable eſtate, ſuch as the ſtate of the godly is not, but of the fooliſh, wicked and idolatrous: So Ambroſe ſpeaking of Sampſons haire, ſaith, the haire not cut was a ſigne of divine virtue, faith and religion. But if it be demanded, how that which followeth ſhall then be applied of cutting the haire at the end of the Nazariteſhip, and burning it under the altar? Cyril Alexand. ſaith, that hereby was ſet forth the putting away of old things, when the new law of the Goſpel was come, the aboliſhing of ceremonies, and the putting of them all under the Altar; as it were by the fire thereof to be conſumed, that they might never come into uſe again. Gregory, who by the haires of the head contrary to all, that yet hath been ſaid, underſtandeth vices which grow in thoſe, that profeſſe continency by preſumptuous thoughts, will have the cutting of the haire in the end to deſigne the perfection, that the religious in the end attain unto, when as all vices being put away they are altogether inflamed with the love of God. But this ſeemeth not to be ſo apt an application, becauſe then what ſhall be ſaid of thoſe that are Nazarites all their life time, and ſo never ſhave their haire? The former therefore is better, perſeverance in holineſs to the end is by the Nazarites not cutting his hair ſet forth, and the keeping of a mans ſelfe alwayes undefiled; becauſe when the Nazarite is polluted any way he muſt cut his haire and bring his offerings, and then begin his time again. v. 9. 10. intimating that the pollution by ſinne was the the thing here pointed at, from which we muſt alwayes keep our ſelves free; and if we cannot but are by any means polluted, we muſt renew our reſolutions againſt ſinne from thence forward, and be more watchfull over our wayes for all time to come. And for the cutting of the haire at the end of the Nazariteſhip Cyrils allegory is good; the aboliſhing of the ceremonies of the Moſaicall Law, when the time of their ending was come is aptly ſet forth. For now old things are paſt and all are become new.

The Myſterie, Rabanus.

Origen. Hom 1. in Num. Cyril. Alex. 16. de Adorat.

Ambroſ. in Jud.

Cyril. Alex.

Gregor 2 Moral. c. 26.

2 Cor. 5.17.

Ainſworth. Ainſworth beſides this of keeping a mans ſelfe undefiled, ſaith, or by the not cutting of the haire the Nazarites ſubjection to the Lord was deſigned to be in a ſpeciall manner under him for their further ſanctification, as the womans long haire is a ſigne of her ſubjection to her husband; but I reſt in the firſt.

1 Cor. 11. 5.

Verſ. 6. *All the daies of his ſeparation he ſhall come at no dead body, &c.*] of being polluted by the dead; ſee before Levit. 21. and how a dead ſoul is put by an Hebraiſme for a dead body, as here. The Nazarite might not by mourning, or touching, or comming neare any dead body defile himſelfe, although it were his father or mother; how many wayes, and how much the dead polluted; ſee Numb. 19. 11. 12. &c. Death came by ſinne, and therefore a dead bodies pollutiug might well ſet forth the polluting of the dead

Rom. 5. 10.

works

works of ſin. The reaſon, why a Nazarite might not come at the dead, was, *becauſe the conſecration of his god is upon his head.* Hebr. נזר the crown of his god, as the Cald. rendreth it; the Septuag. the vow of his god; but Levit.21.12. it is put for a crown; the high Prieſt is ſaid to have the crown of anointing upon his head, and the Nazarite here the crown of his god, and the high prieſt might not therefore come at the dead, whether father or mother, verſ.10,11. no more might the Nazarite, and for drinking wine it is forbidden to the high Prieſt, Levit. 10.9. and here to the Nazarite, ſo that the Hebrews obſervation is good, that the Nazarite was as a prieſt for holineſſe, during his time, yea as the high prieſt; ſo that he may well be held to have been a type of Chriſt, as the high prieſt. Pſal.132.18.

Touching the not ſhaving the hair, and not coming nigh the dead, Maimony noteth well, that if a Nazarite prove a leper, notwithſtanding this prohibition, he muſt be ſhaven, if he be healed in the time of his Nazariteſhip, becauſe it is commanded Levit.14.8. and a negative precept muſt alwayes give place to an affirmative; and if being upon the way he findeth a dead body, and there is none to bury him, he may pollute himſelf by burying him, and if two Nazarites be together, one having vowed for 30 dayes, and the other for 100 dayes, he that hath vowed for the leaſt time, ſhall bury him. See the like before for the high Prieſt, Levit. 21. 13. *Maimony* in Nezir. ch.7. *Talmud Babyl.* c. 7.

What the not coming at the dead ſignifieth hath been ſaid before, viz. the fleeing of defilement by the dead works of ſin, and to ſhew this in all that are devoted to God, is this prohibition, whereas it followeth, The myſtery.

Verſ. 9.

If a man dyeth ſuddenly by him, and he be defiled, he ſhall ſhave his head the ſeventh day, and upon the eighth bring two turtles, and two young pigeons, &c. Rabanus ſaith, if a man hath defiled himſelf by ſin, the ſhaving here preſcribed myſtically taught, that he ſhould ſhave away forthwith out of his mind all ſinfull pleaſures, cleanſing and purging himſelf by true repentance, then he muſt offer the turtles of chaſtity, and the pigeons of innocency of life, and the lamb of meekneſſe, and ſo he ſhall come to the eighth day of heavenly beatitude through the mediation of the high Prieſt Chriſt. This Law of ſhaving in caſe that a Nazarite is made unclean by caſualty, that he may again be cleanſed, is like to that of cleanſing the leprous, Levit.14. and the offering is the ſame with the offerings for uncleanneſſe by iſſues, Levit.15.14. and the times are the ſame; onely here a lamb is more offered then there. This ſhaving was not tyed to the door of the Tabernacle, as at the end of his time, neither is his hair appointed to be burnt; but theſe things are here left untouched: but Maimony ſaith, this hair was to be buried. He alſo noteth, that beſides ſhaving he muſt waſh upon the ſeventh day, and before this upon the third day be ſprinkled with water, and the ſeventh being ended, at even, which was the beginning of the eight, to bring his offering, according to Numb. 19. 12,19. And becauſe the Nazarite is not appointed in any other caſe, but onely for being defiled by the dead to begin again, and to ſhave his head, and bring an offering, he ſaith, that if he hath drunk wine or cut off any lock of his head, wherein he hath erred from theſe rules, he is not for this to bring an offering or to begin again, but he muſt abide in his Nazariteſhip 30 dayes longer for cutting his hair, that his locks may grow again, the time, whileſt they are off, not being counted any part of his time vowed to this order. And in like manner he ſaith, if he hath a running iſſue, or any other uncleanneſſe during the time of his Nazariteſhip, yet the reckoning of his dayes goeth on all the time of ſuch uncleanneſſe. In that the Nazarite is ſaid to be defiled by the dead dying ſuddenly by him, which he could not avoid; Ainſworth well noteth, that even the leaſt ſin defileth the ſoul. *Rabanus.* *Maimony.* *Note.* *Ainſworth.*

Again, in that by one ſuch caſualty upon the ſudden, many dayes purity are nullified, we may ſee, how dangerous it is to turn from the righteouſneſſe wherein we have begun; he that at any time doth ſo, *all his former righteouſneſſe ſhall not be remembred*, &c. Again, in that a ſacrifice muſt be brought to cleanſe, and after this the Nazarite muſt begin his time of ſtrictneſſe again; note, both that all cleanſing is by the blood of Chriſt; and we are not hereby cleanſed to live again licentiouſly in ſin, but to begin a new courſe of holy living, having virtue from this cleanſing ſo to do all our dayes.

Ezech. 18.26.

Verſ. 13. *This is the Law of the Nazarite, when the dayes of his Nazariteſhip are fulfilled, he ſhall be brought to the door of the Tabernacle, &c.*] For theſe words, *he ſhall be brought*, Hebr. is, *he ſhall bring it*, or him, for the word is אתו: The Sept. and Junius have it, *he ſhall bring it*, that is, the offering, as is further explained, verſ. 14. But Sol. Jarchi, *he ſhall bring himſelf*. Lyranus, the Prieſt ſhall bring him; Oleaſter, the Synagogue ſhall bring him. That of bringing himſelf is followed by Vatablus, Pagninus, Munſter, &c. But it ſeemeth to me to ſound beſt, *he ſhall bring this*, that is, the offering mentioned verſ. 24. But Act. 21.26. where Paul is ſaid to have entred the Temple, till an offering ſhould be made, ſeemeth to favour that of Sol. Jarchi. The offerings to be brought now by the Nazarite, were an he lamb of the firſt year, an ewe lamb, and a ram; the one for a burnt-offering, the other for a ſin-offering, and the third for a peace-offering; and together with this a basket of unleavened bread, &c. Our new tranſlation, for *one ram*, hath *one lamb*; but it is איל, which properly ſignifieth a ram: of the manner of offering theſe, ſee before, Lev. 1.c.3.c.4. Touching the unleavened bread of fine flowr made into cakes, mingled with oyl, and wafers anointed with oyl, Maimony ſaith, that the quantity was 6 tenth deales of flowre, which was made into ten cakes, and ten wafers; of the manner ſee before, Levit. 7.12. and beſides all theſe, he muſt bring *their meat-offering and drink-offerings*; for to every ſacrifice a meat-offering and drink-offering muſt be added, as was ſhewed before, Levit. 2. and is ſhewed after, Numb. 28. ſo that the Nazarites meat-offering was firſt extraordinary, and then ordinary meat-offerings and drink-offerings. And all theſe ſacrifices the prieſt muſt offer, and his meat-offerings, &c. Theſe things being done, the Nazarite muſt ſhave his head at the door of the Tabernacle, and taking his hair *put it in the fire under the ſacrifice of peace-offerings*. Whereas it is ſaid, *at the door*, Maimony noteth, if it were done afterwards, when the Temple was built, in the City, it would ſerve, but the door of the Tabernacle muſt then be open, and before the door he might not ſhave, for that were a contempt, but at the door. The uſuall place to ſhave in, he ſaith, was in the womens court in the Nazarites chamber, which was there in the South eaſt corner, and in ſhaving he muſt not leave two haires, for if he did, his ſhaving was fruſtrate, and he muſt continue yet 30 dayes more and then ſhave again. But herein, I take it, the the Hebrews were over-curious, as in many obſervations more, the naming whereof I therefore omit.

Septuag.
Junius.
Sol. Jarchi.

Verſ. 14.
Ver. 15.

Maimony.

Ver. 16, 17.
Verſ. 18.

Maimony in Nezir. ch. 8.

Verſ. 19. *And the Prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake, and one wafer, and put them upon the hands of the Nazarite, &c.*] When the beaſt to be ſacrificed for a peace-offering was killed and flea'd, and the fat taken off to be burnt upon the altar; whileſt that was burning, the parts were boyled at the door of the tabernacle, as we may gather from Levit. 8. 31. 1 Sam. 2. 14, 15. Now from amongſt theſe boyled parts a ſhoulder was taken out to be waved, as it followeth verſ. 20. and then the Prieſt had it for his own. What ſhoulder this was it is not ſaid, but becauſe the ſhoulder thus taken is ſaid together with the wave breaſt and heave ſhoulder to be the Prieſts, and the heave ſhoulder was the right, Levit. 7.32. it is plain that this was the left. Wherefore Lorinus ſtanding for the right ſhoulder was in an errour. Maimony

Maimony ſpeaking hereof ſaith, that the ram being cut in pieces, the breaſt and the ſhoulder were put apart for the Prieſt, and the reſt ſodden in the womens court, from amongſt which the ſhoulder being taken out was with one cake and one wafer, together with the breaſt and heave ſhoulder put upon the hands of the Nazarite, then the Prieſt putting his hands under waved them, &c. all which tendeth to confirm the ſame. So that the Prieſts ſhare from the Nazarites peace-offering was more by one ſhoulder, then from any other, ſhewing that their thankfulneſſe muſt be greater for grace given them to perform their vowes, ſo Ainſworth. For the reaſon of all theſe offerings and rites, from verſ. 13. hitherto, Cazkuni ſaith, that three ſacrifices were brought to looſe him from three prohibitions, whereby he was tyed before, viz. againſt wine, cutting his hair, and coming at the dead. But an holocauſt being to the honour of God, and a peace-offering for thankſgiving, and a ſin-offering for ſin, it may better be conceived that all theſe were preſcribed him, that he might ſhew himſelf thankful for the grace given him to keep this his vow, and yet acknowledge his imperfections and failings, deſiring, that they might be expiated: whereby, as Cyril hath it, may be gathered, that the life even of the moſt holy Nazarites was not altogether unblameable, but needed purgation, (therefore a female lamb the more imperfect ſexe was brought for a ſin-offering) this being a priviledge onely of Emmanuel to have nothing in him worthy of blame. So that by works there can be no juſtification, as Gal.2.15. the moſt holy, that know nothing by themſelves, yet have ſins cleaving to them, and are not hereby juſtified. Again, he brought his basket of unleavened cakes, to ſet forth a ſingle and ſincere life, the Prieſt bringing them before the Lord ſet forth Chriſt, in whom alone all our devotions are accepted, both praiſes and prayers for the pardon of ſin, and our ſincere endeavours to lead an holy and pure life. Thus Cyril, who alſo goeth through the reſt of the rights, applying them allegorically; but becauſe I think them not ſo apt or uſeful, I paſſe them over. His ſhaving off his hair at the door of the tabernacle, and burning it under his ſacrifice of peace, was to acknowledge that all his holineſſe, whereof his hair was a ſign, came from God, and therefore he gave him all the praiſe thereof. Rupertus hereby underſtandeth Chriſt calling himſelf the door, purging away the hairs, that is, the ſins of the Iſraelites, when in the end they ſhall be converted. But the hairs here not being cut off, as before to purge from pollution, this can be no apt application. If any man be not ſatisfied yet with the former, hereby either may be ſet forth the taking of that quite away from us, which is capable of pollution by ſin; for as the Nazarites hair was at the end of the time of his vow ſhaven quite off and conſumed in the fire, ſo in the end of every godly mans life that nature ſhall be taken away, (when he is at the door of the Tabernacle of the moſt high) which is capable of ſin; for that which is natural ſhall ceaſe, and that under a peace-offering, for he ſhall depart in peace and comfort, in reſpect of his hope of the future change into ſpiritual and glorious. After this the ſodden ſhoulder and cake and wafer being waved before the Lord, he may drink wine; this ſhewed, that finally our offerings that we have made unto God by doing good ſhall come in remembrance, and we ſhall have joy in the Kingdome of heaven, for the ſorrowes and afflictions endured here.

And therefore although it were meant, that he ſhould be at liberty for ſhaving, when he would, and for coming at the dead alſo, yet theſe are not mentioned, but onely, that he might drink wine, one of the three, wherein he was before bound, the reſt being under it underſtood; whereas verſe 20, it is thus concluded: *and after that he may drink wine*; Maimony noteth, that even when the time of his nazariteſhip is expired, it is unlawful for him to drink wine &c: til the ſhaving and offering here preſcribed be made, be-

Maimony in *Maaſeh hakorbonoth.c.9.*

Ainſworth.

Cazkuni.

Cyril Alex. *de adorat: vitam talium non vacare reprehenſione omnino, ſed egere purgatione, cum fœmina infirmitatem denotet, ſoliq; Emmanueli ſervari nihil habere quod vituperari poſſit.*

The Allegory.

Rupertus.

cauſe, till this, he is bound in all things, as a Nazarite.

Verſ. 21. *This is the law of the Nazarite, &c. beſides that, which his hand ſhall get.* Here is the concluſion of this law touching the Nazarite, being added to make the deeper impreſſion, as at the end of other ordinances, Levit. 7. 37. Numb. 5. 29. the like is done.

Beſides that, which his hand ſhall get.] That is, the oblations before mentioned muſt be brought by every Nazarite, and if any that are of ability, ſhall voluntarily vow more, that muſt at the ſame time be brought alſo. Touching this phraſe, *which his hand ſhall get*, the meaning is, which he hath, or poſſeſſeth, as it is uſed before, Levit. 5.7,11.

Verſ. 23. *Speak to Aaron and to his ſon, ſaying, On this wiſe ye ſhall bleſſe the children of Iſrael: the Lord bleſſe thee and keep thee, the Lord make his face to ſhine upon thee, &c.*] After divers ordinances and lawes, here the Prieſts are taught to bleſſe the people, to intimate, that ſuch as hear the will of God and do it, ſhall be bleſſed in the deed: of Aarons, and Moſes his bleſſing of the people, we read before, Levit.9.22,23. but of the form of words to be uſed in bleſſing, not till now. Yet Toſtatus thinketh, that this form was then uſed; but how this could be, I cannot ſee, forſomuch as this form of bleſſing is here firſt taught, unleſſe we ſhall ſay, that God by his Spirit guided them thus to bleſſe in his name, and now, that all the Prieſts from generation to generation might have a rule to go by in bleſſing, the ſame was expreſly taught, and ſet down.

Jam. 1. 25.

Toſtatus.

Maimony the title of Prayer.

For the manner of the Prieſts bleſſing after this inſtitution, Maimony ſaith, it was thus: The Prieſts went up to the bank or ſtage after the morning ſervice ended, and there lifting up their hands above their heads, all but the high Prieſt, (for he might not lift up his hands higher then the golden plate upon his head; of which, ſee Exod. 28. 36.) they ſpread their fingers, and then one read theſe three Verſes, the people anſwering at the end of them. Bleſſed be the Lord God, the God of Iſrael for ever and ever; and the Prieſt, that read pronounced the name of the Lord by theſe four letters יהוה, yet in other places, ſaving in Synagogues, it might not be ſo pronounced; but by this word *Adonai*.

The number of Prieſts lifting up their hands together are ten, if in any Synagogue there be no Prieſt, but a Miniſter, he lifting up his hands to bleſſe ſaith: Our God, and the God of our fathers bleſſe us with the threefold bleſſing written by Moſes his ſervant, which was pronounced out of the mouth of Aaron and his ſons, the Prieſts, as it is ſaid, the Lord bleſſe thee and keep thee, &c. And the bleſſing here written was by the Prieſts pronounced in the morning, after the ſacrifice then offered, but not after the evening ſacrifice. And this word *thus*, he ſaith, did imply both ſtanding, lifting up of the hands in the holy tongue, with an high voyce, and their faces being to the faces of the people.

Ver.24, 25, 26. *R. Menahem. Procopius. Cyril. Alex.*

In this bleſſing the Lord is named three times, verſ.24,25,26. and R. Menahem noteth, that it is every time written with a different accent, implying a myſtery. And what other myſtery can this be, but that of the Trinity of Perſons in one Deity? ſo Procopius, Cyril Alex. Rabanus, &c. The Lord then firſt named here is God the Father, the ſecond God the Son, and the third God the holy Ghoſt; and therefore it is to be held, that this form is the ground of the bleſſings mentioned in the New Teſtament, as 2 Cor.13.14. Rev.1.4,5. wherein the harmony between the two Teſtaments ſeemeth to be admirable for the confounding of the malicious Jews, who abhor from the doctrine of the Trinity. And Galatinus ſaith, that the Prieſts of old pronounced this bleſſing, holding up three fingers of both their hands, intimating the Trinity. In this bleſſing ſix things are pronounced; whereof two are annexed to the Lord firſt named, two to the ſecond, and two to the third: whereupon Rupertus ſaith well, in each verſe the effect of Gods bleſſing is prayed for, which is to enjoy good, and to be ſerved from evil

Galatin. l.2. c.10.

Rupertus.

This

This is prayed for of the Father. V. 24. *The Lord bleſſe thee and keep thee,* that is, give thee good things, and keep thee from evill; and of the Sonne, Verſ.26. *The Lord make his face to ſhine upon thee, and be gracious to thee,* which is to the ſame effect, and of the Holy Ghoſt, verſ.26. *The Lord lift up his countenance upon thee, and give thee peace.* So that this bleſſing comprehends all good things, remiſſion of ſins, the gifts of grace; and temporall bleſſings here, and deliverance from miſery, and hell, and everlaſting deſtruction, and the corruption of our bodies, and the raiſing of them up to glorie hereafter. Cajetan ſomewhat differing here-from ſaith, by the firſt in v. 24. the fruition of good and the keeping away of evill is meant, by the ſecond; v. 25. the illumination by faith, and the remiſſion of ſinnes; and by the third, v.26. the ſpeciall care of God about the means of good to his elect, and their future ſtate in peace. *Cajetan.*

Toſtatus alledgeth Aben Ezra expounding all of temporall bleſſings, thus. The Lord preſerve thee from adverſitie, and preſerve the good granted thee, that it be not loſt; ſhew himſelf chearfull in giving, and deliver thee from miſery; and if at any time he puniſheth thee, turn again in mercy to thee, and make thee alwaies to live ſweetly and quietly. Rabanus by the firſt underſtandeth bleſſing with ſpirituall gifts, and keeping them by his grace that they may not fall again there-from: by the ſecond everlaſting life and ſalvation, and by the third deliverance from all enemies, whereupon peace followeth. But I preferre that of Rupertus: By keeping, God the Fathers keeping them from evill is meant, Pſalm.121. 7. *The Lord will keep thee from all evil, yea it is even he that ſhall keep thy ſoul.* John 17. 11. *Keep through thy name thoſe whom thou haſt given me, keep them from evil.* By theſe words, *The Lord make his face to ſhine upon thee*; the favour of God in Chriſt is meant, and therefore agreeably to this it is ſaid; *God that hath commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, giving the light of the knowledge of the glory of God in the face of Ieſus Chriſt.* So that he is the King of whom it is ſaid, *In the light of the Kings face is life, and his favour is as a cloud of the latter rain.* The Cald. for *face* hath Shechinah; whereby Chriſt is meant as was ſhewed; Exod. 34.9. and to Chriſt Theodoret referreth it qu. 11.in Num. For the next words, *and be gracious unto thee*: nothing is more frequent then to ſpeake of grace by Chriſt; ſee John 1. 17. Rom. 6.20. 2 Cor.13.14. And God *hath ſhewed us the exceeding riches of his grace,* ſaith the Apoſtle *through Chriſt*; and again, *grace hath reigned through righteouſneſſe unto eternall life by Ieſus Chriſt.* Laſtly, by theſe words; *the Lord lift up the light of his countenance upon thee, and give thee peace*; The applying of Gods favour to the ſoule is meant, whereupon inward peace ariſeth; as Rom.5. 1. and this is by the Holy Ghoſt. Rom.8.15. By the ſpirit we call God *Abba Father*, and this witneſſeth to our ſpirits, that we are the children of God. And for peace; Gal. 5. 22. *the fruit of the ſpirit is love, ioy, peace, &c.* Touching the Prieſts that were thus to bleſſe, there muſt ſaith Maimony be in them theſe ſix things. 1. He muſt not ſtammer or liſp. 2. He muſt be without blemiſh in his face, hands and feet. 3. He muſt not be one that hath killed a man, though unawares. Eſa.1.15. He cannot acceptably lift up his hands in bleſſing, neither muſt he be one that hath ſinned by adolatry although it repenteth him. 2 King. 23. 9. 4. He muſt be of the full age required in a Prieſt. 5. He muſt not be one that hath drunk wine, although it be but a quarter of a log. 6. He muſt firſt waſh his hands. If it be demanded what good came of this bleſſing, that ſuch circumſpection was uſed about it?

Toſtatus.

Rabanus.

2 Cor. 4. 6.

Prov. 16. 15.

Eph. 2. 7. 8.

Maimony, of Prayer, c. 15.

Levit. 10. 9.

This is reſolved. Verſ. 27. *They ſhall put my name upon the children of Iſrael, and I will bleſſe them, &c.*] Their pronouncing of a bleſſing from the Lord upon them ſhould not be vain; as if in ſaying thus, according to Gods ordinance there were nothing but words, but the name of God which is as a ſtrong Tower ſhould be put upon them, which name to bear

Verſ. 27.

Prov. 18. 10.

Cazkuni.

Maimony, of prayer, c. 15.

The Myſtery. *Rupertus.*

Act. 3. 26. Luke 1.

Gal. 3. 8.

is to be moſt happy. Revel. 22. 4. The Prieſts bleſſing then was not the thing herein reſpected; and therefore Cazkuni noteth, that the Prieſts ſhould never ſay when they had done thus; we have bleſſed, for the Prieſts bleſſing might be ſimple or wicked; and therefore no man ought to ſay how can this ſimple Prieſts bleſſing do me any good? for the holy bleſſed God hath ſaid, *I wil bleſſe them*: the Prieſt doth the commandment, and God bleſſeth according to his pleaſure. In the Prieſts bleſſing thus, Chriſt our High Prieſt bleſſing us his people was myſtically pointed at, according to Rupertus and others. For he was ſent to bleſſe us, in turning us from our ſinnes, and began with bleſſing, Matth. 5. and ended with lifting up his hands and bleſſing, Luc. 24. 50. 51. And therefore it is to be noted, that when this high Prieſt was now to come into the world: Zachary, one of the chief Prieſts was ſtricken dumb, ſo that he could not ſpeak to bleſſe the people at his coming out from offering incenſe, whereby was intimated, that this bleſſing by the Aaronicall Prieſthood, was ſet up but for a time to figure him out, from whom all bleſſings ever flow upon his people, and that not they, but he ſhould hereafter bleſſe all the faithfull of all Nations. And to this agreeth the fore-recited cuſtome of the Prieſt to bleſſe at the morning, but not at the evening ſacrifice, ſetting forth the evening of the world, when thoſe Prieſts ſhould bleſſe no more, but Chriſt and his Miniſters. Saint Auguſtine entreating upon this, v. 27. ſaith, that the will of the Prieſt pronouncing the bleſſing could not profit nor hinder the efficacy thereof, but onely the merit of him that craved the bleſſing which maketh againſt a tenet of the Popiſh, that the efficacy of the Sacrament of Baptiſme dependeth upon the intention of the Prieſt; for then not God, but man ſhould bleſſe, contrary to that which is here taught. The Hebrews being ſuperſtitiouſly addicted to the name יהוה ſay, that the efficacy of this bleſſing depended upon the right pronouncing of that name, and that this forme of bleſſing was kept in the Temple till the time of Simeon, but then ceaſed: which if it did, it was an argument of the Aaronicall Prieſthood turned into a Chriſtian miniſtery, bleſſing all now in the name of Chriſt.

Auguſt. vet. Teſt. q. 11. Vos ponite nomen meum ſuper filios Iſrael, inquit Dominus, & ego benedicam iis ſic dicitur, ut gratiam traditio per miniſterium ordinantis transfunderet hominibus, nec voluntas ſacerdotis prodeſſe aut obeſſe poſſet, ſed meritum benedictionem poſcentis.

CHAP. VII.

Verſ. 1. *AND upon the day when Moſes had fully ſet up the Tabernacle, and anointed it, &c. That the Princes of Iſrael, heads of the houſes of their fathers offered*] About the time, when theſe offerings were made, there is great difference amongſt Expoſitours, becauſe it is ſaid, *In the day that Moſes had fully ſet up the Tabernacle*; ſo that it ſhould ſeeme to have been done the firſt moneth of the ſecond yeare, becauſe that was the time of ſetting up the Tabernacle, as appeareth, Exod. 40. but if ſo, how could the people be numbred, and all other things done hitherto related in this booke, and Leviticus, and an end be made of offering theſe gifts, which laſted twelve dayes, and after this the Paſſeover kept upon the fourteenth day, as is ſaid, Numb. 9. This is ſometime reſolved by Comeſtor, as I have already reſolved it, upon Exod. 40. *viz.* that the Tabernacle was dedicated upon the firſt day, and then the Princes began to offer, immediately after which offerings ended, the Paſſeover followed. And as for other things related in Levit. and Numb. 1, 2, 3, 4, 5, 6. as coming between, and they were done the dayes following of the ſame moneth and in the ſecond to the twentieth day, which was the time of their remove, chap. 10. 11. ſo that this cometh in here by way of capitulation, as belonging to another place, but hitherto omitted. And ſometime he ſaith, that by the ſame day is meant the like day of another moneth, viz. of the ſecond.

Quæſt.

Scholaſt. hiſtor.

To the first agreeth Lyranus and Tostatus, &c. But because it is said here, *the Princes of the people that were numbred*; intimating the numbring of them to have preceded this, and the wagons given are now divided amongst the families of the Levites according to their former distinction, chap. 4. implying, that those things were done before this, some stand for the second way of clearing this doubt, as Rickelius. *Lyranus. Tostatus.*

But if any man not being satisfied with the former, shall flee to this of their offering the next moneth, it were better for him with Oleaster to say, that whilest the Tabernacle was setting up, it being a work of many dayes, the people were numbred, &c. and now it being fully finished, at the beginning of the second moneth these offerings were made. But if there be not a *proteron hysteron* here, there must needs be one granted, chap. 9. about the Passeover kept the 14 day of the next moneth. Wherefore it is best to hold to the first solution; and for the words objected, *Princes of the people, that were numbred*, &c. Tostatus answereth well, this might be so spoken, and yet the people not numbred before this, because Moses had set down the numbring before, though after in time, and so he mentioneth their numbring now, as by him set down before, although it were a thing done after. And it is most agreeable with reason, that the dedication of the tabernacle, which was at this time, should be immediately after the consecration and anointing: but of that mention was made, Levit. 8. 9, 10. and here it is expressly said, ver. 84. *in the day of anointing* this dedication was made, wherefore it must needs be before the numbring of the people, and divers other things in the history placed before this. *Oleaster. Tostatus.*

Princes of Israel, heads of the house of their fathers, &c. offered. Here is no mention made, saith Calvin, of the peoples offerings, but onely of the princes, and therefore it is most probable that the people brought in their gifts to their princes, whereby they were inabled to offer each one thus largely, who, we cannot conceive otherwise, how they should have gotten together so great substance in gold and silver and other things. But Tostatus thinketh, that they offered them of their own cost. Vers. 2. *Calvin.*

And they brought their offering before the Lord, six covered wagons, and 12 oxen, a wagon for two of the princes, &c.] These offerings seem to have been brought voluntarily by consent of the Princes for the carrying of the Tabernacle and the instruments thereof; and Jonathan in his Targum saith, that Moses would not receive them, till that he was commanded by the Lord, which is intimated vers. 4. the Lord bade Moses take them for the service of the tabernacle. The word translated covered wagons, is עגלת צב, and the word צב is put for a Tortois, Levit. 11. 29. being so called from the shell that covereth it; and these wagons being so called for the resemblance of a Tortois in their covering. Yet Cazkuni for צב having צבא an army, rendreth it wagons of the army. Two Princes joyned in one wagon, thus bringing six amongst them all, saith R. Menahem, answering to the six-fold blessing before going; and 12 oxen, answering to the number of the 12 Tribes. But that alluding to the blessings, is more curious then sound. Amongst ours there are divers allegorical expositions brought upon this: but that of Rabanus is best, applying it to the first Christians, who ministred of their substance to the Apostles and other Ministers of the Gospel to their support, as it were in wagons drawn by oxen, when they went about preaching the Gospel For other particulars of the number of 6 and 12 in the same authour, I passe them over, as too curious. Vers. 3. *Targum Jonathan. Cazkuni. R. Menahem. Rabanus.*

Two Princes joyning in a chariot, may well set forth the unity that should be amongst the faithful, and the princes devotion appearing herein above all others may be applyed to teach, that principal men should be most forward in the duties of Gods service, and in promoting the same. Cazkuni saith, that these offerings were brought to make atonement for the *Note. Cazkuni.*

Numb. 31. 49, 50. the numbring of the people, as afterwards, when after a battel fought, they had been numbred, and none were found missing, an offering was brought for an atonement for their soules. But here there was another reason of their offering, viz. for the dedication of the tabernacle.

V. 6, 7, 8, 9. These 6 wagons, and 12 oxen Moses at the word of the Lord took, giving two and four oxen to the Levites of the family of Gershon, and four and eight oxen to the family of Merari, but none to the Kohathites, because they were to bear the Ark upon their shoulders, and not to carry it, or any of the things committed to them in wagons, against which ordinance when it was transgressed, see how severely it was punished in Uzzah. What need the Merarites had of more wagons, then the Gershonites, see Numb. 4. their carriages were the boards, pillars and barres of the tabernacle, but the Gershonites the curtains and hangings. In that the Kohathites, who were most preferred about the tabernacle, were put to most labour, for they carried all upon their shoulders, note, that the more highly advanced any are in the Church of God, the more they should labour in his work.

2 Sam. 6.

Note.

Vers. 10. *And the Princes offered for the dedicating of the altar in the day that it was anointed* &c.] The word rendred dedicating, is חנפרת, by the Sept. rendred ἐγκαινίσμῶ, from whence is the Latine *encœnia*, innovations, or initiations of new things to that use for which they were made with joy and solemnity. And not only the tabernacle and altar now, and afterwards the Temple built by Solomon, and restored after the captivity, and again by Judas Macchabeus is said to have been dedicated, by this word; but also Davids own house, Psal. 30. the title whereof sheweth, that it was made at the dedication of his own house, and other mens houses, Deut. 20. 5. And the Latines, saith Lorinus, say, that writings, images, tables, the capitol, sheilds, auditories and the like are dedicated, ἐγκαίνια, as Suidas noteth, being nothing else, according to the common use of the word, but a feast, καθ' ἣν ἐγκαινουργεῖτο, at which any new thing was made. And Nebuchadnezzar is said to have dedicated the image that he had set up. And this offering now made at the dedication of the altar, saith Sol. Jarchi, was properly made for that, being herein distinct from the other gifts, which were brought only for the carriage of the tabernacle and the implements thereof: *they offered their offerings before the altar*, that is, as they had presented their chariots and oxen before the door of the Tabernacle, so now they bring their other gifts, which God stirred up their hearts freely to offer in the dedicating of the altar, that afterwards all other sacrifices might be offered acceptably thereupon, but Moses received them not, but by the direction of the Lord, as is intimated, vers. 11. *And the Lord said to Moses, they shall offer their offerings*, &c. so Sol. Jarchi also, in speaking of which he hath these words, Moses received it not, till he was commanded by the mouth of the power: a like phrase to which is used Matth. 26. 64. It is likely, when he saw so many offerings more brought, he did nothing, till he knew the good pleasure of God, wherefore God directed him, teaching hereby, that in the worship and service of God, we must look for direction from his Word even in minute things, and not go upon our own heads.

2 Chron. 7. Ezra 6. 16. 1 Machab. 4. 54.

Lorinus.

Suidas.

Dan. 3.

Note.

Vers. 11. *they shall offer their offerings each prince on his day.* To shew, how acceptable these offerings were to the Lord, he appointeth them to be distinctly offered in 12 dayes, and each ones offerings, although they were the same, are written at large 12 times over. By the same things offered by every one of them, Rabanus not unaptly saith, was shewed, that the Doctours of the Church in all times should propound the same doctrines of truth.

Rabanus.

Vers. 12. *He that offered his offering the first day was Naashon the son of Aminadab of the tribe of Judah.*] For the order of these Princes offerings, it was not according

according to the order of their numbring, Chap. 1. but according to the order of their placing about the Tabernacle. Chap. 2. beginning with those at the East, and so proceeding to the South, and then to the West, and lastly to the North. The Prince of the Tribe of Judah is the first, because as the Hebrews say, Judah followed Moses first through the red sea, and we may say, because Christ was to come of Judah, and the Kings his progenitours.

Vers. 13. *And his offering was one silver charger, the weight* 130 *shekles, one silver bowle of* 70 *shekles of the sanctuary, both of them were full of fine floure mingled with oyle for a meat offering. One spoon of* 10. *shekels of gold full of incense, &c.* The silver charger or dish, for so the same word קערת, Exod. 25. 29. is rendred, by some is taken for a vessell to put vinegar in, rendering it therefore *acetabulum*, as the vulgar Latine: but this signifieth properly a small dish or saucer, and therefore agreeth not with the weight of this. Rabanus following that reading in his mysticall applications, will have it broad below, and narrow at the top, as figuring out the time of the Law, when divine knowledge was but in a little measure coming forth as it were by drops, but the bason which is the next, to figure out the time of the Gospel, when all things were made manifest. But it is generally taken for a dish or charger, which is broad for meat to be laid into, and the bason for a vessell to contain drinke. But here they are both described, as vessels to hold a meat-offerings of fine flower and oyle. Junius rendreth it *scumla*, a dish containing eight ounces, some *patera à patendo*. The Septuagint render it τρύβλιον, which word is used, Matth. 26. 23. for a dish containing meat: for the Lord using this word sai th, *He that dippeth his hand with me in the dish, shall betray me*; whereby it is plain, that a charger or great dish is meant hereby, wherein meat was contained. For the next word פזמק, a bason; the Septuagint render it *phiala*, a pot or cup with a wide mouth, out of which a man might drinke enough: and so Cyril Alex. παρὰ τὸ πίνειν ἅπας. Junius rendreth it *crater* a goblet, Vatablus gutturnium, a kinde of vessell with a narrow mouth, out of which the liquor cometh by drops; but how then could it have been filled with fine flower so easily? I referre the most generall acception of the word for a bowle or pot, or viall, for both of such belonging to the Altar, it is spoken, Zach. 14. 20. the bloud of the sacrifices being therein carried and powred upon the Altar, and זמק of which this word cometh, signifieth to sprinkle or to powre out with sprinkling. For the shekel whereby they weighed; see Exod. 30. 13. and Numb. 3. 47. The next thing said here to be brought in Hebrew, כף, is by the Septuagint rendred θυίσκη a vessell for incense, by the vulgar Latine *mortariolum*, by Junius *acerra* a cup or censer to hold frankincense, of which word see, Exod. 25. 29. Sol. Jarchi noteth, that frankincense was properly for the golden altar, and never any was offered upon the brasen altar, that we reade of, but at this time onely: but as oyle, so frankincense was to be offered with every meat offering, Levit. 2. 1. Therefore here was nothing extraordinary done; but the Rabbin distinguisheth between the frankincense commonly offered, and this, saying, that this was Ketoreth, the making whereof is described, Exod. 30. 34 that Lebonah, a perfume, wherein happily the note may well hold. The weight of this piece is said to have been ten shekels, v. 8. this is explained, *according to the shekel of the sanctuarie*; and Jonathan in his Targum saith, the weight of the silver shekels is meant, for those of gold were not so much.

Rabanus.

Junius.

Cyril. Alex. l. 10. de adorat.

Sol. Jarchi.

Jonathan Targum.

Vers. 16. *One Kid of the Goats for a sinne offering.*] This was appointed to be a sin-offering for a Ruler, Levit. 4. but in the case of some particular sinne committed by him, as Cazkuni noteth, so that it was extraordinarily brought here, because no particular person bringeth a voluntary sinne-offering, but in the case before spoken of, and the incense brought, now was also extraordinary, because no particular person bringeth voluntary incense: so

Cazkuni.

Cazkuni.

Cazkuni. For the myſtery, that of Rabanus, cannot ſtand for the reaſon before alledged. Rupertus by the charger weighing 130. ſhekels, underſtandeth the faith in one God by 100. and of three Perſons by thirtie, having in it three times ten: by the viall of 70 ſhekels, the ſeven-fold graces of the ſpirit under the Goſpel, and the perfect knowledge of the decalogue; becauſe this number conſiſteth of 7 and 10. by the incenſe cup in the faſhion of a mortar full of frankincenſe, the golden body of Chriſt full of pure prayers, which was beaten, as in a mortar for our ſins; by the oyle and fine flower, the ſpirit lying hid in the letter of the Law, &c. For I doe not thinke any more worth the mentioning, becauſe if place be given to allegorizing thus; there will be ſo many opinions, as there are heads. The onely thing as I take it, that may be allegorically gathered hence, is that, who ſo will offer acceptably to God, muſt not perform onely ſome parts of his worſhip, but preſent him with all duties, veſſels full of fine flower and oyle, frankincenſe, holocauſts, ſinne-offerings, and peace-offerings; that is, prayers, and other duties of pietie, mortification and almes, neither ſhould they of ſucceeding ages become more defective, but equall their godly predeceſſors; as theſe Princes to the laſt, offered each one as the firſt had done in every thing.

The Myſtery. *Rupertus.*

Verſ. 18. *In the ſecond day offered Nathaniel the ſon of Zuar, Prince of Iſſachar,* &c.] It is remarkable here, and in the Princes following, that each one is ſet forth by the title of a Prince, whereas Naaſſon that offered firſt is not; hereof Cazkuni giveth this reaſon, becauſe he offered firſt, that he might not be puffed up, he is not ſo intituled, but the reſt; becauſe they ſubmitted to offer after him, are thus graced. When the like offerings to thoſe of the firſt Prince, offered by each one of the reſt are at large regiſtred unto v. 84. the whole both of veſſels and ſacrifices are ſummed up to ſhew in what reckoning theſe offerings were with the Lord, to make theſe Princes exemplary to others in ſucceeding ages, that they might be ſtirred up to imitate their pietie, in giving freely to the maintenance of Gods publick ſervice. And thus the Prophet foretelleth, that they ſhall bring gold and incenſe, and the flocks of Kedar, &c. Eſa. 60.6.7. Revel. 21. 24. See the like, Nehem. 7.70. Ezr. 2.68. 1 Chron. 29. 6.7. &c. That which any man doth in this kinde ſhall not be forgotten, but certainly be put into a perpetuall Regiſter of God, and rewarded.

V. 84, 85, 86, 87.

Note.

Verſ. 19. *And when Moſes was gone into the Tabernacle of the congregation, &c. He heard the voice of one ſpeaking to him from the mercy ſeat, &c.* The Lord had promiſed Moſes to meet him in the moſt holy place, and to ſpeak with him from the mercy ſeat, Exod. 25.22. Wherefore the Tabernacle being now ſet up and dedicated, Moſes for whom it was alwayes free, although Aaron might not goe in but once a yeare, Levit. 16. goeth in, and the Lord ſpeaketh with him according to promiſe: and to put it out of doubt, that it was the Lord, who now ſpake: The Septuagint render it, he heard the voyce of the Lord ſpeaking; the Targum Jonathan, *Of the ſpirit ſpeaking*, whereas after theſe words, *of one ſpeaking* it is added, *and he ſpake unto him.* R. Menahem noteth, that the voyce came from Heaven to the mercy ſeat, and from thence to Moſes. From this familiar collocution had between the Lord and Moſes it is, that Numb. 12.8. Moſes is in this preferred before all other men. The place from whence the Lord ſpake is called, for the words there often uttered, Debir, the Oracle, 1 King. 6.23. And in the free acceſſe of Moſes to ſpeak with the Lord there, Chriſt was notably figured out, by whom God now under the Goſpel continually ſpeaketh to us, as is noted, Heb. 1.2.

R. Menahem.

The myſtery: *Rabanus.* By Moſes his going in to the moſt holy place where the Oracle was, to ſpeak with the Lord is myſtically ſet forth, ſaith Rabanus, that the preachers of the word ſhould diligently read and meditate upon the holy ſcriptures, wch is their going to the oracle that ſo they may hear, what the Lord would have

have them teach the people. Gods speaking from the mercy seat shewed, that it is of grace and mercy that he speaketh unto man, since his fall, and sheweth unto him the way of truth. His speaking from between the Cherubins shewed, that he spake by his angels; and between the two Cherubins, that he speaketh by the two Testaments; and by the hand of Moses, to shew that the law was added for transgressions for a time, by the hand of a *Mediatour, till the promised seed should come.* Gal. 3. 13.

Chap. VIII.

VV*Hen thou lighteſt the lamps, the ſeven lamps ſhall give light over againſt the Candleſtick*, &c.] Verſ. 2. Here the Lord biddeth Moſes to ſpeak to Aaron to light the lamps being before prepared, Exod.25.37. and oyl provided to burn in them continually, Exod. 27.20. Levit. 24. 2. and Aaron and his ſons appointed to this office of ordering them. But now the Lord ſetteth the time for their beginning to light them, and Aaron did ſo; and here again, the candleſtick is ſaid to have been made of beaten gold, and all according to the pattern by God ſhewed unto Moſes; of all which ſee before, and of the myſteries, Exod.25.37. whereas ſeven lamps are ſpoken of, that muſt give light over againſt the candleſtick, ſix of them were branches of the candleſtick, and one upon the middle part or ſhaft thereof, towards which the meaning is, that all the reſt muſt be ſet to burn. Thus Maimony ſaith, the ſix branches had their faces towards the middlemoſt lamp, & that had the face towards the moſt holy place, and how their faces were turned towards the candleſtick. Sol. Jarchi further expreſſeth, ſaying, that all ſix had their wikes turned towards the middlemoſt in the tops thereof. *Maimony.* *Sol. Jarchi.*

Take the Levites from among the children of Iſrael and cleanſe them.] Verſ. 6. Of the ſeparating of the Levites to ſerve under Aaron and his ſons about the Tabernacle it was ſpoken before, Chap.3. But now as the Prieſts had been conſecrated for their ſervice, who were the chief of the Tribe of Levi, ſo theſe are appointed to be conſecrated alſo: whereas he ſaith, *cleanſe them*, it is to be underſtood, that all the Lords people, when they came to the Sanctuary ſhould be clean and holy: for the unclean were put out of the camp, Chap.5. and none in their uncleanneſſe might come to the ſanctuary, Levit.12.13,14,15. 2 Chron.23.19. but ſuch as were to miniſter there, muſt be cleanſed in a ſpecial manner, to ſhew, that the miniſters of God above all others ought to be holy, and pure, as 2 Cor. 6.4,6. the Apoſtle ſpeaking of himſelf and other apoſtles and teachers, ſaith, *as the Miniſters of God, by pureneſſe*, &c. Levit. 8.

Thus ſhalt thou do to them to cleanſe them, ſprinkle water of purifying upon them, and let them ſhave all their fleſh, and waſh all their cloathes, &c.] Verſ. 7. When Aaron and his ſons were conſecrated, they were waſhed and ſprinkled with bloud and oyl, Exod.29. Levit.8. but no ſhaving is enjoyned them, neither were they ſprinkled with purifying water: but becauſe the Levites were diſtinguiſhed from the prieſts in their ſervice, they were diſtinguiſhed in their different conſecration alſo, inſtead of ſhaving and ſprinkling with water, they were ſprinkled with bloud and oyl, and it was provided, that they ſhould have no blemiſh upon their bodies, Levit.21.17. and the Prieſts had alſo other holy garments put upon them, their own being put off. For *water of purifying*. Hebr. here is, *water of ſin*; ſo called, becauſe it cleanſed from ſin ſuch, as were ſprinkled therewith: the Sept. have it water of purifying. It was by the conſent of all the holy water preſcribed Numb.19. ſo that although the making of it was not ſet down, till after this, yet it was appointed to be made before, yea before the law of purifying uncleanneſſe contracted from the dead, Numb.6. becauſe ſprinkling with it is a rite to purifie ſuch, as are defiled by the dead. For the perſon

perſon appointed to ſprinkle them, it was Moſes, but for their ſhaving and waſhing, they did that themſelves, or uſed the help of any other. But whereas they are bidden to ſhave off all the haires of their fleſh, Comeſtor will not have the haires of their head and beard underſtood, but thoſe upon their bodies onely, and privy parts, which is alſo intimated by the word *fleſh*: the Sept. accordingly render it, all the haires of their bodies: of ſhaving the hair, ſee before in the Nazarite polluted, chap. 6. and in the leper to be cleanſed, Levit.14. and of waſhing the garments, Exod.19. 14. and what was myſtically ſet forth hereby, viz. the cleanſing away of ſin both inwardly and outwardly, for which the Miniſters of God ſhould ſpecially ſtudy and labour.

Scholaſt. hiſt.

Verſ. 8. *And let them take a young bullock with his meat-offering, fine flowr mingled with oyl*, &c.] How much flowr and oyl made a meat-offering with a bullock, ſee Numb.28.12. viz. three tenth deales of fine flowr, and what oyl and frankincenſe with this, ſee upon Levit.2. viz. of oyl a log or half pint to each tenth deale, and of frankincenſe to the whole meat-offering an handful. The Levites ſprinkling, ſhaving and waſhing was to ſanctifie their perſons; theſe offerings to ſanctifie their ſervice, ſaith Cazkuni. Here are two bullocks appointed to be offered for the Levites, one for a burnt-offering, and another for a ſin-offering, verſ.12. as the Prieſts had a bullock offered for them, Levit. 8. and inſtead of a bullock for a burnt-offering, a ram, and a ram of conſecration. The ſin-offering of the Levites here is as much as the ſin-offering of the high Prieſt and his ſons, and that was as much, as the ſin-offering of the whole congregation, Levit. 4. for the Levites ſerved for the whole congregation, being taken for the firſt born of them all.

Cazkuni.

Verſ. 10. *And thou ſhalt bring the Levites before the Lord, and the children of Iſrael ſhall put their hands upon the Levites*, &c.] In the verſe beforegoing Moſes is bidden to aſſemble the whole congregation, ſo Levit.8.3,4. it was done at the conſecration of the Prieſts: whereas in this verſe they are bidden to lay their hands upon the Levites, this, ſaith Cazkuni, is to be underſtood of the firſt-born in Iſrael, becauſe the Levites were taken for them, and therefore every one of theſe laid his hands upon the Levite that was to ſerve for him. So that their laying on of their hands was a putting, as it were, of their ſervice upon them, and an offering of them for an atonement for their ſoules, as verſ.17,18. And ſo it is ſaid verſ.11. that Aaron ſhould *offer them for an offering of the children of Iſrael*; but for offer in Hebr. here is, *wave them for a wave-offering*: and Toſtatus thinketh, that Aaron did take up ſome of them and wave them, as a ſacrifice appointed to be waved; but becauſe his ſtrength happily would not ſerve him ſo to do, it is rather to be held, that he only preſented them and ſeparated them, as verſ.14. from the reſt of the people to be Gods miniſters for them. But in that this word waving, is uſed for offering, Ainſworth noteth well, that the troubles of Gods Miniſters were aptly intimated hereby, 2 Cor.4.8.

Verſ. 11.

Toſtatus.

Ainſworth.

Verſ. 12. *And they ſhall lay their hands upon the heads of the bullocks*, &c.] That is, ſaith Cazkuni, upon each of theſe bullocks, firſt of the one for a ſin-offering, and then upon the other for a burnt-offering; for in the Hebrew it is not *heads*, but *the head of the bullocks*: of this laying on of hands, ſee before Levit.4.15. And becauſe the Levites were ſo many, that all could not come to lay their hands upon one bullock, it is to be conceived, as Oleaſter hath it, that ſome of the principal of them did it in the name of the reſt, as when the congregation had ſinned, the Elders laid their hands upon the head of the bullock brought for a ſin-offering, Levit.4.15. In that theſe ſacrifices muſt be done for the Levites to make an atonement for them; we may ſee, how unworthy every man is to approach unto God, unleſſe an atonement be firſt made for him by the ſacrifice of Chriſts death: whereas it is ſaid here to Moſes, *thou ſhalt offer*, and *thou ſhalt make*

Cazkuni.

Note.

an

an atonement, this is to be understood by the ministry of Aaron, for he did it, vers. 21.

And thou shalt set the Levites before Aaron and his sons] That is, standing as men of authority before the door of the Tabernacle to receive them, as offerings for the service of the Tabernacle, and a gift given to them, as Gods Priests, as vers. 19. Vers. 13.

and thou shalt cleanse them and offer them for an offering. Here their offering is the third time repeated, first vers. 11. secondly, vers. 13. and thirdly here, respect being had in this, saith Sol. Jarchi, to the three families of the Levites, the Kohathites, Gershonites and Merarites. Vers. 15. *Sol. Jarchi.*

Here the reason of taking the Levites is yeelded, viz. they were taken for all the first born, of which see before chap. 3. 12. and vers. 19. they are given to Aaron and his sons, as chap. 3. 9. Vers. 16, 17, 18, 19.

Here is shewed, how all things were executed and done, according to the former instructions both by Moses and Aaron, and all the congregation, and the Levites entring upon their office. Vers. 20, 21, 22.

For the mystery of all, Rabanus saith, that the Levites sprinkling did set forth the Ministers of the Gospel either being baptized, or sprinkled with the tears of repentance; their shaving, the cutting away in them of unlawful and superfluous cogitations, not the plucking of them out by the roots, for that cannot be in this life, but the suppressing and so cutting of them off as it were, that by overgrowing as hair, they deform not the soul; the washing of their cloathes, the amending of their works, that they may be unblameable before God and men. Again, their offering of a bullock, Christs body born of the holy Patriarks and Prophets; by their offering of another bullock for sin, Christ our Mediatour and propitiation: or by the bullock for sin, our repentance for our evil deeds; and by the bullock for a burnt-offering, our thankfulnesse to God expressed by our good deeds. Their presenting before the tabernacle, the Ministers coming to the Apostolical doctrine; and before the whole congregation assembled, their having a good testimony, as fit for this service from many. The peoples laying their hands upon the Levites, their consent unto the Ministers doctrine, and practising it in their lives. The Levites laying of their hands upon the bullocks heads, the Ministers consecrating the beginning of their works by their own labours. The Levites being set before Aaron and his sons, the Ministers making of themselves conspicuous by their good life and doctrine above other men. The Mystery. *Rabanus.*

From twenty five years old and upward they shall go in and wait upon the service of the Tabernacle, &c.] For the difference of the Levites years here, and chap. 4. 3. see in that place. But for the age of 50, at which it is said, *they shall serve no more*, this is by the Hebrews expounded of serving by carrying the things of the tabernacle: for any other service by keeping watch about the tabernacle, singing, and keeping strangers off from the tabernacle they did still after the age of 50. and so vers. 26. it is said, they shall minister with their brethren to keep the charge, &c. wherefore Maimony noteth, that this limitation of 50 held but during the time that the tabernacle was carried from place to place, and not in succeeding generations. But whereas he saith, that a Levite was not afterwards disallowable for blemishes, but onely in case that his voyce failed him, and he could not sing, I see no reason for that addition of his, the law being expressly against the blemished Priest, but not the blemished Levite, so that not afterward only, but never were blemishes in the body things disabling a Levite to his service: of the Levites ceasing their service at 50. P. Martyr yeeldeth these reasons: 1. Because the Levites service required great strength for slaying of sacrifices and carriages. 2. Because if the old Levites should have continued in their service, till death, the younger comeing on after would have been rude and ignorant of the rites wherein Vers. 24. Vers. 25. *Sol. Jarchi. Cazkuni. Maimony.* Levit. 21. 17.

now they might be inſtructed by the old Levites ſtill living. P. Mart. in 1 Sam.1. For the difference before reconciled betwixt the age of the Levite entring here, viz.25. and chap.4. viz. 30. Toſtatus taketh exception to it, ſaying, that the ſervice of the Levites was eaſie to be learned, and therefore they needed not to enter at 25. to learn againſt 30, and if five years were needfull for this, was not ſome time neceſſary alſo for thoſe of 30. wherefore he delivereth this, as his opinion, that the Levites of 25. were here conſecrated, that they might be ready at 30. to ſerve, at what time the Lord foreſaw, that they ſhould be ſtill in the wilderneſſe, and ſo not have any opportunity for a new conſecration. But as this was foreſeen, ſo the Lord foreſaw, that they ſhould be ſo much time in the wilderneſſe, as to wear out all the Levites now conſecrated, ſeeing their tearm for thoſe of the longeſt continuance was but 25 years, and they continued in the wilderneſſe 39 years after this, which being ſo, if by conſecrating before their time he would provide againſt this, the children of eleven years old muſt have been conſecrated at this time, or elſe the ſervice muſt be performed fourteen years without conſecrated Levites. Toſtatus ſeeing this difficulty anſwereth, that God at his pleaſure might imploy unconſecrated Levites, theſe being worn out; but by this reaſon there was no need of conſecrating now five years before the time, it being but the imploying of unconſecrated Levites five years more or leſſe.

Toſtatus.

The beſt reconciling then is, that all the Levites males without reſpect of age were now conſecrated, at 25. years they entred to wait upon this ſervice, that is, they did help under others, who were the chief in doing the work, and at 30 they did the work, according to the phraſe expreſly uſed, Chap. 4. being now amongſt the chief, and ſo continuing to fifty.

Chap. IX.

Verſ. 1. HEre the Paſſeover is commanded to be kept the ſecond time, the firſt moneth of the ſecond year after their coming out of Egypt upon the 14 day. The Lord giveth ſpecial direction to keep this paſſeover, as he did to keep the firſt, Exod. 12. becauſe then he injoyned them onely to keep this paſſeover, when they ſhould come into the land of Canaan, Exod.12.25. ſo that without a new particular command they had no warrant to keep it in the wilderneſſe, neither did they keep it any more, till they came into the land of Canaan, when their keeping of the Paſſeover is firſt ſpoken of again. For the time, of keeping this paſſeover, it was before the numbring of the people, but after the dedication of the tabernacle immediately, as hath been touched, Chap. 7. although ſome think, that the dedication was after that numbring, and ſo after this Paſſeover alſo, viz. in the ſecond moneth of the ſecond year; but this of the paſſeover is placed here, becauſe of the paſſeover in the ſecond moneth here ſpoken of alſo. But the particular denoting of the time of the dedication to be the ſame day, that the altar was anointed, overthroweth this opinion.

Joſ. 5. 10.

Numb. 1.1.

Ainſworth.

Queſt. If it be demanded, why the Lord would have the paſſeover now kept in the wilderneſſe, and how they could do it according to the rites thereof, that is, eat it with unleavened bread, ſeeing they had no bread but Manna, and with ſowr herbs being in the Wilderneſſe, where none grew, and preparing the lambs and ſacrifices requiſite at the paſſeover?

Levit. 23. 8. Numb.28.19.

I anſwer, the firſt paſſeover was kept and eaten in haſte, the people by reaſon of their haſte to depart out of Egypt, not having time ſo adviſedly to conſider thereof, wherefore God would have it now again celebrated,

celebrated, when they had nothing elſe to intend, and in the middeſt of other great ſolemnities, that the benefit of which it ſerved to put them in minde, might ever be the better remembred. And although they had not of their own wherewithall to make leavened bread, yet they were not now far from Madian, and ſo might get a ſupply from thence: but happily, as Toſtatus hath it, they keepe not the Paſſeover with eating unleavened bread ſeven dayes, but onely at the time of eating the Paſchall Lambe: yet that which followeth, verſ. 3. *Yee ſhall keep it according to all the rites*, ſheweth, that nothing preſcribed in Exod. 12. was omitted, God that commanded it now to bee kept thus, doubtleſſe directed them where they ſhould bee ſupplied with all neceſſaries for the purpoſe, and of cattell they had no want, ſeeing they came with their cattell out of Egypt. For the rites and myſteries of the Paſſeover, ſee before, Exodus 12. *Toſtatus.*

And there were certain men, who were defiled by the dead body of a man that they could not keep the Paſſeover on that day, &c.] Men being defiled by the dead were unclean 7 dayes, and in all this time they might not come to the ſanctuary, nor eat of the holy things: wherefore ſome being at this time thus defiled, come to Moſes to declare their caſe unto him, that from him they might have direction about their keeping of the Paſſeover. In the celebration of the Paſſeover the firſt time in Egypt, there was no ſuch difference between the clean and the unclean; but all ate the Paſſeover alike; but now the ſanctuarie being ſet up, and divers lawes made to define the unclean, and to barre them from eating of the holy things, the caſe was not like that it had been before the making of theſe lawes, and the uncleane could not eate the Paſſeover, being as it is called, an *offering of the Lord*, verſ. 7. Verſ. 6.

We are defiled by the dead body of a man, why are we kept back that we may not offer the offering of the Lord in the ſeaſon thereof, &c.] For dead body, Hebr. 10. נפש *ſoule*: ſee the like, Levit. 19. 28. *The offering of the Lord*; the Paſſeover is thus called, and Exod. 12.27. becauſe it was killed at Gods command, as other ſacrifices, and that Religion to the honour of God, and it was accompanied with many ſacrifices and oblations all the 7 dayes thereof, Levit. 23. 8. Numb. 28. 19. *Why are we kept back?* the Septuagint, *ſhall we be deprived?* the Hebrew word may be rendred, *are we defrauded or diminiſhed?* This Toſtatus expoundeth as a complaining, as if they were injured, ſeeing they could not avoid this defilement, or happily they were defiled by doing a dutie of charitie in burying the dead. But there is no neceſſity of expounding it thus, but rather of their pious ſeeking to Moſes for a remedy in this caſe; as if they had ſaid, what ſhall we do now that by reaſon of our uncleanneſſe we cannot keep the Paſſeover, for the keeping of which, by every one the Lord hath made a moſt ſtrict Law, without tranſgreſſing another Law made againſt the approching or eating of the holy things by the unclean? To this effect alſo Lorinus, ſaying, that the word ſignifieth not a defrauding by injury, but ſimply a wanting or being deſtitute of a thing, as Pagninus noteth, as the word fruſtrating is uſed, Gen. 48.5. They came to inquire thus, ſaith Calvin, out of an holy ſollicitude. Verſ. 7. *Toſtatus.* *Lorinus.*

And Moſes ſaid, ſtand ſtill, and I will inquire, what, *What the Lord will ſay concerning you.*] Although Moſes were a great Law-giver, yet his modeſty was ſuch, that having yet no ſpeciall direction from God in this caſe, he would not without him determine any thing, neither was he aſhamed to make known that he muſt inquire, before he could anſwer; wherefore the Judges of the Sanedrim, ſaith Jonathan, ſhould not be aſhamed to aske concerning the judgement, which is too hard for them. Neither ſhould any as aſhamed of their ignorance in any particular determine about it, till they be better informed, but when they know not, confeſſe it, and endea- Verſ. 8. *Ionath. Cald. paraph.* *Note.*

vour to learn. For Moses his going to know of the Lord, it was into the most holy place, and there by prayer desiring the Lord to inform him, his face being towards the mercy seat.

Vers. 9. 10. *And the Lord spake to Moses saying, speak to the children of Israel, if any of you be unclean by the dead, or be in a long journey, yet he shall keep the Passeover to the Lord, upon the fourteenth day of the second moneth,* &c.] Upon occasion

Vers. 11. of this inquiry about these men, a generall Law is here made; but by one kind of uncleannesse here named, all others like unto this are to be understood, as that of a menstruous woman, and of issues, which uncleannesses lasted 7 dayes: for who so was unclean by any of these might not eat the Passeover then, but in the second moneth; but in case of other uncleannesses, which lasted but till the evening, he might then wash and be clean,

Maimony in Corban pesach. c. 6. and eat: So Maimony, and if it were the 7 day of the unclean by the dead, when the Passeover began, although it were the last of their cleansing, yet they were put off to the next moneth, because it is taught by tradition, that these men were now upon their 7 day, and yet were put back, as unclean still. Touching a long journey Maimony also saith, it is 15 miles from Jerusalem, or 15 miles from the camp; so that if any man were 15 miles off the fourteenth day of the first moneth at the sun rising, he might not eat the Passeover that moneth, but the next, if he were lesse then 15 miles off, he might easily come to the city by noone, and so might prepare to eat. The Septuagint for *a long iourney*, have *a countrey farre from you, or in your generations*; whereupon some have thought, that such onely are meant, as be out of the land at the time of the first Passeover: but this is

Tostatus. justly refuted by Tostatus, because some parts within the land were further from Jerusalem, then some parts without. Wherefore although these words *you*, and *your generations* be placed after these, *a iourney farre off*, yet they are to be expounded with these; *If any man*, that is, *any man of you, or of your generations*, as in one new translation. For the next time of keeping the Passeover, the 14 day of the second moneth: Maimony hath di-

Maimony in Biath. Hamikdash. c. 4. vers observations. 1. Men are not put off to this second Passeover for uncleannesse, if at the first time in the first moneth, the greatest part or halfe the Congregation be unclean, or if the Priests be unclean, who should offer the sacrifices; or if the ministring vessels be unclean: for in any of these cases all keep the Passeover together both clean and unclean, because the Passeover putteth away uncleannesse, and by the coming on thereof they are counted all as clean: for we have been taught by word of mouth, that it is the uncleannesse of some particular persons onely, that giveth occasion to them of a delay, and so of a Passeover in the second moneth, and not of the whole Congregation, or the greatest part thereof: and the same Law is for every Oblation that hath the time appointed, it putteth away uncleannesse, as doth the Passeover. But this may well be counted one of their traditions overthrowing the Law of God, because if the Passeover did put away uncleannesse in more, it must needs put it away much more in fewer; and if not, but for these few there must be a second Passeover, to which they must be put off, lest that which is holy be defiled by them; much more must there be a second Passeover for more, and they put off to it.

The second observation of Maimony is, that there is much difference between the first and the second Passeover here appointed. In keeping the first, they must have no leaven in their houses, they might not carry any of it out of the house, they must use the Hymne appointed, bring the feast-offering, Deuteronomy 16. 2. Take the Lambe upon the tenth day, strike the bloud upon the doore-posts of their houses, eate it in haste, and in uncleannesse, if the most part of the Church were uncleane: but in keeping the second, they might have leaven in their houses, they might carry it out, they were not bound to use the Hymne, &c.

Neither

Neither might it be kept in uncleanneſſe, and the reaſon yielded of all this is, becauſe although it be ſaid, verſ. 12. *According to all the ordinances of the Paſſeover they ſhall keep it.* Yet there being an enumeration of the particulars, to which they were now tied, as being the moſt ſubſtantiall, it is to be underſtood, that thoſe were the all meant, and that they were at liberty for the reſt. But I thinke rather, that ſome being mentioned, and then it being added, *according to all the ordinances*, all the reſt not mentioned are imployed alſo.

The third obſervation of Maimony is, that Hezekiah kept the Paſſeover, many that were unclean being permitted to keep it, which ſheweth, that it might be kept in uncleanneſſe, when very many were unclean, and not ſome few particulars onely. And whereas this argument is eaſily taken away, for that Hezekiah is ſaid to have prayed for the people that were in uncleanneſſe, and ſo kept not the Paſſeover according to the law: for hereby it appeareth, that to keep it in uncleanneſſe, when very many are unclean, is againſt the Law, and needeth pardon: he ſaith, he made an intercalation of the dayes at ſuch time, as he ought not, viz. In the moneth Adar, or February, and not in Niſan or March, to which the wiſe men would not conſent; and this was the thing, for which he craved pardon as herein ſwerving from the Law. But in the hiſtory there is no mention made of any, but the firſt and ſecond moneth, becauſe the Paſſeover, for uncleanneſſe could not be kept the firſt moneth, it was put off to the ſecond according to this Law, and not for any errour about the moneth, but for the uncleanneſſe of the people, at that time it was that Hezekiah prayed. Moreover, it is ſaid, 2 Chron. 30. 3. They could not keep the Paſſeover at that time, becauſe many of the Prieſts were not ſanctified, which proveth againſt his firſt note, that the uncleanneſſe of the Prieſts hindereth the keeping of the Paſſeover, the firſt moneth. 2 Chron. 30 v. 17.

Laſtly, Maimony noteth, that if the moſt part of the Church have running iſſues, and the leſſer part be unclean by the dead, there is no Paſſeover kept; not the firſt, becauſe the leſſer part cannot keep it without the greater, which is diſabled by their iſſues: nor the ſecond, becauſe there is no ſecond Paſſeover kept, when the firſt hath not been kept by the greater part; but I have dwelt too long upon theſe vaine and unſavoury Traditions of the Rabbins, and therefore ſpare to write more. Verſ. 12.

But the man that is clean, and is not in a iourney, and forbeareth to keepe the Paſſeover, that ſoul ſhall be cut off, &c.] For the age at which the Paſſeover muſt be kept under the pain here ſpoken of, the Rabbins ſay, it was thirteen yeares; and for neglecting the Paſſeover the firſt time, even out of theſe caſes this puniſhment was not inflicted, if they kept it the ſecond time; but then whether it were neglected upon preſumption or ignorance, this penalty held, if it were preſumptuouſly neglected the firſt time, but not if ignorantly; or if a man were neceſſarily hindered from keeping it the ſecond time of cutting off; ſee Levit. 20. 2. &c. And the ſame Law is for the Proſelyte as well as for the Iſraelite. He that is of another Nation, but dwelling amongſt the Iſraelites and imbracing the faith, if it were between the firſt and the ſecond time of the Paſſeover, is bound at the ſecond to keepe it; and ſo is a childe becomming full thirteen yeares old betweene theſe two times, which the Hebrewes call Barmitſuah, a ſonne of the commandement. Comeſtor here moveth a queſtion, what if a man that was unclean, or in a journey the firſt time, bee likewiſe hindered the ſecond time? and anſwereth, he muſt then either keep it in the third moneth, or be excuſed for that yeare, which laſt is moſt probable, although Auguſtine, Rabanus, Toſtatus, &c. make the ſame anſwer with Comeſtor. Verſ. 13. Verſ. 14. *Scholaſt. hiſtor.*

For ſeeing Moſes durſt not appoint the ſecond moneth without ſpecial direction from God, how ſhall any other man dare to appoint the third.

The Myſtery. *Cyril. Alex. 17. de ador.* For the myſtery, Cyril Alex. will have uncleanneſſe by their dead to figure out uncleanneſſe by the dead works of ſin, and in ſpecial the foul ſin of the Jews committed in crucifying our Lord Chriſt, for which they could not come to him the true paſſeover at the firſt time, but ſhall the ſecond towards the end of the world, and by thoſe in a far journey other unbelievers in the world, that have not yet imbraced the faith; and hereticks, who alſo ſhall one day partake of the ſame grace of being converted and brought into the true Church. For that of the Jews he bringeth Hoſ. 3. 5. Rom. 11.26. Thus alſo Iſidor, Rabanus, Procopius and Beda. And it is noted, that over the word רחקה, *afar*, there are divers points implying a myſtery herein.

Verſ. 15. *And on the day, that the tabernacle was reared up, the cloud covered it, and at even there was upon it as the appearance of fire.* Here is a repetition of that which was ſaid, Exod. 40.34,38. becauſe it was ſo remarkable, that God ſhould thus from time to time ſo long ſhew a viſible ſign of his preſence over the holy place, and but briefly ſpoken of there, the ſame is here again reſumed and inlarged, as worthy moſt ſerious conſideration, and the rather it is repeated here, becauſe the time now drew nigh of putting in practice that which was here related, viz. their removing at the taking up of the cloud, for it was now the ſecond moneth, the 14 day, and upon the 20 day the cloud was taken up, Chap. 10. 11. at what time they removed.

Verſ. 18. *At the command of the Lord the children of Iſrael journeyed*, &c. Hebr. *at the mouth of the Lord*: for the cloud was as the mouth of the Lord, he ſpeaking to them, as it were, hereby to journey or to pitch: and therefore we read of the words of his ſigns, Pſal. 105.27. and yet he ſpake not thus only unto them, but ſometimes by word of mouth, as Deut. 1. 6, 7. and Chap. 2. 3, 4.

Verſ. 19. *they kept the charge of the Lord*] Heb. *obſerved the obſervation of the Lord.* Either watching and warding about the Tabernacle continually night and day, to ſee when the cloud removed, or tending upon the ſervice of the tabernacle when it reſted.

Verſ. 23. *at the commandment of the Lord by the hand of Moſes*] This is ſo ſpoken, becauſe the Lord took order for all things by the mediation of Moſes, and therefore he is ſaid to have led them by the hand of Moſes, Pſalm 77. 20. Eſay 63. 12. and in ſpeciall Moſes uſed a form of prayer alwayes at the riſing up and pitching of the Ark, Numb. 10. 35, 36. Of the myſtical ſignification of the cloud and fire, ſee Exod. 13.21.

Chap. X.

Verſ. 2. *Make thee two Trumpets of ſilver, of a whole piece ſhalt thou make them, that thou mayſt uſe them for the calling of the aſſembly, and for the journeying of the camps.*] A Trumpet before, Levit. 23.24. was called שופר, denoting one made of horn, or a cornet; but here they are called חצוצרת, denoting thoſe, that were made of metal. The uſe of thoſe was for feaſts and new moons, of theſe for the aſſembling of the people, and to ſignifie the removing of the camps, to ſound to war, and in feſtival times alſo, as verſ. 9,10. of ſilver theſe trumpets muſt be made, becauſe this was the pureſt metal, and fitteſt for ſound, and for the ſignification, as by and by ſhall be ſhewed.

Queſt. But why doth the Lord command onely two to be made? Anſw. Not becauſe it ſhould be unlawful to make more; for afterwards, 2 Chron. 5. 12. there were 120 Prieſts ſounding with trumpets, whereupon Maimony noteth,

Maimony.

noteth, that there might never be at Gods publick worship fewer, then two trumpets, nor more then 120. Two were enough for the uses here spoken of, and at this time there were but two priests to sound with them, for Aaron had now but two sons, who are appointed to blow with them, vers. 8. afterwards, the number of Priests, increasing, the number of trumpets increased also. And the Lord appointed but two, that he might not prevent the liberality of the people, who might at their own good will give more, as the Princes added to the number of the vessels of the Sanctuary, Numb. 7.

For the use of these trumpets, when they blew with both, all the congregation was to assemble; when with one, the Princes: when they blew an alarum, the camps on the east were to set forward; when they blew an alarum the second time, the camps on the south side were to set forward; also when they went to war in their land against their enemies, they were to blow an alarum, and so they should be remembred before the Lord, and be saved; also in all solemn assemblies, dayes of gladnesse and new Moons they were to blow with them over their sacrifices for a memorial; and the sons of Aaron, the Priests were appointed to blow them. Josephus saith, that these trumpets were somewhat thicker then a pipe, of little more, then a cubit long, no broader on the top, then for one to set his mouth to and blow, and at the nether end like a bell. The calling of the assembly by these trumpets was to the worship and service of God, and to hear Sermons, the assembling of the Princes was to consult about domestical affaires. And as here the marching of the camps on the east and south side are expresly spoken of, so he saith, there was likewise a third and a fourth blowing, for the marching on of the camps on the north and west, and that when both the trumpets were blown for removing, the people first assembled, and then after the first blowing the east camps went forward, &c. six tribes going before the ark, and six following, and the Priests and Levites about it. And Tostatus noteth, that in some copies both are joyned together, to assemble and to go forward, which was necessary, that they might be called from other acts, about which they might haply be dispersed, and to be directed in their way. But in the Hebrew it is only to go forward, and the clouds moving before them was direction enough for the way, so that they needed not to be called together first for this, but only make haste to their standards, if they were dispersed, that they might go forward in order at the sign given by the trumpet.

Vers. 3, 4, 5, v. 6,

Vers. 9.

Ver. 10.

Vers. 8.

Joseph. lib. 3. *Antiqu.* c. 11.

The Sept. expresseth the third and the fourth also.

Tostatus.

For the difference of blowing to assemble the people and to remove, Tostatus saith, that the blowing to assemble the people was in one continued tone, without any variation by rising and falling, and shorter, but to remove longer, the sound sometime rising and sometime falling, wherefore the sounding an alarum is rendred in the vulgar latine a longer and a broken sound, as the word תרועה here used signifieth; see this word used not only for a sound of trumpets, but also of voices by shouting, Numb. 2. 21. Ezra 3. 11, 12. Jer. 20. 16.

Vers. 5.

For the use of the trumpets in sounding to the wars, the Hebrewes say, that by the distresse of wars, all other distresses are meant also, so that if there were famine or pestilence, they were to sound an alarum, that they might be had in remembrance before the Lord, and with the sounding of trumpets they were to joyn crying to the Lord in a penitent manner for mercy, never ceasing till they were delivered. And this is confirmed, Joel 2. 15, 17. where to fasting they are called by the blowing of trumpets, and the Priests are bidden to weep and cry for mercy: but they did not cry in prayer and fasting, and with blowing trumpets day after day, but the second day and the fifth of every week, till mercy was shewed: of blowing the trumpets in war, and crying out, see 2 Chron. 13. 14, 15. The first time that

Vers. 9.

Maimony treatise of fasts, c. 1.

that theſe trumpets were uſed in war, was againſt the Midianites, Numb. 31.6. whenſoever the trumpets were blown, it was for mercy, ſaith R. Menahem, for they being blown to aſſemble the people, that prayer was uſed, *Return (O Lord) to the ten thouſands of Iſrael*: and to remove or to the war, that prayer, *Ariſe (O Lord) and let thine enemies be ſcattered*, &c. And the ſame continued ſound without elevation or depreſſion was fitteſt for peace, and the other for war to excite unto it. For *in your land*, the vulgar Latine hath, *when ye ſhall go out of your land to war*; and for this ſtandeth Toſtatus, ſaying, that the other is alſo implyed: but the Hebr. is, *in your land*, it being meant not only of the wars, that they were to make in the land againſt the Canaanites, but alſo when they ſhould be poſſeſſed of it, and juſt occaſion was given by their enemies, they might go out to war, as the ſacred hiſtory ſheweth, that they often did afterwards: whether the Prieſts might do any thing elſe, but blow the trumpets in wars, is not here ſaid; but Deut.20.1. they are appointed alſo to encourage the people to fight, and 1 Sam.4.4. they carry the Ark into the battel, and Judas Machabeus and his brethren being Prieſts, when neceſſity required, took up arms and fought as Captains of armies. And accordingly by the Canons of the Church, Miniſters of the Goſpel have been allowed in time of great neceſſity to fight againſt the enemy in a juſt war, but not otherwiſe. But the common weapons of Miniſters are, as Ambroſe hath it, and after him Gregory, *preces & lachrymæ*, praying and weeping. What a juſt war is, we may gather partly here, when *the enemy oppreſſeth*, and from the practice of the ſervants of God in divers other caſes. Numb.21.22. the Iſraelites fought againſt the Amorites, for unjuſtly denying them a paſſage. 2 Sam.2. David warred againſt Iſhboſheth for the Kingdom given him by God. 2 Sam.8.5. He fought againſt and ſlue the Syrians for coming to help Hadadezer, the King of Sobah. 2 Sam. 10. he fought againſt the King of Ammon for abuſing his meſſengers, and Chap. 20. againſt Seba for ſolliciting his ſubjects to revolt unto him. 2 King. 4. 3. Joram fought againſt the King of Moab for denying him tribute, and Jehoſhaphat helped him. Judg.20. the other tribes fought againſt Benjamin to puniſh a moſt ſhameful rape. Gen. 14. Abraham fought to reſcue Lot. Deut. 13. God commandeth, that ſuch as fall to idolatry, ſhould be fought againſt and deſtroyed. Hereupon Lyranns and Toſtatus reckon up 12 cauſes of juſt war, but others reduce them to fewer.

R. Menahem. Numb.10.36.

Toſtatus.

1 Machab.3.4. 57, &c.

Ambroſ. in Epiſt. Gregor.

Lyranus Toſtatus.

Verſ. 10. For their *day of gladneſſe* and *ſolemn dayes*, and *the new Moons*] What the ſolemn feaſt dayes were, is ſhewed Levit.23, and the new moons, Numb. 28.11. At theſe times ſacrifices being ſolemnly offered, they ſtood to blow over them with trumpets and cornets, and made other muſick in praiſing God with Pſalteries, harps, cymbals, flutes, and tymbrels, and ſinging with voyces, Pſal.81.3,4. Pſal. 149. 3. the practice whereof we may ſee 2 Chron.29.25,26, &c. and that although at the firſt the Prieſts only ſounded with trumpets alone, yet afterwards by the Prophet David and other Prophets, according to the wil of the Lord theſe additions were made, and the Levites were ſet to ſing and play with inſtruments, as the Prieſts ſounded; of which inſtitution it is ſpoken largely, 1 Chron.16.5,6,7, &c. and the form of praiſing God is ſet down, which was to be uſed from time to time, the firſt part taken out of Pſalm 105. to verſ. 23. and from thence to verſ.34. out of Pſalm 96. the 34 verſe: out of Pſal. 107. 118.136. the 35 verſe; out of Pſal.118.25. Pſal.106.47,48.

2 Chron. 29. 28.

Ainſworth.

And this ſong they continued ſinging and playing upon inſtruments of muſick, till the ſacrifice ended. Thus they did upon their feſtivals, and thus upon their dayes of gladneſſe, that is, other dayes of rejoycing upon occaſion of ſome great good befalling them, either of bleſſing, or of deliverance from danger; as when the Ark was brought into the temple of Solomon, 2 Chron.5.12. when that temple was dedicated, 2 Chron. 7.6. at the

the return out of captivity, Ezra 3. 10, 11. and at the dedication of the wall of Jeruſalem, Neh.12.27. Baal Hatturim by their day of gladneſſe, underſtandeth their Sabbath day.

Baal Hatturim.

For the number of ſingers,&c. Maimony ſaith, that there might not be fewer then 12 Levites ſtanding upon a ſtage to ſing over the ſacrifices daily, and theſe to ſing onely and not to play, of Pſalteries there might not be fewer then two, nor more then 6. of pipes or flutes, not fewer then 12. of Trumpets not fewer then two, nor more then 120. of harps not fewer then 9. and as many more as they would, of Cymbals one onely. And this ſinging and muſick was made over all the burnt-offerings and peace-offerings appointed at ſolemne times, but not at the voluntary ſacrifices of the congregation, and the time of beginning was, when the drink-offering was powred on, thus alſo Cazkuni. But then by the voluntary offerings of the congregation, muſt be underſtood the offerings of particular perſons, or elſe that obſervation of having no muſick then is falſe, as may appear by the inſtances of voluntary offerings formerly brought upon their dayes of gladneſſe.

Maimony. in Clchamiadath, ch.3.

Some by dayes of gladneſſe, underſtand any times of ſolemn feaſting, which becauſe they were not without ſacrifices, the trumpets were then blown. And by this blowing of trumpets they were put in minde, whether in warre, or removings or feaſtings that God was amongſt them, and ſo were filled with more confidence and comfort; and yet for his preſence ſake were reſtrained from exceſſe.

Oleaſter.

For the myſterie of the trumpets, hereby as all agree, the preaching of the word of God was ſet forth; for the Prophet is bidden to lift up his voyce as a trumpet, and propheſying is by Saint Paul compared to the ſounding of a trumpet. Two trumpets ſhewed two parts of the word preached, the Old and New Teſtament: ſo Rabanus, and Berchorius, and the appointing of the Prieſts to blow them, the preaching of the Prophets and Apoſtles, and other Miniſters of the Word: they were made of ſilver to ſhew, that the pure word onely ſhould be preached, and that not in obſcuritie, but plainly to the edification of the hearers; of one whole peice of beaten work, to ſhew that the Preachers of the Word muſt bear the beating of tribulations, as of hammers; and as Ainſworth hath it, labour and ſtudy greatly to preach the Word, and in Prayer. The foure-fold uſes of theſe trumpets. 1 To call an aſſembly. 2 To march on. 3 Over the ſacrifices. 4 To the warres, ſhewed, ſaith Berchorius, the foure ends of preaching. 1 To call men to the faith. 2 To ſhew the way, and to ſtirre up to goe on towards the heavenly Canaan. 3 To bring joy, as it were by feaſting. 4 To excite by a ſpirituall warfare againſt vices. And whereas one called the Princes together, but two all the people: this ſhewed that great perſons ſhould be moſt forward about the ſervice of God, and to all good offices, being herein examples to others; or that the people muſt have much preaching and inculcating of the Word, becauſe they are dull in underſtanding.

The myſt cry.

Eſa. 58.1.
1 Cor.14. 8.

Rabanus.
Berchorius in Moral.

Ainſworth.

Act. 6. 4.

Ferus will have the making of the trumpets of ſilver to ſet forth the puritie of the Preachers life, and their working with the hammer, their patience, the blowing with one to call the Princes their unity, and with two for the people, the divers teaching of them, as their neceſſities require, and their blowing ſometimes with a ſingle ſound, and ſometime with a broken, preaching in doctrine without ſuch elevation of the voice, and in reproving, exhorting, &c. with more earneſtneſſe. And without theſe trumpets of preaching thus, men will not be brought into order. And therefore it is no marvell, ſaith he, that many by preaching do ſo little good, ſeeing they know not how to blow, they being no Prieſts appointed by God, but running before they are ſent,&c.

Rickelius, beſides the two teſtaments ſet forth by the two trumpets, underſtand-

Rickelius.

derſtandeth alſo the ſeverity of God againſt ſinne to terrifie, and his mercy to the repentant to comfort, the milke for babes, and the ſtrong meat for men; the literall and ſpirituall ſence of the word, and the miſeries of this life, and the bleſſedneſs of that which is to come, that muſt be ſet forth in preaching: whereas the Trumpets being blown, God promiſeth to have them in remembrance; this ſhewed the preſence of God by his ſpirit to ſound to the hearers, when the word ſoundeth in the eare: of the Lords blowing the Trumpet, ſee Zachariah, 9. 14.

Verſ. 11. *The twentieth day of the ſecond moneth of the ſecond yeare, the cloud was taken up, &c.*] This was the ſecond year of their coming out of Egypt, ſo that they had now ſtayed about mount Sinai a whole year wanting ten dayes; compare Exod. 19.1. and ch. 40. The taking up of the cloud from the Tabernacle was a ſign that they ſhould remove, Numb.9.17. but Deut.1.6. it is ſaid, that God alſo ſpake to them to remove at this time. Rabanus ſaith, that the time of their aboad here, was a yeare and foure dayes, Cornelius à lapide, a yeare wanting thirteen dayes. Oleaſter a yeare, but it is plain that it was a yeare wanting ten dayes, whereas it is alledged to confirm that of a yeare wanting 13 dayes, that *the ſame day* mentioned, Exod.19. 1. may better be underſtood, the day of the ſame number with the moneth, which was the third, and therefore not the firſt, but the third day of the moneth; this is more forced, and to underſtand the day when the moneth began, that is,the firſt day,more genuine. Their ſtaying ſo long in one place, ſaith Ferus, might ſeem tedious, but it was neceſſary for their inſtruction; ſo we muſt ſtay long about the mountain of God, that we may be well grounded in knowledge and grace. Their journeyes in generall were three. Firſt from Egypt to this mount. Secondly to Jordan. Thirdly to Canaan, ſetting forth our three profections. 1 From corruption to grace, in which there is much trouble. 2 Our perſeverance to death, wherein there is much difficulty alſo. 3 To heaven, whither we ſhall aſſuredly come, if wee prevaile in the two former.

Toſtatus.

Rabanus.

Verſ.12. *And the children of Iſrael tooke their iourneyes out of the wilderneſſe of Sinai, and the cloud reſted in the wilderneſſe of Paran, &c.*] By the hiſtory here following it appeareth, that Paran was not the firſt place to which they came, when they removed from mount Sinai; but firſt Taberah, ch. 11.3. or Kibrothchattaavah, v.34. Secondly, Hazeroth,v.35. and then Paran, chap. 12. 16. And chap. 33. where Moſes ſummeth up all the journeyes of the children of Iſrael, he maketh no mention of Paran, but ſaith from Hazeroth they went to Rithmah, v. 18. And yet Paran is ſpoken of again as a famous place for Gods glory ſhewed there, Deut. 33. 2. and Deut. 1. 1. For the reconciling of theſe differences, it is to be underſtood, that Paran was a very great wilderneſs, and ſo this was the generall name of the place to which they came, when they removed from Sinai, wherein Kibroth-Hattaavath and Hazeroth were contained, and divers other manſions; a larger tract of ground went under this generall name Paran, and yet more properly that part, to which they came after they paſſed from Kibroth-Hattaavah, and Hazeroth, was called Paran; and herein were all the 18 manſions, ſaith Jerom, commemorated, Numb. 33. till they came at Kadeſh-Barnea, Rithma, Rimmon, Parez, Libnah, Riſſa, &c. v.18,19,20,&c. to v. 36. ſo likewiſe Toſtatus. The next place that they came to reſt at was Paran, as is here ſaid, but within the limits of Paran were theſe two other places, but becauſe little ſtay was made here, they are not ſpoken of as manſions at the firſt, but afterwards they are named, and from the ſecond of them their remove is ſaid to have been to Paran, chap.12. 16. that is, to Paran ſo more properly called. And whereas chap. 33. 18. Rithmah is put for Paran, it is to be underſtood, that it was a particular part of this wil-

Hieron. epiſt. ad Fabiolam.

Toſtatus.

Wilderneſſe, ſo that both are true, from Hazeroth they removed to Paran; and from Hazeroth to Rithmah, for they are both one; Paran the whole, and Rithmah the part. Antonius Guevara ſpeaketh alſo to the ſame effect, that having made ſhort ſtayes in Kibroth Hattaavah and Hazeroth, not ſpoken of therefore at the firſt, they came to Paran, which extended even to Kadeſh, the South limit of the land of Canaan, and hither they came from Sinai in 3. daies, it being from Sinai to Kadeſh 11 dayes journey. Moreover he ſaith, that there was a city in the borders of this Wilderneſſe called Paran, nigh mount Seir; and laſtly, that there was a mountain called ſo, but it was mount Seir, and had this name of Paran, becauſe it joyned unto it: of which read Deut. 33. 15. Habac. 3. 3.

Anton. Guevara in Habac. 3. 3.

Adricomius ſaith, that Paran was a moſt large Wilderneſſe without way and without water, containing a journey of 11 dayes betwixt Sinai and Kadeſh Barnea, being all dry and barren, and not inhabited, ſo that neither houſe nor cottage, nor beaſt nor fowl is to be ſeen there, nor tree nor green thing, but rocks and ſtony mountains moſt high and rough, of a mixt red and black colour, craggy and broken, and burnt with the heat of the ſun, ſo that it ſhining, the ſtones here ſhine, as if they were anointed with oyl, bringing horrour, and repreſenting death in the very beholding. Moreover here are deep ſands, which being he't with the heat of the ſun, make the paſſage intollerably hot, and labourſome. And in this Wilderneſs wandred the people of Iſrael 38 years, none being infirmated or made ſore hereby, neither did their ſhoes or apparel tear, but waxed upon their little ones, as their bodies waxed greater, there being all this time no defect of Manna or water, nor of the cloud or fire to protect and inlighten them. Thus he, who alſo ſaith, that Paran is ſometimes taken for the firſt part of the deſert of Arabia near Mount Sinai, and ſometime for the furtheſt towards the land of promiſe, and that the ſame is ſometimes called Sin, and ſometime Sinai.

Adricomius.

And they firſt took their journey according to the commandement of the Lord by the hand of Moſes.] Beſides the ſign given by the clouds removing, and the trumpets ſounding, they were ſpoken to Moſes, whom the Lord commanded to make this remove, as is ſhewed Deut. 1. 6. and they heard Moſes praying, *Ariſe (Lord) and let thine enemies be ſcattered*, &c. verſ. 35. ſo we muſt be moved from time to time, ſaith Ferus, by the Word of God, in going towards our Countrey Heaven, even againſt the dictate of natural reaſon, or elſe we ſhall labour in vain.

Verſ. 13.

In the firſt place went the ſtandard of the children of Judah, &c.] With Judah were joyned Iſſachar and Zebulun with their captains, of which ſee before chap. 2. 2, 3, 4, &c. Judah with a Lion in his ſtandard figuring Chriſt goeth firſt, and leadeth all the reſt of the tribes againſt the Canaanites, to ſhew, that all victory cometh to us againſt our ſpirituall enemies under Chriſt. He is our Captain and Leader, and his Apoſtles; *Judæi*, having their name from Judah; wherefore we muſt take heed, that we follow them. In the order of the proceeding of the children of Iſrael, it is obſervable, that Judah ſignifying praiſe or confeſſion, goeth firſt; then Reuben, the ſeeing of a ſon. 3. Ephraim, fruitfulneſſe. 4. Dan, judgment: For hereby, as Ferus noteth, was ſhewed, that firſt Chriſt is confeſſed, his Goſpel being publiſhed. 2. By faith he is ſeen and believed in. 3. Fruitfulneſſe in good works followeth. 4. Humility in the conſideration of Gods judgments in all that will come to the land of promiſe.

Ver. 14, 15, 16.

Ferus.

They move now in order, but in coming out of Egypt all together; to ſhew, that in turning to God we muſt make all haſte, and not ſtay one for another; but in the Church order muſt be kept, neither muſt one come into the place or office of another: for ſo that we be in the Army, it mattereth not whether we be firſt or laſt, becauſe the poor widow is as well accepted, as the moſt abounding in wealth. 2. The laſt follow the firſt,

Note.

to

to ſhew, that the people ſhonld follow their leaders, the Miniſters of Gods
1 Cor.11.1. Word; for follow me, ſaith S. Paul, as I follow Chriſt. 3. They on the eaſt move firſt, then on the ſouth, &c. as the ſame moveth, to ſhew, that we muſt have reſpect in our motions to the Son of righteouſneſs, to walk as he did. 4. The Ark was carried in the midſt, to ſhew the care, that ought to be in us of religion in the chief place, and that we ſhould not ſeek the world chiefly, and neglect it in compariſon, for this is, as it were, a leaving of it behind, when it ſhould be in the midſt, as moſt regarded.

Verſ. 17. *And the tabernacle was taken down, and the ſonnes of Gerſhon and the ſonnes of Merari ſet forward in bearing the Tabernacle.*] In what order, and how the tabernacle was taken down and carried by the Levites, ſee before, Chap.4. 5, &c. and chap.7.5,6, &c. This taking of it down and often removing it,

The Myſtery. ſhewed the inſtability and taking away afterwards of the ceremonial law.

Ainſworth. Heb.12.27. the unſetled eſtate of Gods people, whileſt they are in the pilgrimage of this world, and the removing of Gods grace from one people to another, from the Jew to the Gentile, ſpoken of Matth.21.33. ſo Ainſworth.

Qu. But for the hiſtory, here may ſeem to be a difference from chap.2.17. where the Levites are appointed to go in the midſt of the hoaſt, ſix tribes going before, and ſix following after; but now the Gerſhonites and Merarites are ſaid to go next to the three tribes, and after the next three the

Cajetan. Kohathites another family of the Levites. This is reconciled well by Cajetan, thus, Moſes in appointing the order of the Levites going on, chap.2. ſpeaketh only in general of them, that they ſhall go after ſix tribes in the midſt of the army, the other ſix following, not meaning, that all of them ſhould go in that order, but the Kohathites bearing the Ark and the moſt holy things, but the Gerſhonites and Merarites before them after the firſt three tribes, that they might ſet up the Tabernacle againſt the coming of the Kohathites to place the moſt holy things in it, as verſ.21. And this was left to this place to be further explained, being before paſſed over,

Toſtatus. and the general only mentioned. Toſtatus, Munſter, Pellican, &c. hold,

Munſterus. that all the Levites went in the midſt after ſix tribes, as was appointed,

Pellicanus. chap.2. and whereas the Gerſhonites and Merarites are ſpoken of, as going next the firſt three tribes, this was by anticipation; but it is plain by verſ.21. that they went before the Kohathites a good diſtance, becauſe they ſet up the tabernacle againſt theſe came. But whereas the Kohathites bearing the Ark are ſaid to have gone in the midſt, how is the Ark

Queſt. Verſ.33. ſaid verſ.33. to have been carried before all the hoaſt theſe three dayes.

R. Solomon. To this R. Solomon anſwereth, that the ark there ſpoken of was another

Lyranus. ark, wherein were kept the firſt tables, which were broken. And Lyranus, that now peculiarly, and at other times free from danger the ark uſed to

Toſtatus. be carried before the army, but in time of danger in the midſt. But Toſtatus rejecteth both theſe; the firſt, becauſe it is a mere imagination; and the ſecond, becauſe even in dangerous times, as in the wars againſt the Phi-

1 Sam. 4. 3. Joſ. 3. 3. liſtims the ark was carried before the people, and when they paſſed over Jordan. But when it is ſaid to have been carried before them, hereby is

Ainſworth. not alwayes implyed a priority in the locall motion, but as the word לפניהם in their faces ſignifieth, they having ſtill regard unto it, and to the cloud moving above it, or reſting thereon, to be directed in their way and to pitch their tents; and thus it might be ſaid to be in their faces, al-

Hugo. though in the midſt of them, and not before them in place. Hugo reporteth, that the ark went three dayes before them, and that they following after came at length to the place where it was ſome ſooner, and ſome later,

Cajetan. with which being wearied they murmured. But no man, ſaith Cajetan, ſhould be ſo void of reaſon, as to hold thus, but that in all thoſe 3 dayes the ark was carried with them, as they went on. For if it had gone ſo long before, how could they have ſeen it to be directed thereby? to ſay nothing

thing of the danger, to which it ſhould have been expoſed by being ſevered ſo far from the army.

To conclude this, although the going of the Ark away from the Army three dayes before, be abſurd to be held, yet the going of it at this time ſingularly before them a certain diſtance for their direction, doth not diſagree with the preſent relation, or that, Chap.2. for it may be underſtood, that ordinarily the Ark was carried in the midſt, but at times extraordinary before them: Or if we hold to the former ſolution, that in their journeying they had the ark in their faces, that is, ſome of them ſtill alwaies obſerved it, when the cloud ſhould deſcend upon it; this may well be juſtified from the words of the text, and ſtandeth with reaſon, becauſe the cloud directing them was ſo large, as that it might be over the Ark in the midſt, and yet extend before the army to ſhew them the way that they ſhould go. And the Ark may be ſaid herein to go before them, and to ſeek them a reſting place, in that the cloud, which uſed to dwell upon the ark, and ſo was, as it were, an appurtenance of it, did this by extending it ſelf towards the place where they ſhould pitch.

Whereas the Kohathites are ſaid to bear the ſanctuary, the Sept. for further explication render it, *the holy things*, the ark, table, altar, candleſtick, &c. for the next words, *and they did ſet up the tabernacle againſt they came*, that is, the Gerſhonites and Merarites before ſpoken of, the vulgar Latine hath it, they carried the tabernacle till they came at the place of ſetting it up; but erroneouſly, and againſt the Hebrew verity. Verſ. 21.

And the ſtandard of the children of Dan ſet forward, which was the rereward of all the camps. For rereward in Hebr. is מאסף, ſignifying gathering; from whence it is obſerved, that if any in the way, that went before, fell from their Armies, and were diſordered, this army gathered and took them along with them, that is, the faint and the weary, Deut. 25.18. and the leprous put out of the camp, Numb. 5. of whom they were to have a care. This ſhewed the ſingular providence of God even over the meaneſt, and unto this it is alluded, Eſay 52.12. and David uſeth this word *gathering*, in ſpeaking of Gods care over him, Pſal.27.10. Verſ. 25. *Ainſworth.* *Note.*

Thus were the journeyings of the children of Iſrael] That is, in this order, firſt the trumpets ſounded, and Judah with the 2 tribes adjoyned to him moved, and after them the Gerſhonites, and Merarites. Secondly, the trumpets ſounded again, and then Reuben, &c. moved, the Kohathites following. At the third ſounding Ephraim, &c. and at the fourth Dan, &c. and to this marching of Ephraim next to the Kohathites bearing the Ark, it is alluded, Pſal. 80. 3. *Before Ephraim, &c. ſtirre up thy ſtrength*, &c. Verſ. 28.

And Moſes ſaid to Hobab the ſon of Raguel, the Midianite, Moſes his father in law, &c.] Exod.2.18. Raguel is ſaid to be the father of Moſes his wife Zipporah; and Exod.18.1. Jethro: but here Hobab the ſon of Raguel is intituled his father in law; who a man ſhould think, was rather his brother in law, and ſo it is more probable that he was, becauſe Raguel, otherwiſe called Jethro, departed from him long before this, Exod.18.27. thus alſo Aben Ezra, and with him Hugo, Paul. Burgenſis, Cajetan, Comeſtor, Rickelius, &c. and the word חתן, ſignifieth indifferently father in law, or brother in law: ſee the Notes Exod.2.18. and Chap.18.27. in the vulgar Latine he is called *cognatus Moſis*; Sept. γαμβρὸς. This man alſo upon the entreaty of Moſes, it may be gathered verſ. 32. ſtayed, and went not away; for it is not ſaid here, that he departed, but made an offer to go only; and of his family we read again, Judg.1.16, &c. Ferus, who is plain for his ſtay, being overcome by Moſes his importunity, ſaith, that Moſes did not labour ſo much to have him ſtay, becauſe he needed his direction, for he had the cloud going before him, and familiar collocution with God, but partly becauſe he would not neglect the means, and partly Verſ. 29. *Aben Ezra.* *Ferus.*

to win Hobab unto God, who by going away might have been in danger of idolatry; ſo that he pretendeth direction, that he might give them, and promiſeth benefit, but aimeth chiefly at his ſalvation: we being in this example taught, wiſely to uſe the moſt perſwaſive motives to bring thoſe home unto God, that are wandring; and to ſtay thoſe, that are falling away. *Procopius.* Procopius ſaith, that Jethro Hobabs father, the Prieſt of Madian being now dead, he would return thither to injoy his Prieſthood, and he will have Raguel to be the father of Jethro.

Verſ. 33. *And they departed from the mount of the Lord three dayes journey, and the ark of the Lord went before them in thoſe three dayes journey to ſearch out a reſting place for them, &c.*] How the Arks going before them is to be underſtood, ſee above verſ. 17. Mount Sinai is called the mount of the Lord, becauſe, as the Cald. hath it, his glory was here revealed.

three dayes journey] That is, without pitching any tents, or reſting any more, then neceſſity required, to eat and drink, and ſleep a little. The Myſtery. In the Arks going before them theſe three dayes to ſeek them a reſting place, there was a notable type of Chriſt, by whom we have reſt to our ſoules, he riſing again the third day for our juſtification, as he had before intimated, ſaying, *I will caſt out devils to day and to morrow, and the third day I ſhall be perfected*, Luk. 13. 32. Rom. 4. 25. Thus Procopius, and Græca Catena, adding moreover, that Chriſt upon the third day did ſo ſubdue death, and him that had the power of death, the Devil, that then what he had before ſaid, began to be verified, *be of good comfort, I have overcome the world*; and *ye ſhall tread upon ſerpents and ſcorpions.* And as the Ark went here to ſeek a place of reſt for them, ſo ſaith Oleaſter, Chriſt went before to prepare a place for his. *Procopius. Græca Cat.* Heb. 2. 14. Joh. 16. 33. Luk. 10. 19. *Oleaſter.* Joh. 14. 2. Rickelius conſidering their remove now from the mount of the Lord, will have the Church militant ſet forth hereby, from which we remove to that triumphant by three acts of faith, hope and charity, by keeping a threefold law, natural, divine, and poſitive, by the exerciſes of a way purgative, illuminative, and perfective, &c. *Rickelius.*

Verſ. 34. *And the cloud of the Lord was upon them by day, when they went out of the camp.* This cloud began firſt to be placed as the ſhield of Gods protection over them at their coming out of Egypt, Exod. 13. 21. and here it is again ſpoken of, as ſtill continuing, of the benefits and myſteries of which, ſee ibid.

Verſ. 35. *When the ark ſet forward, Moſes ſaid, Riſe up, Lord, and let thine enemies be ſcattered*, &c. This is repeated Pſal. 68. 1, 2, &c. and verſ. 18. Chriſt is plainly ſpoken of as aſcending, leading captivity captive, and giving gifts unto men; whence it may be gathered, that in this prayer of Moſes he was reſpected, as ſet forth by the ark; for when he aroſe and aſcended, the forces of our ſpirituall enemies were ſcattered, but his people were gathered.

Verſ. 36. *And when it reſted, he ſaid, return, O Lord, to the many thouſands of Iſrael.*] The Septuagint, Return (O Lord) the thouſands, the ten thouſands of Iſrael; and in the Hebrew the words are, *Return the many thouſands*, not to the thouſands, wherefore the ſence may be; cauſe the people weary of travel to turn to their reſt, their tents being again pitched; or if the word, *to* be ſupplied, the meaning is, return (O Lord) and abide again upon thy Tabernacle, who haſt hitherto removed thy cloud from of it, that the many thouſands of Iſrael may have joy and comfort of thy being in the midſt of them. And it is not unuſuall to underſtand this word *to*, as 2 Sam. 4. 2. 2 King. 25, 13. 2 Sam. 6. 11. And if we ſupply it thus, it beſt anſwereth to the prayer at the riſing up of the Arke. *Rabanus.* Procopius noteth, that the enemies of Gods people are here called gods enemies, and ſuch as hate him for the terrour of all ſuch, what is done to one of them, is done to God. *Procopius.* Rabanus ſaith, that herein is commended Prayer to the Captains of Gods people at the beginning of every action or warfare. A like

ſpeech

ſpeech to this of Gods reſting, is Pſalm. 132. 8. and 2 Chron.6. 41. From the word *returning*, ſome gather that in travell the Ark went before them; but to return here is nothing elſe but ſetledly to reſt and dwell amongſt them, ceaſing from further motion by travell in carrying the Ark.

Chap. XI.

And when the people complained, it diſpleaſed the Lord, and his anger was kindled, and the fire of the Lord burnt among them, &c.] At what the people murmured it is not here ſaid, but from the hiſtory before going it is gathered, that they complained of the travel, that they were put to three dayes together in a barren wilderneſs, ſo Sol. Jarchi. They complained doubtleſs that they were not dealt withall according to expectation; and therefore that God did not bear them ſo much good will, as he pretended, but brought them out of Egypt indeed: ſeeing they were now thus tired and conſumed with travell: for of their wearineſs and faintneſs through much travel, ſee Deut. 25.18. and that the complaint was amongſt ſuch is intimated, in that the fire is ſaid here to have burned, and to have conſumed them *in the utmoſt parts of the Camp*, that is, thoſe that through wearineſs were caſt behind; thus alſo Comeſtor. God had ſent a fire out againſt Nadab and Abihu to deſtroy them, Levit. 10. And here again he ſendeth down fire to deſtroy the murmurers for the labour of the travell, and ch. 16. againſt Corah and his company for rebelling; ſo that our God is terrible, as *a conſuming fire* to ſinners. But it is to be noted, that before the Law given and the Covenant made and confirmed by bloud, Exod.24.8 The people were not puniſhed, but ſpared, notwithſtanding their complainings, as Exod. 14.11. c.15.24.c. 16. 2,3. &c.c. 17.2. 5. but ſince that time they were not ſpared, as Exod.32. Levit. 10. and twice in this chapter, &c. 1 Cor. 10. This ſheweth that the ſtate of thoſe that live in ſinne, being through their calling by grace within the Covenant, as all the baptized are, is farre more dangerous then theirs, that never had the word preached unto them.

Verſ. 1.

Sol. Jarchi.

Scholaſt. Hiſtor.

Heb. 12 29.

Note.

Forus.

Act. 17. 30. Iohn 15. 22.

For the myſtery, Cyril Alexand. ſaith in theſe murmurers are figured out Apoſtates; who for that, which they are to ſuffer, or the pains, that they are to take for Chriſt in following him their Leader fall away from the truth imbraced; to them God will be moſt terrible, deſtroying them in hell fire. Some expound their murmuring, as being for fleſh; of which verſ. 4. but that was plainly a different provocation from this, and Theodoret ſaith, they complained now, becauſe they were grieved at the toyle of this journy. By the ſevere puniſhment inflicted upon theſe murmurers we may ſee what a great ſinne it is: Chryſoſtome ſaith, he that murmureth is ungratefull towards God, and he that is ungratefull is blaſphemous; and Bernard, it cannot be a ſmall ſinne, becauſe it hath been ſo greatly and often puniſhed; yea Moſes ſaith, *your murmurings are not againſt me, but againſt God.*

Cyril. Alex.

Eugubinus, Theod. qu. 17. in Num. ὅτι ὀδυσποριας ἐδυχέφαναν πονον.

Chryſoſt. Hom 8 in Philem.

Bernard.

Exod.16.8.

When the fire burnt them, they cried to Moſes and he prayed, and the fire went out; and from this burning the place was called *Taberah burning*; that by the name the judgement might be remembred, and they deterred from murmuring again. The number that periſhed by this burning is not ſet down, whereupon Toſtatus and Cajetan gather, that they were not many, but the fire burning ſome, the next unto them were moved with repentance, and cried to Moſes, &c. Hereupon Lorinus the Jeſuite groundeth praying to the Saints, and that not onely living, but departed; but how rightly, ſeeing Moſes, to whom they now cried, was living, let the Reader judge. They ſaw that Moſes was very gracious with the Lord, and therefore they cry to him in this ſudden danger, as now in the time of ſickneſs the Elders of the Church are to be cried unto, and

Verſ. 2. 3.

Toſtatus.

Cajetan.

Iam.5.16.

Caietan.

called for, that they may pray. *The fire was quenched*, Hebr. השקע, was swallowed up, happily as some thinke, by the earth opening the mouth to swallow it, that it might descend to hell, where the wrath of the Lord burneth by fire continually: howsoever, it is meant, that it ceased.

Vers. 4.

And the mixt multitude amongst them fell a lusting, and the children of Israel wept again, and said, Who shall give us flesh to eat, &c.] Of this mixt multitude, see Exod. 12. 38. they were strangers that came up with them out of Egypt; these lusted for flesh, and by them the Israelites were drawn to the like, although for their murmuring a little before they had been severely punished, and driven to repentance, yet now they wept as discontented.

Scholast. histor. For the mixed multitude hath servants and maides of Ægypt.

This sheweth, that this was a different murmuring from the former, and not all one as some think; the first most probably was upon the way, and so the place named from the burning, Taberah was not the same, with that called the graves of concupiscence, v. 34. For it was no station, but a place in the way, as the way where Uzzah was smitten with death, was thereupon called *Perezuzzah*; and therefore chap. 33. where all the severall stations of the children of Israel are capitulated; Taberah is not named.

2 Sam. 6.

Who shall give us flesh, &c. By flesh here any other thing to be eaten is meant also, besides Manna, as appeareth, vers. 5. and therefore, Psalm. 78. 19. It is called meat, and there their sinne is set forth to be double. 1 In desiring, and desiring exceedingly, as Psal. 106. 14. 2 In despairing, for they said, *can God prepare a table in the wildernesse.*

By flesh saith *Schol. histor.* we understand not only flesh, but the abundance of any other meats.

Vers. 5.

We remember the fish that we did eat in Egypt freely, the cucumbers, melons, leeks, onions and garlick.] Fish did so abound in Egypt by reason of the river Nilus, that it was a Proverb, there is an harvest of fish in Egypt; and Elianus saith, that in the time of the Summer heat, the waters abounding, the Egyptians caught fish, where at other times they reaped corne. They said therefore that they ate fish freely, that is, either catching them, or paying little for them. Or by *freely*, saith Ainsworth, may be understood in vain, as if they meant, that they commemorated this in vain not being like to have other supply: But I preferre the former exposition. Ferus saith, that they lied in thus saying, for the world will not afford any thing for nought, but because they were so much affected to this food, they counted that which it stood them in as nothing. He also saith, that this desiring of flesh was a great sinne. 1 Because they had their fill of delicate manna. 2 They had cattell to kill in abundance, but through covetousnesse they would spare them, and complain of want. 3 They must not have ordinary, but dainty flesh. Before the flood they lived without flesh almost two thousand yeares, but now men will scarce abstaine from it two dayes together.

Ælian. 10. de animal. c. 43.

Ainsworth.

Ferus.

Cookes despised by the Romans.

The Romanes having conquered Italy, Africa and Greece, were content with so simple a diet, that none were so vilely accounted of amongst them, as Cookes; thus he adding also, because after they had spoken of flesh, they immediately mentioned the fish of Egypt, &c. That they were inconstant, now wishing for flesh, and by and by for fish, and such are all that loath the spirituall food. *The cucumbers, melons*: It is like that the fat grounds of Egypt did abound with these fruits, and herewith servants, and the common sort of people lived for the most part; and Pliny saith, that Tiberius a Prince was wonderfully delighted with the eating of cucumbers, so that he used all artificiall meanes to have them even at times extraordinary. Leekes, garlick and onions are specially noted to have been highly esteemed of amongst the Egyptians; not for food, but for veneration, as Pliny saith, they numbred them amongst their gods, and sware by them.

Plinius, lib. 19. c. 5.

Plin. lib. 19. c. 6.

Vers. 6.

But now our soul is dried away, there is nothing but this manna before our eyes.] By soul is understood the whole man, or the body, as in divers other places, or

or the life depending upon the ſoul, they complained, as if they were waſted with eating manna, which was indeed rare food, and ſo they ſhew their loathing of it, through their being continually uſed to it.

The myſtery.

For the myſtery of all this, (ſeeing the things here ſpoken of, as longed after, by ſome of the Jewes own confeſſion, were but groſſe and unwholſome meats, for great fiſhes, ſaith Maimony, being ſalted, and old are ſo evill meat, that it is not fit that a man ſhould ever eat of them; and howſoever great fiſhes, cheeſe, onions, leeks, and garlicke are ſo evill, that a man ſhould eat but ſeldome of them and very little, and in Summer not at all) the myſtery, I ſay, is to ſet forth carnall minded men, and how they loath the ſpirituall food of the ſoul, preferring the baſe things or hurtfull of this life before it.

Maimony in *Miſueh.*

The people of Iſrael in their travelling on after the Law received, ſaith Ferus, figured out the carnall Chriſtian having received the Goſpell: for as they firſt murmured for the tedioufneſſe of the journey, and then out the loathing of manna, becauſe they had none other food; ſo the carnall Chriſtian is firſt tempted by the difficulty of the taske impoſed upon him, to heare, pray, underſtand, read and exerciſe in the Word, and to live accordingly; for finding it moſt hard to ſubdue the fleſh unto the ſpirit, he diſtaſteth the injunction, and as over-wearied letteth all ſtriving any more alone.

Ferus.

Secondly, by being continually uſed to heavenly Doctrine, he in the next place groweth to a loathing of that, having in it now little or no reckoning, and preferring the baſe things of this world before it. The firſt, to be weary of ſtriving to doe good is dangerous, for God was wroth at that complaining, and his fire deſtroyed ſome; but the ſecond much more dangerous, for many more now periſhed. He that groweth weary of doing well may yet happily recover by the Word, but if the love of this heavenly food bee turned into a loathing, and a being weary of it, there is no further hope, they are now neare to the gates of death.

Pſ. 107. 18.

Rabanus by manna underſtanding alſo ſpirituall food, and by fiſh, &c. worldly things, ſaith, that the carnally minded had rather ſeek after worldly things through much aſperity, then imbrace heavenly, being offered to them in the ſweetneſs of reſt, even as the Iſraelites weary of manna, longed after other meat, the fleſh-pots of Egypt ſetting forth the tribulation of labour, wherein the worldly are boyled, as meat in a pot, melons ſetting forth pleaſures, and onions, &c. Which make water come out of the eyes, ſetting forth ſorrowes, in the middeſt of which the worldly are continually.

Rabanus.

Rickelius by the mixt multitude, which began this murmuring underſtandeth the common ſort, and by the Iſraelites following them, Prieſts and religious perſons following in their wayes of delight in theſe worldly vanities, and ſinning hereby.

Rickelius.

And the manna was as Coriander ſeed, and the colour of it, as Bdellium, &c.] Here and v. 8. 9. the manna which they loathed, is deſcribed to ſhew that they had no reaſon ſo to complain; for it was no diſtaſtfull, but moſt ſweet and pleaſant meat; ſee before Exod. 16. 14.

Verſ. 7.

Then Moſes heard the people weep throughout their families, &c. Here is ſhewed both how generall the diſcontent now was, and how openly they ſhewed it, for they wept in their tent doores, at which God and Moſes alſo were greatly offended, in ſomuch that Moſes maketh a grievous complaint, as being overburthened to have the charge of ſo mutinous a people committed unto him; preferring therefore to die, rather then to liue, for they asked fleſh of him ſaith Comeſtor in *Scholaſt. Hiſtor.* In that he ſpeaketh here of the people, as a burthen too heavie for him, ſee what a burthen lieth upon the ſhoulders of governours, and in that he ſaith, that God appointed him to carry them, as in his boſome as a nurſe;

Verſ. 10.

Verſ. 11. 12.

Ferus.

V. 13, 14.

Verſ. 15.

Note.

what the meekneſſe of Governours ſhould be towards the people: here-
Maimony. upon Maimony ſaith, it is unlawful for a man to govern with ſtatelineſſe and haughtineſſe of ſpirit, but with meekneſſe and fear; but he muſt bear the toyl of them, as Moſes our maſter, as a nurſing father the ſucking child. There muſt be no contemptuous carriage in the greateſt Governour towards the baſeſt people, for they are the ſons of Abraham, Iſaac, and Jacob, &c. Moreover in that he ſaith, *Why haſt thou afflicted thy ſervant?* Note that good rulers take to heart that which is done againſt
Note. God, as if it were done againſt themſelves: it is Moſes his affliction, that the people murmur againſt God, over whom he was ſet: whereas Moſes ſpeaketh of his being bidden to carry them, as in his boſom, the like is ſaid afterwards of God, that he did it. Deut. 1. 31. Chap. 32. 10, 11. whereas he wiſheth death rather, then to ſuffer this miſery ſtill, although it may ſeem to come from impatience, and ſo to have been an infirmity in Mo-
Ferus. ſes: yet it is excuſed by Ferus and ſome others, ſaying, that Moſes in this ſpeech ſhewed his faith, hope and charity; faith, becauſe he ſpake ſo confidently with God; hope, becauſe he laid open his grievance, which he would not have done, unleſſe he had hope of help from him; and charity, becauſe he talked familiarly with God, as one friend with another; and in ſaying, I cannot bear the burthen of all this people alone: he ſpeaketh not, as impatient, but as acknowledging his weakneſſe and inſufficiency, deſiring a ſupply of ſome help. And in wiſhing death he only ſhewed, that it was ſo grievoas to him to ſee theſe rebellions in the people, as that he had rather dye, then by living to be inforced to ſee this ſtill: moreover he prayeth for death, *if I have found favour in thy ſight*; he would not dye, but in Gods favour. A man may not ſimply deſire death, to avoid miſery, or to enjoy Chriſt; but if it be the good will and pleaſure of God;
Calvin. and hereby Moſes was guided. Calvin yet ſaith, that Moſes herein ſinned grievouſly by impatience, although a moſt holy ſervant of God; by which we may ſee, whither fleſh and bloud will carry us, if we be not continually ſupported by Gods grace. And Ferus ſaith, it may be, that he was carried by ſome paſſion: but his words being more clearly conſidered, it will appear, that he did nothing elſe, but pour out the miſeries, which he had long born in his boſome, before the Lord, and ſhew his faith, &c. I think, that Moſes did not herein ſin, both becauſe he referred himſelf to the good pleaſure of God, and becauſe he is no where taxed, as ſinning in this, but when he ſinned about the waters of Meribah, he is. He was bold thus to utter his mind before the Lord for that familiar collocution with him, to which he was admitted. But it is noted from the word אתּ, *thou*, *if thou dealeſt thus*, being put for אתּה, that he was in ſome paſſion, ſo that he could not ſpeak his word out, ſee the like, Deut. 5. 27. where the people being terrified ſay to Moſes, ſpeak thou, the ſame word אתּ being
Sol. Jarchi. alſo uſed. Hereupon Sol. Jarchi ſaith, the ſtrength of Moſes became feeble, as a woman, when the holy bleſſed God ſhewed him the puniſhments that he would bring upon them. For, *kill me*, Hebr. is, *killing kill me*, that is, kill me out of hand.

Ferus. *Videntur Moſis verba nonnihil impatientiæ præ ſe ferre, & fieri poteſt ut humanum aliquid paſſus ſit, &c.*

Verſ. 16. *And the Lord ſpake unto Moſes, ſaying, gather unto me ſeventy men of the elders of Iſrael,* &c.] Becauſe Moſes had complained, that he could not bear the people alone, God ſatisfieth his deſire herein by appointing others, as aſſiſtants unto him. He had aſſiſtants before of the chief of them, Exod. 18. but they aſſiſted him only in temporal things, ſaith Ferus, and he wanted ſtill ſome to aſſiſt him in ſpirituals, that is, in matters pertaining to God and to his worſhip, in all caſes happening wherein the elders before appointed had no power, but thoſe harder things were ſtill referred to
Ferus. Moſes alone: therefore God ſaith now, that he would take of the ſpirit of Moſes, and put it upon ſome others, that they might joyn with him herein. And he biddeth Moſes to gather them, and will have them ſuch,

as he knew to be elders, to shew, that none are to enter upon a spirituall calling, but through some Moses, that is, one set over before in spirituals; so that he is truly called, that is appointed by such to minister, otherwise not, although he pleadeth, that he was called of God. And they must be elders that must minister, that is, elders in understanding; for although a man wanteth years, if he hath wisdome, this maketh him an Elder indeed: if elders in years had been meant, every man by seeing could have known them, and he should not have needed to say, such as thou knowest to be elders; as both Gregory, Rabanus, and Tostatus reason: and Moses must know them to be elders, he must discharge a good conscience in gathering them, not taking any for affection, or indifferently, but such as were approved unto him, as the Bishop is also charged to do. The number to be taken were 70. as is most probable, from amongst the rulers before constituted, Exod. 18. and this number is agreeable to that, Exod. 24. 1. Moses is bidden to come with 70 of the elders to the mount, of each tribe six, for although 12 times six is 72, yet for the rotundity of the number they are commonly called seventy. In this number the memory of the 70 soules, that came into Egypt is maintained, and semblably after 12 Apostles representing the 12 tribes, 70 are sent forth more to preach the Gospel.

Note.

1 Tim. 5. 21, 22.

Luc. 10. 1.

Such as thou knowest to be elders of the people, and officers over them.] By officers, the Targum Jonathan understandeth those that were over them in Egypt, so likewise Sol. Jarchi; the Sept. render it Scribes. Touching the 70 now appointed, Maimony noteth, that of these 70 consisted the great Synedrion, continuing still from age to age afterwards, and keeping their court in the sanctuary. Amongst which, after the death of Moses, he that was the wisest was made the head, and he sate in the seat of Moses, and was called Nasi, the whole number then being 71, as here besides the 70 there was Moses, and on his right hand sate the next in wisdome, being called Ab-beth-din, father of the judgment Hall, and all the rest sate on both sides about him, he being still placed neerest to him, that was most excellent. And the Judges sate in the form of an half moon, so that the Nasi and the Ab-beth-din, might see them all. Besides, these there were two courts more, consisting each of them of 23 Judges, 1. at the door of the court of the sanctuary, and the second at the door of the mountain of the temple, and in every city, wherein there were 120 men, there was a court of 23, but if there were not 120, then it consisted but of three, but if there were not two wise men in any city, one skilfull to teach the whole law, and the other to demand questions, and make answers, they placed no Synedrion there. For the supplying of the great Synedrion with able men from time to time, they of that court sent to appoint Judges in cities from time to time of such as were wise, meek and afraid to sinne, and of these Judges were taken into the court at the door of the mountain of the temple, and from thence to that at the door of the court of the Sanctuary, and from thence to the great Synedrion, thus he, who also saith, they must all be priests, Israelites and Levites, whose genealogies were known. But it is generally held, as is said before, that they were 72. there being 70 with Moses, and two, viz. *Eldad and Medad in the hoast*; and the Interpreters of the Bible were 72, and according to this number were the languages, Gen. 11. as the authour of that work *de mirabilibus Scripturæ* inserted in S. Augustines works sheweth. Tostatus thinketh, that these were all of the Priests kindred, others of the tribe of Judah, but, as Maimony hath it, they were rather chosen out of all the tribes, Levites and others. A Senate like to this was constituted at Athens, saith Eusebius, the fift year, after the children of Israels coming out of Egypt, called Areopagites. Plutarch saith, that Lycurgus would not have any made a Judge under 60 years, and that by the Law of the Calcidens none could be a Magistrate, or Embassadour, till 50. In Alexanders army, there

Exod. 5. 14.

Maimony in Sanedrin. c. 1.

August. de mirabil. Script.

Euseb. in Chron.

there was no leader under 60. And nature it ſelf being miſtreſſe, rulers ought to be Elders, and the younger to be ruled, ſaith Plato and Ariſtotle. But yet ſuch as are elders in wiſdom and virtue are to be counted in this number, although under theſe years.

Plato 3. de repub. Ariſt. polit. 1. c. 14. πρεσβυτέρους τοὺς ἀρχικοὺς δεῖ εἶναι νεωτέρους τῶν ἀρχομένων.

Verſ. 17.

And I will come down and talk with thee, and take of the ſpirit which is upon thee. and put it upon them,&c.] It may ſeem, that for ſo much as God would put his Spirit upon them, there ſhould not have needed ſo great choyce of able men to be made; but it is to be underſtood, that the gift of propheſying is not habitual and permanent, neither could they hereby judge as often as they would: for even from Moſes, who was fulleſt of the Spirit, divers things were ſometimes hidden, till he had conſulted with the Lord: and if they could by the Spirit know, how to judge at any time, yet a good choyce was needful to be made of men every way venerable to move the people the more willingly to be ruled by them. At the door of the tabernacle theſe Elders are appointed to ſtand with Moſes; for they might not go in, ſeeing they were not of the tribe of Levi, and at the door was the moſt publick place, and ſo the fitteſt for them to be inaugurated to this office, that they might be in the more authority.

Rickelius.

And I will come down] How the Lord came down to talk with Moſes at the door of the tabernacle, ſee Chap.12.5. he came in a pillar of a cloud; and ſo it is moſt likely that he did now; yea he is ſaid to have come in a a cloud, verſ. 25. that is, in a ſign; the Cald. I will reveal my ſelf.

and take of the Spirit which is upon thee, and put it upon them] The Lord meant not hereby, that the Spirit ſhould be diminiſhed in Moſes, but that he would give them ſuch gifts of the Spirit, as Moſes had, fitting them to govern in matters concerning God and his religion together with him: not every ſpirit, ſaith Ferus, but ſuch a Spirit as Moſes had was *needfull* for them, that is, ſuch knowledge, faith, fervency, and diligence. As the Spirit of Elijah is ſaid to have reſted upon Eliſha, when he had the like gifts of the Spirit. Moſes, ſaith Sol. Jarchi, was like the lamp upon the candleſtick, at which all the other lamps were lighted, and yet the light thereof not diminiſhed: ſo likewiſe Philo, who ſaith, we muſt not by any means think, that there was now a diviſion made of the Spirit, but as fire is taken from fire, 100 lamps being made to burn by it, and yet it is no whit diminiſhed; ſo was the Spirit taken from Moſes and put upon theſe Elders; ſo Rupertus alſo, and Ambroſe, Toſtatus,&c. inſtancing in John the Baptiſt, who came in the Spirit of Eliſha, that is, having the like gifts. But if it were Gods Spirit which is here meant, it may be demanded, why the Lord ſaith, *I will take of thy Spirit*, and notrather, *of my Spirit*. Auguſtine anſwereth, the Spirit of God in us is our Spirit, when we have once received him, although he be Gods Spirit alſo. And therefore the Spirit on Moſes might well be called his Spirit, and being taken and put upon the 70, be never the leſſe in Moſes, becauſe God by his grace and Spirit can be as great in every one, as it pleaſeth him. Moreover in ſaying, *I will take of thy Spirit*, it was intimated, that they ſhould not have ſo great a meaſure of the Spirit as Moſes; but that he ſhould be as their head, and they his parts, as it were, to which his Spirit ſhould be diffuſed. From hence we may gather, that none ought to be made Governours over the people in ſpiritual things, but ſuch as have gifts and graces of the Spirit anſwerable to their calling. Petrus Damianus noteth further, that no man can give the Spirit, but God only, becauſe he ſaith, *I will take of thy Spirit*; and that amongſt Governours there ſhould be all good concord and unity, ſeeing they all have of one and the ſame Spirit their divers gifts. But whereas Lorinus the Jeſuite inferreth, that as Moſes was then, ſo the Pope is now in reſpect of Governours in the Church, all their power is derived from him, as the Spirit upon theſe elders from Moſes, let him ſhew the like calling of the Pope to be head and fulleſt of the Spirit, and I will believe him.

Ainſworth. Cajetan.

2 Kings 2.15. *Sol. Jarchi.*

Philo lib. de Gigant.

Rupertus. Ambroſius. Queſt. Auguſt. qu. 18. in Num.

Note.

Petrus Damian.

Lorinus.

and

and they ſhall bear the burthen of the people with thee] This ſheweth, that Governours are not therefore ſet up, that they might have honour, but labour and care for the good of the people, *honos* is *onus*: Oleaſter ſaith out of the Hebrews, that the true underſtanding of the Law was given by Joſhua from Moſes to theſe Elders, when as he had received it from the Lord in Sinai, and that they delivered it to the Prophets, and the Prophets taught it to the men of the great Synagogue, ſuch as Eſdras was, and others his fellowes, who reſtored the law being almoſt obliterated to his firſt ſplendour, and therefore ſince where any Synagogue was inſtituted in Iſrael, 70 Elders were ſet over every Synagogue: yea Hilary ſaith, that Moſes inſtituted 70 in every Synagogue, and acquainted them privately with the myſticall underſtanding of the things of the Law, that they might teach others; and to this our Saviour Chriſt alludeth, when he ſaith, *the Scribes and Phariſees ſit in Moſes his chair.* This learning of the myſteries of the law, they called Cabaliſtical, and it remained amongſt the Doctours of the Synagogues. But that there were ſo many elders to every Synagogue is moſt improbable, ſeeing in ſome cities there were ſo few, wherein yet there was a Synagogue, that if ſeventy were ſet apart to rule, there would not remain ſeventy more to be ruled, that is, if there were in a City, as Maimony had it before, but 120 men, or fewer, moreover where ſo few were, he ſaith, that there were 23, or three Judges only, and not 70 in any court, but one.

Oleaſter.

Hilar. in Pſ. 2.

And ſay to the people, ſanctifie your ſelves againſt to morrow, and ye ſhall eat fleſh. &c.] When they murmured before, complaining of their want, Exod. 16. and had manna and quailes the firſt time ſent them, they are not bidden to ſanctifie themſelves, but here ſingularly they are, wherefore it is inquired, what is meant hereby? Some anſwer, that nothing elſe is meant, but that they ſhould prepare themſelves, and ſo the Cald. rendreth it, *prepare your ſelves againſt to morrow*: and this muſt be, ſaith Oleaſter, by waſhing their cloathes, being ſeparate from their wives, and from all unclean things, as at the giving of the law: by repentance of their ſin committed in murmuring, ſaith Cajetan, and Fonſeca by faſting, abſtaining from their wives, and from all worldly delights. But by this it remaineth yet unreſolved, why they muſt ſanctifie themſelves thus more now, then when the like occaſion was before, Exod. 16. Lorinus the Jeſuite ſaith, that this is required now, becauſe they were ungrateful before for the great benefit beſtowed upon them, leſt being ſo the ſecond time they ſhould be ſeverely puniſhed. But that this could not be the reaſon, the ſequel ſheweth, ſeeing that ſo ſoon as God had ſent them fleſh, he ſent his judgments upon them, verſ. 33. Sol. Jarchi ſaith, that by theſe words, *ſanctifie your ſelves*, is meant, prepare your ſelves for vengeance, as Jerem. 12. 3. the phraſe is uſed, *prepare them for the day of ſlaughter.* And Toſtatus ſaith, that the words may indifferently thus be underſtood, *prepare your ſelves for death*; although he preferreth the former. But to me this ſeemeth the beſt, becauſe all the ſpeech here joyned with the promiſe of giving them fleſh, implyeth an angry God, *becauſe ye have wept in the ears of the Lord*, &c. and again verſ. 20. *becauſe ye have deſpiſed the Lord, who is amongſt you*, &c. *ye ſhall eat, till it come out at your noſtrils, and be loathſome to you.* For in ſaying thus, he could not mean, that they ſhould diſpoſe themſelves to an holy and thankfull uſe of this benefit, thus averting judgment, but that they ſhould repent, and be humbled, that although they were ſmitten with the bodily death for their murmuring, yet their ſoules might be ſaved. When the Lord ſent Manna and quailes, Exod. 16. he did not command them thus to be ſanctified, becauſe he meant not then to judge, but to ſpare them; but now intending to ſtrike many of them with death, they muſt be prepared for it. It is ſtrange, that God ſhould be moved by this peoples murmurings to promiſe to give them the thing which they deſired: but

Verſ. 18.

Queſt.

Oleaſter. Exod. 19.

Cajetan, Fonſeca.

Lorinus.

Sol Jarchi.

Toſtatus.

Ferus

Ferus.

2 Tim. 2. 13.

Matth. 5.

Ferus inquiring into this rendereth divers reaſons of it. 1 He did this for his goodneſſe ſake, which the malice of men cannot annihilate; whereupon Paul, *if We be incredulous, he is faithfull, and cannot deny himſelfe*, for by this goodneſs he doth good, and maketh his ſunne to ſhine upon the juſt and unjuſt. 2. To move the wicked to repentance, and if not, to condemne him the more juſtly. 3. That in giving them good things here, he may deall with them, as with men of this world, giving them nothing of the heavenly kingdome to come.

Verſ. 19.

Aug. in Iohan. Tract 73. Malè uſurus eo, quod vult accipere Deo potius non ſerente, non accipit.

Ye ſhall eat not one day or two dayes, &c. but a Whole moneth, till it come out at your noſtrils, &c. Hereby it appeareth, that God would give them fleſh in his wrath, and not in mercy; and ſo to wicked men the good things of this world are often given at their deſire to their hurt; whereupon Auguſtine noteth, that he who would uſe the things which he would receive ill, doth not receive them, God having mercy upon him herein, and if he ſhould have given them, it might have been feared, that whereas he would not give them in favor, he would have given them in wrath. This phraſe, *till it come out at your noſtrils* intimateth, that they ſhould ſo greedily and to ſuch fulneſſe eate of it, that they ſhould ſpue it up again, becauſe that which offendeth the ſtomach being caſt up with violence, cometh out not onely by the mouth, but by the noſe alſo: thus the benefits of God, ſaith Ferus, in the wicked have a curſe going with them, and they are hurt hereby, their very delicates are irkſome to them, when courſe fare is pleaſant to the godly poore.

Ferus. Note.

Ver. 21. Verſ. 22. *Queſt. Theod. Procopius. Cyril. Alexan.* John 6.5.6. *Lyranus* Luc. 1.

And Moſes ſaid the people are 600000 *footmen*, and thou *haſt ſaid, I will give them fleſh, that they may eat a whole moneth: ſhall the flocks and the herds, &c.*] A great queſtion is moved here, whether Moſes ſpake thus out of infidelity and ſinned in thus ſaying? Some hold that he did, as Theodoret and Procopius, ſaying, that he was not onely a Prophet, but a man; ſo likewiſe Cyrill, ſaying, that there was a weakneſſe of faith in him, as in Philip afterwards asking Chriſt, where ſhould he have bread enough to feed ſo great a multitude. But Lyranus contrariwiſe, that Moſes ſpake not thus out of infidelity, but as inquiring the way or means, how they ſhould be fed; as the virgin Mary afterwards ſaid, how ſhall this be, ſeeing I know no man? And this he ſaith is the common opinion of the Doctours: So likewiſe Toſtatus: Saint Auguſtine ſaith, we may underſtand the words of Moſes here, as of one inquiring rather how it could be, then diſtruſting that it could be; ſeeing the ſentence of the Lord to him again was not ſuch, as to revenge, but to teach. He alſo compareth this with the queſtioning of the bleſſed virgin Mary: Zachary queſtioned likewiſe, and he was puniſhed, but Mary ſatisfied, for God looketh not to the words, but to the heart? And this is followed by Rabanus, and Ferus, &c. and is certainly the moſt charitable conſtruction hereof, although meerly from the Lords not puniſhing or taxing of him now, as after at the waters of Meribah; it cannot be concluded that he ſinned not, ſeeing the children of Iſrael were not puniſhed for ſome of their murmurings, which notwithſtanding were great ſinnes. That at thoſe waters was more publick, and therefore for examples ſake to be puniſhed; this more ſecret between the Lord and Moſes alone, and therefore paſſed over. The main thing, that may perſwade, that Moſes ſinned not now, was, as Auguſt. hath it, the Lords telling him, how he would do it, and not checking him for his demand: but what are the Lords words here following, v.23. *Is the Lords hand Waxed ſhort? thou ſhalt ſee now Whether my word ſhall ſtand or not*, but a rebuke of Moſes, as if he doubted whether the Lord could do this great thing or no. There is no errour then in holding that Moſes ſinned now by diſtruſt as afterwards; and yet Joſeph. in writing this ſtory, is ſo wary of ſetting down any thing to the impeachment of Moſes. Whereas he ſaith not onely, they not believing, and one demanding, how ſo many thouſands could be fed, God ſaid, &c.

Toſtatus. Auguſt. in Num. qu. 19. verba Moſis de promiſſis carnibus intelligere debemus, quæ entis potius quomodo fieret, quam diffidentis fuiſſe, quando ſententia Domini non ſecuta eſt, quæ vindicaret, ſed potius quæ docet

Ioſeph. Antiq. l. 3. c. 12.

As

as in the text, but Moſes himſelf ſaith, that this demandant was Moſes: Whereas he ſaith not onely, *ſhall the flocks and herds be killed to ſuffice them*; but alſo *ſhall all the fiſhes of the Sea be gathered together*: when as the Lord had ſpoken onely of fleſh, wherewith they ſhould be filled: It is to be underſtood, that there is a fleſh of fiſhes, as well as of beaſts, and of theſe in particular, and not of kinds Moſes ſpeaketh, becauſe they had ſaid, verſ. 5. *we remember the fiſh in Egypt, &c.* Verſ. 22. 1 Cor.15.39.

And the Lord ſaid, is the Lords hand now waxed ſhort, &c.] Hereby is meant nothing elſe, but is the Lords power diminiſhed, or is he unable to do any thing, ſo Eſa. 49. 1. the ſame phraſe is uſed, and Eſa.50.2. *Is my hand ſhortned, that it cannot redeem, or have I no power to deliver?* where the laſt words ſerve to explain the firſt. ſee Joſ.4. 24. Verſ. 23.

And Moſes went out and told the people the words of the Lord, and gathered the 70. &c. This ſhewes, that if Moſes doubted before, hee now believed, and did not as the Prince, 2 King. 7. reply, as if it had beene impoſſible. Becauſe the Lord had talked with him in the Tabernacle, he is ſaid now to have gone out into the Tents, to chooſe out theſe Elders. Verſ. 24.

This being done and they placed about the Tabernacle, the Lord deſcended and *tooke of the ſpirit of Moſes, and put it upon them, and they propheſied, and ceaſed not.* Here that was accompliſhed, which was before promiſed; and this is a thing, that commonly followeth upon the receiving of the ſpirit; as Joel 2.29. Act. 2. 18. Act. 19, 2. 6. 1 Sam. 10. 6. 10. To propheſie is not onely to foretell things to come, but ſometimes to expound the holy Scriptures, and to ſet forth the Word of God, and ſometimes to prayſe God, as Zacharie propheſied. Verſ. 25. 1 Cor.14. Luc. 1.

And of this laſt their propheſying, here is moſt probably underſtood. For the laſt words, *and ceaſed not*: ſo rendred alſo by the Caldeans in Hebrew is לא יספו, they *added not*, which are expounded by ſome, they propheſied that day, to ſhew their calling to be of God; but the thing, about which they were to be imployed, being the government of the people and not propheſying, they added not, they proceeded not to propheſie any more after this day, but intended government, which is alſo a gift of the Spirit. *Theod qu.20. in Numer.* 1 Cor.12.28.

Pagninus, and Cajetan alſo following this Expoſition, ſay, that they propheſied this day with a certain geſture of the body, *per modum Enthuſiaſmi*, as men wrapt by the ſpirit. And for this Expoſition maketh the Septuagint, rendring it, *they added* not: But the word לא-יספו ſeemeth not to come of אסף, to adde, but of סוף ſignifying *finire, deficere, congregare*, &c. and yet אסף is alſo noted by Pagninus to ſignifie the ſame. And if ſo, then according to the proper meaning of the word, it may bee rendered, *They ceaſed not*; that is, according to Lyranus, and Toſtatus, they ſpake by the Spirit extraordinarily at that time, and afterwards the ſpirit failed not in them, but hereby they were continually inabled to judge in the hard matters brought unto them; ſo that Moſes needed not alone from hence forward to be cumbred with them all. And to to this do I ſubſcribe. *Calvin. Pagninus. Cajetan.* *Toſtatus. Lyranus. Munſterus. Vatablus.*

And there remained two of the men in the Camp, the name of the one was Eldad, and the other Medad, &c. and they propheſied in the Camp. Upon what occaſion theſe two came not up to the doore of the Tabernacle is uncertain; Petrus Comeſtor, whom many follow herein, ſaith, it was out of their modeſty, they thinking themſelves unworthy of this office; and therefore keeping cloſe, as afterwards Saul, when he was choſe King, hid himſelf amongſt the ſtuffe. Others thinke, that the names of them all being written down in papers, and committed to Officers to warne them to appeare, through the negligence of the Officers ſent out to call them, theſe two were forgotten, or happily they made not ſo much haſt Verſ.26. *Schol. hiſt.* *Lorinus.*

haſte to come, when they were called, and ſo were prevented by the Spirit coming upon them. I cannot ſubſcribe to either of theſe, becauſe if they had refrained purpoſely as unworthy, it would have been mentioned; and it is not to be thought, that either the officers or they would have been ſo negligent, as not to warn, or not to come being warned with the reſt, the buſineſſe being of ſo great moment. It is therefore doubtleſſe to be imputed to a ſingular providence of God laying ſome infirmity upon theſe two at this time, to ſtay them from coming, for a myſtery herein intended, viz. that by the Spirit coming upon them, might be figured out the Spirit given to ſome of the Gentiles, viz. the Doctors of the Church, being, as it were, without in the army, and not in the Tabernacle of the Jewiſh Church: or rather the Spirit ſometimes given to ſome of the Laity to propheſie, as well as to thoſe of the Clergy, when God pleaſeth; for the firſt of theſe is Procopius, for the other Turrianus. For the manner of Moſes his chooſing theſe Elders, Sol. Jarchi ſaith, that he wrot in 70 ſcroules; *an Elder*, upon each of them; and upon two, theſe words, *a part*; then putting them together, he cauſed ſix men, whom he choſe of each tribe being together 72 to draw every one a ſcroul, and he that drew a ſcroul with this inſcription, *an elder*, was ſanctified to this office; but he that took out a paper with this inſcription apart was not choſen, but Moſes ſaid unto him, the Lord will not have thee. This indeed is a pretty fable, but of whom did the Rabbin learn it? For we ſee here, that they were not choſen by lot, but Moſes ſingled them out, whom he knew fitteſt. And no leſſe fabulous is that of Jerome, followed by Comeſtor and ſome others, that theſe two, Eldad and Medad were the brethren of Moſes by the father, but not by the mother; for Amram his father after aftet the Law given againſt inceſtuous marriages by the perſwaſion of Moſes, his ſon, put away his wife Jochebed, being his aunt, and married another, by whom he had both theſe; and whereas the time diſagreeth, for this law was but lately given, and if hereupon he had put her away and married again, the child begotten in this ſecond marriage could not have been above a year old; Comeſtor to help this feineth, that Moſes had the Law revealed unto him 40 years before this, and then it was, that he drew Amram to this divorce. But all this is rightly ſleighted and confuted by Toſtatus. And of the ſame ſort is that of Rabbi Solomon touching the thing that they propheſied of, viz. that Moſes ſhould dye in the Wilderneſſe, and Joſhua ſhould bring the people into the land of Canaan: of their propheſying one made a book, ſaith Sixtus Sennenſis, out of which Hermas, the diſciple of Paul alledged this ſaying, the Lord is nigh to thoſe, that turn to him, as it is written in Eldad and Medad; but I paſſe over theſe things, as uncertain traditions, as alſo that of the Hebrews, that theſe men were the brethren of Moſes by the mother, but not by the father; who they were, and what they propheſied is not expreſſed in the ſacred hiſtory, and therefore we muſt be content to be ignorant of it. Onely as was ſaid before of the other 70, it is likely, that by their geſture and utterance in ſetting forth Gods praiſes, it was apparent to all men, that the Spirit was upon them. For the ſignification of theſe names Jerom noteth, that Eldad ſignifieth ſolitary, and Medad meaſuring.

Procopius.

Turrianus.

Sol. Jarchi.

Hieron. qu. in Paral.

Scholaſt. hiſt.

Toſtatus.

R. Solomon.

Sixt. Sennenſ.

Hieron.

Verſ. 27, 28. *And there ran a young man and told Moſes, ſaying, Eldad and Medad propheſy in the camp. And Joſhua ſaid, My lord Moſes forbid them.*] It is a tradition of the Hebrews, that this young man was Gerſhon the ſonne of Moſes, as Lyranus hath it; but that is uncertain. It is moſt probable, that it was one, who belonged to Moſes, and now ſeeing ſo ſtrange a thing to happen in the hoaſt, he thought it neceſſary with ſpeed to acquaint his maſter with it; for rulers muſt have ſervants and officers abroad, ready upon all occaſions to certifie them of all occurrences, as Mecœnas ſometime counſelled Auguſtus, that he ſhould have, that he might know the affaires

Lyranus.

faires of his empire, and reform and do, as was needful for the preservation of the state, but all things, said he, related by them are not to be believed, but diligently to be considered, for many of them either through hatred of some, or in favour of some, or because money being asked by them hath been denyed them, will load them with some false crime of sedition in deed or word, and for thee to give credit slowly may be to thy no great damage, but by hastening it may come to passe, that thou maist commit some irreparable sin. In this young man, that brought this news to Moses, there was nothing reproveable, but Joshuah faulted by envying their endowments with the Spirit for his Masters sake. For *Ioshua, the servant of Moses, one of his young men*, some render, *Ioshua the servant of Moses from his youth*; but the word translated, *of his young men*, is of the plural number, and therefore agreeth best with that reading. It is likely, that as the Apostles afterwards, seeing some to cast out devils, that followed not Christ, forbad them, for which he reproved them, as thinking it an indignity to their Master; so Joshua here seeing that these men came not up after Moses to the tabernacle, thinking it an indignity to his master Moses, as if they would affront him, and take upon them, as his equals, seeing they spake by the Spirit as well as he, sollicited him to forbid them. The nature of man is impatient of equality to themselves or others, whom they follow, they that are lifted up envy that others inferiour to them should rise to their height, as also the disciples of John envied Jesus in respect of John, complaining to him, that he had more followers. It is barely related here, that a young man told Moses, that these two propheſyed, but what they spake of, is not said; yet the Targum Hierosolymitanum saith, Eldad propheſied thus; Moses, a Prophet, a Scribe of the Israelites is gathered out of the midst of the world, and Joshua the son of Nun, his disciple shall administer the matters of the army after him. But Medad propheſied saying, Behold, quails come from the Sea, and are an offence to Israel; Both together propheſied, saying, In the last end of dayes Gog and Magog and their armies shall ascend to Jerusalem, and shall fall by the hands of Christ himself the King, and with so great a slaughter, that for seven years together the children of Israel shall burn their armes of War, not going out to plow or to prune trees, which how credible it is, let the Reader judge. For Joshua his desiring of Moses to forbid them, the Targum Jonathan saith, Joshua said, My lord Moses, request mercy from before the Lord, and forbid them the Spirit of propheſie. For the envy of Joshua shewed herein, and taxed by Moses in the next words, there are some, that say, he spake not thus out of envy, but out of a fear of sedition, such as was afterwards in Dathan and his fellowes, if these were suffered. But others better hold, that Joshua spake out of envy; some extenuating the fault, as Tostatus, because he sought not his own, but the glory of Moses the chief Prince, lest his glory and authority should by any means be diminished, and because that being reproved by Moses he presently held his peace. And some calling it a preposterous and foolish zeal, but flowing from a good fountain, as Calvin: for Joshua, saith he, feared, lest if any thing were detracted from the excellency of Moses, the grace of God would be dissipated and come to ruine, and therefore in standing for the right of Moses, he would provide, as much as in him lay, for the safety of them all, but out of his immoderate love of Moses sprung something turbulent.

Joh. Cotkerius thesauro aphorismorum.

Luc. 9. 49.

Note.

Joh. 3.

Targum Hierosolymitan.

Targum Jonathan.

Procopius Theodoret. qu. 21. Cyril. 12. in Joh. c. 5.

Tostatus. Calvin.

Dubium non est, quin stulta hæc & præposterа zelotypia ex bono fonte manavit. Timuit, ne quid discerct ex ejus præstantia. &c.

And Moses said unto him, Envieſt thou for my sake, I would that all the Lords people were Prophets, &c.] By this reproof of Moses it appeareth, that the zeal of Joshua was preposterous and evil; it was zeal, as Ferus saith, saith, but not according to knowledge, it was a carnal zeal, for we should not envy the grace of God to any man, or that any man should do good, but we should rejoyce in it. Moses therefore and not Joshua must be our pattern herein, who shewed, that he was zealous for Gods glory and not

Verſ. 29.

Ferus.

Note.

for his own; faithful to the people, and not for himſelf. He cared not, how his worth was extenuated, ſo that all the people by more excellent holineſſe might pleaſe the Lord; for this was a thing, that he would count a benefit and no hurt unto him. For theſe words, *I would.* Hebr.is, *Who will give, that all the Lords people were Prophets?* An expreſſion of his moſt earneſt deſire. Both the Cyrils, Procopius, and Theodoret expound this as prophetical of the Spirit given in Pentecoſt, Act.2. and afterwards in baptiſme.

Cyril. Alex. et Hieroſol. Procopius, Theod.

Verſ.30. *And Moſes gat him into the camp, he and the elders.*] The Elders being thus initiated into their office at the Tabernacle, return to their tents in the camp, as Moſes alſo did, and from hence forward they were called the great Synedrion or ſenate of 70, to whom all hard cauſes were brought, as formerly to Moſes, as the revolt of any city to idolatry, the riſing up of any falſe prophet, the high Prieſt queſtioned upon matter of life and death, an elder queſtioned for rebellion, the ſuſpected wife, who was to drink the bitter water, Numb. 5. &c. But every leaſt court might judge of money matters. Moreover to this Court belonged the ſetting up of a King, and the making of a leſſer Synedrion for any tribe or city, and to judge of the inlarging of any city or the court-yard, and the ſending forth to warre.

Talmud Babyl. in Sanedrin. c. c. Maimony San. c. 5.

Note. Ferus. Their returning to the camp, ſaith Ferus, ought to teach us, when we have received gifts, to come forth amongſt the people to do good amongſt them herewith.

Verſ.31. *And there went forth a wind from the Lord and brought quailes from the ſea, and let them fall by the camp,* &c.] Toſtatus ſaith, that this great miracle was wrought by the miniſtry of the Angels, of whom very many were imployed to bring them in. But Ferus better, Gods Almighty power herein appeared, that without ſending forth his Angels or any army, but onely a wind, he brought in ſo many millions of quailes inſtantly. What this wind was, is ſhewed Pſal.78.26. *God ſent an eaſt wind and brought in a ſouth wind by his ſtrength,* which may be noted, to be contrary to the nature of quailes, becauſe, as Pliny hath it, they are not wont to fly with a ſouth wind, as being more heavy, but alwaies with a north wind. The place, from whence the quailes were brought, was the ſea, that is, as is moſt probable, from the Arabick boſom, where there uſe to be abundance of them beyond the Red Sea, ſouthward and ſomewhat weſt. Hugo ſaith, that the quailes now brought, were not little, ſuch as we now have, but greater, being called Kings birds, or *curleii*, or *currelii*, from running. Sapient. c. 16. they are called *ortygometræ*. Haply theſe were greater then ordinary, but they were quailes, not other fowls; & yet if they were as ſmall, as ordinary, the miracle was the greater, that ſo many thouſands hungry of fleſh alſo ſhould be ſatisfied, and overfilled with them. Myſtically Rabanus noteth, that God fed them not with beaſts or fiſhes, but fowles, to teach them by theſe carnal things granted them at their deſire, which although they had their original from the waters, yet fly in the ayr, to be heavenly minded, and to have their minds lifted up to things above, as it is commanded, Col.3.1.

Toſtatus.

Ferus.

Plin. lib. 10. c. 13.

Hugo.

Rabanus. The Myſtery.

For, *let them fall*, Hebr. is שׁטשׁ, he ſpread them, or ſent them down, and they were round about the camp, as it were a dayes journey on every ſide, and two cubits high from the earth. This was breaſt height, ſaith Solom. Jarchi, ſo that they needed not to ſtoop down to take them up, or reach up their hands to catch them, which was a ſingular providence of God towards them, though moſt unworthy for their murmuring, in that they could ſo eaſily gather their food.

Sol. Jarchi.

Verſ. 32. *And the people ſtood up all that day, and all that night, and all the next day, and gathered quailes, he that gathered leaſt gathered ten homers full,* &c.] What the Homer is, ſee before Levit.27.16. about 10 buſhels, ſo that each one had about 30 buſhels, which being laid together made an heap, and therefore the Cald. rendreth it heaps, and ſo the word is uſed, Exod. 8. 4. The quailes being gathered in this great abundance, they are ſaid to have ſpread round

round about the camp; the Sept. have it, they dryed them for themſelves: but Munſter and Vatablus, that they put them round about in nets, or other devices, which they had to keep them alive, till they had ſpent moſt of them. But how they ſhould keep them alive ſo long, I cannot ſee; it is more probable, that they killed them, as they took them, and having taken out their garbage, they ſalted them and laid them abroad to be dryed, that they might keep: Whereas Philo ſaith, there came new quailes every evening all that moneth, it is contrary to the ſacred hiſtory; for they came but at this time only, and ſuch a quantity as was now gathered, might well ſuffice them for a moneth. And it is not unlikely, but that they grew at the laſt ſtale and unſavoury, inſomuch, as that being eaten, they made the ſtomack ſick, and were caſt up again, as was threatened, that they ſhould come out at their noſtrils.

Munſter. Vatablus.

Cajetan.

And whileſt the fleſh was yet between their teeth before it was chewed, the wrath of the Lord was kindled, &c.] The vulgar Latine for theſe words, *before it was chewed*, hath it, *and this kind of meat failed not*: ſo likewiſe the Sept. πεὶν ἐκλεῖπειν, Hebr. *before it was cut off*; and it may be expounded either before it was cut off from their mouthes, that is, failed, or before it was cut by chewing, that it might go down and be digeſted: but this latter is rather to be preferred, becauſe it is ſaid yet to have been between their teeth; and Pſal. 78.30. it is ſaid, *the meat was yet in their mouthes*. God ſent not this plague, ſaith Cazkuni, till that he had fully fed them all, that none might ſay, he cut them off, becauſe he could not feed them. The plague, wherewith in his anger he ſmote them, Aben Ezra will have to be that of the peſtilence; but Toſtatus, Iſidor, Beda, Hugo, &c. the plague of fire burning them, and ſome of that fire ſpoken of before, verſ. 1. by way of anticipation, but that hath been already confuted; and becauſe it is ſaid to have been a very great plague, it is moſt probable, that it was not fire, but the peſtilence haply bred of the ſtink of theſe fowles growing ſtale, and of corrupt humours ingendred by over-much fulneſſe; and of this laſt Fonſeca ſpeaketh. The time when was not, till about the end of this moneth, and yet within that time, not after it, becauſe the fleſh was ſtill in their mouths, when they were ſmitten, Pſal. 78.31. the fat of them are ſaid to have been ſmitten, that is, the chief and moſt greedy and gluttonous. For thoſe that are gluttonous then, and ſo addicted to the belly, there is a puniſhment coming from the fierce anger of God, and for them to have plenty, wherewithal to gormandize is not to injoy a bleſſing from God, but to be the nearer to a curſe and a plague.

Verſ. 33.

Cazkuni.

Aben Ezra. Toſtatus. Iſidor. Beda. Corn. à Lapide.

Note.

And he called the name of that place Kibroth-hattaavah, becauſe there they buried the people that luſted.] Kibroth hattaavah ſignifieth *graves of luſt*, and therefore was an apt name for theſe graves where theſe luſters after fleſh were buried. *He called*; that is, Moſes called, that by the name this plague might be remembred, and the like ſin afterwards dreaded.

Verſ. 34.

In that they, which had eaten Manna and luſted after this, for fleſh, were thus deſtroyed by the plague of God; Ferus myſtically noteth, that they, who after grace received turn carnally minded again, ſhall be deſtroyed of the Lord. He that putteth his hand to the plough and looketh back, is not fit for the Kingdom of God.

The Myſtery.

From Kibroth hattaavah they go on to Hazeroth and abide there, this was eight miles. *Hazeroth*, ſignifieth courts, or entries; H. Bunting ſaith, *caves*, having long graſſe at their mouth. Ambroſe ſpeaketh of this name, as ſignifying bleſſedneſſes, teaching hence myſtically, that we ſhall riſe out of our graves to eternal bliſſe. But not Hazeroth, but Aſhrai ſignifieth bleſſedneſſes; yet the allegory may hold, we ſhall go from our graves to the entry or court of heaven at the laſt day, and ſtay there, have our abode there for ever.

Verſ. 35.

H. Bunt. Patriarks travels. *Ambroſ. de manſion.* in 14

CHAP. XII.

Verſ. 1. *AND Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman, whom he had married.* In ſpeaking of Zipporah, whom Moſes married, Exod. 2.21. I have brought many authours affirming her to be the Ethiopian here meant, the Caldeans for Ethiopian hath, a fair woman,

Cald. whom he married, and rejected, or companied not withall; becauſe as the Rabbins have it, he often came to the moſt holy place to ſpeak with God,

Sol. Jarchi. and when the people were to come to hear God ſpeak, they were forbidden to come at their wives, Exod. 19. 15. ſo that according to them the quarrell about this Ethiopian, or contrariwiſe fair woman, whom Moſes had married, was for that he did not live and bed, as an husband with her, by reaſon of his often going to ſpeake with God: of this ſhe complaining to Miriam and Aaron, they tooke her part ſaying, that they were Prophets as well as he, and that the Lord ſpake to them, and yet did not refraine

R. Abraham. from conjugall ſociety. But Rab. Abraham, that ſhe was black, and when ſhe complained of her husband Moſes, as was aforeſaid, they told her that ſhe was black and ill favoured; and for that cauſe it was, and not for his going to ſpeak with God, that her husband refrained from her, thus they.

Lorinus. But others better, that after the ſpirit given to the ſeventy, and the quailes brought, and the judgement ſhewed upon thoſe that had murmured againſt Moſes, the wife of Moſes, as is moſt probable, coming to have ſome ſpeech with Miriam, who happily might ſay, now there were many equall unto Moſes, becauſe they had the ſpirit as well as he; ſhe contrariwiſe extolled her husband, as being ſuperiour to them all ſtill, and to her and Aaron alſo; to the hearing whereof Aaron coming, he tooke in with Miriam, and Moſes with his wife, and ſo there was an hot contention amongſt them.

Calvin. But of all others Calvin ſpeaketh the moſt probably of this conttoverſie, that it was about the principalitie, they envied that Moſes was ſtill the chief and head of all; and againſt this they objected his marrying with an heathen woman, an Ethiopian, and not of the holy ſeed of Abraham, for which it was vnfit, that he ſhould be their Prince and ruler; Aaron being rather to be preferred, who was both for his own perſon and his wives every way without exception, and for this expoſition make the words of v. 2. here following. God ſpake by Aaron as well as by Moſes, but Moſes in one part of him, that is, in his wife was vile and baſe, for ſhe was an Ethiopian, why then ſhould he be thus ſet up above all, and not rather Aaron.

Ferus. Thus alſo Ferus, who ſaith, when they ſaw Moſes yet more graced, 70. Elders being enlightned by his ſpirit, they envied him, and ſought occaſion to ſpeak againſt him by his Ethiopian wife. Yet indeed there was no reaſon, for he married her in the time of his exilement, as Joſeph had done in Egypt before, and before the Law given, and ſhe had now imbraced the true faith: Before were the murmurings of the common ſort ſet forth, now the muttering of the chief againſt Moſes. It is a marvell that Miriam the ſiſter, and Aaron the brother, both extraordinarily graced and advanced for the ſake of Moſes ſhould do thus; for Aaron was high Prieſt, and God ſpake often to him, as to Moſes, and Miriam was a propheteſſe, Exod. 15. 20. wherefore they two are ſpoken of together with Moſes, as leaders of the people, Mich. 6.4.

Note. But as the meaner ſort is prone to fleſhly luſts, and worldly deſires, ſo the greater are moſt prone to ambition. Miriam it ſeemeth began to expoſtulate, becauſe ſhe is firſt named, it appearing hereby ſtill, that the devil prevaileth moſt with the weaker ſex, and that they are moſt ambitious and contentious.

And they ſaid, hath the Lord ſpoken onely by Moſes, hath he not alſo ſpoken by us, and the Lord heard it.] R. Solomon addeth for explanation, according to his opinion, as before, *That Moſes ſhould abſtain from his wives company, becauſe the Lord ſpake by him, any more then we?* But they aimed at ſuperiority in ſaying thus, and being proud of their own gifts ſought to extenuate his, by whom they came to that they were; as ſtill to this day they that have been inſtructed come at the laſt through pride to contemn their teachers, thinking themſelves as good or better then they, to the breeding of no ſmall trouble in the Church of God: *and the Lord heard it*, that is, although Moſes out of his meekneſſe regarded not their ſpeeches againſt him, but paſſed them over; yet God, who taketh that which is done againſt his faithfull ſervants, as done againſt himſelf, obſerved it, and was wroth therefore. It is to be noted alſo, that he heareth all that is ſaid, although but in ſecret: what or when the Lord ſpake to Miriam is not ſhewed in the ſacred Hiſtory, but onely that ſhe was a Propheteſſe: but the Hebrewes aſcribe a Chimicall book unto her, wherein her revelations were ſet down; but this hath long agoe been rejected, as a fiction, neither did ſhe utter any thing that we know of by the ſpirit, but the ſong, Exodus 15.

Verſ. 2.
R. Solomon.
Note.
Ferus.
Note.

Origen ſupplying their ſpeech here thus, this oughteſt thou not to have done, (O Moſes) to take a wife of the ſeed of Cham, but of the holy ſeed, of the ſeed of Levi, will have the myſtery of it to be to ſet forth the envy of Jewiſh Synagogue, when the Lord took the Gentiles like an Ethiopian in blackneſſe of ſinne and ſuperſtition to be his Church and Spouſe, becauſe they obſerve not the legall rites, and he ſaith, that Moſes was never ſo much commended, as now after his marrying of this Blackamoore commemorated.

Origen. hom. 6.
The Myſtery.

Rabanus maketh the like myſtical application; the Law ſet forth by Moſes is married, as it were to the Gentiles, the Church amongſt them; the Jewiſh Synagogue ſet forth by Miriam and Aaron hath indignation at it, pleading that God hath ſpoken by them, and finding fault that we have no circumciſion of the fleſh, but of the heart, no ſacrifices but of praiſe, nor feaſt dayes, but of the unleavened bread of ſincerity: but God permitteth Moſes ſtill to keep with the Ethiopian, his words with the Gentiles, and Miriam is ſmitten with leproſie, the Synagogue is in a fowle and filthy caſe through infidelity and many abſurd opinions, that they are falne into, but as ſhe was ſeparated for this but 7 dayes, and then returned into the Camp, ſo the Jews ſhall not alwayes continue in this foule caſe, but at the end of the world be converted and ſaved. To that of Origen, agreeth Procopius, and Ambroſe ſaying, that it was plainly a myſtery of their derogating from the people their brethren in the latter times.

Rabanus.

Procopius, Ambroſ.

Now the man Moſes was very meeke above all the men upon the face of the earth.] This is added here both to ſhew, that he had no way provoked them to this contumely, but by his meekneſſe and humilitie had given them cauſe to love and to praiſe him: and alſo that he ſought not to revenge himſelf, but did patiently ſuffer them. That we might from him learn meekneſſe, which is ſingularly commended, Matth. 11. 28. and not to ſeek to be avenged for injuries, ſeeing God taketh his part, that avengeth not himſelf. Hereby ſaith Chryſoſtome, a man may be moſt certainly known to be indued with reaſon, if he be meek and gentle, and modeſt and quiet. Greg. Nyſſenus praiſing Baſil for his meekneſſe compareth him with Moſes, calling him κοινον πασι τοις προς αρετην ὁρωσιν ὑποδειγμα, a common example to all that look at virtue. Claudian ſpeaketh of meekneſſe, as being a likeneſſe to God. *VVhen we are overcome of every gift, onely meekneſſe maketh the gods like unto us.* This praiſe of his own Moſes was inforced to write for our learning, as Samuel afterwards juſtified himſelf, and Paul to the Corinthians praiſed himſelf, yet at ſundry times he was very angry, Exod. 11. 8. 16. 20.

Verſ. 3.
Note.
Rom. 12. 19.
Chryſ. Hom. 34. in Gen.
Nyſſen. orat. de laud. Baſilii.
Claud. cum vincamur ab omni Munere ſola deos æquat clementia nobis.
1 Sam. 12.
2 Cor. 11. 5.

6.20. 32.19. Levit.10.16. Numb.16.15. 31.14.&c. for if there be no anger through zeal, and courage for God and againſt ſinne, this is not meekneſſe but puſillanimity and baſeneſſe. And as Moſes relateth his own virtues, ſo likewiſe his unadviſed anger and unbelief, Numb. 20. 10.Pſal.106. 32.33.

Verſ. 4. *And the Lord ſpake ſuddenly to Moſes, Aaron, and Miriam, come out yee three,&c.*] This ſudden ſpeaking was to ſhew the greatneſſe of his anger; as when a man calleth his ſervant haſtily, whom he meaneth ſharply to rebuke, Pſ. 64.7. Mal.3.5. Pſ.50.19,20. He called them ſuddenly to the Tabernacle, ſaith R. Solomon, that being taken in their legall pollution, Aaron by companying with his wife, and Miriam with her husband, as Moſes did not, they might be confounded by that very thing, for which they ſpake againſt Moſes. But this is fabulous, ſaith Toſtatus, the true reaſon hath been already yielded. And to the Tabernacle he called them out of the camp to reprove Aaron and Miriam there apart from the people, having regard unto their dignitie for their high place, in which they were that they might not be expoſed to contempt; ſo Ferus, and Lyranus who inferreth hereupon, that Prieſts ought not to be made to do penance publickely.

R. Solomon. *Toſtatus.* *Ferus.* *Lyranus*

Auguſt. ne dum nimium ſervatur humilitas regendi frangatur authoritas.

It is a rule alſo of Saint Auguſtine, that a Prelate having offended in government ſhould not be to ask forgiveneſſe of thoſe that be under him, leſt whileſt humilitie is too much intended, the authoritie of ruling be broken. The reproving of them publickly alſo might have been prejudiciall to Moſes, if it had been opened before the people, how his own brother and ſiſter had ſpoken againſt him, they being apt to be moved by examples, and ſpecially of thoſe, that were in ſo high place, and ſo near to him, to inveigh againſt him alſo.

The myſtery. Their being called to the Tabernale, and Moſes with them, that there they might be reproved before him, may myſtically ſerve to ſet forth our being called before our own conſcience for our ſinnes, the law ſet forth by Moſes, being here urged againſt us, that we may ſee into our ſinnes and repent of them.

Verſ. 5. *And the Lord came down in a pillar of a cloud, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, &c.*] Of Gods deſcending in a cloud, ſee in divers places before; but it is to be noted, that they three being come to the Tabernacle, the Lord bade Aaron and Miriam onely to ſtand forth, becauſe he was to ſpeak of the prayſes of Moſes, he would doe it therefore, as it were behind his back; becauſe as Gregory hath it, when a wiſe man is prayſed to his face, he is laſhed in his mind.

Greg. ſapiens cum in facie laudatur, in mente flagellatur.

Verſ. 6, 7. *If there be a Prophet, I the Lord will ſpeak to him in a viſion,&c. but my ſervant Moſes is not ſo, who is faithful in all my houſe,*&c. Here the Lord ſheweth three wayes of his ſpeaking to Prophets, 1. by viſion, as to Abraham, Gen.20.7. chap.15.1. and to Jacob, Gen.46.2. and to Ezekiel, chap. 1.1. and the reſt of the Prophets. 2. By dreams, thus he ſpake to Jacob, Gen. 28. chap.31.11. to Joſeph the ſon of Jacob, and to Joſeph the husband of Mary, &c. 3. Mouth to mouth, or face to face, as to Moſes; of which, ſee before, Exod.33.11. and letting him behold the ſimilitude of the Lord, that is, his back parts, as it were, ſome more glorious appearance of his, then hath been granted to others to ſee, Exod.33.23. Betwixt Moſes and other Prophets, the Rabbins obſerve, that there were theſe differences; 1. Moſes heard God ſpeaking to him without terrour ſurpriſing him, as one friend may hear another; but other Prophets not without great terrour troubling and almoſt exanimating them, as an horrour is ſaid to have come upon Abraham. Daniel fell down, as a dead man, ſee the like touching Zachary and John afterwards. 2. God ſpake to other Prophets by his Angels, but to Moſes not ſo, but mouth to mouth. 3. Moſes had all things revealed plainly to him, other Prophets darkly, ſo that after they

Gen. 15. Dan.10.8.

they had ſeen or heard the thing, they needed the Spirit to expound it. 4. Others waited and prepared themſelves, till the Spirit ſhould come upon them, being joyful, and uſing pſalteries and harps, as Eliſha, when he deſired to propheſie, called for a minſtrel, and then ſometimes the Spirit came upon them, and ſometimes not: but Moſes could go to the Lord and ſo propheſie, whenſoever occaſion required, as Numb. 9.8. He was as the miniſtring angels; other Prophets when the Spirit had done ſpeaking by them at any particular time, went to their tents and to their wives; but Moſes, becauſe he alwaies propheſied, and was ſanctified, as the Angels, and had his heart alwaies faſt bound to God, and the skin of his face ſhone, returned not to his firſt tent, but was ſeparated from his wife for ever; ſo Maimony, who alſo ſaith, that propheſie reſteth not, but on a wiſe man, great in wiſdome, and mighty in his virtuous qualities, that his corruptions prevail not over him in any thing, but he prevaileth by his knowledge over them continually, and when the Spirit cometh upon ſuch, his ſoul is aſſociated to the Angels, and he is turned into another man, knowing alſo, that it is ſo with him. But in theſe things, howſoever ſome be moſt true, yet that he lived alwaies ſeparate from his wife after this, they may believe that will, for no ſuch thing is revealed; and that God ſpake not to him by Angels, is confuted by the Apoſtle ſaying of the Law, *it was ordained by angels in the hand of a Mediatour*. Eugubinus, beſides the three kinds of revelations to Prophets here ſpoken of, ſaith, that there are two more; one by viſion, when a thing is ſeen, not as it is, but darkly in ſome other thing, after the manner of a riddle, as Ezech. 2.8. he is bidden to eat a book; ſo likewiſe John, Revel. 10.20. another by certain images or repreſentations, touching which Maimony ſaith, that when the Prophets had ſeen them, by and by the interpretation was written in their hearts, as the ladder, which Jacob ſaw, and the living creatures, which Ezechiel ſaw, the ſeething pot and almond rod, which Jeremiah ſaw, and the flying book and Ephah, which Zachary ſaw, &c. Andreas Maſius rendreth a reaſon, why Moſes was thus ſingularly honoured above all other Prophets, viz. becauſe he was Gods interpreter, and by him the law was given, that it only might be counted moſt holy of all men, till the coming of Chriſt, and no Prophet afterwards might inſtitute any other, but all place their labour in explaining it only. But that Jeſus was above Moſes, the Apoſtle teacheth, Heb. 3. 2, 3, &c. and ſo all after his coming were to have reſpect unto him, as pointed at in Moſes and his lawes. For if Moſes had plain revelations, Jeſus much more, becauſe he was in the boſom of the Father, and learned not by viſions, or by ſpeech of mouth, but knew all things clearly together with the father, having the Spirit without meaſure, and the fulneſſe of the Godhead dwelling bodily in him. In that this was the iſſue of Miriams and Aarons calumnies againſt Moſes, ſee, ſaith Rabanus, what detractours get by their detractions, what puniſhment to themſelves and praiſe to him, from whom they unjuſtly detract, filthineſſe to themſelves, glory to him; reproach to themſelves, to him magnificence.

Moreover in that Gods revealing of his will to Moſes plainly is here ſpoken of after the mention of the Ethiopian woman, whom he had married, he myſtically noteth, that when Moſes came to us Gentiles, as an Ethiopian, things were not held in darkneſſe, or as it were, in riddles any longer, but all the myſteries of the Kingdome of heaven plainly opened, that is, when we imbraced the faith, and were made the Church of God, and had his Word committed to us. For now Manna is ſhewed plainly to figure out Chriſt, who is meat indeed, and likewiſe the rock yeelding water in the wilderneſſe. And herein Rabanus followeth Origen, who uſeth the ſame words.

Wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes? Heb. *againſt* Verſ. 8.

2 King. 3.

Maimony in *Yeſude hatto-rah*, c. 7.

Gal. 3. 19. *Eugubinus.*

Gen. 28. 12. Ezech. 1. Jer. 1. Zachar. 5. And. Maſius in Joſ. 12.

Joh. 1. 18.

Joh. 3. 34.

Col. 1. 19.

Rabanus. *Sibi turpitudinem, illi ſplendorem, ſibi Lepram illi gloriam, ſibi opprobrium illi magnificentiam quæſierunt.*

Joh. 6. 1 Cor. 10.

Sol. Jarch. *againſt my ſervant, againſt Moſes*, that is, ſaith Sol. Jarchi, againſt my ſervant, though he were not Moſes; or againſt Moſes, though he were not my ſervant, ye ſhould have been afraid to ſpeak againſt him. There are two things from hence to be noted, that one ſhould fear to ſpeak againſt any of Gods ſervants, and eſpecially againſt any ſet in authority. 2 Pet. 2. 10. ſo Ferus.

Ferus. *Note.*

Verſ. 9. *And the anger of the Lord was kindled againſt them, and he departed*] That is, he turned from them, as being exceedingly incenſed, ſo that he reſolved to ſmite, and not to hear any interceding to ſpare. Ferus noteth, that God is ſaid twice to have been angry with them, (and ſo it is in the vulgar latine, here, and verſ. 2.) firſt becauſe they ſinned; ſecondly, becauſe they perſiſted in this ſin and repented not, and now he ſhewed more anger then before; perſiſting in ſin then provoketh God more, then ſinning.

Note.

Verſ. 10. *And behold Miriam became leprous as white as ſnow, &c.*] This was the worſt kind of leproſie and moſt incurable, as we may gather, Exod. 4. 6. 2 King. 5. 27. of this it is ſpoken again, Deut. 24. 9. as a judgment to be remembred. Why Miriam was ſmitten and not Aaron, Theodoret rendreth theſe reaſons; becauſe her fault was greater, forſomuch as a woman ought to be ſubject, and Aaron was high Prieſt, and therefore not to be made unclean by the leproſie, of which the Prieſt was to judge; and becauſe to ſee another puniſhed was terrour enough to him: and laſtly, becauſe he interceded for his ſiſter, it appearing hereby, that he was penitent for this offence. But the chief reaſon was indeed, becauſe Miriam had offended moſt, and began in this contention, as is intimated by her being firſt named, ver. 1. that women, who are moſt apt to vex men with their tongues, might learn by this example, to take heed of railing, as Ferus hath it; who alſo noteth, that it was a puniſhment anſwerable to her ſin. For a detractour is truly leprous, he hath a corrupt heart, and ſendeth forth a ſtinking ſent from his mouth, infecteth others, and ſhall be caſt out of the new Jeruſalem.

Theod. qu. 3. in Num.

Ferus.

Note.

For the myſtery, it hath been touched before, that the Jewiſh Synagogue being offended, and ſpeaking againſt the Church of the Gentiles is judged of God, and ſhut out, as labouring with a ſpiritual leproſie, &c. Now if God did ſo ſeverely puniſh ſpeaking againſt Moſes, what ſhall become of thoſe that deſpiſe Chriſt, who was far greater? Hebrewes 12. 25.

Verſ. 11. *And Aaron ſaid unto Moſes, alas (my lord) I beſeech thee, lay not this ſinne upon us, wherein We have done fooliſhly*, &c.] Aaron was ſoon moved with repentance, as we read not, that Miriam was; and he fleeth to the mediation of Moſes, as for whoſe ſake this leproſie was ſent, as thinking himſelf unworthy now to come before the Lord in prayer. And it is to be noted, that his brother, younger then he, whom he had before contemned, now he calleth his lord; ſo do the judgments of God work to humble the godly, whereas the wicked waxe worſe and worſe.

Note.

Verſ. 12. *Let her not be as one dead, of whom the fleſh is half conſumed, When he cometh out of his mothers Womb.* The Cald. Let her not now be ſeparated from amongſt us, for ſhe is our ſiſter, pray now for this dead fleſh, that is in her, that it may be healed, Calvin, *Let her not be as an abortive, Which when it cometh out of the mothers womb is conſumed in the half of the fleſh thereof.* The vulg. Latine, *Let her not be as one dead, and as an abortive caſt out of the womb, behold half her fleſh is already conſumed of the leproſie.* The Hebr. word for word is, *Let her not be as one dead, which in the going out of the mothers womb, and half the fleſh thereof is conſumed.* It is a compariſon taken from a child dead and conſumed in the mothers womb in a great part, before the birth: for even ſo the leproſie did conſume and eat into the fleſh, till the party infected dyed miſerably, and the leprous were whileſt they lived, as then dead, both in their being ſeparated from others living out of the camp,

Cald. Par. *Calvin.*

camp, and becauſe they defiled ſuch as touched them, as the dead.

And Moſes cryed unto the Lord ſaying, Heal her now, O Lord, I beſeech thee. See here the meekneſſe and goodneſſe of Moſes, he did not only forgive the injury offered him, but prayed for her, that offered it, as is commanded, *bleſſe them that curſe you, and pray for them that deſpitefully uſe you.* The Targum Jonathan paraphraſeth thus upon it, *And Moſes prayed and beſought mercy before the Lord, ſaying I beſeech mercy of the merciful God, I beſeech God that hath power of the ſpirits of all fleſh, heal her, I beſeech thee.* For in that he is ſaid to have cryed out, it appeareth, that he prayed moſt earneſtly and as grieved for her, and in ſaying, *O God*, for ſo it is in Hebr. אל, God of power and mercy, his invoking of Gods power and mercy is ſhewed, and therefore Exod. 34.6. theſe two words אל־רחום, God of mercy are joyned together. Verſ. 13. Matth. 5.44. *Targum Jonathan.*

And the Lord ſaid to Moſes, if her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven dayes, &c.] The Lord being intreated remitteth the ſin, but will have Miriam indure the puniſhment ſeven dayes for her greater humiliation, and the terrour of others. Spitting in the face is a ſign of contempt, Job 30.10. Eſay 50.6. Luk. 18.32. and if her natural father in anger had ſpit on her face and put her to this ſhame, ſhe could not for ſhame but have hid her ſelf at the leaſt ſeven dayes from the ſight of men, much more her heavenly Father having ſpit in her face, as it were, by the leproſie, which appeared in her face not all over, but in certain places like ſpittle, diſperſed. And the time of ſeven dayes is ſet, according to the law of ſeparating all leprous perſons. For, *but ſpit in her face*, Hebr. it is, *by ſpitting ſpit*, that is, *data opera* in anger. Verſ. 14. Levit. 13.

And Miriam was ſhut out of the camp ſeven dayes, and the people journeyed not, till ſhe was brought in again.] She having ſinned was not ſpared, notwithſtanding her great dignity, to ſhew, that none ſinning of what high degree ſoever, ſhall be ſpared. But yet this honour was done to her, that all the people ſtayed for her, ſo as they uſed not to do for other lepers; even under the puniſhing hand of God a Prophet is to be reverenced for his holy calling, and all ſhould mourn together for him; as before, when Nadab and Abihu periſhed, Levit. 10.6. The Targum Jonathan ſaith, that the Lord promiſed, ver. 14. when he bad, that ſhe ſhould be ſhut out, I will cauſe to ſtay for thy ſake, the cloud of my glory, the Tabernacle, Ark, and all Iſrael, untill the time, that ſhe is healed; but this is only a paraphraſe upon the event, as if he had ſo ſaid. That of Sol. Jarchi hereupon is overcurious, the Lord imparted this honour to her, becauſe ſhe once ſtayed for Moſes, when he was caſt into the river, Exod. 2.4. Verſ. 15. *Targum Jonathan.* *Sol. Jarchi.*

For the myſtery of alll this, Ferus ſetteth it down briefly thus; Moſes taking an Ethiopian to wife, was a figure of Chriſt marrying with the Church of the Gentiles: Aaron and Miriam murmuring at it, of the Jews envying the ſalvation coming to the Gentiles, and preferring Moſes and the Prophets before him, ſaying, We are Moſes his diſciples, ye are his; we know that God ſpake by Moſes, &c. For this as God was angry with Miriam and ſmote her, ſo that ſhe was caſt out of the camp; ſo he is angry with the Jews, and hath caſt them out of his Church; and although the whole company of the Doctours have prayed for them, yet they are kept out, till the fulneſſe of the Gentiles be come in. But till then the whole Church waiteth, and cannot enter into the heavenly Canaan; as theſe could not go forward, till Miriam was healed and reſtored. The myſtery. *Ferus.* John. 9.

And afterward the people removed from Hazeroth, and pitched in the wilderneſſe of Paran.] Of this Wilderneſſe of Paran, and how they were ſaid before to have come to it, and now again, ſee Chap. 10.12. Verſ. 16.

CHAP.

Chap. XIII.

Verſ. 1. 2. *And the Lord ſpake to Moſes ſaying, ſend men that they may ſearch the land of Canaan, &c. of every tribe ſend a man, every one a Ruler among them, &c.*] This of the ſending out of theſe ſearchers is more fully ſet down, Deut. 1. 19. *And when wee departed from Horeb, we went through all that great and terrible wilderneſſe, &c. and we came to Kadeſh Barnea. And I ſaid unto you, yee are come to the mountaine of the Amorites, which the Lord giveth unto us. Behold the Lord hath ſet the land before thee, goe up and poſſeſſe it, &c. And ye came near unto me and ſaid, We will ſend men before us, and they ſhall ſearch the land, &c.*] So that the Lords ſpeaking here unto Moſes to ſend, is to be underſtood, after that they had made this motion, and Moſes, as it is likely had conſulted with the Lord hereabout. And here divers removings of the children of Iſrael, before they came to Kadeſh Barnea, where this was ſpoken, are omitted; as Junius noteth, and is to be ſeen, Numb. 33. from verſ. 18. to verſ. 36. and chap. 32. 8. or rather being ſent back from Kadeſh, to which they came at their remove from Hazeroth; thoſe removes were made, and ſo they came again thither, ſee ch. 20. 1. The laſt verſ. of the 12. chapter is by the vulgar Latine made the firſt of this chapter; *They pitched in the wilderneſſe of Paran, and there the Lord ſpake to Moſes, &c.* But in the Hebrew it is not ſaid *there*, and it was in Kadeſh that the Lord ſpake thus, but this Kadeſh was in Paran, and all the manſions named, Numb. 33. from Hazeroth to Kadeſh were in the wilderneſſe of Paran, as hath been touched before, Numb. 10. 12. and verſ. 3. it is expreſly ſaid, that they went from Paran, ſee v. 26. For *ſend men*, Hebr. is, *ſend thee men*; that is, as Sol. Jarchi expoundeth it, this motion cometh not from me, but ſeeing the people deſire it, if thou pleaſeſt, ſend men, &c. They ought indeed, when the Lord bade them by Moſes, to have gone up without ſending ſearchers firſt, which argued a diſtruſt and faint-heartedneſſe in them; yet in yielding to their weakneſſe, the Lord permitteth them to take their own courſe, although by the ſequell it appeared to be for the worſe unto them.

Iunius.

Sol. Jarchi.

Note.

Ferus.

Note then that it is dangerous to preferre our own counſels and wayes before the Word of God: for hence came their murmuring to the deſtruction of almoſt 600000 in the wilderneſſe, who were wearied and waſted out there, ſo as that they could never enter into the land of promiſe. For notwithſtanding Gods gracious promiſes of ſending his angel before them, and his continuall preſence by the cloud ſet to guide and to protect them, they believed not, that he was able, or would bring them to the poſſeſſion of the land. Wherefore let us flee this carnall wiſdome, and be alwayes intent to that, which the Lord ſaith, being aſſured, as the children of Iſrael when they did thus never failed, but alwayes proſpered, ſo ſhall we, and finally, come to the heavenly inheritance promiſed us; let us with David ſay, lead me Lord in the path of thy Commandments. For *one man*, verſ. 2. Hebr. is *one man, one man* that is one of one tribe, and one of another; for the twelve tribes, but of Levi none, becauſe the Levites were to have none inheritance there.

Pſal. 119. 33.

Ver. 2.

Deut. 18. 1.

Verſ. 3. *At the command of the Lord he ſent them.*] That is, as was before noted at his permiſſion: But forſomuch that God ſaw it would be for their hurt, why did not he forbid it? The Hebrewes anſwer, to accompliſh their deſire, and to render them their recompence, and to give Joſuah and Caleb a good reward. Wherefore he ſent out theſe ſearchers, as he had before ſent them quailes in anger, that the carnall and worldly minded might not joy ſo much in having their worldly deſires fulfilled, and Gods children may bear it the more patiently to be in adverſitie and to want theſe things.

In Pheſiktah.

Theſe

Theſe heads of the people, or rulers ſent out were not of the ſeventy ſet up to rule, Numb, 11. nor of the Captains, Numb. 1. for their names doe all differ, but of the captains over thouſands mentioned. Exod. 18. So Cazkuni. The other were to remain ſtill in the camp to govern and lead the people. *Cazkuni.*

And theſe were their names, of the tribe of Reuben, Shammuah, the ſonne of Zaccur, &c.] Moſes ſetteth down their names for the more certainty of the Hiſtory, and for the perpetuall ignominy of the wicked, and the praiſe of the juſt, ſuch as two of them onely were, Caleb and Joſuah. Touching theſe names I will note nothing, but onely whereas verſ. 8. Hoſheah, the ſonne of Nun is ſpoken of as a Prince of the tribe of Ephraim, when the Prince of the tribe of Manaſſeh cometh to be ſpoken of, v. 11. It is ſaid ſingularly, *of the tribe of Ioſeph, namely of the tribe of Manaſſeh Gaddi, the ſonne of Suſi.* Ephraim and Manaſſeh were both the ſonnes of Joſeph, yet Manaſſeth his tribe is ſpoken of, as Joſephs, and Ephraims not. The reaſon may be, becauſe Manaſſeh was his firſt-born, Joſ. 17. 1. although Ephraim be firſt named, as by the ſpirit of Propheſie Jacob of old had preferred him: but Ezech. 37. 16. Ephraim is called by the houſe of Joſeph. Cazkuni ſaith, Manaſſeh is here ſet forth by Joſeph, but Ephraim not, becauſe as Joſeph had brought up an ill report of his brethren, Gen. 37. ſo Gaddi of Manaſſeh did of the land, but Hoſheah of Ephraim did not. *Ferus.* Verſ. 4. Verſ. 8. 11. Gen. 48. 19. *Cazkuni.*

And Moſes called Oſhea the ſonne of Nun Iehoſhuah.] The name Joſhuah was before, Exod. 17. 19. and therefore it was not now firſt changed, but when he went to fight againſt the Amalekites, although the change be not mentioned till now; thus Origen, Theodoret, Tertullian, Lactantius, &c. And it agreeth with reaſon, that it ſhould be ſo, becauſe he is there firſt called Joſhuah, and alwayes from thence forward, as Abram after his name changed is alwayes called Abraham. Yet ſome are for the change of his name at this time, as Anaſtaſius, Auguſtinus, Juſtinus, Toſtatus, &c. and that he was before called ſo by anticipation. Cazkuni noteth, that he was called Joſhuah, when he firſt became Moſes his miniſter, and ſerved him, but Deut. 32. 44. he is called Hoſheah again, becauſe it is the manner of kings to give new names to their ſervants, as Gen. 41. 45. Dan. 1. 7. but when he was now to be, as it were king after Moſes, he was called by his firſt name again. But it is not to be doubted, but that Moſes called him thus by the ſpirit, in the name Joſhuah ſignifying ſalvation, intimating how he ſhould ſave the people from the Amorites their enemies, and deſtroy them, and ſo be a true type of Jeſus ſaving us from our ſinnes. Tertullian calleth him by the ſame name Jeſus, and Prudentius, and by the Greeks he is ſo commonly called. There is another Joſhuah mentioned, 1 Sam. 6. 14. into whoſe field the Arke came and ſtood ſtill, as drawn by virtue of that name, as Juſtin hath it: ſee alſo Zechar. 3. 1. Verſ. 16. *Orig. Hom. 11. in Exod. Theodoret. qu. 34 in Exod.* *Cazkuni.* *Iuſt. Martyr. contra Typhon.*

And Moſes ſent them into the land of Canaan to eſpy out the land, ſaying, goe this way ſouthward, and go up into the mountain, and ſee what the land is.] By ſouthward, he meaneth the ſouth part of the land, which was neareſt to them, and this was moſt dry and barren, a great part of it being wilderneſſe, for thus the word *negeb* here uſed ſignifieth drie, and therefore Calebs daughter having land given her in the ſouth, asketh of her father ſprings of water: of a wilderneſſe lying here ſee Joſ. 15. 1. and the Septuagint render it, *goe up by the wilderneſſe.* They are directed then to goe this way to ſearch, that they might ſee the worſt of the land firſt, the beſt being reſerved to be ſhewed afterwards as merchants ſhew the worſt of their wares firſt, and afterwards the beſt, Sol. Jarchi, *goe up into the mountain*, that is, where the Amalekites and Canaanites dwelt; as appeareth, ch. 14. 40. being the ſtrongeſt part of the countrey, becauſe if that were once ſubdued, it would be eaſie to ſubdue the reſt. The things that he directeth them to ſearch into was; whether the land were fat, or lean, the people few Verſ. 17. Judg. 1. 15. *Sol. Jarchi.* Verſ. 18. 19. 20.

or

or many, and their dwellings ſtrong or weak, &c. In ſpeaking of their ſearching the land, he mentioned it three times: 1. By the land meaning the nation or people dwelling in it. 2. The buildings and fortifications thereof, and the aire, 3. The ſoyle, *whether there be wood or not*; this the Targum Jonathan expoundeth trees of food, *be of good courage, and bring of the fruit of the land.* This is put in, ſaith Cazkuni, becauſe vineyards had keepers there, which watched them.

Targum Ionath.

Cazkuni.

Verſ. 21. *So they went up and ſearched the land from the wilderneſſe of Zin unto Rehob, as men come to Hamath:* Of the wilderneſſe of Sin it was ſpoken before, Exod. 16. 1. But that was a wilderneſſe betwixt the Red ſea, and mount Sinai nearer Egypt, having the name from thornes, or buſhes which grew abundantly there, or happily it had the name from Sin, a ſtrong city in Egypt, of which ſee Ezech. 39. 15. But this was Zin written with ץ, as Jerom noteth, the firſt with ס ſignifying a buſh, this *in mandatum.* But עֲצִים ſignifieth thorns, and even this wilderneſſe is deſcribed as very large 184 miles long, and lying between Ezion-gaber and Kadeſh. The difference was, the other called Sin lay nearer Egypt, this near the land of Canaan, being the border thereof on the ſouth, Numb. 34. 3. *Rehob* was a city on the Weſt near Zidon, which fell to the tribe of Aſher, Joſh. 19. 28. *Hamath,* was a great city on the north part of Canaan, and the Eaſt, Numb. 34. 8. Joſ. 13. 5. It is called Amos. 6. 2. Hamath the great, it was ſcituated under mount Lebanon by the river Jabbok, and fell afterwards to Nephtalim; it is thought firſt to have been built by Amatheus, the 11 ſonne of Canaan. The Greeks called it afterwards Epiphania, from Antiochus Epiphanes. By their going by theſe places it appeareth, that they went almoſt round about the countrey from the South to the Weſt, from thence to the North and Eaſt.

Hieron Epiſt. 127.

H. Bunting, Patriark travailes.

Adricomius.

Verſ. 22. *And they aſcended by the South, and came to Hebron, &c.*] Rab. Solom. and Lyranus ſay, that onely Caleb went thither and prayed over the Sepulchers of the Patriarkes: but it is plainly *they came* in the Hebrew, and yet it is moſt probable, according to the Rabbins, that they went not altogether for fear of ſuſpition, but two and two, as alſo Ferus noteth; but he ſaith the godly in coming hither, and ſeeing the place of the Sepulchers of Abraham, Iſaac and Jacob, were comforted, when they did their devotions to God there; but the wicked by the ſight of the giants terrified; ſo the ſame things that bring comfort to them that fear God, bring terrour to the wicked. They had gone out by the South, and now they return back again by the ſouth, or the deſert of Zin; and they are ſaid to aſcend, becauſe that place was mountainous. Of Hebron I have ſpoken before, Gen. 23. 2. and how that it was the ſame with *Kiriath-arbah. Now Hebron was built ſeven yeares before Zoan in Egypt.* The Greek and Caldee call Zoan Tanes, and from hence ſome derive Titanes, the giants ſo called from this place where they dwelt, that lived in Egypt. Now of Zoan or Tanes mention is made here, Hebron being preferred for antiquity before it, becauſe the Hebrews had dwelt lately in Egypt, and ſo knew that city very well. Hebron is ſaid to have bin builded by Cham for his younger ſonne Canaan, 90 yeares after the flood, as he after built Zoan in Egypt for Mizraim his eldeſt. And Sol. Jarchi in comparing theſe two together ſaith, that Egypt was a moſt pleaſant and fruitfull land, and Zoan the beſt of Egypt, as being the ſeat of their Kings, but Hebron was 7 times better then it. Here were *Ahiman, Sheſhai and Talmai the ſonnes of Anak.* This Anak was a mighty giant, being the ſonne of Arbah. From whom that that city had the name before Kiriath-arbah, and Ahiman his ſonne was ſo called, as if he ſhould have ſaid, who is his brother, becauſe none was like unto him in ſtrength again in all the world. For theſe giants eſpecially was mention made here of Hebron, becauſe this was the city of greateſt ſtrength by reaſon of them: but there were more giants called Anakims

R. Solomon.

Ferus.

Gen 49. 31.

Note.

Sol. Iarchi.

Ioſ. 15. 13.

kims in divers parts, whom Joſhuah deſtroyed, and theſe three were driven out by Caleb, and afterwards ſlain, Judg.1.10. Joſh. 11.21.& 15. 14.

And they came to the brook of Eſhcol, and cut down there a branch with one cluſter of grapes, and they bare it between two upon a ſtaffe, &c.] The word נחל, ſignifieth either a brook or a valley; and now firſt it had the name of Eſhcol, a cluſter, as is ſhewed verſ.24. This was nigh to Hebron, when they were now returning to the camp again. For from Paran from whence they went, ſaith one, to Rehob was 140 miles, from thence to Hamath 188 miles, that Rehob being in Galilee, Hamath in Syria, from Hamath they returned again to Hebron 304 miles, where upon the ſide of the river Eſhcol they cut down a branch with a bunch of grapes, from thence to Kadeſh, where the camp was, 20 miles. Their whole journey ſaid to be in fourty dayes, verſ. 25. according to this account, was 652 miles, and this cluſter was carried by them 20 miles. By this and other fruits, which they brought, as pomgranates and figs, that doubtleſſe were anſwerable in fairneſſe, the admirable fruitfulneſſe of the land appeared. For the time of their begining their journey more particularly, Cazkuni ſaith, they began it in Sinan, or May 29. and ended in Ab, or July 8. Verſ. 23. *H. Punting* Patriarks travailes.

If it be queſtioned, how they could juſtifie the taking of theſe fruits being other mens goods? it is eaſily anſwered, that either they agreed for them, or elſe having a commandement from Moſes, who was Gods Vicegerent to them, they were herein juſtified, eſpecially ſeeing the whole land by Gods appointment was theirs, and they wanted nothing now, but to go and take poſſeſſion of it. *Queſt.*

And they came Moſes and to Auron, and to all the congregation in the wilderneſſe of Paran to Kadeſh, &c. Here it appeareth, that Kadeſh was in Paran, and ſo there is no difference in ſaying, that they were ſent from Paran, v.3. and from Kadeſh Barnea, Deut.1.19. and Cazkuni ſaith, that the wilderneſſe of Paran, Hazeroth, Rithmah, and Zin and Kadeſh were all near one to another. This Kadeſh was a Wilderneſſe ſo called from a city of the Edomites of this name, Numb.20.16. Pſal.29.8. It ſignifieth holy, as Jerom noteth, becauſe the Lord was ſanctified there in bringing water out of a rock, and puniſhing Moſes for his unbelief; ſo likewiſe Toſtatus, who alſo ſaith for the ſame reaſon, it was called the fountain of Judgment. Verſ. 26. *Cazkuni.* *Hieron.* *Toſtatus.*

And they told him, ſaying; We come to the land whither thou ſenteſt us, and ſurely it floweth with milk and honey, &c. Of this phraſe of flowing with milk and honey, enough before, Exod.3.8. thus far they acknowledge it to be true which the Lord had before ſpoken, in commending this land; but ten of them diſcourage the people, by telling of the ſtrong walls, and the ſtrength of the Inhabitants, and particularly of the ſons of Anak and of the Amalekites: for of the ſons of Anak there was a proverb, *who can ſtand before the ſons of Anak?* Deut.9.2. and becauſe Anak and his ſons the Anakims, who reigned over others, were ſo celebrated for might, the Greeks from hence took their name ἄναξες, for Kings: of the Amalekites they alſo ſpeak firſt of other peoples, becauſe they had already fought againſt them, terrified them, aud cut off many of them upon the way. The Amalekites dwelt on the ſouth, and ſo neareſt to them, for which they are called the firſt of the Nations, Num.24.20.& Chap.4.45 they firſt fought with them. Amalek was not an Inhabitant of the land of Canaan, as not coming of Cham, but of Eliphaz, the ſon of Eſau by his concubine Timnah; yet becauſe this people dwelt in the entrance of that land to hinder the Iſraelites from entring, they are here reckoned, as enemies to be encountred with. The Hittites, Jebuſites and Amorites next mentioned, and the Canaanites came of Canaan the younger ſon of Cham, of whom alſo came the Girgaſhites, Hivites, and Arkites, &c. but theſe onely are named, as the moſt mighty. Verſ.27. Verſ.28,29. Deut.25.17. Gen. 36. 12. Gen.10. 15.

And Caleb ſtilled the people and ſaid, we will go up at once and poſſeſſe it, for Verſ. 30.

We are well able to overcome it. Chap. 14. 6. Not only Caleb, but alſo Joſhua ſtilled them, although it is likely, that Joſhua let Caleb ſpeak firſt, The Cald. ſaith, he ſtilled the people and made them attend to Moſes, who ſpake words unto them to incourage them. It is not ſaid here, what the people ſpake upon the relation of theſe Searchers, that any man had need to quiet them, and to make them hold their peace; but Deut. 1. 25, 26, &c. both their words are ſet down, and alſo the ſpeech of Moſes made unto them: whereas Caleb ſaith, *we are well able*, this came from his faith, whereby he truſted in the power and promiſe of God, as it was in his heart, Joſ. 14. 7. according to his name. Toſtatus and ſome others, becauſe Joſhua is not here ſpoken of with Caleb, and chap. 14. 24. Caleb alone is commended by the Lord for withſtanding theſe murmurers, hold, that Joſhua was ſilent at the firſt, as being moved by the murmurers, but ſoon after he withſtood them: but it is better held by others, that Caleb ſpake here both for himſelf and Joſhua, forſomuch, as two could not ſpeak together without confuſion, and what praiſe is given to Caleb, is alſo to be underſtood of Joſhua, as may be gathered chap. 14. 6. & 30. 38. for Moſes, that wrot it, had Joſhua for his miniſter, and therefore he was the more ſparing in ſpeaking of his praiſes.

Cald. Par.

Toſtatus.

Calvin.

Verſ. 31. *But the men that went with him ſaid, We are not able to go up,* &c.] That is, all but Joſhua; amongſt other arguments of diſcouragement they ſay, *it eateth up the Inhabitants*; which by ſome is underſtood of civil wars, their deſtroying them; or of the unhealthfulneſſe of the ayr: by ſome, of the peſtilence now raging there; ſo that as they paſſed along, they ſaw many buried. Comeſtor hath three expoſitions, either it is a land of infirmities, and none live long there, or it is a land coveted by many peoples for the goodneſſe of it, ſo as that none can dwell long there, but be cut off by enemies invading them; or for the goodneſſe of it they that once come to inhabit therein will never go out again, but continue and dye in it. But this laſt is moſt frigid of all others, ſeeing the goodneſſe of the land attracting men to it, were rather an argument to perſwade to it, then to diſſwade from it. And for infirmity ſhortening life, this is ſo contrary to the praiſe of it given before, as that it cannot be the meaning; unleſſe with Calvin we ſhould hold, that theſe wicked Searchers do moſt impudently contradict themſelves in ſeeking to oppoſe Caleb; before having ſaid, it was a good land, but now, the ayr was unhealthful, and moſt hard labour was required in tilling the ground, to the wearing out of the body betimes, and yet not ſo could the Inhabitants get maintenance enough, but many periſhed for want: for thus Calvin expoundeth it, but moſt improbably, ſeeing, although they ſpeak wickedly, yet in any other of their ſpeeches they ſay nothing untruly, & if they ſhould in this, they might eaſily have been trapt in their own ſayings. That of enemies being ſtill alwaies ready to invade the land, and to deſtroy the inhabitants, that they might enjoy it, is beſt: for if either there had been civil wars at this time waſting the people, or a peſtilence amongſt them, the power to reſiſt would have been the leſſe feared. That the greedy deſire of others to come and kill them up, when they ſhould inhabit the land, that they might injoy it, is meant, appeareth, becauſe former experience had taught it, ſeeing the Amorites came in to dwell there by deſtroying the Moabites, and the Caphtorims or Philiſtims, by deſtroying the Anims. And when for their ſins afterwards God had given the people of Iſrael into the hands of their enemies, but of his mercy promiſed to do ſo no more, it is expreſſed by this phraſe, *becauſe they ſay, thou land devoureſt men, and haſt bereaved thy nations, therefore thou ſhalt devour men no more.* It is a land, that devoureth the Inhabitants, then is as if they had ſaid, none can dwell there long in quiet, but as former experience hath ſhewed, be in danger continually of the invaſions of other nations to root them out again. Here Calvin noteth, how wickedneſſe increaſed in theſe

Verſ. 32. *Ainſworth. Marciana. Re Solomon Scholaſt. Hiſtor.*

Calvin.

Numb. 21. 26. Deut. 2. 23.

Ezech. 36. 13.

these evil instruments, at the first they spake not plainly against the possibility of taking this land, but made a bare relation only, but now they argue with might and main hereabout, and disswade from going against the Nations therein: so sin beginning to get an head in any will increase more and more, wherefore resist it in the beginning. *Note.*

all the men, that We saw, are of great stature] Heb. *men of measures*, that is, exceeding tall, high as cedars, strong as oaks, saith the Prophet Amos. Amos 2. 9.

There We saw the giants, the sons of Anak, and we were in our sight as grasshoppers, and so we were in their sight. Cazkuni in explaining it saith, men heard them say, as we passed by, there are pismires in the vineyards like unto men; of the word rendred giants, see before Gen. 6. Vers. 33. *Cazkuni.*

For the mysterie of all this, the searchers sent out, saith Ferus, set forth preachers of the Word, who are to search the Scriptures, that they may know all things therein very well, and declare them to others, but amongst them two sorts only be faithful and good, the Prophets and Apostles and their followers, all others are Hereticks, which cause a great deal of trouble to them and to the Church of God, diverting them from the heavenly Canaan, and being an occasion of the destruction of very many. But these two speak cordially to the people, and bring them good fruits of that countrey, when by their preaching, faith, righteousnesse, peace, and joy in the Holy Ghost, are wrought in them; and above all, they bring the bunch of grapes, Christ Jesus, who was trodden in the wine-presse of Gods wrath for our sins, the Prophets going before and setting him forth, as to come, and the Apostles following after, and setting him forth as already come, and so carrying, as it were, the hinder part of the staffe, as they the forepart. Rupertus, by the searchers sent out, understandeth all, that are stirred up to search the Scriptures; by the bunch of grapes cut down, Christ cut from the land of the living, by the two carrying it, two sorts of people, or people of two kinds worshipping Christ, and believing in his passion, some before his incarnation, who saw him not in the flesh, and some after, having him before their eyes; by the pomgranates, the martyrdomes of the Saints of God; and by the 40 dayes spent in searching the 40 daies of Christs abiding here after his resurrection; but these things arride not me so much, as the former. Touching the enemies spoken of, to deter them from going to take the land of Canaan, the Amalekites, and Amorites of so great stature; these, saith Rabanus, set forth the mighty spirits in heavenly places, against whom we are to fight, and to drive them out, that we may possesse the Kingdome of heaven; and therefore it is said, *since the dayes of John, the violent take the Kingdom of heaven.* And in comparison of these powers we are but as grashoppers; yet being armed with the faith of Jesus Christ they are nothing to us; they are as pismires, saith Gregory, towards those that resist them, but as lions to the negligent. And of Amalek in particular, signifying one licking up the people. Origen saith, that they set forth the Devil licking up and consuming the people of God. Amalek cometh of Eliphaz, signifying, God hath dispersed me; and Timnah, that is, a moved defection; for the Devil being moved by pride against God fell, and so was dispersed by him. Gregory and the ordinary glosse by Amalek understand the flesh, that must be cut down by the sword of Joshua. And because these were at the entrance of the Land only to hinder from it, not Inhabitants there, I think, that the flesh may best be understood by them; and by the Hittites, Amorites and Canaanites of so great stature, spiritual powers, that we are to fight against.

The Mystery. *Ferus.*

Rupertus.

Rabanus. Ephes. 6, 12.

Gregor. Contra resistentes formica fit, leo contra negligentes.

Origen. Hom. 19. in Numer.

CHAP. XIV.

Verſ. 1. *AND all the congregation lifted up their voice, and cried*, &c.] Before the murmuring of the people was not expreſſed, in ſhewing what they ſaid; but here it is, they wiſh that they had died in Egypt, or in the wilderneſſe, they challenge God for bringing them out to be a prey to their enemies, and conſult about making them a Captain to lead them backe again into Egypt, and ſomething more is commemorated, Deutero. 1. 27. which is here omitted. The Rabbins expound this of making a captain or head, of a King, cenſuring it as idolatry, and as the ſinne of thoſe that built the tower of Babel, Nehem. 9. 16, 17. this is ſpoken of, as done by them, becauſe they intended it. As the ſearchers cauſed this deſpair of entering into the land of Canaan to poſſeſſe it, ſo ſome Preachers, ſaith Ferus, teach ſo, that they drive their hearers to deſpair, but as we muſt not make the way to heaven too large and facile, ſo we muſt not make it too ſtreight and hard, we muſt ſo deterre from ſinne, as withall to publiſh grace. The ſinne of the children of Iſrael was manifold in their thus murmuring: 1. Their forgetfullneſſe of all that they had ſeen and heard tending to confidence and aſſurance of the divine aid againſt all d angers: for theycontrariwiſe gave no credit to the promiſes of God, but rather believed lies. 2. The univerſality of their murmuring, the whole multitude lift up their voice. 3. Their repenting of all the good that God had done for them, and deſiring that he would lead them no more. 4. Their deſperate conſulting to return again to the Egyptians, whom they knew to be moſt infeſt againſt them 5. Their going about to ſtone thoſe that adviſed them well. And theſe be ſtill the ſins of the wicked; 1. they rather believe the lies of ſeducers, then the word of God, and 2. all eſtates and degrees doe wickedly, there is no diligence amongſt ſuperiours, no obedience amongſt inferiours, no religion amongſt Prieſts, no fear of God amongſt the people, no love betwixt the married, no fidelity amongſt neighbours, no maturity amongſt the old, nor diſcipline amongſt the yong. 3. They are weary of repentance, and had rather live ſtill in their ſinnes, then force themſelves to amendment, and thus: 4. after ſome eſcape made they return to the Egypt of ſinne again. 5. Seducers are loved, but ſuch as ſpeak the truth hated and perſecuted, ſo Ferus.

Exod. 16. 3.

Ferus.

Verſ. 5. *Then Moſes and Aaron fell on their faces before all the aſſembly*, &c. It is ſaid, Deut. 1. 29. that Moſes ſpake unto them to encourage them, which happily was done at the firſt when Caleb ſpake unto them, chap. 13. But now ſeeing them obſtinately to perſiſt in their wickedneſſe, and to blaſpheme God, that had done ſo much for them, he and Aaron fall down upon their faces before them to move them the more to remorſe and repentance for theſe their wicked ſpeeches; thus expreſſing their ſorrow, as Joſhuah and Caleb are ſaid by and by to have done by rending their garments. Their falling down was then by way of mourning at the indignity of the thing, and by this lowly geſture before their ſubjects to incline their minds that were ſo vilely bent to better motions. Ferus and Toſtatus yield three reaſons oftheir falling down; either they fell down, as being amazed, or to pray unto God, or the more to move the people to remorſe. Of theſe Calvin preferreth the ſecond, but then it would not have bin ſaid, they fell down before the aſſembly; but before the Lord, as it is ſaid, Numb. 16. 28. Joſh. 7. 6. neither can it bee conceived, that they fell down, as being aſtoniſhed, and ſo not able to ſtand, for they were not of ſo little courage.

Ferus. *Toſtatus.* *Calvin.*

Verſ. 6. *And Ioſhuah the ſonne of Nun, and Caleb the ſonne of Iephunneh rent their cloaths, &c.*] Of rending cloaths in ſorrow, ſee before Levit. 10. 6. as good preachers

preachers they grieve for the ſinnes of the people, and exhort them to a better confidence, ſaith Ferus. This rending of their clothes was in deteſtation and ſorrow for the peoples blaſphemy, as the high Prieſt, before whom our Saviour Chriſt ſtood, when he heard him as he thought ſpeak blaſphemy, rent his clothes, although the high prieſt ought not ſo to have done, Levit.21. 10. and chap. 10. 6. and this may be a reaſon why Moſes and Aaron before ſpoken of rent not their clothes, becauſe the anointing oyle was upon Aaron, ſo that he might not, and Moſes was of as high dignity in the Church, being indeed as it were, an high prieſt above him. *Matth.26.65.*

Verſ. 7. *And they ſpake unto all the company of the children of Iſrael, ſaying, the land which we paſſed through is an exceeding good land, &c.*] Caleb was the mouth of them both before, but now Joſhua ſeemeth to be the chief ſpeaker, and Caleb did ſecond him to move them the more. They ſeek three wayes here to move them. 1. By the excellency of the land, and giving them hope to injoy it through Gods donation. 2. By the nature of their ſinne, *Rebell ye not againſt the Lord*, it was rebellion to ſpeak as they did. 3. By the nakedneſſe, and indefenſible ſtate of the people; *Their defence is departed from them, and the Lord is with us, they ſhall be bread for us*: whereas they ſay, verſ.8. *If the Lord delight in us, he will give us this land*: this is to be underſtood not as a ſpeach of doubting, as Toſtatus noteth, but as if they had ſaid, if the Lord delighteth in us, as he certainly doth, witneſſe the great and wonderfull things that he hath done for us; for otherwiſe they had herein miniſtred matter to the peoples incredulity. For *Rebell not againſt the Lord*; the Septuagint have it, do not apoſtatize from the Lord. From the word מרד here uſed cometh of Nimrod, who in confidence of his own ſtrength was a ſtubborn rebell againſt God, ſaith Joſephus. *They ſhall be bread for us*, this is oppoſed to the ſpeach of the wicked ſearchers before going, *It is a land that devoureth the inhabitants thereof*, this ſhall not be found to be ſo, ſaith Joſhua; but contrariwiſe we ſhall eat them up as bread, we ſhall as eaſily conſume and devour them, and have pleaſure in ſo doing, as men have when they eat their meat, we ſhall deſtroy them without reſiſtance: ſo Auguſtine, Toſtatus, Lyranus, &c. *Their defence is departed*, Hebr. *their ſhaddow*; for Gods protection is ſaid to be his ſhaddow, Eſa. 51.16. Eſa. 49. 2. Pſalm. 91.1. The meaning then is, that God did not protect them, and his protection is ſet forth ſaith Toſtatus, by this word ſhaddow, becauſe as the ſhaddow defendeth from the ſcorching heat of the Sunne, ſo Gods providence defendeth from deſtruction. But it is not plainly ſaid, Gods protection is departed from them, ſaith Auguſtine, becauſe they were wicked, and ſo had not a time to flouriſh and reigne, but by a ſecret diſpenſation of the divine providence, but contrariwiſe of themſelves he ſaith, *the Lord is with us*.

Ioſeph. lib.1. Antiq. c.5.

Numb. 24.8.

Auguſt. qu. 23. in Num.

Toſtatus.

Auguſt.

Verſ. 10. *But all the congregation bade ſtone them with ſtones, and the glory of the Lord appeared in the Tabernacle of the Congregation.*] As this rebellious people were once about to doe to Moſes, Exod.17.4. ſo now they are to Joſhua and Caleb: but God by giving a ſigne of his preſence reſtraineth their fury, and dampeth them in their attempts, ſo Numb. 10. 42. and before Exod. 16. 10. 24.16. Levit. 9. 6. 23. Joſephus ſaith, that they would have ſtoned Moſes and Aaron alſo, and then have made them a Captain to return into Egypt, which is not improbable. But Gods glory appeareth; that is, he ſhewed ſome terrible ſight, whereby they were affrighted, and ſo his faithfull ſervants preſerved.

Ioſeph. Antiq. lib.3.c.1.

Verſ. 11. *And the Lord ſaid unto Moſes, how long will this people provoke me, and how long will it be, yer they believe me for al the ſigns that I have ſhewed amongſt them.*] The Lord vouchſafeth not to ſpeak to the people as unworthy, but turning from them as it were, he ſpeaketh to Moſes. The word rendred, *provoke* is uſed, Eſa.52.5. and there it is rendred *blaſpheme*, ſo likewiſe by the Apoſtle alledging that place Rom.2.24 their provoking then here ſpoken of was by

blaſpheming, and by contemning, Prov. 1.30.c. 15.5. Eſa. 5.24. For this
Verſ. 12. contempt and not believing the Lord ſaith, he will *ſmite them with the peſtilence, and diſinherit them*, and make of Moſes a great Nation; thus alſo he had ſpoken before, Exod. 32. 10. For *ſmite them*, Hebr. is ſmite him, his meaning being that he would ſmite them, as one man, as is expreſſed. v.15. He ſaith, that he would diſinherit them, becauſe by his promiſe to their fathers, Canaan was their inheritance: for theſe words, *make of thee a great Nation*: the Septuagint have, make of thee and of thy fathers houſe; and for *ſmite them with the peſtilence*; the Cald. and Septuagint have *ſmite them with death*. Becauſe the Lord ſaith here, that he will doe what he did
Cyril. Alex. 5. contr. Iulian. not, Julian objected, that he was inconſtant and variable; but Cyril of Alexandria anſwered, the thing indeed is changed, but God is not changed, onely in not doing as he ſaith when he is provoked, he ſheweth how much he doth eſteem of the prayers of his ſervants, in that for theſe he reverſeth the ſentence, and of how great clemency he is, ſo that he deſireth that his
Orig. Hom. 8. in Numer. wrath ſhould be hindred, and that ſinners ſhould turn to him by repentance. God ſaid not thus, as Origen hath it, as being ſubject to anger, and as one ſpeaking in his paſſion, but that both the charity of Moſes towards the people, and the goodneſſe of God which is above all underſtanding
Comminatio hæc non eſt iracundiæ, ſed prophetiæ. might appear; for this ſheweth it to be ſo great, that by the prayers of his ſervants, his decrees of puniſhment made upon provocation by horrible ſinning, are reverſed. This ſpeech alſo containing a myſtery, the threatning here made was not anger, but a propheſie, that the Jewes ſhould be rejected and another Nation raiſed up out of the Gentiles, greater then they not to be called by Moſes his name intimated in his refuſing of this
Rabanus. Theod qu. 67. in Exod. offer, but by Chriſts name Chriſtians; thus alſo Rabanus, Theodoret, Hieronimus, Gregory, Cyrill, Alexander, &c. He threatned thus to
Ferus. provoke Moſes to pray for them ſaith Ferus, and this effect ſhould his threats have in us.

V.13,14,15 V.16.27. V.18.19. *And Moſes ſaid unto the Lord, then the Egyptians ſhall heare it, &c.* From hence to verſ.20. is ſhewed, how Moſes entreated for the people, reaſoning from the great grace, which the Egyptians had heard and in part knew, that he did them, in dwelling amongſt them with his cloud; ſo that if hee ſhould now deſtroy them, they would tell the Canaanites, that he did this becauſe he was not able to bring them into that land, Exod. 32. 11.12.&c. he reaſoned from this, that they would object, that he brought them out for miſchief, Deut.9.28. both theſe are joyned together, when Moſes commemorateth his prayer made. And he pleadeth from that which the Lord
Ferus. had proclaimed of himſelf, *long ſuffering, of great mercy, forgiving iniquities, &c.* verſ.18. all which is had before, Exod. 34. 6,7. The ſervants of God ſaith Ferus, in the time of danger make prayer their refuge, as Moſes here doth.

Note. Again, they are moſt ſollicitous for Gods glory, that it may no way be diſparaged, and they rely not upon their own merits, but Gods mercies: And laſtly, they pray in faith of his gracious promiſes, whereas no mention is made here of Abraham, Iſaac and Jacob, as there is, Exod. 32. 12.13. It is to be conceived, that now he held them unworthy to be ſtiled by them any longer, to whom they were ſo unlike: for they believed without ſigns, but theſe not, when they had many.

Verſ.20. 21. 22, 23, 24. *And the Lord ſaid, I have pardoned according to thy VVord. But as truely, as I live, all the earth ſhall be filled with the glory of the Lord, &c.* From hence to verſe 25. The Lord ſetteth down his purpoſe touching the people, at the requeſt of Moſes he yieldeth not to deſtroy them all ſuddenly; but becauſe they had provoked him now ten times, he threatneth that they ſhall die in the wilderneſſe from 20 yeares old and upward, except Caleb, who ſhould have a poſſeſſion in the land of Canaan, he and his poſterity
Cazkuni. after him. By theſe words, *I have pardoned*; Cazkuni underſtandeth, here-

tofore when they sinned about the golden calfe, but now I will not pardon, but punish. But the Septuagint better, *I doe pardon*; for at Moses his request God pardoned now again, yet according to his word, as it is said here, *I have pardoned according to thy word*: that is, not to destroy them altogether as one man, as was said, v.15. For Moses was guided by the Spirit of God not to ask, that they should be spared any otherwise, but as heretofore when he interceeded for them; and thus his petition was now granted, they were pardoned in generall, the utter destruction threatned, but not all punishment due for their rebellion. Ferus hath two wayes more of expounding it: I have remitted the eternall punishment in hell, but not the temporall. 2 I have remitted the guilt, but not the punishment, and hereupon he inferreth, that they who are forgiven of God, and in the Church absolved from their sinnes must yet do penance as they are injoyned, But no such conclusion can be made from hence, but onely that they whom God hath pardoned their foule offences, must not yet look to be free from temporall punishments, wherewith God is wont to judge his, that they may not perish with the wicked world, they shall have much sorrow and smart here, that sin, although they be pardoned, and shal not perish everlastingly, as hath been noted before, upon Exod. 32. 34. But for delinquents punishing of themselves any otherwise then by contrition, and fasting, and putting on sackcloth and ashes, was it never heard, till superstition invented unnaturall whipping and wounding of the own body.

Ferus.

1 Cor. 11. 32.

* *Note.*

But as truely as I live, all the earth shall be filled, &c.] Hebr. *I live, and the earth shall be filled*, it is a form of swearing often used by the Lord, Ezech. 18.3. c, 29.33. c.5. 11. Jer. 4. 2. in the last of which places it is a form prescribed to us, *Thou shalt swear the Lord liveth*, Rom. 14. 11. The gesture used by the Lord in swearing was the lifting up of his hand, Deut. 32. 46. The Lord sweareth here saith Ferus, to confirm Moses touching the pardon pronounced, and to make the people the more patiently to bear their temporall punishments, seeing the eternall were remitted: And withall because he saith not ye shall see my glory, but the whole earth shall be filled with it, here is a prediction of a more generall grace to all people to come by Jesus Christ; as if he had said, I will not onely shew my grace towards this people in pardoning them, and so make my name glorious, but also towards all mankind, because thou dost so much stand for the glory of my name. For I will one day lay aside mine anger, give my sonne, send the Holy Ghost, and cause the Gospell to be preached in all the world, and so proclaim a generall Jubilee to all people; thus also Origen and Procopius, Chrysostome and Theodoret.

Verſ. 21.

Ferus.

But Calvin understandeth this oath of the Lord, as taken to be revenged upon the rebellious people, and yet to provide for his own glory, about which he saw Moses to be so sollicitous, and the punishment which he sweareth to lay upon them, is that they shall not enter in to possesse this good land, of which they had made themselves so unworthy by their unbelief and rebellion. And by thus doing, as Lorinus herein saith well, my fame and glory shall not be indangered amongst those infidels, but I will be glorified in all the earth, because it shall be known every where, both that I have justly punished so many thousand rebells, and have brought in their children 20 yeares old and under, whem I would, that is after forty yeares into the promised land, preserving them miraculously in the wilderness all this time. My mercy mingled with justice shall purchase me fame amongst all men, especially, when they shall know hereby, that I could have destroyed them all at once, but would not. And that the oath of the Lord tendeth to this, as much, if not more, then to the confirming of the mercy promised appeareth, Psalm. 95. 11. where after this provocation mentioned, it is added, *to whom I sware in my wrath that they should not enter into my rest.* And that this is his meaning, is further explained v. 28.

Calvin.

Lorinus

and yet I deny not, but that this mercy of not being ſuddenly conſumed, and ſo having their ſinne pardoned is alſo implied, and a more generall mercy in Chriſt, ſee Eſa. 6. 3. Pſa. 72. 19.

Verſ. 22. *Becauſe all thoſe men which have ſeen my glory and my miracles, which I did in Egypt, and in the wilderneſſe, and have tempted me now theſe ten times, &c.*] Here the Lord maketh a further expreſſion of his meaning in the former verſe, he would be glorified in all the world, by his powerfull and yet mercifull adminiſtration of Juſtice. By ten times ſome underſtand many times, a certain number being put for an uncertain. But there needeth no ſuch refuge, for they had by this time provoked him ten times, as Ainſworth hath well noted. 1 At the Red ſea, Exod. 14. 11. 2 In Marah, Exod. 15. 23. 3 In the wilderneſſe of Sin, Exod. 16. 2. 4 About the manna, Exod. 16. 20. and 5 Again about the ſame, verſ. 27. 28. 6 At Rephidim, Exod. 17. 2. 7 By the calf at Horeb. 8 At Taberah, Numb. 11. 1. 9 At Kibroth hattaavah, Numb. 11. 4. 10 In this place Ferus numbreth that Exod. 5. for one, and ſo nameth but one about the manna.

Ainſworth.

Note. Thus we may ſee, how God keepeth a catalogue of the ſinnes of the wicked, even from the firſt to the laſt, when they may think he hath forgotten them. *Surely they ſhall not ſee the land which I ſware, &c.* Hebr. *if they ſhall ſee*; but the Septuagint render it, *ſurely they ſhall not ſee*, and there is good ground for this reading, becauſe this being ſpoken of Pſalm. 95. 11. where theſe words are uſed, *Wherefore I ſware in my wrath, that they ſhall not enter into my reſt*, and mentioned, Heb. 3. 18. they are thus rendred, *that they ſhould not enter*: but by entring is meant entring to poſſeſſe it. And hereby was myſtically ſhewed, that none which go on impenitently in ſinne, ſhall ever enter into heaven figured out by this land. God beareth with men in their ſinnes, till they come to a certain meaſure, but then there is no eſcaping of puniſhment, although Moſes prayeth for them, or Noah, Job or Daniel, Jer. 15. Ezech. 14. And the more any have ſeen or know touching God, the more he is near to this dangerous caſe.

Note.

Verſ. 24. *But my ſervant Caleb, becauſe he had another ſpirit in him, I will bring into that land, &c.*] Numb. 32. 12. Moſes in commemorating this Hiſtory, joyneth Joſhua to Caleb, and therefore he alſo is to be underſtood here, ſee verſ. 30. although Deut. 1. 36. Caleb onely is again mentioned. But when Caleb alone, is ſpoken of and no mention made of Joſhuah, it is, ſaith Procopius, becauſe he ſhould bring them into the land as their Prince and Governour, ſo that when the Lord ſweareth that none of them ſhould ſee this good land, except Caleb, it is to be underſtood, none of the ſubjects, he that was to be as King over them being paſſed over in ſilence, that he might be more fully ſpoken of afterwards in his particular Hiſtory. The word עקב here rendred, *becauſe*, ſignifieth alſo a reward, whereupon Oleaſter noteth, that theſe words may be rendred, *but to my ſervant Caleb there ſhall be a reward, becauſe he had another ſpirit in him*; but here is no word ſignifying becauſe, if this be rendred a reward; and therefore the firſt reading is beſt. Becauſe he had another ſpirit or mind to oppoſe the wicked ſearchers and the people, through the grace of the ſpirit that was in him, to believe and to reſt upon my promiſes and power, he and his poſterity ſhall poſſeſſe. Thus we ſee, if there be but one amongſt very many indued with grace, he is not forgotten before the Lord, but remembred, highly praiſed and rewarded.

Procopius.

Oleaſter.

Verſ. 25. *Now the Amalakites and Canaanites dwelt in the valley, to morrow turn you, and get you into the wilderneſſe by the way of the Red ſea.* The Lord having threatned them and made promiſes to Caleb, now beginneth to put in execution, what he had ſaid, he biddeth them not to go any more forward, but to turn backward, fearing them with the Amalekites and Canaanites, that were not far from them, and would be ready to deſtroy them, if they ſtayed ſtill there, or went forward, becauſe they were now deſtitute of

Gods

Gods gracious protection. And of the Amalekites he ſpecially ſpeaketh, as by whom the Searchers had feared them before, chap. 13. 29. amongſt whom ſome of the Canaanites, it ſeemeth, dwelt alſo, although the greateſt number of them dwelt by the ſea, and by the coaſt of Jordan, who are therefore ſo diſtinguiſhed, chap. 13. 29. And this threatening proved not vain, for when they, notwithſtanding this charge, preſumed to go forward, theſe peoples came againſt them and deſtroyed them, verſ. 45.

But how are they ſaid, verſ. 45. to dwell in that hill, whereas here it is, *in the valley*, Cazkuni expounding the word יֹשֵׁב, ſate in the valley, ſaith that the greateſt part of them ſate there, and ſome of them upon the hill; or elſe hearing of their coming, they went up to the hill, and lay in wait for them there, and if ſo, it might well be ſaid, the Amalekites and Canaanites, which ſate on the hill; ſeeing this word ſitting is uſed alſo for lying in wait, Pſal. 10. 8. & Joſh. 8. 9. *Qu. Cazkuni.*

To morrow turn ye] They were now in Cadeſh, for to that place the Searchers returned them, and here they are ſaid to have continued many dayes, Deut. 1. 46. and then to have turned by the way of the Red Sea, as the Lord commanded, Deut. 2. 1. The Lord commanded, ſaying, *to morrow turn*, &c. how then did they according to his word, and yet turned not, till after many dayes? Cazkuni ſaith, to morrow, meaneth after this time, as Exod. 12. 34. *to morrow when thy ſon ſhall ask thee*, that is, at any time hereafter: but although they removed the morrow after that this was ſpoken, they abode yet in Cadeſh many dayes; for they were there all the time that the ſearchers went about the Land, which was 40 dayes. *Queſt.*

For *get you*, Hebr. is, journey for you, that is, for your good. *By the way of the Red ſea*, that is the way, which they had formerly paſſed, where that great miracle had been done of leading them through upon dry ground. They were now in the Wilderneſſe, but near towns and cities; in bidding them to return then to the wilderneſſe, he meaneth, that they ſhould get them further off from that land, and from the habitations of men; for they were now within 40 miles of Jeruſalem; ſo H. Bunting Patriarks travailes. The Red Sea, ſaith Ainſworth, is that wherein the Apoſtle ſaith, that paſſing through they were baptized, and baptiſme is to repentance, wherefore in bidding them to go by the way of the Red Sea, myſtically is taught a long repentance, wherewith they ſhould repent, that have horribly ſinned. Procopius noteth, that it was a fit puniſhment for their ſin, they would return to Egypt, therefore God cauſeth them to go back that way to periſh. *R. Solomon. Exod. 14.* *Ainſworth. 1 Cor. 10.*

And the Lord ſaid, how long ſhall I bear with this evil congregation, that murmure againſt me, &c.] Here the Lord in more words, and more fully ſetteth down their puniſhment, that they ſhould all fall in the Wilderneſſe, from twenty yeares old and upward, and none of them enter the land, except Caleb and Joſhua, but their children ſhould after fourty yeares wandering in the Wilderneſſe, according to the number of dayes of ſearching the Land. For, *how long ſhall I bear*, Hebr. is, *how long*; the reſt being cut off, it is an eccliptick ſpeech, ſuch as men uſe to utter in paſſion of mind, as Exod. 32. 32. Pſalm 90. 13. Pſal. 6. 4. Verſ. 30. for theſe words, *which I ſware*, Hebr. is, *I lifted up my hand*; for this was a geſture uſed in ſwearing, as was ſhewed verſ. 21. Verſ. 33. for theſe words, *your children ſhall wander*, Hebr. is, *your children ſhall be feeding*; wandering being ſet forth hereby, becauſe ſheep do uſe to wander in feeding about, till many of them are deſtroyed, ſo Cazkuni: *ſhall wander 40 years*, that is, being counted from their coming out of Egypt, of which time more then a year was now expired: *and bear your whoredomes*, the Cald. your ſins, that is, the puniſhment of them, whereof their ſpiritual whoredomes by idolatry was the chief. Verſ. 34. *a day for a year*; as here, ſo myſtically afterwards a day was put for a year, Ezech. 4. 6. Dan. 9. 24. Rev. 11. 3. *and ye ſhall know my breach of promiſe*, Hebr. *my breach*, that is, what it Ver. 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. *Cazkuni.*

is to cause me by your wickednesses to break off, or to fall out with you. Solom. Jarchi saith, *my breach*, in that ye have broken your heart from after me. The Sept. *ye shall know the wrath of mine anger*; the Cald. *ye shall know that ye have murmured against me.*

Vers. 35. *I will surely do it.* Hebr. *if I do it not*: it is another oath added to the former: upon occasion of this judging them to death within the compasse of these years Moses made, Psal.90. taking occasion to set forth the shortnesse and instability of mans life in general; Junius. In that it is said, vers. 27. *How long shall I bear*, &c. Ferus noteth well, that it is not merely sinning, but persisting in sin and impenitency, that God will not bear withal, or be stayed from bringing terrible judgments upon. And again, the Lord saith thus, and speaketh of a breach, to shew, that he brake not the Covenant with their fathers, but they brake it, so that he was not bound now unto them hereby: Moreover, he destroyeth them not suddenly, but in fourty years; partly, that they might have time to repent; partly, that their children, whereof many were yet little ones, might not be destitute of all solace; and partly, that these children might see in their parents the Justice of God, and so grow up the rather in his fear: and lastly, that their continuance under the punishment might make them to repent the more; and that by their childrens being kept out of Canaan so long a time, we might all learn, that heaven is not soon or easily obtained, but with much travail and labour, and many sufferings: for the number of fourty, setteth forth repentance, as we may see in the Ninevites, and the fast of Moses fourty dayes, and of Elias, and Christ. Whereas they are punished a year for a day, this also served mystically to shew, that the wicked, for the day of this life, wherein they sinned, shall have a year of sorrow in the life to come never to be ended: thus Ferus.

Junius.
Ferus.
Note.

Ver.36,37, 38. Thus it was decreed touching the whole multitude, that they should be fourty years in consuming; but the ten wicked Searchers, who were the cause of this murmuring were destroyed by the plague forthwith, before they went from before the Tabernacle, as is intimated in that saying, *they dyed by the plague before the Lord*; for thus Uzzah, who dyed before the Ark, or by the Ark, 1 Sam.6.7. is said to have dyed before God, 1 Chron.13.10. Sol. Jarchi, and the Targum Jonathan say, they dyed by an inflammation of their tongues, worms issuing out of them.

Sol. Jarchi.
Targum Jonathan.

Thus they, that were on occasion to others of falling, were first and most terribly destroyed, to teach, that he who layeth a scandal before others, sinneth in a more high degree, and shall bear his punishment accordingly. As for Joshua and Caleb, he saith, they lived still, the other ten dyed presently, and all the rest in 40 years, who were stirred up by them to murmuring, so that of 600000 two only survived to enter into the Land of Canaan. And in like manner, say the Rabbins, it shall be in the dayes of Christ, according to that, Jer.3.14. *I will take you, one of a city, and two of a family*, a very right application, as the event since hath proved it.

Note.

Talmud Babyl. in Sanedrim.

Vers. 39. *And Moses told all these words unto the children of Israel, and they mourned greatly*] Hearing the severe sentence of God, they grieved, but it was for the punishment, not for the sin, and it was grief, that came too late.

Vers. 40. *And they rose early in the morning, and gate them up to the top of the mountain*, &c. That is, as is explained, Deut.1.41. they girded on their weapons and offered to go up, their attempting them and resolving upon the thing is called the doing of it. Before they sinned by despair, now by presumption: for that this attempt of theirs was not out of penitency, appeareth, because still they were refractory, and would not be ruled by Moses.

They

They would go up now, but could not; before they might, but would not: time is to be taken for grace, whileſt it is offered. And as they, ſo many will aſcend to the Tabernacle of God; but are beaten back again and periſh, viz. all ſuch, as go upon preſumption inſtead of a right grounded faith. *Note.*

And Moſes ſaid. Wherefore now do ye tranſgreſſe the Commandement of the Lord? &c. God had commanded, that they ſhould turn back by the way of the Red Sea; when they prepared themſelves then to go forward, they tranſgreſſed and ſo added ſin to ſin. They truſted not unto God; and therefore he threatneth not to go with them, and therefore that they ſhould periſh if they went up by the hands of their enemies. Note, that whatſoever is againſt the Word of God is a ſinne, and maketh liable to judgement, how good ſoever the intent of the doers be, ſo likewiſe 1 Sam. 15. Ver. 41, 42, 43. *Note.* Eſay 30. 1, 2, &c.

But they preſumed to go up to the top of the hill, but the Ark of the covenant and Moſes departed not out of the camp. The word rendred, *they preſumed*, is יעפלו, they proudly preſumed, or being lifted up in their heart through an aſſurance, that they conceived of the victory, for עפל, ſignifieth to lift up, Hab. 2. 4. when Moſes repeateth this again, Deut. 1. 43. he uſeth a word coming from זוד, to be proud, *ye were proud to go up.* The Targum Jonathan hath it, *they went forward in the dark*; which reading is followed by the vulgar Latine, *contenebrati aſcendebant*; for there is another Hebrew word near to this, viz. אפל, ſignifying a dark place, and if this be followed, then it is to be underſtood, that they were darkened through unbelief, as the word may be expounded, Hab. 2. 4. and is expounded, Heb. 1. 38. *withdrawing himſelf through unbelief.* But the Targum Jonathan ſaith, not onely they went forward in the dark, but addeth before the dawning of the day. It is more probable, that it was darkneſſe of mind, and not of the night, which is here meant. Verſ. 44. *Targum Jonathan.*

For this preſumption they were here paid, the Amalekites and Canaanites came againſt them and deſtroyed them to Hormah. This was threatened by Moſes, and now it is verified. Deut. 1. 44. it is ſaid, the *Amorites came out and chaſed you like bees in Seir even to Hormah:* for this is the generall name of the Inhabitants of that countrey, Gen. 15. Seir was a Province amongſt the Mountains belonging to Eſau, near to Kiriath-jearim in the borders of Azotus and Aſcalon. Hormah was a place within the countrey of the Canaanites, being afterwards thus called from *Herem*, a curſe, becauſe the Iſraelites promiſed, if God would give this place into their hands, they would utterly deſtroy it and all things therein, as accurſed, which being done, it was called Hormah. Whereas the enemies are ſaid to come down, and yet they went up to the top of the Mountain, it may be conceived, that the enemy was upon an higher mountain. Verſ. 45. Numb. 21. 3.

Thus they, that having ſalvation offered them, and entrance into the heavenly Canaan by Chriſt, but refuſe, yet they preſſe on truſting to their own righteouſneſſe, as the Jews do, ſhall periſh. *Note.*

CHAP.

CHAP. XV.

Verſ. 1,2. *AND the Lord ſpake unto Moſes, ſaying, When ye are come into the land of your habitation, &c.*] The Lord having preſcribed the rights of burnt-offerings and peace-offerings, and meat-offerings before, Levit. 1. 2, 3. but not appointed a meat-offering to a burnt-offering or peace-offering, now ſupplyeth that defect, commanding both, that to every burnt-offering and free-will offering, and offering upon a vow, and at their ſolemn feaſts a meat-offering be added, and ſetting down the quantity when a lamb was brought, or a ram, or a bullock; and beſides the meat-offering he injoyneth a drink-offering. For the meaſures here ſet down, a tenth part of an Ephah, and the third part of an Hin, ſee before Levit. 23. 13. Becauſe meat-offerings are appointed here only with burnt-offerings, &c. Maimony gathereth, that they were not brought with ſin or treſpaſſe-offerings, except the ſin-offering of the Leper, to which one is expreſly appointed, Levit. 14. 10. and the reaſon is, becauſe theſe ſacrifices are not voluntary, but neceſſary, he alſo excepteth the ſacrifices of fowles, meat-offerings were not required to them, but to beaſts only, as is here expreſſed. Since their deſtruction in Hormah, no mention is made yet of their removing; but Comeſtor addeth to the end of chap. 14. *and they returned into the wilderneſſe.* And it is certain, that they were now in the wilderneſſe, to which God had commanded them to turn: for thither they went from Kadeſh-Barnea, Deut. 2. 1. And in this chap. v. 32. it is ſaid, *whileſt they were in the wilderneſſe they found a man gathering ſticks upon the Sabbath day*, intimating, that when the things here ſet down were in doing, they were in the wilderneſſe.

Maimony.

It is to be conceived then, that their return back into the Wilderneſſe by the way of the Red ſea being left to be underſtood, or to be ſet down, Numb. 33. where many journeyes are recorded to Ezion-gaber, being caſt up by H. Bunting 148 miles, and 174 from Jeruſalem, and many yeares travail paſſed over in ſilence; now the end of the time approaching, in which they were adjudged to wander in the Wilderneſſe, the generation being grown up, to whom the Lord had promiſed the poſſeſſion of the Land, he cauſed them to be inſtructed before their entring in the rights of his ſervice. And this ſhewed his favour and reconciliation to them after that great provocation of their fathers, in that he was pleaſed to ſpeak by way of inſtruction unto them touching things to be done, when they ſhould come to poſſeſſe the land of Canaan: for in ſaying thus he gave them comfort and confidence to attain the poſſeſſion of it. Thus after the threatening of the Law, ſaith Ainſworth, follow the comforts of the Goſpel: ſo after 24000 ſlain for following Baal-Peor, chap. 25. the people are muſtered to have the land divided amongſt them, chap. 26. and then the Law of ſacrifices at their ſolemn feaſts is again repeated, chap 28. 29. After judgment for humiliation followeth grace and mercy for ſalvation, if humility and penitency be wrought hereby.

Ainſworth.

Note.

The myſtery, *Rabanus.*

For the myſtery, Rabanus ſaith, in mentioning every kind of beaſt to be offered in ſacrifice, when they ſhould be in the land of Canaan, it was ſhewed, that we, who live in the Church, ſhould in all kinds of good works uſe ſpiritual wiſdome, having the faith of the Trinity typified in the Ephah, which contained three meaſures, and keeping the decalogue, ſet forth in the tenth part, the oyl ſignifieth mercy and charity, and wine ſpiritual grace and communion with the paſſion of Chriſt. He alſo applyeth the ſeveral meaſures diverſly, which I paſſe over, as too curious. The truth is, ſacrifices were Gods food, as they are often called, and therefore as with our meat we uſe bread, and ſome condiment of oyl and ſalt, and wine, and are delighted with ſweet ſmells, ſo upon Gods altar, which was as his table,

table, all theſe muſt be put to make a perfect repaſt. Cyrill Alexandrinus by the fine flower underſtandeth life, becauſe bread is the ſtaffe of life; by oyle, a cheerfull countenance; and by wine, gladneſſe of heart; becauſe oyle maketh the face to ſhine, and wine gladdeth the heart; and therefore will have the glorious life to come ſet forth hereby; and by the divers meaſures, one to a lamb, and two to a ramme, &c. The divers degrees of glory, to the divers ſorts of the elect. But becauſe in ſacrificing men gave unto God, not he unto them, it is more apt to apply it to ſuch virtues, as we that believe and ſo offer our ſacrifice Chriſt, muſt be indued withall, viz. Sincerity ſet forth by fine flowre coming out of the heart of the wheat, mercy and charity by the oyle, and inward joy of the holy Ghoſt by wine; to which effect Rickelius. And the divers meaſures according to the ſmalneſſe or greatneſſe of the beaſts offered, the divers abilities of ſeverall offerers, it being required of every one to offer as he is able; the poorer leſſe, the richer more.

Cyril. Alex. 5. 16. de adorat.

Rickelius.

One ordinance ſhall be for you of the congregation, and for the ſtranger that ſojourneth with you. Of the ſtranger ſojourning amongſt them bound by the ſame law; ſee before Levit. 16. 29. There are not divers wayes then, but one and the ſame way for Jewes and Gentiles unto ſalvation, all are freely juſtified by the grace of God, and none by their own works. Verſ. 15.

When ye eat of the bread of the land ye ſhall offer up an heave offering to the Lord, &c.] It was before appointed, Levit. 23. 10. that an heave-offering of a ſheaf of their firſt fruits ſhould be brought before that they ate any of the corn of that yeare: Now it is further provided, that they ſhould offer an heave-offering of the firſt of their dough alſo, a cake thereof to be heaved as the heave-offering of the threſhing floore. In making this ordinance the Lord ſpeaketh diverſly from that Levit 23. 10. and all other like paſſages before going, for he ſaith, verſ. 18. *when ye come into the land*, but in other places, *when thou art come or ſhalt come*, intimating an having of the land in poſſeſſion, ſaith Solomon Jarchi, but in thus ſaying, their entring, before the poſſeſſion ſo ſoon as they got any of the bread of the land to eate, which they did at their firſt coming, Joſ. 5. 11. 12. This cake was not to be offered on the altar, but to go to the Prieſts maintenance, as all other heave-offerings, ch. 18. 19. The bringing of it to the Lord was in acknowledgement, that they had all their food from him, and for the ſanctifying of the reſt. Of what quantity this cake muſt be it is not ſaid, but the Rabbins have limited it to be the 24 part of the dough, and if it were the dough of a common baker, the 48 part, becauſe his lump is much more then of a private perſon. Yet R. Solomon expounding theſe words; as *ye doe the heave-offering of the threſhing floore, ye ſhall heave it*, ſaith it is meant what quantitie every one will voluntarily bring, no certainty being ſet. But the ſimilitude rather ſtandeth in the bringing of this as duly, as the firſt fruits of their corne, called the offering of the threſhing floore. Maimony ſaith, the poore, that paid no firſt fruits of their gleanings, yet were to pay a cake of the firſt dough made of their gleanings. By that which hath been ſaid it appeareth, that this cake was to be brought by every one, and not one by the whole congregation, as one ſheaf was appointed to be brought at Pentecoſt, Levit. 23. 10. Again, whereas that was paid once in the yeare; this every time that they baked, ſaith Lorinus, which might be once or twice a week. And therefore the Jewiſh women have a cuſtome to this day, when they bake, to ſeparate a cake which they call *Callah*, and becauſe they have no Prieſts to give it to, they caſt it into the oven and burn it, ſaying, bleſſed be thou (O Lord our God) King of the world, who haſt ſanctified us by thy precepts, and haſt commanded us to ſeparate a cake of our dough to thee. And he ſaith, it is a godly exhortation of Oleaſter made to women, as often as they go to baking, to ſeparate the firſt to God and to his Prieſts: but it might as well be commended to offer the ſheafe

Ver. 19.

Verſ. 20.

Sol. Jarch.

Ezech. 44. 30.

Maimony in Biccurim. c. 5. *R. Solom.*

Maimony in Biccurim.

Lorinus.

ſheafe at Pentecoſt, and firſt fruits ſtill, whereas ſuch old things are now done away in Chriſt, the antitype of all thoſe offerings. Rabanus by the cake of the firſt dough offering underſtandeth the dedicating of the beginning of every good deſire and work unto God, acknowledging it to come from his grace and not from any ability in himſelf, as the firſt fruits of the threſhing of the floore ſerved to ſet forth the preachers conſecrating of his firſt endeavours unto God. R. Menahem underſtandeth by all theſe firſt fruits, Iſrael, the firſt fruits of all the world. And Jer. 2. 3. Iſrael is called the firſt fruits of his increaſe. It ſerved then to put them in mind to dedicate themſelves unto God, as moſt holy. And not onely them, but us Chriſtians, who are the firſt fruits, Jam. 1. 18. And the offering of this cake God commandeth to be made throughout their generations, to ſhew, that they muſt alwayes obſerve this right, as is alſo ſhewed, that they did ſtill after the captivity, Nehem. 10. 37. And for this cauſe Maimony ſaith, they were charged to keep their veſſels clean, and in cleanneſſe to make their dough, that they might ſeparate a pure cake without all uncleanneſſe to the Lord. And the charge of offering this cake is iterated again and again to ſhew the weightineſſe of it.

Rabanus. *R. Menahem* Rom. 11,16. Verſ. 21. *Maimony* in Biccurim c. 8.

Verſ. 22. *And if ye have erred and not obſerved all theſe commandments, &c.* Here it is provided, if the congregation or any particular perſon ſinned ignorantly againſt any of Gods commandments by Moſes, for the expiation thereof by ſacrifice. There was a like law to this made, Levit. 4. but as there is a difference in the termes, ſo there is in the ſacrifice. There it is ſaid, if they had committed any thing againſt any of the lawes of God, here if they have not obſerved all the commandments given by Moſes; and whereas a bullock onely is there appointed for a ſinne-offering, here a bullock is appointed for a burnt-offering, and a kid for a ſinne-offering. The caſes then are not the ſame, but divers, here being ſomething decreed that was not hitherto. And that is, either the ſacrifices before appointed were for ſins of commiſſion, theſe for ſinnes of omiſſion, for which an order had not yet been taken, which is one of the ſolutions mentioned by Ainſworth. Or there it was provided for the expiation of ſinnes againſt the morall law, here of ſinnes againſt the ceremoniall, becauſe it is ſaid, *The commandments given by Moſes, from the day that the Lord commanded Moſes, &c.* ſo Cajetan. The Hebrewes ſay that this is made againſt idolatry ſingularly, but this is againſt the words, *have erred and not obſerved*; ſome that the firſt was for all in generall, this for particular cities and townes, and ſome, that this was an increaſe of the ſacrifice before preſcribed onely in a myſtery, to ſhew that under the new Teſtament the ſacrifices of Chriſtian people ſpiritually offered ſhould be of greater quantity, then thoſe under the Law. Calvin ſaith, that two bullocks were appointed before to be brought, one for a burnt-offering, and another for a ſinne-offering, and that the ſcope of this law here is onely to give liberty to change the ſinne-offering bullock into a goat, if they had not two bullocks: but this doth leaſt ſatisfie of any, both becauſe not two, but one bullock onely is appointed for the congregation: and becauſe this ordinance is abſolute. The firſt pleaſeth me beſt, neither is there any ſuch reaſon for that of Cajetan, ſeeing all Lawes were given by Moſes, and for particular cities there is no colour of reaſon: but of the increaſe of ſacrifices under the Goſpell, ſee Ezech. 46. 5. 11. and compare it with this, ch, 15. v. 4. 5, 6.

Verſ. 24. *Ainſworth.* *Cajetan.* *Calvin.*

Verſ. 27. *And if any ſoul ſinne through ignorance, he ſhall bring a ſhe-goat*, Levit. 4 27. it is *a kid of the goats, a female, or v.* 31. *a ſhe-lamb*: this alſo is by the Hebrewes reſtrained to the ſinne of idolatry. But taking it, as before, for a ſinne of omiſſion it will agree very well: for the ſinne of commiſſion a kid or a lamb muſt be taken for the privat perſon, for an omiſſion a goat for any man, there being no difference put here between high prieſt, ruler and common people; for here are two caſes put, but in the law, Levit. 4. there

are foure, and 4 diſtinct ſacrifices, whereby we may perceive a reaſon of this law repeated here.

But the ſoul, that doth ought preſumptuouſly ſhall be cut off, &c.] For *preſumptuouſly*, Hebr. is *with an high hand*, the Septuagint with an hand of pride Onkelos Cald. *with an uncovered head*, that is, impudently and not being aſhamed of it. The phraſe is ſometime uſed in a good ſenſe, as Exod. 14.8. *God brought them out with an high hand*, and Numb. 33. 3. who ſinneth thus; ſee before Levit. 4. 1, 2. in the expoſition of being cut off, ſee Levit. 17. 10. and chap. 20. 18. 7. 20. Verſ. 30.

Becauſe he hath deſpiſed the word of the Lord, &c.] This ſheweth the ſinne committed with an high hand to be done in contempt. From hence it is ſaid, *he that deſpiſeth the VVord, ſhall be deſtroyed, that ſoul ſhall be utterly cut off, his iniquitie ſhall be upon him*, Cald. Paraphraſ. Jonathan, that is, he ſhall be cut off in the world to come, and ſhall giue account of his iniquitie at the day of judgement. R. Menahem, the iniquitie ſhall cleave unto it, after it is cut off, to be puniſhed for ever, as Eſa. 66.24. *their Worm never dieth*, that is, ſaith Jonathan, their ſoul ſhall never die. Verſ. 31. Prov. 13.13. *R. Menahem*

And whileſt the children of Iſrael were in the wilderneſſe, they found a man, that gathered ſticks upon the Sabbath day, &c. It was ſaid before, chap. 14.25. that they ſhould turn to the wilderneſſe, now whileſt they were there, what particular time is uncertain, this happened. Philo ſaith, when ſome were gone forth to a quiet place, that they might there be free to prayer, they found a man binding up wood, at whom they had ſo great indignation, that they would forthwith have killed him, but that they thought it did not belong to private perſons, and that none ought to die, but his cauſe being firſt opened and he condemned, wherefore they brought him to the Prince, &c. The lord being conſulted with about him, appointed him to be ſtoned to death, becauſe his heart was hardned as a ſtone. Some thinke that this man did work upon the Sabbath day in contempt, and ſo is ſet forth as an example of tranſgreſſing with an high hand adjudged to cutting off, v. 30 31. Verſ. 32. *Philo.* *Rupertus.*

The Lawgiver therefore, ſaith he, conſidered not ſo much, what was done, as with what minde it was done. Procopius ſaith, that he did it, as not thinking the keeping of the Sabbath ſo neceſſary. Toſtatus, that it is uncertain with what mind he did it, as at what time, and in what place, and yet he alledgeth the Hebrewes affirming, that being admoniſhed of it, he was ſtubborne, and perſiſted in his ſinne impenitently, and that the place was Sinai, and the mans name Salphaad. I hold, that he did it with an high hand, as Calvin ſaith, in contempt of Gods ordinance, and of all Divine Lawes, or elſe God would not have made him ſuch an example. But now by puniſhing him ſo ſeverely he provided for the reverencing of the Law, touching the Sabbath amongſt all the people. *Procopius.* *Toſtatus.* *Calvin.*

And ſheweth it to be the duty of Magiſtrates to puniſh the breach of it, as well as of that againſt murther and theft, &c. There was the ſame proceeding about this malefactour, that was about the blaſphemer, Leviticus 24. 14, and therefore the ſame Expoſition will ſerve to cleare all things here. Although the Lord had already adjudged the contemptuous ſinner to death, yet becauſe ſinning about the Sabbath might not ſeeme to bee of ſo great moment, that a man ſhould bee cut for that: Moſes would for the peoples ſake have a particular direction in this caſe, as being likely to ſtrike more terrour into all men for time to come. *Note.*

For the Myſterie, Cyrill Alexandrinus, ſaith, that wood being the fuell of the fire, did ſet forth ſinne the fuell of hell fire; the Sabbath a time of reſt, the reſt of the ſoule after Baptiſme into Chriſt, Wherefore as this man gathering wood upon the Sabbath, was puniſhed to the *Cyril. Alexandr. c. 30. de ador.*

uttermoſt, ſo hereby was ſhewed, that he who burdeneth his ſoule with ſinne again after grace received, ſhall be moſt extreamly puniſhed in hell.

Rabanus. Rabanus underſtandeth ſuch, as after the grace of Chriſt received, turn to the doing of carnall works again, to gather wood, hay or ſtubble; which ſhall burn in hell fire for ever.

Verſ. 38. *Speake to the children of Iſrael, that they make them fringes on the borders of their Garments, and that they put upon the fringe a ribband of blew, &c.*] Becauſe the Sabbath had been broken againſt the commandement of God, he now giveth a ſigne, whereby they might be put in minde alwayes to keepe his Commandements, Deuteronomy 22. 12. this Law is thus ſet downe, *Thou ſhalt make thee fringes upon the foure quarters of thy veſture.* And beſides this means of remembering the Commandement, Deuteronomy 6. 8. It is ſaid, *Thou ſhalt binde them for a ſigne upon thine hand, and they ſhall be as frontlets between thine eyes*; whereupon the Jewes tooke up the uſe of Phylacteries alſo; that is, little pieces of Parchment, wherein the Commandements were written, binding them as coronets upon their foreheads, but through a miſ-underſtanding, ſaith Jerome; but Calvin, according to the meaning of the charge given: the ſame is alſo commanded, Exodus, 13. 16, yet both it and the fringe preſcribed here was turned by them into ſuperſtition; ſee the notes on Exodus 16. 9. And Rab. Menahem ſaith, who ſo diligently keepeth this commandement of fringes, is made worthy, and ſhall ſee the face of the Majeſty of God: and Baalhatturim, when a man is cloathed with the fringe and goeth out therewith, he is ſafe, and God rejoyceth, and the deſtroying angell departeth, and he ſhall bee delivered from all hurt, and from all deſtruction. Compare herewith the ſuperſtition of the Papiſts, in wearing crucifixes and croſſing themſelves thus thinking that they are bleſſed from all evill, as likewiſe by their holy water. But the Jewes in doting ſo upon the virtue in their fringes were ſecure in reſpect of keeping the Commandements, to remember which, that they might doe them, they were inſtituted; and thus Gods Ordinances were perverted by their owne inventions.

Hieron. in Matth. 23.

R. Menahem

Baalhatturim.

Note.

The word צִיצִת *a fringe* here put in the ſingular number: but Deuteronomy 22. 12. in the plurall, is put for a locke of haire of the head, Ezekiel 8. 3. and from hence it is applyed to a fringe, becauſe the threeds thereof hang down, as haires; for the colour none is ſpoken of, and therefore they were commonly white, but if the garment were greene or red, or any other colour, except blew, the fringe might be of the ſame colour with the garment or of any other; except blacke. How many fringes they ſhould uſe, it is not ſaid; but becauſe Deuteronomy 22. 12. it is *upon the foure quarters of the veſture*; it is gathered, that there muſt be foure and no more, although the garment had ſix skirts or corners. And becauſe it is ſaid, *Speake to the children of Iſrael, that they make them*, it is gathered, that others living amongſt them were not bound by this Law, neither might a ſtranger make them for their vſe, but they themſelves muſt make them.

Moreover, they held, that women and ſervants and little children, were not bound by this Law; becauſe it is, *the ſonnes of Iſrael*, but ſo ſoon as a childe is able to cloath himſelfe he is bound by it, that he may be trained up to the Commandements, and if women and ſervants will weare the fringe, they may. For the *blew ribband*, the word ſignifieth alſo a threed, Judg. 16. 9. or a lace, Exodus, 39. 31. it hath the name from weaving or twiſting; the colour muſt be blew like the skie, died with the bloud of a blew fiſh called Calazon, that it may alwayes hold the colour, and never change; the matter, of which it was made, was wooll thus died, and with ſome Vermillion mixed together. For the length of the fringe, they would have it foure inches at the leaſt beneath the

thrums

thrums of the garment, that were of three inches. And when they put on their garments with these fringes, they blessed God the Lord, the King of the World, that sanctified them by his Commandements, and commanded them to aray themselves with fringes.

Thus Maimony, who also saith, that at this day, they had white fringes onely, but wanted the blue, because they knew not how to make the blue, called תכלת and it was now impossible to make it. From hence, as much may bee gathered for the understandiug of this Law; so the curiositie and superstition of the Jewes, in the use of the fringe appeareth: for the lengthening of which they are taxed, Matthew 23. Some will have the fringes to bee blue, and the ribband of silke. *Maimony in Tsizith.*

For the mystery, it served, saith Rabanus, to teach us to keepe the least of Gods Commandements in an heavenly respect, set forth by the Skie coloured ribband: for none of them are so small, but it is of great availe to keep them; and hee that despiseth the least, shall perish; so likewise others: But Ainsworth most fully, the fringe being made of many threeds set forth the Commandements of God, that were many, which must continually be thought upon, and worne as a garment to cloath them: and the blue Skie coloured ribband, served to put them in minde to bee heavenly minded, as Philippians, 3. 20. Coloss. 3. 1. The mystery.

And that yee seeke not after your own heart and eyes, after which yee use to goe a whoring: Hebr. *after which yee goe a Whoring*, or *are a whoring*. Here is noted the evill, from which wee shall be kept, by thinking continually upon Gods Commandements, wee shall not seeke after our own heart or eyes: for these saith Solom. Jarchi, are the spies of the body, and broakers to bring it into transgression, the eye seeth, and then the heart lusteth, and the body acteth the sinne. If any man bee drawn after his own heart, saith Maimony, hee will bee found a waster of the world, for the slenderneese or shortneese of his understanding, for sometime he will goe after idolatry; sometime he will question, whether there bee any Creatour or no; sometime the truth of Propheses, and the Law, whether it bee of God or no, &c. Therefore, in saying, *That yee seeke not after your own heart*: It is, as if he had said, let none of you bee drawn after his owne slender understanding, so as to imagine that his cogitation can attaine to the truth, seeke not after your owne heart, that is, heresie; nor after your owne eyes, that is, whordome, so he. Vers. 39. *Sol. Jarchi.* *Maimony of idolatry, c. 2.*

But the heart and eyes draw not onely to heresie, but to all manner of sinne, as is noted, 1 John 2. 15. 16. and yet these bee the most noble parts, the one inward, the other outward: Wherefore wee may see how corrupt wee are by nature, that wee may aspire after regeneration by the Spirit: *after which yee goe a Whoring*; that is, not onely being led to fornication, but to all other sinnes, *which are as spirituall whordoms against God.* Ioh. 3 5.

CHAP. XVI.

Verſ. 1. NOw *Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi, and Dathan and Abiram the ſons of Eliab, and On the ſon Peleth, the ſons of Reuben took men*, &c. Some think, that theſe things did not fall out juſt in this order, becauſe the example of Miriam ſtricken with leproſie, chap. 12. and of other rebels ſo lately puniſhed, chap. 14. and chap. 15. could not but have deterred them, as Auguſtine, who ſaith, that things are not ſet down in that order wherein they fell out, but according to the diſtribution of books by recapitulation. Hugo Cardinalis and Toſtatus hold, that this was done before they went from Mount Sinai, when the Levites were taken for the firſt born, and Aaron was conſtituted high Prieſt: for Korah being the eldeſt ſon of Izhar, the ſecond ſon of Kohath, ſaith Sol. Jarchi, and after him Lyranus, took it heinouſly, that Elizaphan the ſon of Uzziel Kohaths fourth ſon ſhould be preferred before him, and ſet over the Kohathites as the chief. Becauſe the chief dignity was before in the firſt born, and the Levites were now taken in their ſtead, amongſt whom he was a firſt born, his ambitious mind could not endure thus to be neglected, and therefore he made this ſtirre then, ſo likewiſe Aben Ezra. And Rupertus yieldeth a probable reaſon of tranſpoſing this hiſtory to this place, viz. further to confirm the Law againſt preſumptuous ſinning made, chap. 15. for one example being there brought of him, that gathered ſticks upon the Sabbath day, here is added another of a manifeſt rebellion. But all theſe reaſons notwithſtanding, I think rather, that this hiſtory is placed in due order: for no former examples of judgments would work ſo upon the hard-hearted Jews, as to make them take heed of provoking the Lord again, and that which followeth, chap. 17. and chap. 18. doth ſo agree with this, that it muſt needs follow next after, and therefore if this hiſtory, then all related there muſt be granted to have been ſet out of order alſo; yet I deny not, but the preferring of Elizaphan might be the occaſion, that broiling in Korahs breaſt, till now, and now at length breaking out. Comeſtor is wide here, who ſaith, that Korah aſpired to the high Prieſthood, as being the eldeſt ſon of Izhar, who was brother to Amram, and his elder, the firſt born of Kohath, for the contrary appeareth, Exod. 6. 18, 21. as hath been already noted. With Korah are joyned Dathan and Abiram, and On, ſons of Reuben. It is moſt likely, that Korah the chief conſpiratour ſtirred theſe up, as coming of Reuben, the eldeſt ſon of Jacob, and therefore ſuch, as to whom the right of principality belonged, and not to Moſes that came of Levi: yet Reuben indeed had loſt his birth-right, 1 Chron. 5. 1. But Korah would help them to the principality in civil matters, and they muſt help him to the high Prieſthood, as may be gathered verſ. 10. whereas theſe words, *took men*, are put laſt, Hebr. it is firſt ויקח, *and he took*; but the word, *men*, is not added: wherefore Cazkuni rendreth it, *and Corah took Dathan and Abiram*, &c. the word *and*, before Dathan, is redundant: or it may be read, *both Dathan*; the Cald. Korah ſeparated himſelf. It was Korah then, that took theſe to him in conſpiring and many more, as the head of this rebellion, wherefore they are called Korah his company, Numb. 27. 3. and Jud. Epiſt. verſ. 11. the gainſaying of Korah is ſpoken of. The Reubenites camped next unto the Kohathites on the South ſide of the Tabernacle, ſo that being neareſt neighbours, they might eaſily conſult and combine together in this matter.

Auguſtinus. *Hugo Card.* *Toſtatus.* Exod. 6. 18, 21. *Sol. Jarchi.* *Lyranus.* Numb. 3. 30. *Aben Ezra.* *Rupertus.* Scholaſt. hiſt. *Cazkuni.*

Verſ. 2. *And they roſe up before Moſes with certain of the children of Iſrael two hundred and fifty Princes*, &c. This ſheweth how great and dangerous the conſpiracy was, it is added, *famous in the congregation*, Hebr. *called to the congregation*, that is, who as Senatours uſed to be called to counſel about State-

State-matters, ſuch was their wiſdome and greatneſſe; the vulgar Latine, therefore hath it, *which in time of councel were called by name.* Theſe men thus in a mutiny came againſt Moſes and Aaron, challenging them for taking too much upon them, and lifting up themſelves againſt the congregation, which was all holy; whereby they meant, that any of them might as well come near and offer their own ſacrifices, as may be gathered from Moſes his ſpeech, verſ. 5. Verſ. 3.

And when Moſes heard it, he fell upon his face] See the like, chap. 14. 5. and 20. 6. But by the words following, verſ. 5. it ſeemeth that this caſting down of himſelf was in prayer to God, that by him he might be directed in this ſo dangerous a tumult: wherefore Cazkuni thus paraphraſeth upon it, he was abaſhed, and caſt down his face to the ground in prayer, and there it was ſaid unto him what he ſhould anſwer. He feared, ſaith Ferus, for the heinouſneſſe of this rebellion, the people being drawn to it, (as by their pleaſing words they were in danger to be: for they flattered with them, ſaying, *all the congregation is holy*, that the Lord would now deſtroy them all both great and ſmall, and therefore out of his great charity he thus humbled himſelf, to avert the judgment: but for this he and Aaron humbled themſelves, verſ. 22. Verſ. 4. *Cazkuni.* *Ferus.*

And he ſpake to Korah and to all his company, ſaying. Even to morrow the Lord will ſhew who are his, and who is holy, and will cauſe him to come near unto him. Hebr. *the morning, and the Lord will ſhew*, that is, the morning ſhall come, and then he will ſhew by his Judgments; and thus the Cald. *in the morning the Lord will make known*: but the Sept. according to the ſignification of the word בקר here uſed, he hath inquired, or looked out, *the Lord hath looked out and known thoſe that are his*; from which the Apoſtle ſeemeth to have taken that ſaying, *the Lord knoweth them that are his.* But here is doubtleſſe a time appointed, viz. the next morning, when they ſhould find by woful experience, what it was thus to rebel againſt thoſe, whom God had ſet over them. So Sodom was deſtroyed in the morning, Gen. 19. 23. Zeph. 3. 5. Verſ. 5. 2 Tim. 2. 10.

In ſaying, he will make known, who is holy, he meaneth, whom he hath ſanctified to theſe high offices: whereas in the end of the verſe the ſame is repeated again, *even thoſe, whom he hath choſen, will he bring near to himſelf*; the Sept. hath it, thoſe, whom he hath not choſen to himſelf, he hath not brought near to himſelf. In deferring their puniſhment, till the morning following, the great patience and love of Moſes appeareth, for he thought haply by that time that they might repent and be of another mind, when they had further conſidered their great errour. And herein, as Ferus hath it, was notably figured out, the manifeſting of all at the morning of the reſurrection, who is holy, and who not; when as many, who with Corah think themſelves now to be holy, ſhall appear to be wicked, and periſh everlaſtingly, although they have their cenſers, fire and incenſe in their hands, that is, make a profeſſion of the true religion. *Ferus.* *Note.*

This do, take you cenſers, Korah and all his company, and put fire therein, and incenſe, and the man, whom the Lord doth chooſe, ſhall be holy, &c. They had boaſted, that they were all holy, as if any of them might indifferently miniſter before God in the Prieſts office, as well as Aaron and his ſons, wherefore Moſes here propoundeth a means to try this. It was the Prieſts office to offer incenſe, for tryal then, he would have them offer it firſt, and after that, Aaron ſhould take his cenſer and offer, as he did, verſ. 47. and before that, verſ. 18. when the glory of God appearing, and threatening Korah and his men, ſhewed, how far the Lord was from chooſing them; but by calling Moſes and Aaron away, whileſt they were deſtroyed, that he had choſen them. Verſ. 6, 7. Levit. 16. 12, 13.

God had made Nadab and Abihu examples before of offering incenſe otherwiſe, then as he had commanded; and if they being Prieſts were deſtroyed Levit. 10.

ſtroyed for miſ-offering it, then much more might Korah and his men expect the like, being no Prieſts.

Note. Revel. 1. 6. And herein our prerogative appeareth, that are truly faithful, we are by Chriſt made Kings and Prieſts unto God, and ſo may pleaſingly offer the incenſe of our prayers and praiſes, but the wicked and unbelievers have Prov. 15. 8. no right thus to do, and therefore their ſacrifices are ſaid to be abomination to the Lord, as Korahs was, and ſuch ſhall be their end, viz. deſtruction: When this means of tryal was by Moſes propounded, Joſephus ſaith, that the people ceaſed to tumultuate, approving well this courſe. But for the number of cenſers, how they ſhould upon the ſudden get ſo many, if this be doubted, it may eaſily be reſolved, that moſt probably they had before prepared them, that they might be ready furniſht to enter upon the Prieſts office, to which they all aſpired.

Ioſeph. Antiq. c. 1, 3.

Verſ. 8,9. *And Moſes ſaid to Korah, hear, I pray you, ye ſons of Levi, Seemeth it to be a ſmall thing unto you, that God hath ſeparated you,* &c. Moſes upbraideth Korah and his company here by their ingratitude for the dignity already conferred upon them, in that for being well ſatisfied in their being ſeparated, and peculiarly taken nearer to the Lord in the place of the firſt born, they as ſleighting all this, behaved themſelves as if they had received no favour, unleſſe they might have the Prieſthood alſo. And thus he ſaith, to move them, if it might be, to repentance, ſeeing they of all other tribes were moſt bound to God, ſeeing they were preferred in the office, to which they were taken, before them all. Pride and ambition ſo wrought with them, as is noted, verſ. 7. *ye take too much upon you, ye ſons of Levi*, that nothing which they had would ſatisfie them, but they muſt yet be greater: Whereby we may ſee, how incident pride is even to the godly, as to the Levites, who had done well before in the matter of the golden calf; and to the Apoſtles, who ſtrove which of them ſhould be greateſt.

Note.

Ver. 12,13. *And Moſes ſent to call Dathan and Abiram, who ſaid, We will not come up, is it a ſmall thing, that thou haſt brought us, &c.* The place, to which Moſes ſent for theſe to come up, was the publick place of judgment, for to this men are ſaid to go up, Deut. 25. 7. Ruth 4. 1. Ezra 10. 7, 8. But they moſt contemptuouſly refuſe to come, charging Moſes, that he had brought them from a land flowing with milk and honey, that is, Egypt, under a pretence of giving them poſſeſſions, which he had not performed; and therefore whatſoever his pretence was, his intent was only to make himſelf Prince over them, and he did but blind-fold all their eyes, or went about to put out their eyes, which he ſhould not be able to do, for they ſaw into his fraud well enough. They ſay twice, *we will not come up*, whereupon Sol. Jarchi, and Ferus note, that they read their own deſtiny, for they came not up, this was not appointed for them, but to go down alive into the pit.

Verſ. 14.

Verſ. 15. *And Moſes was very wroth, and ſaid unto the Lord, Reſpect not thou their offering, I have not taken one aſſe from them,* &c.] Moſes that was ſo meek, yet when God in him was blaſphemed, could not but break out into fury, for he had done nothing but by Gods direction; and therefore this wrath was not ſinful, but holy, very zeal for God.

Reſpect not their offering] The word *offering*, Hebr. is *mincah*, properly a meat-offering, ſee Levit. 2. but the intended offering of incenſe the next day might be meant, if haply then they ſhould come to offer, as the reſt; thus alſo Sol. Jarchi, or if they ſhould ſeek by any other ſacrifice to expiate this their offence. Toſtatus mentioneth an expoſition of Aben Ezra, that he would not reſpect their offerings which they had in times paſt made, wherein they the Reubenites being rich in cattel, had exceeded, but he rejecteth it, becauſe ſacrifices paſt avail only for ſins paſt, and not for ſins to come. It was an high degree of ſinning, that theſe men were come to that ſo great a Prophet of God curſed their very offerings from finding

Sol. Jarchi. Toſtatus.

acceptance

acceptance before God; thus making their caſe moſt deſperate, and their ſin unpardonable. But the ſcandal was great, and therefore they muſt be puniſhed for example: or his ſpeech may be taken as a propheſie, foretelling their diſtaſte and ruine.

I have not taken one aſſe] That is, any the vileſt thing of them; which he ſpeaketh, to ſhew, that there was no cauſe in him through any tyranny exerciſed over them, preſſing them with burthens, or otherwiſe, why they ſhould grow to this rebellion, ſee the like, 1 Sam. 12. 3. For *aſſe*, the Sept. have the deſire of any of them, as if it were חמוד, which ſignifieth *deſire*, when as it is indeed חמור, an aſſe; but this is thought to have been changed purpoſely, the words being ſo near, leſt Ptolome, for whom they tranſlated, ſhould have ſaid, although he took not an aſſe, yet he might have taken ſomething elſe, and for the like reaſon they changed alſo in 12 places more.

And Moſes ſaid to Korah, Be thou and all thy company before the Lord to morrow, thou and they and Aaron] When Dathan and Abiram refuſed to come up to be ſpoken to, Moſes turneth his ſpeech again to Korah and his company; the place to which he willeth them to come, is to the Tabernacle, there to take fire from the altar, and ſo to proceed to the altar of incenſe to offer it, if God would; and he ſaith, that Aaron ſhould do the like, with whom they contended about the high Prieſthood. It is, ſaith Ferus, as if he had ſaid, ſeeing I cannot diſſwade you from your enterprize, attempt to do the Prieſts office, if ye will, and then ye ſhall ſee how it ſhall ſucceed unto you, and whether God liketh this your ambitious ſeeking of the Prieſthood or no. Neither did Moſes herein tempt God by putting it upon a ſign, to be miraculouſly ſhewed, for he was doubtleſſe put on by the motion of Gods Spirit to propound this mean of tryal.

Verſ. 16.

Ferus.

Calvin.

Korah and his company, as was propounded, were ready in the morning, and offered their incenſe, as well as Aaron, and when they had done, ſtood with Moſes and Aaron in the door of the Tabernable to expect the event. But Joſephus ſaith, that Korah and his company having taken fire, as Aaron did, went and burnt incenſe in their own tabernacles, but Aaron in the ſanctuary, which done, a fire came from the Lord and conſumed Korah and his men, ſo that nothing of their carcaſſes remained, but Aaron olone remained unhurt of the fire. But here it ſeemeth, that they offered all in one place, and that ſome ſpace of time was after, before their deſtruction. The vulgar Latine hath nothing elſe, verſ. 18. but which when they had done, *ſtantibus Moſe & Aarone*, Moſes and Aaron ſtanding ſtill, whereupon it might be thought, that Aaron offered not then, but they only, and he afterwards, when he ran and ſtood with his cenſer between the living and the dead, whereby the plague was ſtaid, verſ. 47, 48. as Toſtatus ſaith, that ſome have gathered, but rejecteth it. Korah and his men headily, according to the offer take their cenſers, having againſt the time ſtirred up the whole congregation to be preſent on their ſide againſt Moſes and Aaron, nothing doubting, but that they ſhould be as well accepted of in their offering incenſe, as Aaron, for they ſaw nothing, ſeeing they were able to offer incenſe as well as he, to deter them from it, but the difference was in the calling, which Aaron had, whereas they had none.

Verſ. 18.

Joſeph. lib. 4. antiqu. c. 3.

And in like manner, although a lay man may think, that he can do miniſterial offices, as well as the Miniſter, yet he muſt not preſume, ſith he hath no calling, being warned by the example of theſe men, and of Uzziah, and of Heliodorus, Jaſon and Menelaus, &c.

Note.

2 Chron. 26.
2 Machab. 3.

And Korah gathered all the congregation againſt them to the doore of the Tabernacle, and the glory of the Lord appeared to all the congregation.] The moveable people were eaſily drawn to take part with him againſt Moſes, and that not ſome few, but all the congregation, being ready through his inſtigation

Verſ. 19.

ſtigation to kill Moſes and Aaron, which moſt probably was ſoon after the incenſe offered, but no ſigne ſhewed. Then God opportunely ſhewed his terrifying preſence, as he had done, chap. 14. 10. and thus repreſſed the tumult.

Verſ.20.21. *And the Lord ſaid to Moſes and Aaron, ſeparate your ſelves from this congregation, that I may conſume them in a moment.*] Much after this manner it is ſpoken chap.14. 11. and Exod. 33. 5. but as Lot muſt firſt be ſeparated from the Sodomites, ſo here Moſes and Aaron, that they might not periſh with the congregation of rebells; God will not deſtroy the juſt with the unjuſt, but knoweth how to preſerve them. 2 Pet.2. 9. then vengeance cometh upon the other. And here again the charitie of Moſes together with Aaron appeared, they fall upon their faces and pray for them, *O God, the*

Verſ. 22. *God of the ſpirits of all fleſh*, that is, who haſt power at thy pleaſure to take the ſpirit and life from man, who haſt the power of life and death,

Ferus. ſaith Ferus, for all our ſpirits are in thy hands. Targ. Jonathan, which

Targ. Ion. putteſt the ſpirit of the ſoul into the bodies of all the ſonnes of men. Targ.

Hieroſol. which ruleſt over the ſouls of all fleſh: Cazkuni, which knoweſt

Cazkuni. the ſpirit of every one. But it is an humble acknowledgement, that he had all power, neither could any ſtay him, if he would be extreme. But how is it that he pleadeth, *one man had ſinned*; ſeeing with him were 250. and all the congregation drawn by them? He meaneth, that he was the chief, and and firſt began this mutiny and ſo was in moſt fault, he ſtirred up the other

Lorinus. Princes and the people did but follow them, as their lords. Lorinus ſaith, one man is ſpoken of, becauſe theſe 250. were but one in compariſon of

Calvin. all the congregation being 600000. And Calvin upon the former words, they call God, *the God of the ſpirits of all fleſh*, that ſith he put their ſpirits into them all and formed them, he would have more pitty upon the workmanſhip of his own hands, alledging the like, Eſa. 64.8.

Verſ.23.24. *And the Lord ſpake to Moſes ſaying, ſpeake to the congregation, ſaying, get get ye up from about the Tabernacle of Korah, &c.* The Lord is entreated by the prayer of his ſervants, and ſpareth the multitude, and appointeth them therefore to goe from about the tents of theſe that were deſtined to de-

Verſ. 27. ſtruction, as is ſhewed that he meant by Tabernacle, v.26. For Moſes went to Dathan and Abiram, that would not come out to their tents, v. 25. and there gave the people warning that were about them; which being done, came and ſtood in the doores of their tents, as it were deriding Moſes, and

Verſ. 29.30 his threatnings. But Moſes being much moved at this their contempt

31 threatneth deſtruction to them opening her mouth and ſwallowing them up alive, whereby it might appear both that God had ſent Moſes, and that they had provoked the Lord, by their oppoſing of his and his brothers dignity. When Dathan and Abiram ſo obſtinately refuſed to come up, Moſes like a good Prince yieldath to goe to them, and after him the Elders of Iſrael, verſ. 25. that is, thoſe 70 upon whom God put his Spirit to govern together with Moſes, chap. 11. 16. the Septuagint have it, *all the Elders*; Joſephus calleth them *inſigniores primates in populo*, becauſe

Ioſephus. they that rebelled, were ſaid before to be Princes. But theſe, it ſeemeth either were never drawn by them, or elſe ſoon repented and joyned with Moſes again, ſeeking with him by this their going to reduce theſe rebels to better obedience, or becauſe they ſaw them ſet deſperately upon ſinning, to daunt them the more with their preſence, that when by the admonition of ſo many grave Senatours coming together they ſhould not be moned, their obſtinacy might be made the more manifeſt to all men, and conſequently the juſtice of the proceeding againſt them, verſ. 26. *Go from the Tents of theſe wicked men, and touch nothing of theirs, leſt yee be conſumed.* Although Dathan and Abiram onely be named, yet On alſo is without doubt to be underſtood, and Korah, touching whoſe tent together with theirs expreſſe mention was made, v.24.

But

But here Moſes together with the elders being come down from the tabernacle to the Tents of theſe Reubenites, they only are mentioned, becauſe enough had been ſpoken to Korah before, who it is likely continued with his 250 men about the Tabernacle offering incenſe. But Toſtatus thinketh, that Korah this day came not up from his tent, but contained himſelf there, whileſt the 250 offered, and were conſumed with fire, becauſe verſ. 32. all the men that pertained to Korah, and all that belonged to them were ſwallowed up of the earth, and the 250 that offered incenſe were conſumed with the fire, verſ. 35. But it is expreſly ſaid, verſ. 18. that every one of them, that is, Korah and his 250 men, and Korah by name, ver. 17. as well as Aaron took his cenſer, and ſtood with him in the door of the Tabernacle of the congregation: wherefore without doubt he periſhed by fire, as well as the 250, and becauſe he was the head conſpiratour, a further judgment was ſhewed upon his tent, and all that belonged to him: as for the 250 drawn by him, the Lord puniſhed them, becauſe their ſin was leſſer, no further but in their own perſons: whereas it may ſeem, that theſe 250 only periſhed by fire, becauſe ſo many onely are ſpoken of, verſ. 35. it may well be thought, that Korah was included within that number, he and the men with him were 250. and if there were 250 beſides him; yet for the rotundity of the number they might as well altogether be called 250, as the 72 elders, chap. 11. are called 70. *Touch nothing of theirs*; Not only their tents, but all things belonging to them were to be deſtroyed, as poluted by their foul rebellion, therefore not to be touched for fear of being involved in the ſame judgment, if any preſumed ſo to do. And to this the Apoſtle ſeemeth to allude, when he ſaith, *ſeparate your ſelves, and touch no unclean thing*. Dathan and Abiram, when others fled from them for fear, were ſo far from being afraid, that by coming out and ſtanding at their tent doores with their wives and children they preſſed Moſes on, if he could, to do ſomething againſt them, verſ. 27. thus Joſephus. And although nothing be here commemorated, that they ſaid now again, yet it is not to be doubted, as Joſephus alſo hath it, but that they upbraided Moſes again by his ambition, and abuſing of the people; whereupon he ſaith, *hereby ye ſhall know, that the Lord hath ſent me*, &c. ver. 28, 29, 30. To this of their going down alive into the pit, it is alluded Pſal. 55. 16. *If God create a new thing*; thus alſo the evil of judgment is ſpoken of, Eſay 45. 7. Eſay 48. 6, 7. Hebr. it is here, *if God create a creation*, this judgment is ſo ſpoken of for the miraculouſneſſe of it, the like never being ſeen before, and the cleaving of the earth being as a thing created, made of nothing by Gods almighty power.

Toſtatus.

2 Cor. 6. 17.

And the earth opened her mouth and ſwallowed them up, &c.] Chap. 26. 10. it is ſaid, *the earth opened her mouth and ſwallowed them up together with Korah*, which may ſeem to be againſt that, which hath been already ſaid of Korah his periſhing by fire, and divers from the words here uſed, *and all the men that pertained to Korah*, but it is not ſaid, and Korah himſelf alſo. To this it may be anſwered, that by Korah in that place is not meant his perſon, but his tent haply called by his name, as many great mens houſes are: for he was with his cenſer offering incenſe & ſo periſht by fire as hath bin ſhewed; and for it, Comeſtor is plain, who ſaith alſo, that Moſes having threatned deſtruction to Dathan, &c. prayed, and then the earth trembled and gaped. Whereas it is ſaid, *all the men that pertained to Korah*, his ſons are to be excepted, for they are ſaid not to have dyed then, chap. 26. 11. How they were preſerved, is not ſhewed; but ſome ſay, that they being in the ſame tents were miraculouſly taken up and held in the ayr, till the earth cloſed again, and that in the ſight of all the people, becauſe they conſented not to their father; and in the remembrance hereof they made Pſal. 46. or if they conſented at the firſt, as ſome think, they ſoon repented: and as for their not ſeparating from the tent, they had no warning.

Verſ. 32.

Scholaſt. hiſt.

Lyranus.

But

But it is more probable rather, that being Levites they were not in Korah his private tent or houſe, but about the tabernacle attending upon their office at this time. *Calvin.* And theſe, ſaith Calvin, though ſonnes of a wicked father, were afterwards famous amongſt the people of Iſrael, ſome, that came of them, being inſpired to indite ſome of the Pſalms, as their Titles do imply, which was by the Spirit of propheſie, with which ſcarce any of the Prieſts have been at any time endued: of Korah his ſons, ſee more Numb. 26. 11.

Now as Dathan and Abiram and their families were ſwallowed up, ſo that there was nothing of them ſeen any more; in like manner Korah with his 250 were quite conſumed by fire, nothing of them remaining. And herein the marvailous power of God appeared, in that Aaron ſtanding with them to offer incenſe, remained unhurt in the midſt of thoſe devouring flames, that ate them up.

The myſtery. *Rabanus.* Myſtically by theſe Rebels Rabanus underſtandeth Hereticks and Schiſmaticks, that will not be ſubject to the authority ſet up by the Lord, but erect formes of government and of worſhipping God of their own, perſwading the people, that in their ſo doing God is well pleaſed. But as Korah and his company, they ſhall all periſh horribly. Some underſtand the Scribes and Phariſees, that ſought to draw the people to be againſt Chriſt, and vilified and traduced him all that they could, proudly ſeeking their own dignity, for they eſcaped the damnation to the pit of hell.

Ver. 36, 37. *And the Lord ſpake to Moſes, ſaying, ſpeak to Eleazar, the ſonne of Aaron, that he take the Cenſers out of the fire, for they are hallowed.*

Qu. Cazkuni. Why muſt Eleazar, the ſonne of Aaron, do this, and not Aaron? Cazkuni anſwereth, leſt Aaron ſhould be defiled by the dead, amongſt whom theſe cenſers lay. But there was nothing of the dead carkaſſes left of thoſe, that were deſtroyed by fire, but all conſumed, as ſaith Joſephus.

Ioſeph. Antiq. lib. 4. c. 3. *Auguſt. qu. 30. in Num.* That of Auguſtine then is better, Aaron was now high Prieſt, and Eleazar to ſucceed him, wherefore God would hereby commend the order of generation, that ought to be in the high Prieſts ſucceſſion. He muſt take the Cenſers *out of the burning*; the Septuagint, from amongſt thoſe that were burnt: or it might be ſaid *from the burning*, becauſe the Cenſers had ſtill burning coales in them, which he is bidden to *ſcatter yonder*. *Vatablus.* For, *ſcatter thou the fire yonder*, Vatablus readeth it, let him ſcatter the fire yonder, as the word will alſo bear, and as it muſt needs be meant, becauſe not Moſes, but Eleazar was to ſhake out the fire. In ſaying, ſcatter it yonder, he meaneth far from the Altar out of the Sanctuary; hereby being ſhewed the rejection of their ſervice, as prophane, as *Ainſworth.* Ainſworth ſaith, is done, Revelations 8. 5. fire is taken from the Altar and caſt to the earth, to ſhew, that the antichriſtian ſervice was rejected.

for they are hallowed] The reaſon why they were ſaid to be hallowed, is, verſ. 38. *becauſe they offered them before the Lord*] As hallowed therefore they muſt be made into plates to cover the Altar. They were made, ſaith Solom. Jarchi, for veſſels of miniſtry, and therefore might not be put to common uſe, but an holy. In ſpeaking of thoſe, that were deſtroyed, he calleth them *thoſe ſinners againſt their own ſoules*, becauſe they had ſinned to their own deſtruction. For the Altar to which it is commanded, that theſe plates ſhould be fixed, and the perſon that ſhould do it; It was not the golden altar of incenſe, but the brazen, from whence the fire was taken to burn incenſe by theſe rebels, the ſigne of their rebellion and deſtruction muſt be ſet up in the place where they ſinned, and where the people might ſee it, as they could not do the golden altar of incenſe.

Verſ. 38. *Sol. Jarchi.*

The

The perſon, that ſhould beat them out into plates, was Eleazar, and he, ſaith Toſtatus, and none other muſt do it, becauſe others might not touch things already hallowed. *Toſtatus.*

But I rather ſubſcribe to Vatablus and others, holding, that Eleazar had the care of doing this committed to him, but he imployed workmen that had skill about it, as at any other time when any inſtruments about the Tabernacle were decayed: for Prieſts had no skill to do ſuch things. And therefore in Hebr. it is plurally ועשו, and they ſhall make, verſ. 39. But upon what part of the Altar they were fixed, is a queſtion, becauſe that Altar was all covered with braſſe already. Joſephus ſpeaketh not of their being made into broad plates, but ſaith they were placed upon this Altar for a ſign to the children of Iſrael. But they muſt not onely appear here, but be made into broad plates, and faſtened to the Altar, Calvin ſaith, as a covering to the Altar; and this is moſt probable, becauſe being two hundred and fifty, and beaten out broad, they could not do leſſe then cover the whole Altar that was covered with braſſe before; and the ſame is expreſly taught, verſ. 39. In appointing them to be thus uſed, the Lord took order, that the deſtruction of theſe men ſhould be remembred in all generations to come, that none might ever preſume to do the like again. *Vatablus.* *Joſephus.* *Calvin.*

For the myſtery; by Korah and his company, Hereticks being ſet forth, as hath been already ſaid, by their cenſers appointed to be fixed to the Altar, their writings, ſaith Rabanus, muſt needs be ſet forth, wherein they wrote truly, and according to the Word of God: for as the fire put preſumptuouſly by them in the Cenſers was firſt ſhaken out, and then they were put to uſe about the Altar; ſo thoſe things that they have written corruptly being rejected, the other may be made uſe of for the edification of the Church. Or by the fixing of them to the Altar, was ſet forth the bringing of corrupt doctrine to the fountain of truth, hereby making it the more to appear, as when the braſſe of eloquution only ſet forth by the brazen cenſers, is brought to the gold or ſilver of true doctrine. The Myſtery. *Rabanus.*

Some by theſe cenſers of the wicked underſtand more rightly the flattering ſpeeches and bribes, and feined works of unworthy Miniſters, whereby they ſeek dignities in the Church; the beating of them out broad, the manifeſting of their unworthineſſe to all men; and the fixing of them to the Altar, the ſetting forth of their examples in divine writings for the terrour of others, that they be not likewiſe ambitious.

But on the morrow all the children of Iſrael murmured againſt Moſes and Aaron, ſaying, ye have killed the people of the Lord.] An imputation laid moſt maliciouſly upon them, when as they had prayed for the people, and the judgment was apparently from God. This ſheweth the great corruption of mans heart not to be ſubdued by any means, till utter deſtruction cometh, and the continual troubles of righteous rulers, one ſtill coming after another. Verſ. 41. *Note.*

To appeaſe this dangerous mutiny, the glory of the Lord appeareth again, and Moſes and Aaron are bidden to come from amongſt them, that they might all be ſuddenly conſumed, but they fall upon their faces again in prayer. Oh their great piety, that were ſo ready to forget injuries, worthy the imitation of all other Princes. Ver. 42, 43, 44, 45.

When God made no anſwer upon their praying as at other times, ſaith Ferus, Moſes conceived that wrath was gone out, and therefore he biddeth Aaron ſpeedily to take a cenſer and fire from the Altar, and incenſe, and to go into the camp to make an atonement for the people, which being done, and Aaron ſtanding with his cenſer between the living and the dead, the plague was ſtayed. *Ferus.* Verſ. 46, 47, 48.

Cazkuni. Taking cenſers by Korah and his company brought death, ſaith Cazkuni, but Aarons taking of a cenſer, who was called to be high Prieſt, they were delivered from death.

Origen. The plague, ſaith Origen, began in one part of the camp, deſtroying ſtill forth on, wherefore Aaron went to that place, which was between thoſe, that were already ſmitten with death, and the living, to keep the deſtroying angel from coming any further. And there extraordinarily he offered incenſe, which ordinarily ought not to be done, but in the Tabernacle, that the deſtroying angel ſeeing it might be abaſhed, and ceaſe from ſtriking thoſe, for whom an atonement was now made; and thus the plague was ſtayed.

The Myſtery. And by his ſtanding between the living and the dead, the ſtanding of our high Prieſt, Chriſt, at the laſt day, between the goates as dead, and the ſheep as living, who ſhall then be ſeparated the one from the other, was figured out. For wicked men are called dead, *Let the dead bury their dead.* Now as Aaron coming hither, and ſtanding between theſe and them with his cenſer, the deſtroying angel could not proceed to ſmite any further: ſo Chriſt interpoſing the cenſer and incenſe of his body pierced for our ſins, the devil hath no further power to ſtrike one of his living, but he that had the power of death is overcome for ever. Heb. 2. 15. Wherefore Chriſt is ſet forth by an Angel with a cenſer offering ſweet odours with the prayers of the Saints, alluding to his type Aaron, that had done thus. Revel. 8. 3.

Here God began to put in execution, what he had threatened before; and now again, ſhewing himſelf after ſo many provocations even inexorable: for by his through deſtroying of all where he began, it ſeemeth, that had not Aaron come and ſtood in the way, they ſhould ſuddenly have all periſhed. And here it is to be noted, that the atonement made by Aaron was for the living, not for the dead, as for whom the time of making atonement was paſt. For hereupon Maimony ſaith, there is no atonement for the dead. And the Cald. Paraphraſt, he that keepeth not the commandement here hath no means after his death to be reckoned with the juſt in the garden of Eden. And therefore there was no ſacrifice for the dead, but only for the living; by which it appeareth to be an errour of ſuperſtition to pray and offer for the dead, as if they were in purgatory fire, from which by ſuch means they may be the ſooner delivered.

Maimony in *peſu'ei hamukedaſhim.* *Cald. Par.* in Eccl. 1. 15. *Note.*

Verſ. 49. The number periſhing now in this ſhort time was 14700. whereby the greatneſſe and ſwiftneſſe of the Judgment appeared; and ſo many would God have to fall, before Aarons coming, that the power of his interceſſion might be the more eminent, and ſo of Chriſts for us, that we might believe, that there is nothing, which may not be by his mediation obtained of the Father.

Chap. XVII.

And the Lord ſpake to Moſes, ſaying, ſpeak to the children of Iſrael, and take of every one of them a rod, according to the houſe of their fathers, of all their Princes 12. *rods, &c.*] In Hebr. this chapter beginneth not here, but at verſ. 36. of the former chapter, and this is the 16 of chapter 17. But this partition of ours ſeemeth better, becauſe the argument hitherto handled pertained all to one thing. The Lord, ſeeing how prone the people were to rebell, being offended at Aarons high dignity, to prevent all murmuring hereat for time to come, commandeth now rods or ſtaves to be taken, for the Princes ſtaves are ſpoken of, Numb. 21. 18. and it is likely, that they were ſtaves, which they carried in their hands, as ſignes of their authority. Theſe ſtaves muſt be taken, and the name of each Prince written upon his ſtaffe, and ſo they muſt be laid before the Lord in the Tabernacle before the Teſtimony, where he ſaith he will meet with them, and a rod for Levi amongſt the reſt with Aarons name upon it. And the Lord ſaith, he will cauſe the rod of him whom he chooſeth, to bloſſome, &c. of the place where theſe rods were to be laid, deſcribed by Gods meeting them there, ſee before Exod. 25. 22. and 30. 36. Accordingly the rods were written upon and laid, and the next morning Aarons rod was not onely budded and bloſſomed, but alſo had almonds upon it, more was performed, then was promiſed.

Verſ. 1.
V. 2.
Verſ. 4.
Verſ. 5
Verſ. 6.7,8

The rods uſed here, ſaith Cyrill Alexand. were of an almond tree, for of ſuch or of the walnut tree the Hebrewes uſed to make them ſtaves, and therefore the fruit brought forth was proper. And the rod of an almond tree, which in Hebrew ſignifieth to make haſt, was ſhewed to Jeremiah, when the Lord gave a ſigne of haſtening his word to perform it.

Cyril. Alexandr c. 10. de ador.
Jer. 1, 11. 12.

But why did the Lord rather by this ſigne, then any other confirme Aarons high dignitie.

Queſt.

He had hitherto ſhewed ſignes with terrour to the deſtruction of the rebellious, now that he might with juſtice mixe mercy, he was pleaſed to ſhew a ſigne without terrour; and becauſe he would not onely ſet forth Aaron and his ſonnes hereby, as by his appointment thus dignified; but Chriſt our high Prieſt to come, he choſe a ſign fit myſtically to expreſſe this alſo. Firſt then it was hereby ſhewed, that Aaron and his buds and bloſſoms coming from him, that is, his ſonnes ſhould hold, and grow up from time to time to the high Prieſts office, and none of any other tribe. Secondly, the rod that ſhould come afterwards out of the ſtemme of Jeſſe, as Chriſt is called, Eſa. 11. 1. was thus figured out. For as this rod was dry, and could not without miracle bud and bloſſome, ſo was the ſtemme of Jeſſe when Chriſt came, the royall Kings that had ſprung there-from, were all dead and gone, and the name onely of the houſe of David remained amongſt a poore of-ſpring, but in him it flouriſhed admirably, as Aarons rod here. And the rod of the ſtemme of Jeſſe, Eſa. 11. 1. is oppoſed to the rod of Aſſyria, an enemy, Eſa. 10. 24. of which they ſhould be afraid no more, as all fear of oppoſition amongſt rebels, was by the flouriſhing of this rod of Aaron beaten down. As Gods power appeared here by a dry ſticks budding and fructifying, ſo Ezech. 17. 24. A like compariſon is uſed to ſhew the ſame, and by this phraſe Iſraels increaſing is ſet forth, Eſa. 27. 6. Of Chriſt typified by this rod ſpeaketh Rupertus, who ſaith, that he is oppoſed to the Devill ſet forth under the Aſſyrian, Eſa. 10. 24. and breaketh his power. And Origen, who ſaith, that as this rod, ſo Chriſt yieldeth fruit to feed all true believers; fruit indeed, to which it is not come without going through bitterneſſe of affliction, as he kernel of the almond is not had without firſt piercing the coat, that is bitter, and then breaking the hard ſhell. And Rabanus, who ſaith, all others after

Anſw.

Rupertus.
Origen. hom. 9.
Rabanus.

death lie ſtill in the grave, but Chriſt alone ſprung up the third day again as this rod did upon the third day, the other rods remaining all ſtill without any appearance of life. And Auguſt. who more curiouſly will have by the almonds bitter coat, the humane nature of Chriſt underſtood, which indured the bitterneſſe of many paſſions; by the kernell, his divine, and by the ſhell of wood the croſſe; by the bloudſhed, whereupon things in heaven and in earth were united.

Auguſt. ſer. 3. de temp.

Coloſ. 1.20.

But as Rabanus, Rupertus, and Auguſtine, and Ferus apply theſe things unto Chriſt, ſo ſome of them again make not him the rod, but the fruit; and his mother the Virgin the rod typified by this rod, becauſe ſhe being a Virgin, and one for whom it was in the courſe of nature impoſſible, being ſuch alwayes to have a ſonne: as a dry and dead rod cannot poſſibly in nature bud and bear fruit, yet by the power of the moſt high overſhadowing her, ſhe brought forth a Sonne, the Lord Jeſus. And to make the figure the more remarkably to belong to this bleſſed Virgin, there is a tradition, which Lorinus the Ieſuite recordeth here, that when Mary amongſt other Virgins was required to be married, ſhe alledged, that ſhe had made a vow to live alwayes a Virgin, but there was anſwer from the Oracle, that one of the houſe of David, whoſe rod being laid upon the Altar ſhould bud, ſhould have her to wife, and ſo Joſephs rod being laid with the rods of 12 more of the kindred budded, and he eſpouſed her. But who perceiveth not this to be a deviſed fable, like other legends? Chriſt doubtleſſe was the rod here pointed at, as Eſa. 11.1. the bloſſoms and fruit ſpringing from him were the faithfull, who as ſpirituall fruit came of him in abundance contrary to all expectation to thoſe that looked upon him, being ſo dry and deſpiſed with the eye of humane reaſon. And as the rebells here were confounded by this miracle, ſo were the wicked Jewes by Chriſt ſo flouriſhing, their City and Temple being ſo demoliſhed, that they could never there oppoſe his high dignity any more. Divers make divers other alluſions alſo here, as to the Prieſt of God under the New Teſtament: he muſt not be preferred to this dignitie, that is as a dry ſtick, but bud by faith, hope and charity, bloſſome by a good name and ſound doctrine, and bear fruit by righteouſneſſe, &c. So Ferus, who alſo ſaith, it may be drawn to the Word of God which alone hath life in it, but all divers teaching death: here are the buds of comfortable words, the flowers of famous examples, aud the fruit of everlaſting life, to which it bringeth in the end. He maketh it alſo a type of regeneration, when as before we were dead, now we bud by confeſſion, bloſſome by the ſweetneſſe of manners, and fructifie by doing good unto others in juſtice and charity. All theſe allegories are good, and may have uſe as compariſons to illuſtrate: but I hold that Chriſt was the onely one here pointed at, who being the rod of the ſtemme of Jeſſe budded in the wonders about him in his infancy and childhood, bloſſomed by the fame, which he got afterwards by his miracles and preaching, and fructified by the converting of many to his faith, eſpecially after his death and paſſion.

Lorinus.

Ferus.

Verſ. 10. *And the Lord ſaid unto Moſes, bring Aarons rod again before the teſtimony to be kept for a token againſt the rebels, and thou ſhalt quite take away their murmurings from me that they die not.*] The rod muſt be kept before the ark of the teſtimony, not in it: for in it was nothing, but the two Tables, 1 King. 8.9. and the golden pot with manna, and Aarons budded rod, ſaith Maimony were before it in the moſt holy place: Yet Heb. 9.3.4. it is ſpoken, as if the pot and the rod were in it alſo; ſee my Expoſitions. As by the pot of manna Chriſt was ſet forth, as our food, ſo hereby as our high Prieſt. For theſe words, *againſt the rebells*, Hebr. is againſt the ſons of rebellion, whereby is noted, that they were ſo addicted to rebellion, as if rebellion had bin their mother; the like phraſe is common, *the ſons of wickedneſs*, Pſ. 8.23. *ſons of Belial*, Deut. 13.13. *children of diſobedience*, Eph. 2.2.

Maimony in *Bethhabechitah c.* 4,

Verſ. 12.

And the children of Iſrael ſpake to Moſes, ſaying, behold We die, we periſh, we all periſh, &c.] The people being terrified by Gods former judgements, and now ſeeing a new miracle to confirm the Prieſthood, and the ſervice of the Tabernacle to Aaron and the Tribe of Levi being threatned with death, if they preſumed to doe or mutter againſt Gods Ordinance any more, cry out unto Moſes here, as men aſtoniſhed, as if their caſe for this were deſperate, mixing together lamentation and complaint, as if God were too ſevere towards them. For their firſt words ſhew lamentation as before, chap. 14. 39. It is ſaid, when the ſearchers were ſmitten with death, and they threatned with periſhing in the wilderneſſe, that they mourned greatly. Thus Calvin, who ſaith, in the end of the verſe they murmure, as if no further hope remained unto them. The Targum Jonathan paraphraſeth upon it, as if it were all a complaint of moſt hard dealing with them. Behold ſome of us are conſumed with flaming fire, and ſome ſwallowed up of the earth, and we thinke that as they, ſo we all ſhall periſh. But Ferus and others expound all as a lamentation, and agnition of their miſerable condition, to move the Lord to compaſſion to them, who meant no more to rebell, but to apply their minds to keep his Lawes better from hence forward, and then the laſt words, *ſhall we be conſumed with dying?* are expounded as a deprecation, as if they had ſaid, ſhall be conſumed; God forbid, although our ſinnes deſerve it: So Ainſworth applying many like places here for the illuſtrating of this, as that Pſ.89. 6. *Wilt thou be angry with us for ever?* and Lament.5. 22. *wilt thou utterly reiect us?* and Eſa.64. 22.&c. And this expoſition of their lying down before God, as it were, in lamentation and mourning, ſeeking to move him to pittie, by complaining of their miſery, ſeemeth to be favoured by the ordinances following, chap. 18. wherein a courſe is taken to keep them from coming nigh to their deſtruction.

Calvin.

Targum Ionathan.

Ferus.

Ainſworth.

Chap. XVIII.

Verſ.1.

And the Lord ſaid unto Aaron, thou and thy ſonnes, and thy fathers houſe ſhal bear the iniquitie of the ſanctuary, &c.] This is ſpoken immediately upon the peoples expreſſing of their great fear of death for approching to the ſanctuary, as if the Lord had ſaid, I will free you from this fear for time to come, for Aaron, and the tribe of Levi, if any come too near hereafter through their negligence ſhall ſmart for it. The Greek Catena bringeth in Theodoret, as making this coherence, when God by miracle had ſhewed that he had choſen Aaron to the Prieſts office, the people as being convinced ſay, what ſhould we doe contending any more about the Prieſthood, and coming to offer in the ſanctuary, we ſee that we ſhall all periſh, if we do ſo, we do therefore yield herein, let Aaron and his ſonnes have it, this difference is now at an end. Now when things were come to this paſſe, Aaron and his ſonnes, and the Levites are thus ſpoken unto touching the executing of their office, and the danger for failing herein Exod. 28. 38. It is ſaid, that Aaron ſhould bear the iniquitie of the holy things, which the children of Iſrael ſhould hallow: but that was in making an atonement for the ſinnes and imperfections occurring in their bringing of them. This is a divers conſtitution from that, for here it is ſaid, that if any ſinne were committed about the ſanctuary or the Prieſts office through their negligence, it ſhould be imputed to them.

Graca Catena

Thus Sol. Jarchi expoundeth it, upon you I will bring the puniſhments of the ſtrangers, that ſhall ſinne concerning the ſanctified things, that are delivered unto you. And unto the Prieſts the Levites were joyned to keep the charge of the tabernacle, of which ſee before, Numb. 3. 7. but they muſt not come nigh the altar or holy veſſels upon pain of death; that is,

Sol. Jarchi.

Verſ. 3.

not doe any office of the Prieſt, by offering upon the altar, or touching the holy veſſels before they were covered, chap. 4. 15. The charge of the tabernacle, which the Levites ſhould keep, was to watch about it day and night, and to keep ſtrangers from coming nigh, verſ. 4. that is, any that were not of the tribe of Levi. They muſt ſaith Maimony, watch about the ſanctuary at all times for the honour of it, the Levites without, and the and the Prieſts within; the Levites without in 21 companies at ſo many ſeverall places, and the Prieſts within in 3 companies, and over them all there was one provoſt, who went about with a burning torch carried before him all night from ward to ward; and he was called the man of the mountain of the houſe of God, and when he came, they ſaluted him by this name; Thou man of the mountain of the houſe, peace be unto thee, and if any ſaid not ſo, it was preſumed that he was aſleep, and then the Provoſt beat him with his ſtaffe, and might burn his garment with his torch, &c. The Prieſts, that watched out of their Prieſtly garments, and laid them at their heads, and wore their own garments, but they lay not upon beds that night, but upon the ground. Now the Levites were to watch at the Prieſts appointment, to whom the Lord ſaith he hath given them, v. 6. ſee Numb. 3. 12.

Verſ. 4. *Maimony.*

Verſ. 6.

Verſ. 8. *And the Lord ſaid unto Aaron, unto thee have I given the charge of the heave-offerings of all the hallowed things, &c.* Becauſe the office of Aaron and his ſons was ſpoken of before, and pains in waiting upon it were preſcribed, now the Lord ſheweth, how they ſhould be maintained in this office. All the heave-offerings are given unto them, and it is called the charge of the heave-offerings, becauſe they muſt keep them clean, and eat them in cleanneſſe, and not ſuffer any unclean perſons to eat thereof. Theſe offerings are ſaid to be given unto them *by reaſon of the anointing*, that is, the anointing of the Prieſtly office upon him. More particularly every meat-offering reſerved from the fire, and ſinne-offerings, and treſpaſſe-offering were the Prieſts; but the males onely being clean muſt eat theſe, of which ſee before, Levit. 6. 36. 17. &c. and Levit. 7. 6. 14. Onley here it is ſaid, *In the moſt holy place thou ſhalt eat it*; but Levit. 16. 16. *in the Court of the tabernacle*, but the ſame is meant here for in the moſt holy place; if there be underſtood the innermoſt part of the ſanctuary, there was no eating or coming for any but the high Prieſt, Levit. 16. the court then is here called the moſt holy in reſpect of the camp. And theſe offerings are called moſt holy, others light holy, as hath been ſhewed upon Levit. 1. But becauſe the meat-offering is not numbred amongſt the moſt holy; Cazkuni inquireth here, what meat-offering is meant in the particular enumeration here, and anſwereth the peace-offering of the congregation of the two loaves and lambs, the remainder whereof was for the Prieſts onely, Levit. 23. 20. as alſo the ſhew-bread, Levit. 24. 9.

Ver. 9.

Ver. 11, 13, 14, 15, 16. *The heave-offerings, and wave-offerings were given unto them alſo, of which their whole family might eate, and the beſt of the wine and oyle, and wheate, and the firſt ripe of every thing, every thing devoted alſo was given to them, and all the firſt borne.* In naming of the heave-offering, he calleth it *the heave-offering of the gift*; and this ſaith Sol. Jarchi, was the heave-offering of the ſacrifice of confeſſion, and of the peace-offerings, and of the Nazarites ramme: of the wave-offering it is ſpoken again, v. 18. The firſt ripe and the beſt of every thing were their firſt fruits, of which ſee before, Exod. 22. 29. and of the firſt-born, Exod. 13. and of things devoted, Levit. 27. 28. of clean beaſts the firſt born muſt be offered in the bloud and fat, but the fleſh is the Prieſts, as the wave breaſt and ſhoulder, Levit. 7. 34. Maimony ſpeaking of the firſt fruits, and the heave-offering ſaith, that this was another part of their increaſe ſeparated after the firſt fruits paid, and called the great heave-offering.

Levit. 23. 17, 18, 19. &c.

Cazkuni.

Sol. Jarchi.

Verſ. 13. 17. The firſt fruits were brought to the ſanctuary, but this was not brought, but

but only ſeparated, and the Prieſts were to look to the bringing of it in, but if they did not, the owner muſt not ſuffer it to be ſtroyed, but cauſe it to be brought to the city, and the Prieſts were to pay for the bringing, if he did not thus, but left it to the beaſts, he prophaned the name of God. To me it ſeemeth, that there were none other heave-offerings of firſt fruits but one, for both this is called an heave-offering and the tythes alſo, verſ. 24. Indeed, part of the firſt fruits were brought to the ſanctuary moſt probably at one time in a basket, Deut. 26. and the reſt at another. The covenant, whereby God giveth theſe things to Aaron, he calleth a covenant of ſalt, verſ. 19. that is, which ſhould never decay, as that preſerveth the meat ſeaſoned therewith from corruption.

Maimony in Frumoth.

And the Lord ſpake unto Aaron, ſaying, thou ſhalt have no inheritance in their land, &c. *Behold I have given the tenth of Iſrael to the children of Levi for an Inheritance,* &c. This conſtitution touching tythes was made before, Lev. 27. 30. as alſo touching all other things before ſpoken of, that went to the Prieſts. But the ſame is here again repeated, becauſe howſoever ſome of them were, yet many of them were not before aſſigned to the Prieſts, but only ſaid to be the Lords, and that they ſhould give them to the Lord. Moreover God had reſpect herein to the people, if any of them ſhould ſuſpect, that Aaron and his houſe being ſo highly honoured would alſo get the beſt poſſeſſions in Canaan; for hereby they might be ſatisfied for that, neither Aaron, nor his tribe of Levi muſt have any inheritance or part in that land: only, as is afterwards appointed, they muſt have ſome cities out of each tribe to dwell, and to keep their cattel in. But for having any inheritance, when it was divided by lot, they were quite ſhut out, and becauſe it is ſaid, they ſhould neither have inheritance nor part, Maimony noteth, that they were to have no part of the ſpoyles of the enemy in Canaan, but if any other lands were by their Kings afterwards ſubduded, they might have either inheritance or ſpoyles, as other Iſraelites had, ſo Num. 31. there was an heave-offering given to Eleazar the Prieſt out of the ſpoyles of the Midianites. *I am thy part and thine Inheritance,* that is, my inheritance, the part which I have reſerved to my ſelf is thine, I have appointed thee to take and enjoy it, and to live upon it, thee and the whole tribe of Levi, as is expreſſed verſ. 24. & Deut. 18. 1, 2. Thus God exempted the Prieſts and Levites from worldly cares and wayes after the manner of other men, that they might care only for God and his ſervice. So he, whoſe portion God is, ſaith Ambroſe, ought not to care for any thing but God, leſt he be hindered by the office of ſome other neceſſity, becauſe what goeth to other offices, is taken from the ſervice of religion, and from this our duty. The Levites, ſaith Maimony, are ſeparated from the waies of the world, they wage not war like other Iſraelites, and why are they thus ſeparated? to ſerve the Lord, and to miniſter to him, and to teach his right wayes and his juſt judgments unto many, Deut. 33. 10. and the bleſſed God himſelf is their reward. Thus other holy ſervants of God have alſo comforted themſelves, as David, Pſal. 73. 26. *thou art my part for ever.* Pſal. 142. 6. *thou art my part in the land of the living*: whereupon Ambroſe; I ſeek no tythes, fruits or gifts, God is a gift unto me, he is a tribute, he abundantly ſufficeth me for all theſe things; the heavenly poſſeſſion, which ſuch ſhall have, that take God for their part, is more then all earthly poſſeſſions, for it is to be more rich by faith and devotion, then they, that do moſt inlarge their worldly poſſeſſions. And here is an encouragement to them that make God their part, as Levi, they ſhall be largely provided for, and not be left deſtitute of neceſſaries here.

Verſ. 20, 21.

Numb. 35.

Maimony treatiſe of releaſe, c. 13.

Ambroſ. *de fuga ſæculi. Cui deus portio eſt, non debet quicquam curare, niſi dum, ne alterius impediatur neceſſitatis munere, quia quod ad alia officia confertur, hoc religionis cultui, & huic noſtro officio decerpitur.*

Neither muſt the children of Iſrael come nigh the tabernacle any more, leſt they bear ſin and dye.] I paſſe over the law of tythes paying here, becauſe it hath been ſet forth before, Levit. 27. 30. But whereas it is plain by this law, that the Levites were to take the tythes of the people, and the Prieſts

Verſ. 22.

Prieſts the tenth of their tithe, which the Levites were to bring to them, as an heave-offering, verſ. 26. and moſt Expoſitors determine ſo of it, *Lorinus.* Lorinus the Jeſuite following Hugo, contendeth, that by the Levites were meant both Levites and inferiour prieſts, who together received all the tythes, and paid the tenth of them to the high prieſt, citing for this, Heb. 7.5. where the ſons of Levi, that were in the Prieſthood are ſaid to have been commanded to take tythes of their brethren, the people. But this is a weak ground againſt ſo pregnant a commandement: for although the Prieſts took not the tythes immediately of the people, yet mediately they did, when the Levites paid the tenth to them. For although Aaron be nominated, verſ. 26. yet it is not probable, that God would not have him ſo to ſuperabound, as to receive all the tenth of the tythes to himſelf, but to divide it amongſt his brethren the inferior prieſts. Now for the charge given that the people ſhould not come nigh the tabernacle, it was not meant any otherwiſe, but that they ſhould not come nigh to miniſter, as Korah had preſumed to do: for they were to come nigh even to the door of the tabernacle to bring their offerings, Levit. 1.3.

Verſ. 23. *But the Levites ſhall do the ſervice of the tabernacle, and they ſhall bear their iniquity*, &c.] Before it was ſaid, that the people ſhould not come nigh, *leſt they bear ſin*; but here the Levites come nigh and bear their ſin, that is, as Sol. Jarchi hath it, if through their negligence a ſtranger appeareth, the Levites ſhall be puniſhed for it.

Verſ. 25, 26, 27, 28, 29, 30, 31, 32. *And the Lord ſpake unto Moſes, ſaying*, &c. From hence to the end of the Chapter a tenth is appointed to be given out of all the tythes received by the Levites to Aaron, and this muſt be the beſt of them, and it is called an heave-offering, and this, he ſaith, ſhould be reckoned to them, as it were the corn of the threſhing floor and the fulneſſe of the winepreſſe, and this being ſeparated, they might eat the tythes remaining in any place, as the increaſe of the threſhing floor and of the winepreſſe, and be out of danger of polluting the holy things of the Lord, and ſo of dying therefore. Hitherto in this Chapter the Lord hath ſpoken to Aaron, but now a tenth peculiarly belonging to him from the Levites being to be ſpoken of, this is given in charge to Moſes to declare. The tythe, out of which the heave-offering is to be given to the high Prieſt, hath been ſet forth before, Lev. 27. 30. to be the firſt tythe, in which the Hebrews held there was no holineſſe at all, and therefore might be eaten of the clean and unclean in any place, which was intimated in ſaying, that it ſhould be reckoned as the corn of the threſhing floor, &c. that is, as corn and wine is common to be uſed by any in any place, ſo is this tythe. By fulneſſe, ſaith Jarchi, are meant the ripe fruits, which are full. *To Aaron*, that is, to him and his ſons ſucceeding him; of this, ſee Nehem. 10. 38. which being compared with Hebr.7.5. before ſpoken of, maketh the ſenſe plain.

out of all your gifts ye ſhall offer every heave-offering. In that not only the tenth of the tythe is preſcribed to be given for an heave-offering, but alſo an heave-offering of all their gifts, Cazkuni ſaith, that hereby was meant even out of the fruit of their ground, which was the ſuburbs of the Levites cities, they ſhould give unto the Prieſts an heave-offering. *Cazkuni.* And Maimony ſaith, not only the Levites, but even the Prieſts alſo were to ſeparate a firſt tythe, that they might not eat any thing untithed. Others, by all their gifts, underſtand all other things brought unto them in regard of their miniſtry, wherein they ſerved, the tenth whereof was to be given to the Prieſts. But what other gifts the Levites had I know not, beſides tythes, and therefore it muſt be meant either of them, as before, the word being varied, or of the increaſe of the lands given them, as Cazkuni hath it. But it is to be noted, that the tenth is expreſly commanded to be of the beſt; in Hebr. *the fat*, whereby the beſt is meant. *Maimony.* *Oleaſter.* *Note.*

neither

Neither shall ye pollute the holy things of the children of Israel, &c.] This is a generall charge both to Levites and Priests, and not onely were they polluted, if the tithes were eaten by the Levites, before the separating of the heave-offering, or they paid it not of the best, but also either if the holy things were eaten out of the time appointed, Levit. 19. 7, 8. or if they that ate them were unclean, Levit. 22. 2. 9. or if any ate of them that ought not, Levit. 22. 10. 15, 16. all polluting of the holy things of the Lord, either in Priests or Levites, or others must be taken heed of upon pain of death.

Chap. XIX.

Speake to the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoake.] Vers. 2. As in the former chapter, a charge was given to the Priests and Levites about keeping others from coming nigh the tabernacle, either to sacrifice, or in their uncleanesse, or by coming further then was allowed them, so in this a means of purifying from uncleanesse is ordained, an holy water is appointed to be made by the Priest, wherewith the unclean were to be sprinkled, that they might come nigh, when they brought any offering without polluting the sanctuary, and thus incurring the danger of Gods judgements. Some as Tostatus saith, allow of no such coherence betwixt these chapters, but will have this ordinance to have been made before their coming to mount Sinai, but he worthily rejecteth this, because all ceremonials were instituted after morals; Josephus saith it was immediately after Miriams death and a moneths mourning for her, but this followed after. It is best therefore to follow the order here set down, and so it doth very well agree, as hath been shewed: as for the bullock to be taken, the Rabbins say, it must be three or foure yeares old at the least, and perfectly red without any black or white haires, in any part of the body; for if it had but two hairs of another colour, it was unlawfull, and if a yoake had ever been but put upon it, although it had never wrought, this made it unlawfull also. For the time of taking this heifer, Rupertus and Hugo think that it was done the 10. day of the seventh moneth, and so was all one with the bullock spoken of Levit. 16. but the differences are so great, that this cannot possibly be so, the time then was no set time, but it is likely when the ashes hereof were once spent, another was taken, and then they proceeded likewise. This heifer must be brought by the children of Israel, that is, for the whole congregation, because they had all alike interest in her. The red cow brought by the congregation must be delivered to Eleazar the Priest, and he must bring her out of the camp, and there one must slay her before his face. Vers. 3. The Septuagint, for *that he may bring her forth*, render it, that they may bring her, that is, some by his appointment, respecting rather sense, then the very word; for this being done by his appointment, he may be said to have done it, neither indeed could Eleazar the Priest alone well do it, and it would have been indecent for him to be so toyled: for a bullock of that age is strong and not to be haled any whither without much labour, and that of more men then one. As another then must kill her before his face and not he, so it is most probable, that others appointed by him, he being with them to see it done, must bring her out. The place, to which afterwards the red cow was brought to be slain when they dwelt in the land of Canaan, was out of the gates of Jerusalem, and more particularly mount Olivet, where she was also burnt. And for the conveying of her thither a causey was made, saith Maimony, from the mountain of the Lords house to mount Olivet; and when the Priest with his assistants brought the heifer forth by this way, the Elders went before them unto mount Olivet, and then they followed with her.

Tostatus.

Joseph. antiqu. c. 4. lib. 4.

Maimony in Pharah.

Rupertus. Hugo.

Maimony in Pharah ch. 3.

But

Queſt. But why is this office aſſigned to Eleazar Aarons ſonne, and not to Aaron?

Anſw. Some ſay, that Aaron being the high Prieſt might not be polluted; ſome becauſe offices of more excellency onely were aſſigned to him, but becauſe Eleazar the eldeſt ſonne of Aaron muſt doe it and not any other, it may be thought, as of the cenſers of the rebels before, chap. 16. being appointed to be taken by Eleazar, and made into plates, that this was done to confirm his ſucceſſion in the high Prieſts office, Aaron being now aged and not having long to live. The beaſt being ſlain, Eleazer muſt take of the bloud

Verſ. 4. thereof with his finger, and ſprinkle it towards the Tabernacle ſeven times. Maimony ſaith, that a pile of wood of Cedar, Oake, Firre and Figtree, was firſt made, and the bullock being laid thereon, Eleazar killed her with his right hand, and with his left having received the bloud, receiving it therefore as it ran out in his hands and not in any veſſell, he ſprinkled it with a finger of his right hand, and betwixt ſprinkling and ſprinkling, he every time wiped his finger, and ſo tooke bloud upon it again, and finally wiped upon the body of the bullock, and then having put fire under, he ſtood over againſt it expecting till it burnt; and when the bullocks belly began to burſt, and he haſtned and caſt cedar and hyſſop bound up in ſcarlet into her belly, as it followeth, verſ. 6. The ſprinkling of the bloud was towards the doore of the tabernacle, right over againſt which the heifer was burned and killed; of the 7 times doing this, ſee Levit. 4.6. But for Eleazars killing and burning of her, it ſeemeth rather to have been done by another, becauſe it is ſaid to have been before his face; yea it is plain v. 8. that another burnt her; and thus Targum Jonathan, another Prieſt ſhall burn. Touching the Prieſt,

Targum Jonathan. who had the ſuperintendency in this buſineſſe, he muſt waſh his cloaths, and bath himſelf in water after that he hath done, and be unclean until the even. Seven dayes before that this was done, that he might come moſt perfectly clean to the doing of his office about it, they ſeparated him, ſaith Maimo-

Verſ. 7. ny into a chamber of the Temple called the ſtone chamber, becauſe all the veſſels therein were of ſtone, and in a ſtone veſſell he miniſtred all thoſe dayes, becauſe that it is not capable of any uncleanneſſe, neither might any other Prieſt in this time touch him for fear of defiling him, and at his houſe, and to his wife he might not come for the like reaſon. And every of theſe 7 dayes one ſprinkled him with the water of purification which had bin made before, leſt unwittingly he ſhould have bin defiled. Notwithſtanding all which care of cleanneſſe, when he had done his office about the heifer, both his cloathes were unclean, and every cloath or veſſell which he touched, was unclean. And every ſinne-offering, that was burned without the camp polluted thoſe that were buſied about it likewiſe, till it was

Verſ. 8. turned into aſhes. Moreover as the Prieſt, that killed the heifer, ſo he that burnt her muſt *waſh his cloaths and fleſh, and be unclean till the Even.* There were foure wayes of purifying from legall uncleanneſs. 1. By waſhing both cloaths and fleſh. 2. The cloths onely, as is appointed to him, that carried out any dead thing, Levit. 11. 40. 3. The fleſh onely, as was appointed to the high Prieſt, Levit. 16.4, 4. By ſprinkling onely with this water of purification, for a tent or for veſſels defiled by the dead, as followeth here verſ. 17. but for any perſon thus defiled, he muſt be twice ſprinkled upon the third and the ſeventh day, and then waſh his cloaths and fleſh, verſ. 10. Touching this ordinance of waſhing cloathes and the fleſh, and yet being unclean to the Even, ſee before Levit. 15. 10. and in di-

Verſ. 9. vers other places before.

And a man that is clean ſhall gather the aſhes and lay them up in a clean place without the camp, and it ſhall be kept for the congregation of the children of Iſrael for a water of ſeparation, it is a purification for ſin.] They, ſaith Maimony, did firſt beat all with ſtaves, and if any bones remained, pownd them ſmall, and ſifted them with ſieves, and the aſhes being thus gotten out were

divided

divided into three parts, one part whereof was laid up in the Cheil, that is, the fort or frontier, the other in mount Olivet, and the third was divided amongſt all the Wards of the Levites, and with this the Prieſts ſanctified, with that in mount olivet the Iſraelites and that in the Cheil was kept as a reſervation: of that which was for the Iſraelites any of the common people had ſome, that came with a clean veſſel for it to ſprinkle and to ſanctifie withal. And he ſaith, Nine heifers have been burned according to this ordinance untill the deſolation of the ſecond temple, the firſt by Moſes, the ſecond by Ezra, and ſeven more ſince that time, and the tenth ſhall be done by the King Chriſt, who ſhall be revealed with ſpeed. Amen, ſo be the good will of God. Whereby we may ſee, that the Jewes had ſome underſtanding, that Chriſt was by this heifer figured out, and ſhould put an end to this and to all other legal ceremonies; but yet the vale is before their eyes, that they cannot ſee him to be the Chriſt, in whom this was fulfilled. Comeſtor and ſome others think, that a bullock was uſed thus once every year, becauſe otherwiſe the aſhes could not ſuffice for ſo great a multitude, but the more common and probable opinion is, that another was not taken, till the former was ſpent, and becauſe a little aſhes would ſerve to mingle with much water, the aſhes of one burning, although for the uſe of very many might ſerve a long time. For the diviſion of theſe aſhes, and reſerving ſome only for a monument, there is no ground of it here, but it was an invention of their own. *for a Water of ſeparation*] That is, a water to ſprinkle upon ſuch as were ſeparated for uncleanneſſe, that they might be clean and come again to the ſanctuary; which water was made of theſe aſhes, and running water put together, verſ. 17. The Sept. and Cald. render it, *a Water of ſprinkling*, and to what end this water was ſprinkled the next words expreſſe, *a purification for ſin*; they were ſprinkled, that they might be cleanſed from the uncleanneſſe of ſin, and unto ſeparation and ſin here ſpoken of it is alluded, Zach. 13. 1. *a fountain ſhall be opened to the houſe of David, and to the Inhabitants of Jeruſalem for ſeparation and for ſin.*

Maimony in pharah, ch. 3.

As he that killed and that burned the heifer, ſo *he that gathered the aſhes* was unclean and muſt waſh, but his clothes only, not clothes and fleſh, as the other two, whereby is intimated, that he contracted leſſe uncleanneſſe then they. But it may ſeem ſtrange, that every one, that did any thing about this heifer, although clean before, ſhould by the touching hereof be made unclean, when as the aſhes of it purified and cleanſed thoſe that were ſprinkled therewith. Auguſtine making a quære hereabout anſwereth, that this ſerved only myſtically to ſet forth, that they who ſeemed clean to themſelves, when they have received the Chriſtian faith, acknowledge, that they are ſinners, and need the glory of God, ſubmitting therefore to waſh by baptiſme. Lyranus ſaith, that this was to teach, that they which touched theſe things appointed to cleanſe from ſin, were unworthy, and therefore contracted ſome ſpot hereby. Toſtatus having refuted others ſaith, that there was in a bullock thus killed and burnt ſome uncleanneſſe in it ſelf, as in other dead things, and therefore they that touched it, muſt repute themſelves unclean, and only by vertue of Gods ordinance it ſerved to cleanſe the unclean; this ſhewed alſo, ſaith he, that legal ſacrifices did not perfectly cleanſe. Aquinas will have a deteſtation of the idolatry about the golden calf intimated hereby, and that any appurtenance of idolatry, or coming near it in any thing defileth: as alſo, that the Jews ſhould be defiled by the death of Chriſt, and ſo continue till the very evening of the world. And to this laſt do I ſpecially aſſent, thus Chriſt was *ſet for the fall and riſing again of many in Iſrael*: he by whom alone there is cleanſing from ſin, became ſin and a defiling to all, that were agents about his paſſion, and from this uncleanneſſe they are not yet free, but ſhall be towards the end of the day of this world, when they ſhall be converted:

Verſ. 10.

Auguſt. qu. 33.

Lyranus.

Toſtatus.

Aquin. Diſ. 2. qu. 102.

Luc. 2. 34.

verted: andto this we may adde another,the imperfection of legal ſacrifices was ſhewed hereby, in that they, which prepared the thing wherewithal to cleanſe, were made unclean hereby, and had need of ſomething elſe to cleanſe them.

The myſtery. *Aug. qu.* 33.

Touching the myſtery of this whole ordinance, Auguſtine, and Theodoret, Jerome, Procopius, &c. underſtand Chriſt, the colour figured out his paſſion, the ſexe, the infirmity of his fleſh, the being without ſpot or blemiſh, his holineſſe and freedom from ſin, the being never yoked, the Prince of this world, that is the devil, never having any thing in Chriſt, although his yoke was upon the neck of every one elſe. And,as Ainſworth, hath it, her being never under the yoake figured out his free doing and ſuffering of that, which he did for our redemption. This heifer is brought to Eleazar the Prieſt, who muſt order all to make a purification water, to ſhew, that Chriſt, as he is the Sacrifice,ſo he is the Prieſt for us. She muſt be carried out of the camp, to ſhew Chriſts ſuffering out of the gates of the city; and the killing and burning of her upon mount Olivet, did excellently agree with Chriſts place, in which he was, when he was taken to be crucified. The ſprinkling of her bloud towards the door of the tabernacle, figured out the opening of a way into heaven for us by his bloud. The cedar, hyſſop and ſcarlet are the ſame,that were uſed before, Levit.14. 4. to cleanſe the leper, having all reference to Chriſt, ſee the expoſition there: of the uncleanneſſe contracted by thoſe, that were about the heifer imployed, it hath been ſpoken already. The aſhes, to which the heifer was brought, ſhewed the uttermoſt of Chriſts afflictions, and his greateſt afflictions, and his greateſt abaſing, Ezech.28.18. and the laying of them up to make therewith a water to purifie, in a clean place, and by a clean perſon without the camp, the pretiouſneſſe of his death to be laid up in a clean heart, to which Chriſt hanging upon the croſſe, and ſo debaſed to the uttermoſt ſeemeth more glorious, and his croſſe the monument of his debaſement, then the chariot of a triumpher, and the trophees of his victory carried before him: and laſtly, that whoſo will be purified by him, muſt go out of the camp to the place, where malefactours uſed to ſuffer, that is, bear his reproach and be content with ignominious uſage for his ſake and with him.

Ainſworth.

Heb.13.11,12. Luc.22.39.

Heb.10.19. c. 12. 24.

Heb.13.13.

Verſ. 11.

He that toucheth the dead body of a man ſhall be unclean ſeven dayes. He ſhall purifie himſelf with it on the third day, and on the ſeventh day he ſhall be clean.] The making of holy aſhes of the red heifer being thus preſcribed, now followeth the making of an holy water herewith, and the uſe of it. Here purifying with it is commanded, but it is not ſhewed, how to make it fit for this purpoſe; this therefore is done, verſ. 17. ſome of theſe aſhes muſt be put to running water in a clean veſſel. And the water being thus made,the uſe of it was to ſprinkle men and other things defiled by a dead man. For if any had dyed in a tent, both the tent and all the veſſels therein were defiled, and muſt be ſprinkled by a clean perſon, and ſo muſt all the perſons at that time in the tent, and he that touched the dead or a bone or the grave, muſt be ſprinkled twice, once on the third day, and again on the ſeventh; and then waſhing himſelf and his cloathes, he was clean at even: of uncleanneſſe by the dead it was ſpoken before, Num.6.6. Levit.21.1. it being called there a defiling, if any did but mourn for them. And of uncleanneſſe contracted by any other dead thing, and how it was to be purged, Levit.11.39. But here the law of uncleanneſſe by being in the room with the dead, or touching him,is fully ſet down, and how they muſt proceed to purifie in this caſe. For this the holy water is to be uſed, and not for uncleanneſſe by a dead beaſt, for that is not here ſpoken of, nor any other uncleanneſſe, and yet ſome will have both it and others underſtood under this one named, as if there were no purifying from any uncleanneſſe by other waſhings, but this holy water muſt have a part in all. But forſo-

Lorinus.

much

much as this is only the caſe expreſſed, I hold rather with thoſe, that ſay other caſes of uncleanneſſe by a dead beaſt, &c. are excluded, as Sol. Jarchi. But becauſe in reaſon a proportion muſt be held between the meanes of contracting pollution by a dead man, and by a dead beaſt; and he that beareth a dead beaſt, is polluted, although he toucheth it not: the Rabbins have well gathered, that the bearing of a dead man alſo polluteth, although this be not here expreſſed. He that was defiled by a dead beaſt, did only waſh his clothes, and was unclean but to the even; but he that was defiled by a dead man, was unclean ſeven dayes, and muſt waſh both his cloathes and himſelf, and be ſprinkled with this holy water the third day and the ſeventh, or elſe he could not be clean. So that a far greater pollution was contracted by a dead man, then by a dead beaſt, and the natural reaſon hereof, according to Toſtatus is, becauſe as man living is the moſt excellent of all earthly creatures, ſo when he is dead, he is the moſt ſtinking; and this by Ariſtotle is aſcribed to the variety of his meat, when as the food of other creatures is more ſimple. But to apply it ſpiritually, hereby the moſt filthy and ſtinking caſe of a man dead in ſinne was ſet forth; his ſtate is worſe and more foul, then that of the ſwine, toad or ſerpent, for none of them defiled ſo much as he.

Sol. Jarchi.

Levit. 11. 40.

Maimony.

Toſtatus.

Ariſtot. de gener. animal. c. 20.

The reaſon why God would have the coming nigh the dead a defiling, when as to bury the dead was counted a moſt charitable thing, was, as Fonſeca hath it, for inſtruction to us, that hereby the people of God might learn to hold faſt the doctrine of the reſurrection, wherein the only comfort lyeth touching the dead, in whom otherwiſe there is nothing but horrour and abomination. By holding them from flocking about the dead in mourning for them, after the manner of the heathen, the exceſſe of ſorrow was cut off, which is in thoſe, whoſe hope is only in this life. And this ordinance was alſo made to deter from murther. As a dead man, ſay the Rabbins, ſo a limb of a man living being cut off, defileth as amply perſons and veſſels and tents. But this uncleanneſſe extendeth not to an heathen, no more then to a beaſt. The open veſſel is defiled, becauſe the ayr of the dead corps goeth into it, but not a covered veſſel, for it is not capable of uncleanneſſe without, but within.

Fonſeca.

Matth. 15.

Whereas verſ. 16. it is ſaid, he *that toucheth one ſlain with the ſword*, Targum Jonathan hath it, both the ſlain man and the ſword alſo being touched defile, and not only one ſlain with a ſword defileth his toucher, but being ſlain by any other means. Touching the making and ſprinkling with this water, the Hebrews have many rules: 1. The water muſt be taken immediately out of the ſpring or river, and not being carried to another place there put in, neither muſt it be taken of the ſea. 2. Any clean perſon may take this water and mixe and ſprinkle with it, ſaving the deaf, the child, and the fool. 3. They put the water in the veſſel firſt, and then the aſhes upon the water, not the water upon the aſhes; but this is contrary to the text; *running water ſhall be put thereto in a clean veſſel.* 4. He that taketh up the water muſt do it with an intention to make a water for purification. 5. The water may be taken and mixed by night, but no ſprinkling, except by day. 6. If it be delivered to an unclean perſon, it becometh unlawful. 7. If a man be hired to ſprinkle, he is unlawful; for to fill and carry the water, a man may take wages, but not to ſprinkle it.

Verſ. 16.

Targum Jonathan.

Maimony in pharah Actumah, ch. 6.

For the ſprinkling, a clean perſon muſt take hyſop and dip it in this water, that is, ſaith Maimony, three ſtalks bound together, dipping the tops into the water, and for ſprinkling he needeth not to dip every time, but when the water upon the hyſop is ſpent. And the ſprinkling may be upon an hundred perſons at once; and if but a drop of the water toucheth any part of a mans fleſh, or any part of a veſſel, it is all clean. And in ſprinkling there was no difference put, but if any, that had other uncleanneſſes

Verſ. 18.

neſſes upon them, were in the tent, they were ſprinkled alſo, and were cleanſed, as touching pollution contracted from the dead, although their former uncleanneſſe remained ſtill. The vertue of this water by Gods ordinance was wonderful, having more force to purge then the fire, as we may ſee, Numb.31.23. where it is appointed, that every thing to be purged, that would endure the fire, ſhould go through the fire, but after this they muſt be ſprinkled with this water to be cleanſed. For the times of ſprinkling, viz. upon the third day and the ſeventh. The third day is remarkable for the reſurrection of Chriſt, when he had perfected the work of our redemption; and the ſeventh day, for Gods reſting from all the works of creation being finiſhed; ſo that ſprinkling was appointed upon theſe dayes, to intimate perfect cleanſing: and if any man neglected this ſprinkling upon the third day, although he ſprinkled upon the ſeventh day, he was not clean, verſ. 12. to intimate the faith in Chriſts reſurrection purifying the heart, but without this, that there is no cleanneſſe, although a man according to his power keepeth the moral Law, whereby the ſeventh day was ſanctified.

Verſ. 19.

Touching cleanſing by this water, R. Menahem ſaith, when living water is mixed with the aſhes, it purifieth the unclean, whereas before that, whiles the aſhes were alone, they defiled all that were imployed about them. Behold the living water ſignified the water, that is on high, which taketh away uncleanneſſe from the aſhes, and when it is ſprinkled on the unclean, the uncleanneſſe fleeth from him, and a clean ſpirit reſteth upon him, and purifieth him. Herein the Rabbine ſaith ſomewhat rightly, that the ſpirit, which as water from on high cleanſeth, was ſet forth by this water: but whereas he ſaith, before the coming of the water to the aſhes, they defiled all imployed about them, it is to be underſtood, that not only before, but after, when the water was made, he that ſprinkled it and he that touched it, was defiled, and he that touched one made unclean thus, was unclean, as he was, unto the even, verſ.21,22.

R. Menahem in Numb.19.

Verſ. 20.

But the man that ſhall be unclean and not purifie himſelf, ſhall be cut off, &c.] The ſame was ſaid alſo verſ. 13. But this is expounded, if he cometh preſumptuouſly to the Tabernacle; for if ignorantly, he muſt bring an offering, as Levit.5.2,6.

The myſtery, *Rupertus.*

For the myſtery of theſe things, Rupertus applyeth the aſhes of this ſprinkling unto Chriſt, and thus doth the Apoſtle, Heb.9.13,14. the touching of a dead body to the dead works of ſin, from which the ſprinkling of Chriſts blood alone purgeth; and whoſo is not purged herewith, is unclean. The ſprinkling was upon the third day, to ſet forth the faith in the Trinity, which if a man hath not, he ſhall not be clean upon the ſeventh, that is, ſhall not attain the Spirit with the ſeven-fold gifts thereof, &c.

Rabanus.

Rabanus ſaith, that the aſhes laid up without the camp in a clean place did prefigure, that not the Jews ſet forth by the camp, but the Gentiles ſhould have the keeping of Chriſts paſſions having virtue to purge from ſinne, as they have, becauſe they believe in him, but the Jewes not. And by hyſop is ſet forth faith, wherewith the bloud of Chriſt muſt be ſprinkled upon the ſoul to cleanſe it, &c. The ordinary gloſſe by the aſhes mixed with water underſtandeth the paſſions of Chriſt effectuall to purge from ſinne by the water of Baptiſme, or rather we may ſay, by the ſpirit which as water applying them to the ſoul cleanſeth. And of this it was propheſied, Ezech. 36.25. *I will ſprinkle you with clean water*, whereas the ordinary gloſſe proceedeth, the heifer burnt with hyſop, cedar and skarlet did ſet forth three ſuffering with Chriſt, the virgin Mary, as hyſop for humilitie, John as the Cedar for heavenlineſſe, and the thief upon the croſſe, as the skarlet for his double ſuffering with him, theſe things are witty, but without ſolidity. One by the water mixed with the aſhes underſtandeth

Gloſ. ordin.

Bercorius.

derſtandeth the tears of repentance in ſuch as believe. And for the Myſtery of polluting all imployed about it, hereby, he ſaith, was ſet forth, that in doing the great works of Preaching and Baptizing, and praying to cleanſe others from ſinne, there is infirmitie, poluting even in the beſt, for which there is need of humiliation and ſeeking to be cleanſed by grace in Chriſt. The Church of Rome in an apiſh imitation of this, hath inſtituted holy water to be made of water and ſalt, with certain prayers and benedictions, appointing all, when they come to the Temple, to be ſprinkled herewith, for the purging of them from the uncleanneſſe of ſin. This ordinance Stenchus fetcheth from the Apoſtles times, according to Clement, and from Pope Alexander the fifth, from Peter, who appointed bleſſing and ſanctifying hereby. But who knoweth not, that many writings pretended to be moſt antient are ſpurious, and therefore theſe allegations art little to be regarded, and their holy water to be ſleighted by all thoſe, that would not catch at a' ſhadow, and loſe the ſubſtance, the bloud of Chriſt.

Stenchus.

CHAP. XX.

THen came the children of Iſrael, even the whole congregation into the deſert of Zin in the firſt moneth, and they abode in Kadeſh, and there Miriam died and was buried.] Of Kadeſh Barnea it was ſpoken before, chap.13.3. for although Kadeſh onely be named there, yet chap. 32. 8. it is Kadeſh Barnea. That Kadeſh was ſaid to be in Paran, this in Zin, whereupon ſome thinke that they were two divers places, one upon the border of Edom, verſ. 16. and the other upon the border of the land of Canaan, chap. 34. 4. So Lorinus affirming this to be the more common opinion, But Toſtatus and Maſius contrariwiſe hold them to be both one, and Junius on the part of the wilderneſſe near to the city of Kadeſh and the other, in which they now were, the citie, as it is called, v. 16. And the deſcription of that Kadeſh, chap. 34.4. by Edom maketh it plain, that it was the ſame. If it be ſaid there were many removes between that Kadeſh, chap.13. and this, it is eaſily anſwered, they were cauſed in judgement for their murmuring to turn back; and when they had gone all theſe journeyes, they were brought to Kadeſh near the land of Canaan again. As for the two ſeverall wilderneſſes ſpoken of Paran, wherein the former Kadeſh was, and Zin, wherein this, it is to be underſtood, that Paran was a moſt vaſt wilderneſſe of 11. dayes journey, extending to Zin and Kadeſh, according to Adricomius and others; and therefore that part of Zim, wherein Kadeſh ſtood, might for the vicinitie of ſo well known a wilderneſſe happily be called Paran ſometimes, and ſometimes by the proper name Zim: Yet Cazkuni upon the former reaſon ſaith, that this was another Kadeſh; *and H.Bunting in his travels of the Patriarkes*, ſaith that Kadeſh Barnea was but 40. miles from Jeruſalem, but Zin Kadeſh 120. miles off. To this place they came in the firſt moneth, but of what year of their coming out of Egypt, it is not ſaid. But becauſe chap.33. 38. Aaron is ſaid to have died in mount Hor, to which they went at the next remove, and the time of his death was the firſt of the fifth moneth of the fourtieth year, all Expoſitours agree, that this was the firſt moneth of the fourtieth yeare, and ſo all their wanderings from their firſt coming to Kadeſh, till their coming thither now again in 37. years are paſſed over in ſilence, but onely that they are ſet down, Numb.33. by way of capitulation, that we may underſtand how they were carried about and puniſhed for their ſins. From Eziongaber they came to this place, c.33.36. and this Ezion is noted to have bin a Port on the ſhoare of the Red-ſea, 1 King.9. 26. ſo that all though their

Verſ. 1.

Lorinus. Toſtatus. Maſius in loſ.15 3. *Junius.*

return by the way of the Red-ſea was not hitherto ſpoken of, yet hereby it appeareth, that they had returned thither, as was commanded, Numbers, 14. 25. and now they come from hence again towards the land of
Note. Canaan the time ſet for their wandering being almoſt expired. Note, becauſe the travels of thoſe three yeares onely are exactly commemorated, wherein they came out of Egypt, received the Lawes of God, built the Tabernacle, and fought againſt their enemies, and entred into the land of Canaan, but thoſe of the other 37. wherein, nothing of worth was done, are paſſed over, that all time which is not ſpent to the avoyding of the Egypt of ſinne, in the practice of the Law, &c. is but as time loſt, and this time onely is had in reckoning with God, and ſhall be remembred.
Ioſephus. Now Miriam dieth, but Joſephus inverting the Order, telleth firſt of their ſending for paſſage through the countrey of Edom which followed hereafter, and then of her death. But ſhe dieth now, and if we compare this time with her ſpoken of, Exodus 2. 4. ſhe being of ſome growth then, when Moſes was born, it will appear, that ſhe was very aged at her death, viz. neare one hundered and thirtie yeares, if not more, becauſe Moſes was now 120.

But how old ſhe was, is not ſaid, as of Aaron, verſ. 30. and Moſes afterwards when he died, neither is the age of any woman ſet down in all the Scripture, but of Sarah onely, the mother of the faithfull. Of mourning for her nothing is ſpoken, but Joſephus ſaith, that they kept a mourning thirtie dayes alſo for her, as afterwards for Aaron and Moſes, which is not improbable becauſe of her dignitie being a Propheteſſe, and ſiſter to the Prince, and one of their three leaders as ſhe is called, Mich. 6. 4. whether ſhe were taken away now before their enterance into Canaan, for murmuring as others did or no, is queſtioned by ſome; but I ſee no reaſon to lay the ſuſpition of ſuch a fault upon ſo holy a woman, ſeeing the Scripture ſpeaketh nothing of it. They that thinke her to have been in fault for this, extenuate it ſaying, they that ſinned moſt, were cut off firſt, and they that ſinned leaſt lived longeſt, and moſt of thoſe 40 yeares, amongſt whom Miriam was one, and becauſe Aaron ſinned leſſe then ſhe, he lived longer by foure moneths; and Moſes, becauſe he ſinned leaſt of all three lived tenne moneths longer, Deuteronomy 34. 5. but can admit of no ſuch frivolous reaſons; for neither did Moſes or Aaron ſinne at all by murmuring, but about the waters bringing out of the rocke, and Miriams age was ſo great by the courſe of nature, that it is moſt probable ſhee died now, her Naturall ſtrength failing her.

Joſeph. antiqu. lib. 4. c. 4.

Verſ. 2. *And there was no water for the Congregation, and they gathered themſelves together againſt Moſes and Aaron.* As their Fathers when they came out
Exod. 17. of Egypt in the firſt yeare wanted water, and being thus tried murmured, ſo the children in the laſt of the fourtie yeares, being likewiſe tried murmured, as their fathers had done, and they contended with Moſes and Aaron, and they fell down, and Moſes is commanded to take his rod, and the glory of God appeared, and the place for this was called Meribah, as there. But there was this difference, there Moſes was bidden to ſmite the rocke, here onely to ſpeake to the rocke, and there God ſtood and appeared at the rocke, here in the Tabernacle, before they went to the rocke.

Note. So that it was like fathers, like children, they were no whit bettered for their fathers puniſhments, and therefore had it not been for Gods infinite mercy for his covenant ſake with their fathers, Abraham, Iſaac, and Ja-
Oleaſter. cob, they could never have entred into Canaan. Oleaſter laboureth to prove that hiſtory, Exod. 17. and this one and the ſame, and not two divers, becauſe they ſay, verſ. 5. *why have ye made us to come out of Egypt?* But it is certain, that they were divers, one almoſt 40 years after another,

one

one in Horeb in Sinai, the other in Zin Kadeſh, beſides that there is difference in circumſtances. Now to ſhew ſome probable reaſon of the failing of waters at this time, the Hebrews fein, that Miriam hitherto had carried a flint of the rock, out of which they had waters in all places where they came, but ſhe being now dead, that means failed. But this is a fable, neither did the rock ſo follow them, 1 Cor. 10. but becauſe they were now again in the want of water ſupplyed out of a rock: which was as it were, the rocks following them. As for theſe peoples being brought out of Egypt objected, this is eaſily anſwered, they were brought thence ſome of them little ones, and ſome in their fathers loines. For the want of water here, this other generation, when the former were almoſt all worn out, chode with Moſes in more words then their fathers had done, Exod. 17. wiſhing that they had dyed, when their brethren dyed before the Lord, and challenging him for bringing them into that wilderneſſe to dye there, ſeeing there was neither vine nor fig, nor ſeed, nor pomgranat, nor water, and for bringing them out of Egypt. In ſaying, *would God we had dyed*, they uſe this phraſe, *would God we had given up the ghoſt*, as noting an eaſier death, if by the plague they had been ſmitten at once, then to pine away with thirſt, as Lament. 4.9. they that periſh with the ſword, are ſaid to be better, then they that dye by famine. By their brethren that dyed before the Lord, they meant thoſe 14000. Chap. 16.49. that were ſuddenly taken away by the plague, according to Lyranus, or Korah and his company, according to the Chaldee, becauſe it is ſaid of them that they dyed before the Lord, or both them and thoſe that periſhed by burning in Taberah, Chap. 11. as Toſtatus. The words ſeem more properly to reſpect Korah and his 250 men, and that was the lateſt judgment, together with the deſtruction of the 14000. and moſt freſh in memory.

R. Solomon ſaith, that for *Miriams* ſake they had alwayes a ſpring of water with them, which when ſhe dyed, failed; and for Aarons ſake, a piller to guide them, which failed when he dyed; and for the ſake of *Moſes*, manna, which failed at his death. But how true this is, may be judged, becauſe the manna ceaſed not till they came in Canaan, Joſ. 5.12.

Verſ. 3, 4, 5.

Lyranus. Cald. Par. Toſtatus.

Ah deſperate people, that were ſo far from taking warning by judgements executed upon others, that, in their paſſion they put themſelves as it were, upon the like, ſo mad doth the devil make men, when he poſſeſſeth their hearts, that they caſt themſelves headlong upon deſtruction. Not one of them had yet dyed through thirſt, and although the wilderneſſe, wherein they were, was barren, and yielded no corn nor fruit, yet they were daily ſuſtained with manna, ſo that there was ſmall cauſe of complaining; but this is the nature of unthankful man, if he wanteth any thing, that he deſireth, he is ready to aggravate his want, as if it were much more then it is; ſo Ferus, the benefits that he hath are nothing, but to his want only are his eyes intent.

Note.

Ferus.

And Moſes and Aaron went from the aſſembly to the door of the Tabernacle, and they fell upon their faces, &c.] Of their fleeing to the Tabernacle, and their falling upon their faces on like occaſions, ſee Chap. 16.4. and of the appearing of the glory of God, verſ. 19.

Verſ. 6.

And the Lord ſpake to Moſes, ſaying, Take the rod and gather the aſſembly together, thou and Aaron, and ſpeak to the rock before their eyes, &c.] The rod appointed here to be taken, is held by ſome to be the rod of Aaron and not of Moſes, becauſe verſ. 9. Moſes is ſaid to have taken *the rod from before the Lord*; and Aarons rod, which budded, was laid up before the Lord, chap. 17. 10. and it was a ſign of their rebellion, according to which Moſes ſpeaketh, when he had it in his hand, *hear now ye rebels*; thus Cazkuni, and Lyranus, Hugo and Rickelius, and Junius. But Cajetan will have the rod of Moſes meant, ſo likewiſe Oleaſter, and Calvin intimateth the ſame, when he ſaith, he bad him take the rod, wherewith he had done ſo many miracles, that ſeeing it, and having it with him, he might be the more confident to do the like again. And to ſhew, that it was the rod of Moſes,

Verſ. 8.

Verſ. 9.

Cazkuni. Lyranus, &c. *Cajetan. Calvin.* &c.

ſes, verſ. 11. it is ſaid, he ſmote the rock with his rod. I follow neither of theſe opinions, but rather approve the judgment of Lorinus the Jeſuite herein, that Moſes and Aaron had not two, but one rod, firſt and more properly called Moſes his rod, then Aarons, becauſe by the appointment of Moſes he uſed it to do miracles in Egypt, and becauſe God wrought miraculouſly hereby; it was alſo called the rod of God. And this moſt probably was taken for the tribe of Levi, and for Aaron the high prieſt, Chap.17. and now appointed to be taken from before the Lord again to do another miracle. They then that are for Aarons rod, and they that are for the rod of Moſes, are all for one and the ſame rod, called ſometimes his, ſometimes Aarons. In that he biddeth him take the rod and ſpeak, ſome think, that ſmiting therewith is alſo implyed, ſo that Moſes offended not in ſmiting. But forſomuch as when the Lord meant that he ſhould ſmite, he bade him expreſly to do it, as Exod.17. I cannot but think him blame-worthy for this. God bade him in the preſence of the rod, which was a ſign of his preſence, to ſpeak to the rock, and water ſhould come out, only ſhewing that now, wherewith he had ſmitten before, that water being brought forth by leſſe means, even through ſpeaking, God, by whoſe power it was done, might be the more magnified. But he contrariwiſe ſpeaketh not to the rock, but ſmiteth it, and ſpeaketh to the people, which he was not commanded, whereas the rod having leaves and fruit upon it, was not fit to be uſed for ſmiting with any more.

Lorinus.

Exod. 7. 9.

Exod. 4. 20.

Toſtatus. What words Moſes ſhould ſpeak to the rock, is not ſet down; but Toſtatus conjectureth, that they were theſe; *rock, it is ſaid to thee in the name of our living God, that thou give us waters and be divided.* The purpoſe of the Lord in bidding him ſpeak to the rock, doing as he commanded, was doubtleſſe to convince the people of greater hardneſſe, then that of a ſtone, ſeeing they had been often ſpoken to in vain; but this once ſpoken to, contrary to the nature thereof being moſt dry, yielded water.

Verſ. 10. *Hear now ye rebels*, &c.] That Moſes was in a great paſſion, appeareth by his words. Pſal.106.33. *ſo that he ſpake unadviſedly with his lips.* The thing, which moved him ſo much, was, becauſe this other generation, which had been hitherto preſerved ſo many years, and ſeen ſo great examples of Gods judgments, were yet as bad as they for murmuring againſt God, ſo that he and Aaron believed not, that God would any more do ſuch miracles for them. Their ſin, which by and by is called unbelief, and a not ſanctifying of the Lord *in the eyes of the people*, was both, that they did not, as God commanded in ſpeaking to the rock, but ſmiting, of which way of bringing out water, they had experience before, and now they believed not, that by ſpeaking only without ſmiting, water would come out; and this their going from the thing commanded was publick, to the diſhonour of God before all the congregation, which made it more heinous, then when before Moſes ſhewed ſome doubting, ſaying, *ſhall all the herds and the flocks be killed*, &c. So that it is a greater ſin to offend publickly then private, for upon this ſome great judgment awaiteth, as alſo in the Sodomites, Eſay 3.9.

Verſ. 11.

Numb. 11. 22. *Note.*

Sol. Jarchi. *and he ſmote the rock twice*, becauſe, ſaith Sol. Jarchi, he went not according to Gods commandement in ſpeaking only, the water came out at the firſt ſmiting but by drops, wherefore he ſmote again, and then it flowed abundantly. God wrought for the juſtifying of his Word of bringing out waters, although Moſes and Aaron proceeded not altogether according to his direction; ſo although all men be lyers, God will be juſt of his Word, and their unbelief cannot make the Word of God of none effect: of the abundant flowing of theſe waters cauſed now by the Lord it is ſpoken Pſal. 78.15. and Eſay 48.21. But between the waters, that now flowed out, and thoſe Exod. 17. there is this difference, that in Rephidim the water ſtill continued, after it was brought out, here not, but only a ſhort time,

Rom. 3. 3.

time, for Chap. 21. 5. they murmure again for want of water: Wherefore it ſeemeth that the rock Horeb, out of which that water flowed, was ſpecially meant by the Apoſtle ſaying, *They dranke of the ſpirituall rock that followed them*, after the ſtriking of it, it became a continuall ſpring, from which waters flowed all the time of the Iſraelites travelling in the wilderneſſe, till now Miriam being dead. For although they removed to divers ſtations after, yet we reade not of any want of water that they had, ſo that it is likely that this water ran as a river in low places not far from them whereſoever they became, yea when they were before in this Kadeſh, we do not find that they had any want of water. Of the waters that came forth now both they dranke and their cattell, and the wild beaſts alſo had benefit hereby, as is ſhewed, Eſa. 43. 20. 1 Cor. 10.

And the Lord ſpake to Moſes and Aaron, becauſe ye believe me not to ſanctifie me in the eyes of the children of Iſrael, &c.] If it be demanded here, wherein Moſes ſhewed his unbelief? It hath been anſwered already, in ſtriking, when God bade him onely to ſpeak to the rock: thus alſo Cajetan, and his twice ſtriking ſhewed that he thought by the force of blowes, and not by the power of Gods Word onely to bring waters out: ſo Procopius, and he ſhewed unbeliefe, ſaith Lyranus, by delaying to doe as God commanded him; ſpending time firſt in ſpeaking to the people to exaſperate them, that they did not ſo thankfully receive this bleſſing to praiſe God therefore. Verſ. 12. *Cajetan.* *Procopius.* *Lyranus.*

And Oleaſter thinketh, that there was in them ſome vain glory, in that they ſpake, as attributing power to themſelves, *muſt we bring you water out of this rock.* Hereat God was ſo offended, that he threatned, that they ſhould not come into the land of Canaan, ſo hard a matter is it even for the godly to be ſaved, and ſo hainous are the ſinnes of thoſe that are ſet in high place, and moſt dignified: For Moſes ſaith, that although he beſought the Lord, he would not reverſe this ſentence againſt him, ſo much offended was he with him for his unbelief and paſſion, unto which he was ſtirred up by them. Touching the greatneſſe of the ſinne of unbelief, ſee 1 John 5. 10. *He that believeth not God, maketh him a lier*, Numb. 27. 14. It is rebellion, Deutero. 32. 51. a tranſgreſſion ſo called by a word implying falſhood, as R. Menahem noteth of the death of Aaron before entring, ſee verſ. 24. in mount Hor, and of Moſes in Mount Nebo, Deut. 34. Thus Moſes, Aaron and Miriam all die, who were their leaders under the Law, and cannot bring them into Canaan; but Joſhua did this, to ſhew that juſtification and ſalvation is not by the Law, but onely by faith in Jeſus Chriſt. And for this myſterie ſaith Ferus, and not ſo much becauſe he was angry with them, he would not have them to bring the people into Canaan, for neither the Law ſet forth by Moſes, nor the ſacrifices by Aaron could ſave, but Jeſus onely. *Oleaſter.* *Note.* Deut. 3. 23, 24, 25. &c. *R. Menahem* *Mich.* 6. 4.

For the myſterie of water coming out of the rock, ſee before, Exod. 17. Onely whereas Moſes believed not here when he ſmote the rock, yet waters flowed out to ſave the people from periſhing with thirſt; ſo the Jewes that ſmote Chriſt by crucifying him, believed not, yet to all that truely believe ſalvation floweth from him thus ſmitten, and the rock was twice ſmitten, ſo was Chriſt, firſt being pierced with nailes, and then with a ſpear. In Miriam dying before this, the ceſſation of Propheſie ſeemeth to be ſet forth ſometime before Chriſts paſſion, whereupon it is ſaid, *The Law and the Prophets unſill Iohn.* The myſtery. *Rabanus.* *Iſidorus.*

This is the water of Meribah, becauſe the children of Iſrael ſtrove with the Lord here, and he was ſanctified in them. Meribah ſignifieth contention, and theſe waters were ſo called, as alſo thoſe, Exod. 17. for a remembrance of the ſtrife amongſt the murmuring people for want of water, but for diſtinction this is called Meribah of Kadeſh in the wilderneſſe of Zin, Deut. 32. 52. And they are ſaid to ſtrive with the Lord, when they ſtrove with Moſes Verſ. 13.

Moses and Aaron his Ministers; *He was sanctified in them*, that is, saith Sol. Jarchi, in Moses and Aaron, that died because of them; for when the holy blessed God doth judgement, he sanctifieth himself before the creatures; wherefore it is said, *Fearfull art thou, O God, out of thy Sanctuarie*, Psalm. 68. 36. so also Targum Jonathan, and for the like see Ezech. 38. 16. 22. and before Levit. 10. 3. Moses and Aaron had not sanctified him: as was said, vers. 12. by doing directly as he commanded them, that the people might hereby have been brought to admire and praise his power and goodnesse, but yet he provided for the sanctifying and glorifying of himself by them, when having the comfort of these waters, they prayed and magnified him therefore, and hearing of the judgement upon Moses and Aaron for their offending hereabout, a great fear and dread was stricken into them of this great and mighty God, making them to stand the more in awe of him: thus Lorinus, and to this effect almost Calvin, he sanctified himself, that is, by this miracle he vindicated his holy name from contempt amongst the people, making this water thus also given upon their murmuring, when it might have been to their destruction, a spirituall drink to salvation as it is called, 1 Cor. 10. And this exposition expounding, *in them of* the people, is rather to be preferred, then the former referring it to Moses and Aaron, because not Moses and Aaron, but the children of Israel are spoken of in this verse, who strove with them, and so with God; or else these words *in them* may have reference to the waters, in bringing forth which so miraculously God was sanctified and glorified.

Sol. Jarch.

Lorinus. Calvin.

Vers. 14. *And Moses sent messengers from Kadesh to the King of Edom, saying, thus saith thy brother Israel, thou knowest all our travell, &c.*] Deut. 2. 1. 2. &c. Moses telleth how the Lord charged them not to take any thing of the Edomites, but for their money, and not to take any part of their land, for he had given it to them for a possession, viz. to the sonnes of Esau; whereupon it is likely, that he directed this peaceable message unto their King, and a passage being denied goeth another way. And he stileth Israel Edoms brother, because he was Esau, and mentioneth their afflictions in Egypt, and Gods sending of his Angell to deliver them, to move him the more to give them leave to passe through his Countrey, as being the neareſt way into Canaan, and freest from the impediment of warre by the way. Touching the angell here spoken of, R. Solomon thinketh Moses to be meant hereby, bnt I rather assent to them, that hold it was the Angell, that smote the first-born of the Egyptians, and so inforced their King to let them goe, and which went before them in the pillar, as is expresly said, Exod. 14. 19. For that Moses, who put these words into the messengers mouths, should call himself Gods Angell is most improbable, Moreover to move him to let them passe that way, they promise neither to go through field nor vineyard, but by the Kings high-way, and not to drink of their water without paying for it. But the King of Edom refused to let them passe, and came out with an Army against them, whereupon they turned to goe another way; that is, as is expressed, Deut. 2. 8. by the way of the wilderneſse of Moab. Here, and in chap. 21. and 22. the impediments that the children of Israel had in their passage from Kadesh to the land of Canaan, are set forth, first by the Edomites in this chapter: then by the Canaanite King, that dwelt in the south, and by the Amorites, &c. chap. 21. Lastly, by the Moabites, ch. 22.

R. Solom.

Vers. 16. 17. 19.

Ver. 20, 21.

The Mystery. The Edomites, saith Ferus, do mystically set forth the Jews denying the Apostles of Christ a passage to preach the Gospel amongst them, yea when they besought them for it, they opposed them with violence, persecuting and slaying such, as they could hands upon, although they offered to go directly in the high-way, that is, to teach nothing but the ancient verity, and to pay for the water which they should drink, that is, for temporall things to give spirituall: wherefore they likewise leaving the Jews turned another

another way, viz. to the Gentiles. And morally, when we meet with enemies, that deal hardly with us, we muſt learn from this example not to requite like for like, but to give way, and to go any way about rather then break out of the bounds of patience. For there will alwayes be ſuch wicked Edomites in this world, that are without all love of their godly brethren, and harſhly entreat them; but we muſt not render evil for evil, but rather give way, thus alſo Rupertus, whom Ferus very much followeth. Or by Edom, ſaith Berchorius, may be underſtood the body, unto which the ſoul is as a brother, but hindered by the body in the paſſage to heaven, and therefore it muſt leave the fleſh, that is, the evil motions thereof, and go another way, as the Spirit leadeth, unto bleſſedneſſe. Touching Edom it is to be noted, as proud as he now was, he was afterwards brought under by David, 2 Sam.8.14. and ſo ſhall all the wicked, that perſecute the godly be finally ſubjected unto them.

Note.

Berchor. in moralitat.

Note.

And the children of Iſrael journeyed from Kadeſh, and came to mount Hor.] This journey is counted by H. Bunting 48 miles; and Hor he ſaith, was on the edge of the countrey of Edom, of which ſee verſ. 23. whence the Horims inhabiting there before, but deſtroyed by the Edomites, ſeemed to have their name. Hor, from whence this mountain had the name, ſignifieth a mountain, and therefore by Sol. Jarchi it is ſaid to be a mountain upon a mountain. Jerom ſometime deriveth it from Hor, and ſometime from Or, light, as in his book *de nomin. Hebr.* Toſtatus inquiring, why the Lord directed them before to Kadeſh, when as he knew, that the King of Edom would not ſuffer them to paſſe through his countrey, which was the way from thence to Canaan, anſwereth, that this was done to delay their coming into Canaan, till fourty years were expired, which was the time of the wandering about before ſet by him for their murmuring, chap.14.

Verſ. 22.

Patriarks travailes.

Deut. 2. 12.

Sol. Jarchi.

Hieron. Epiſt. 127. de manſ. 34.

Toſtatus.

In this place upon the top of the mountain God appointed Aaron to dye for the cauſe before commemorated, Chap.20.12. his garments being firſt taken off there and put on Eleazar his ſon, that he might be high Prieſt in his ſtead, all which was done accordingly, and then Moſes and Eleazar came down, and the people mourned for Aaron 30 dayes: whereas it is ſaid, that Aaron ſhould dye now before he entred into the land of Canaan, becauſe, ſaith the Lord, *ye rebelled againſt me at the waters of Meribah.* Toſtatus inquireth, whether their ſin were mortal or venial; and anſwereth, although it were thus ſeverely puniſhed; it was venial, becauſe they did nothing directly to offend God, neither did they purpoſe to offend, but being tranſported by zeal they reproved the rebellious, but their offending was by accident, in that when they reproved, they moved them not to praiſe God; yet to ſhew, that in the perfect venial ſins ſhall be ſeverely puniſhed, and that Gods juſtice is ſuch, that he will ſpare no man offending, he dealt thus with them, ſeeing for ſuch offences they muſt either ſuffer here or in purgatory; thus he. But becauſe their ſin is called rebellion, it ſeemeth to be very great; and, as was before ſaid, it was aggravated by this, that it was committed publickly before all the people, which kind of ſinning God is wont to puniſh more ſeverely, and yet in them not ſo much becauſe God was angry with them, but for a myſtery; of which before, verſ.12. For the diſtinction of mortal and venial, and ſuffering in purgatory, we acknowledge no ſuch, although the Papiſts ſtand for them tooth and nail.

Verſ. 23, 24, 25,26, 27,28, 29.

Toſtatus.

If it be ſaid Aaron and Moſes muſt have dyed now, although they had not rebelled, becauſe this was the ſentence againſt all before, Chap. 14. except Caleb and Joſhua; it is anſwered, that Moſes and Aaron muſt needs be excepted, becauſe they withſtood the rebellious then to their own great hazzard, and generally the tribe of Levi came not into that number, ſeeing the adjudged to dye were numbred from twenty years old and upward, whereas the Levites were not ſo numbred but from a moneth old and

Object.

Toſtatus.

Exod. 6.25.

and upward, and it is certain, that Eleazar was then above 20, becauſe he had his ſon Phineas before their coming out of Egypt, and yet he ſurvived, thus Toſtatus. The phraſe whereby Aarons death is ſet forth, is this, *he ſhall be gathered to his people*, that is, ſaith Ferus, to his godly forefathers, Abraham, Iſaac, and Jacob, and be taken from amongſt a wicked people, ſo he is comforted, that he ſhould not in dying periſh, but come to a better eſtate. See the like phraſe, Gen.25.8. If it be demanded, how Aaron could be ſaid in his death to be gathered to his people, ſeeing he was not buried, where they were? Cajetan anſwereth, that it is meant of his Spirit, which was gathered to their ſpirits, Heb.12.23. and hence the living of the ſpirit after the death of the body is manifeſt: wherefore Pſal. 104.20. it is ſaid, *thou gathereſt their ſpirits, and they return to their duſt.* Whereas it may ſeem to be a diſcomfort to Aaron, that he was ſtripped of his Prieſtly robes, and they were put upon another before his death; it is anſwered, they were put upon his ſon, whom the father joyeth to ſee honoured, and then dyeth the more chearfully. Moreover, it could not but be a comfort to him to ſee, that the high Prieſthood ſhould not fail in him, but continue from generation to generation, till the coming of the great high Prieſt Jeſus Chriſt to make perfect attonement for the ſins of us all.

Ferus.

Cajetan.

The taking of Shebnahs robe from him, and cloathing Eliakim therewith is ſpoken of as a putting him from his treaſureſhip, and bringing Eliakim in, Eſay 22.15,19,20. From this it is likely, that the Prophets amongſt the Gentiles learned that right of putting off their garments, which were ornaments or enſigns of their dignity before their death, and ſolemnly reſigning them up to their gods, as holding it unmeet for them to dye in them, thus Eſchilus writeth of Caſſandra, and Statius Papinius of Amphiaraus the Prophet, &c. For the peoples knowing that Aaron was dead, all was done upon the top of the mountain, ſo that they might eaſily ſee, for it is ſaid to have been *in the ſight of all the congregation*, verſ. 27. wherefore the tale of R. Solomon, ſaying, when the people ſaw Moſes come down with Eleazar alone inveſted with the high Prieſts robes, they thinking that Aaron had been murthered by them for his dignity, were ready to ſtone them, but by and by the top of the mountain being inclined, and Aarons dead body being ſeen honourably buried, they were pacified; this tale, I ſay, is worthily rejected by Toſtatus, as a rabbinical fable. For the cuſtome of mourning 30 daies, ſee Gen. 50.10. thus Aaron, againſt whom they often rebelled in his life, was much honoured by them in his death, as is the lot of other good ſervants of God oftentimes. At what time, and age he dyed, ſee Chap.33.38. and of his burial, Deut.10.6. although here paſſed over in ſilence.

Ainſworth.

R. Solomon.

Toſtatus.

The Myſtery.

For the myſtery of all this, Aarons going up to the top of Mount Hor, or Mount Or, and there dying, did figure out the ceſſation of the Aaronicall Prieſthood at the coming on of the light of the Goſpel, becauſe Or ſignifieth light. Again, his dying for his ſin ſhewed, that the high Prieſts under the Law dyed in ſin, notwithſtanding all the expiations made by all their ſacrifices, for they were not ſufficient to purge away ſin. Moreover his dying when he was not ſick, but well, ſhewed the confidence that the Jews had of being juſtified by the law, not thinking otherwiſe of themſelves, but that they were well, when as they were at the point of death. Moreover his being ſtript of his Prieſtly garments ſhewed the deſtruction of the temple, and of all the ſumptuous buildings about it within 40 years after Chriſts paſſion, as this was done 40 years after their coming out of Egypt. Laſtly, their mourning for him being dead, ſhewed, how the Jews ſhould ſorrow at the Temples deſtruction; although we Chriſtians rejoyce for our Chriſt made now an high Prieſt for ever.

Chap. XXI.

And when King Arad the Canaanite heard, that Israel came by the way of the spies, he fought against Israel, and tooke some of them prisoners.] This Arad seemeth to have had his name from the place that he reigned over, for of the King of Arad subdued by them it is spoken, Jos. 12. 14. or else the King and the Citie were called both by one name after the name of one of Canaans sonnes, of whom the Arvadites, or as some have it, the Aradites came, Gen. 10. 18. and therefore he is also called a Canaanite. This people then were of the posterity of cursed Canaan inhabiting about that countrey in the south thereof. Touching the occasion of this assault, R. Solomon saith, he heard, that the piller ceased to direct them any more, and that the water failed them; whereupon he gathered that God had forsaken them, which put him in hope to prevaile against them: but he was deceived, for the piller went still before them, till they came to enter into the land of Canaan, as Tostatus saith, in confuting the Rabbin. The Canaanite heard doubtlesse, that they were coming 38 yeares before this, but for the great displeasure taken by God against them, they had been kept hitherto, and wasted in the wilderneſse, and this was the ground of his bold coming to fight with them. But why should I say, he heard, when as the Amalekites and Canaanites had fought with them before, and prevailed about this place, Numb. 14. 45. and hereby they were hardned to come on again at this time. For *the way of the spies*, thus the Caldee rendereth it, but the Septuagint by the way of Atharim, retaining the Hebrew word. It is most probable, that the way which the searchers had gone, Numb. 13. is hereby meant: And at the first this Canaanite prevaileth against them, Hebr. *He tooke captive of them a captivitie*, the vulgar latine, *Being victor, he carried away a prey from them.* Thus God taught them at the first not to trust to their own strength, but afterwards they should prevaile to ascribe all to God. Ferus observeth, that the Aradeans, though they came of Canaan, were none of those that were appointed to destruction, Gen. 15. but they brought destruction now upon themselves; as also Saul and Josias afterwards. But God in his providence disposed thus of it, that they coming out against his people should at last be overthrown, for a preludium of their future successe in destroying all the rest. Whereas R. Solomon saith that the prey now taken by the Aradites was but one maide, and she an Egyptian; it is ridiculous, seeing upon this overthrow given to Israel, to shew that it was not so small, they vowed, if God would grant them to prevaile as followeth.

Vers. 1.

Numb. 33. 40 *R. Solomon.*

Tostatus.

Note.

Ferus.

R. Solomon.

Then Israel vowed a vow to the Lord, saying, if thou wilt deliver this people into my hands, I will utterly destroy their cities. The Hebrew word rendred utterly destroy, is החרמתי from whence cometh Cherem, accursed, and Hormah, v. 3. the Septuagint render it ἀναθεματῶ, which is to accurse or to destroy, as accursed. This may seem a foolish vow, saith Ferus, for what pleasure could the Lord take take in their destroying of all things, so that no benefit should redound to any hereby? and answereth, that it was highly pleasing to God, seeing hereby they bound themselves from fighting for their own gain, and to fight onely for God, and for his glory. But herein he doth not sufficiently expresse the matter; it is therefore further to be understood, that their cities and all therein, should be to God and nothing to themselves, because they should be slain and burnt with fire, as an holocaust unto the honour of God the giver of the victorie. Some thinke that they meant it should be none otherwise an Anathema, then as Jericho, Jos. 6. 17. the metalls whereof were brought into the Lords treasury, and the living things onely were destroyed with the Citie. But others better observe, that there were three kinds of anathema. 1. When all was

Vers. 2.

Ferus.

Ainsworth.

was destroyed as here. 2. When the metals onely were reserved for the use of the Sanctuary, as in Jerico. 3. When the cattell and the spoil were given as a prey to the people, as in Ai, Josh. 8. 2. The word anathematize in greek is derived ἀπο τὸ ἀνατίθεσθαι, from putting above, or laying up in the Temple of God to his honour, saith Saint Augustine, and to anathematize is to curse, because who so taketh any such thing to himself, as is devoted to God is accursed.

Calvin. Calvin inquiring, why they made this vow to destroy all, answereth, that they did it not doubtless without the advice of Moses, and the dictate of the Spirit, that when they should have overcome, they might not be tempted to stay in these Cities, but go on in their journeyes towards the conquering of more, and yet he saith, that the destruction said to be made according to their vow, was not till afterwards, when they came at their Cities, from which the Aradites had come out to fight against them, for they made many journeyes after this, before they came into Canaan, as we may see, Numb. 33. His meaning therefore is that when they should come into their cities, which were in the entrance or edge of the land, they might not be stayed from going on further, they devoted them thus to utter de-destruction; but the execution of this vow was made in Joshuas time, Josh. 12. 14. For the name Hormah given hereupon to this place, see before Numb. 14.45. whereas it is said, *He called the name of the place Hormah*, it is to be understood of Israel, spoken of, as one for their agreeing in one hereabout. Hormah, that is, destruction, because by Gods speciall help this place was destroyed; Israel would have it bear the name here for a continuall remembrance of Gods mercy, and to put them in mind of their vow mystically. The coming of the Canaanite against them, &c. set forth the devills opposing of the Apostles amongst the Gentiles, when they were turned from the Jewes, as Idumeans, and their prevailing by persecutions against them bodily, but yer long the Gentiles were subdued, and then all their idolls went to destruction, as devoted hereunto; so Ferus.

Vers. 4. *And they journeyed from mount Hor by the way of the Red-sea to compasse the land of Edom, and the soul of the people was much discouraged, because of the way, &c.*] When they were denied a passage through the land of Edom, they were forced to return back a long way about, by the Red-sea, as before from Kadesh, Numb. 14. Now because in that their former return they had bin held 38. yeares, they began to fear that they should at this time be long delayed again, till they were wasted in the wilderness as their fathers had bin, and therefore they murmured against God, and against Moses, as if they did nothing but delude them, never meaning to bring them into the land of

Sol. Jarchi. Canaan, so Solomon Jarchi. For these words, *the soul of the people was discouraged*, Hebr. it is, the soul of the people was shortned or streightned, but the meaning is the same, it was grieved or vexed, so the word is used, Judg. 16.16. and Judg. 10.16. Exod. 6. 6. Job 21. 4. It signifieth also grieving with a kind of loathing, as Zach. 11.8. For these words, *because of the way*, Hebr. is, *in the way*, but *in*, here noteth the cause. And in this was

The mystery. *Ferus.* Israel a type of the godly again, this is another impediment to them in the way to heaven, by reason of the unkindness of the Edomites their brebrethren, that is, of the wicked, who use them harshly and churlishly; for hereby they are much discouraged, as we may see in Job, whose life was tedious to him for his unkind friends, and in Elijah and Jeremiah, &c. this shewed also the weakness of many, who in time of of persecution fall away, Matth. 13. 21.

Vers. 5. *Wherefore have ye brought us out of Egypt to die in the wilderness, we have no bread, nor water, and our soul loatheth this light bread.*] Their speaking against God here, is said, 1 Cor. 10. 9. to be a speaking against Christ, or a tempting of Christ, such murmurings and words were frequent with them, Numb. 20. 3. 4. chap. 16. 14. chap. 11. 1. &c. and they shewed their vile esteem

eſteem of manna likewiſe, Numb. 11. 5, 6. ſee there the myſterie of all. From the Apoſtles applying this their murmuring againſt Chriſt, it is rightly gathered, that Chriſt is God, neither can the force of this argument be eluded, as it is by ſome, ſaying, that it is ſo ſpoken by the Apoſtle, becauſe Chriſt was now figured out, according to that ſaying of his, 1 Cor. 10.11. *all theſe things happened to them in a figure*, for the meaning is nothing elſe, but in them periſhing for their ſins, the rebellious under the Goſpel were figured out, who ſhall alſo periſh for their ſins and rebellions againſt Chriſt. This was their fourth murmuring for water: 1 Exod.15. 2. Exod.17. 3. Num.20. and 4. now again ſo ſoon after; from whence we may gather, that the waters given Numb.20. flowed not ſo continually, as thoſe Exod.17. but only for a time, whileſt they and their cattel were ſatisfied, then failing again.

And the Lord ſent fiery ſerpents and they bit the people, and much people of Iſrael dyed.] In what particular place this was done, it is not here expreſſed, but Chap.33.42, they went from Mount Hor to Zalmona, which was 28 miles, and from thence to Phunon, 20 miles, and here it was, that the fiery ſerpents were ſent, and the brazen ſerpent was ſet up, ſo H. Bunting: but Comeſtor ſaith, it was in Zalmona; the firſt is more probable, compare verſ.10. and Chap.33. Theſe ſerpents are called fiery, not becauſe they ſpitted fire upon them, or were like ſparkles of fire flying ſwiftly upon them and burning them, as Comeſtor ſaith in his firſt way of expounding them; but, as in his ſecond, becauſe when they bit them, the venome coming from them wrought like fire in their bodies making them exceeding hot and dry, till that as by fire they were conſumed to death with great torment. They might alſo be in colour red like fire, as Nicander writeth, that ſome ſerpents are, and therefore ſome call them red dart ſerpents, becauſe their property was to come ſuddenly as a dart upon the face or breaſt and ſo to ſting deadly. And that this was their colour is moſt probable, for the artificial ſerpent of braſſe, which is reddiſh, ſet up for a cure. Sol. Jarchi ſaith, that they are called burners, becauſe they burned men with the venome of their teeth: for the Hebrew word *Seraphim* here uſed, ſignifieth burners, and therefore the Caldee hath it burning ſerpents; but the Sept. *deadly*: that theſe ſerpents had wings to fly withal, is intimated Eſay 14.29. where fiery flying ſerpents are ſpoken of. And it is not likely that theſe ſerpents were now firſt brought amongſt them into the Wilderneſſe for a puniſhment, but that they were naturally there, as is intimated Deut. 8. 14, 15. but hitherto God had preſerved them from this danger. For deſert places do yeeld many ſuch like ſerpents at this day, which are called *dypſas*, from thirſt, or *cauſon* from heat, becauſe whoſo is ſtung by any of them, hath ſuch an inward burning, that he thirſteth extremely; and although he drinketh abundantly, he is by and by athirſt again, till he dyeth, and this is left by the phyſitians, as incurable, ſo Dioſcorides. And theſe kind of ſerpents, ſaith Iſidor, come ſuddenly leaping or flying in the deſerts of Arabia, where the Iſraelites now were in great abundance. Solinus alſo writeth of them being in Lybia or Africa, ſpeaking of their annoying of Cato's army there.

Verſ. 6.

H. Bunting Patriarks travailes.

Scholaſt. hiſt.

Nicander in theriacis.

Sol. Jarchi.

Dioſcorid. lib.6. c.38.

Iſidor. Etymol. 12. c.4.

Solinus de Africa.

Therefore the people came to Moſes and ſaid, We have ſinned, &c. pray to the Lord, that he take away the ſerpents from us, &c.] Affliction maketh the rebellious people to humble themſelves, Pſal. 78. 34. Exod. 9. 27. for the plural, *ſerpents*, Hebr. is ſerpent; ſo Exod. 8. 6. *the frog*, for, the frogs; Exod.8.17. *the locuſt*, for, the locuſts, the whole multitude of them being meant. They ſpake rightly of the cauſe of this miſery, *we have ſinned*: and as they, ſo whoſoever would have judgments taken off, muſt confeſſe and be humbled for their ſins, the cauſe thereof. The people, that came, were ſuch, as were bitten, but not yet deſtroyed, and all the reſt that ſtood in continual fear of the like evil, Moſes being entreated, out of his meekneſſe

Verſ. 7.

Note. Prov.28.13.

to all prayeth for them, notwithſtanding all the indignities offered to him.

Verſ. 8. And the Lord bade him *make a fiery ſerpent and ſet it upon a pole*, &c. That is an artificial ſerpent, like one of thoſe that bit them, and of that fiery

V. 9. colour, as appeareth verſ. 9. for he made it of braſſe. It muſt be ſet upon a pole, that when any man was ſtung, he might look up to it and live: the Sept. and Cald. for, *a pole*, have, a ſign; but the Hebrew word *nes*, ſignifieth an enſign, or banner, upon this it muſt be put, that it might be ſeen all about, and that not fixed in one place, but being carried with them upon it even till they came in Canaan.

R. Hakkados. Rab. Hakkados ſaith, that this pole was the rod of Aaron that budded, and ſhould bud again and bring forth fruit in the time of the Meſſiah, &c. This man, howſoever accounted moſt holy amongſt the Jews, having therefore the name of Hakkados ſignifying holy given unto him by them, was moſt vain in thus ſaying, both becauſe Aarons rod was too little for this uſe, and was kept in the ſanctuary by expreſſe command; and in ſaying thus he laid a ſtone of ſtumbling to all that believed him, becauſe they never ſaw this rod fructifying any

Targum Jonathan. more: whereas it is ſaid, *when he looketh upon it, he ſhall live*; the Targum Jonathan explaineth it thus, and his heart ſhall be attent to the name of the Word of God, when he looketh upon it, which words, though he were ignorant of it, may well be expounded of Chriſt, the Word of God, who was figured out by this ſerpent, as Chriſt himſelf ſheweth, Joh.3.14. Thus blindfoldedly the Rabbins ſpake ſundry times of Chriſt, as Caiaphas propheſied.

Catharinus de actor. imag. Sander. de imag. lib.2.c.2. Adrianus epiſt. ad Conſtantin. et Irenem. The Popiſh Catharinus and Sanderus fondly hold, that this fiery ſerpent was not only to be looked upon, but alſo to be worſhipped. Pope Adrian the firſt argueth from the looking upon this ſerpent thus, as the people of Iſrael looking upon the brazen ſerpent, the figure of Chriſt, were healed; ſo we by looking upon the images of Chriſt and his Saints and worſhipping them, are ſaved.

2 King. 18.4. But forſomuch as when the people in Hezekiah his time fell to worſhipping of it, that good King brake it in pieces and was commended for it, their great impudency doth herein appear; and the Jeſuite himſelf, as aſhamed of it, ſaith, that Hezekiah brake it, that it might not be honoured with offering to it.

Lorinus

The Myſtery. For the Myſterie, the ſerpent biting the people to their deſtruction, did ſet forth the ſerpent ſeducing our firſt parents; for as he by his temptation poiſoned their ſoules to death, ſo this ſerpent by biting poiſoned the body and deſtroyed it; and thus the old ſerpent the devil, whereſoever he biteth to this day, corrupteth and poiſoneth. 2. As the fiery ſerpent biting in any part deſtroyed the whole body, ſo ſin, which cometh from that ſerpent being admitted in any thing deſtroyeth the whole man, body and ſoul. 3. As that biting was incurable by any art of the Phyſitian, ſo is ſin by any means, that man can uſe, Moſes could not cure the bitten, the law can do nothing, but God only. Yet that the law ſendeth to Chriſt, we may ſee, becauſe Moſes the Law-giver, as he was bidden, directed them

Ferus. *Ainſworth.*

Revel. 1. 15. to look to the brazen ſerpent. This ſerpent ſet up upon a pole figured out Chriſt hanged upon the croſſe, which is alſo pointed at, Joh.8.28. & Joh. 12.32. For firſt as that was ſet up on high for all to behold, ſo Chriſt is by preaching ſet up moſt publickly for a ſign to all nations. 2. As that

Eſay 17. 7. being looked upon healed, ſo Chriſt being looked upon by faith ſaveth, Joh.3.15. 3. As by a ſerpent came death, and by a ſerpent life; ſo by a a man came death, and by a man life, Rom.5.12. 4. As the brazen ſerpent being a dead thing could not in humane reaſon do any good to the healing of them poiſoned, ſo as that they might have been diſcouraged at

1 Cor.1.23. it, if they had not reſpected Gods ordinance, ſo Chriſt crucified is a ſtumbling block to the Jews, for he could not ſave himſelf, ſaid they, and how then ſhould he ſave us, but it is ſtrange that they conſidered not, how their fathers were healed by a dead thing for a ſign. 5. As the brazen ſerpent

was

was like the other, but without all poiſon, ſo Chriſt is like other men, but without ſin. As the ſerpents were not taken away, but a remedy was provided againſt them, ſo the devil and ſin ceaſeth not, but we are healed ſtill by faith when we cry to God. 7. As healing was now, not to thoſe that looked upon their ſores, or went to the Phyſitian, ſo if any look onely to their ſins, to be humbled, or ſeek remedy by other means, they periſh everlaſtingly, but by looking to Chriſt by the eye of faith we live. Let us not then look barely at the means now appointed to ſave, the holy Sacraments, but to Gods ordinance, believing more, then we ſee; forſomuch as God by means, which ſeem to have no power in them, worketh wonderfully by his grace and Spirit. But whereas the Popiſh hereupon infer, that there is virtue in the ſign of the croſſe made againſt devils and ſerpents and other ſavage beaſts, telling many ſtories to this effect, let them ſhew where this ſign making was ever appointed by God for theſe ends, and we will believe them.

Heb. 4. 15. Epheſ. 6 12. 2 Cor. 12 7,8.

And the children of Iſrael ſet forward and pitched in Oboth.] This remove was 24 miles. Oboth ſignifieth a ſerpent called Python, this place was ſo called, becauſe here the Arabians received anſwer from the devill through conjuration. Their biting by ſerpents was before they came hither, and after their remove from mount Hor, in one of the two ſtations, Salmona, or Phunon here not mentioned, but mentioned Chap. 33. 42. Jerom thinketh, that they were bitten in both thoſe places, ſo likewiſe Ambroſe, Iſidor, Beda, &c. and this may be the reaſon happily, why they are not mentioned here, becauſe they ſoon removed hence again being ſo moleſted by want of water and ſerpents. Salmona, ſaith Rabanus, ſignifieth a little image; and Phunon, a little mouth: their coming then from Salmona to Phunon, figured out, that when he who was repreſented by that little brazen image is ſet up in the heart, that is, Chriſt, we cannot but proceed ſtreightway to confeſſe him with the mouth, but then we ſhall ſoon come to ſerpents, that is, to the aſſaults of the devils temptations, figured out in this Oboth, ſignifying ſerpents.

Verſ. 10. *H.B.* Patriarks travailes. *Hieronym. Ambroſ.* *Rabanus.*

The next place of their abode was *Jeabbarim in the wilderneſſe before Moab.* This H. Bunting calleth Igim upon the hill Abarim, ſaying, that this remove was 16 miles, and that it had the name from Igim a congregation come up to the hill Abarim. This place being in the border of Moab they only paſſed by; for the Lord would not have them to meddle with the Moabites, Deut. 2. 8,9,&c. Ambroſe and Jerome render this name, *an heap of ſtones paſſing by*: noting hereupon, that the faithful are like ſtones tumbled up and down, &c. but as this was on the Eaſt of Moab towards the ſun-riſing, ſo they look to the Son of righteouſneſſe.

Verſ. 11. *H.B.* Patriarks travailes. *Ambroſ.*

From thence they removed and pitched in the valley of Zared.] This place is not named, Chap. 33. but Dibongad, Toſtatus conjectureth Zared to be the general name of that valley, and Dibongad, of the place where they reſted. Jerome, that this and the other places here following were not manſion places, but paſſages, and this is the reaſon of the great difference of names here, and Chap. 33. for here next Zared is Arnon, then Beer, Mattanah, Nahaleel, Bamoth and Piſgah: there next to Dibongad is Almon Diblathaim, the Mountains of Abarim, and the Plains of Moab by Jordan; whereas according to the relation here, they came not to the Plains of Moab immediately from Piſgah, but firſt having fought with Sihon King of Heſhbon, and taken his countrey, and then having gone towards Og, the King of Baſhan, and having ſerved him likewiſe, for after all this ſet forth in this Chapter, they come to the plains of Moab, Chap. 22. 1. I think with Jerom, that Beer and Bamoth were but paſſages, as alſo Mattanah and Nahaleel, and that Dibongad was the ſame with Zared, Almon Diblathaim the place on the other ſide of Arnon, and Piſgah one of the Mountains of Abarim not far from the river Arnon; for when they

Verſ. 12. *Toſtatus.* *Hieronym.*

were paſt Arnon, they fought with Sihon King of the Amorites, whoſe countrey lay all along from thence to Gilead, as is ſhewed, Deut. 2. 24. The reaſon why theſe are to be held to be paſſages, is, becauſe it is not ſaid, they pitched in Beer or Mattanah, &c. but onely they came to Beer, and from the wilderneſſe to Mattanah, &c. and touching Zered, and Arnon, about which places they are ſaid to have pitched; noting ſtations it is not ſaid, they pitched in Zered, or in Arnon, for they were waters, and ſo they could not pitch in them, but in the valley of Zered, and on the other ſide of Arnon; ſo that the particular places where, might well have thoſe other names of Dibongad, and Almondiblathaim. The Cald. paraphraſt ſpeaketh of Beer, Mattanah, &c. according to the ſignification of the words, not as if they were proper names, for he ſaith, when a well was given unto them, for ſo he rendreth *Mattanah* ſignifying a gift, it deſcended with them to the rivers, for ſo he rendreth Nahaliel, becauſe *Nachali* ſignifieth rivers, and from the flouds or rivers to the hills, becauſe Bamoth ſignifieth hills or high places, and from the hils to the valley in the fields of Moab and there to the top of the hill, which looks towards Bethjeſhimoth, wherein he ſeemeth to be for that opinion, that the water went after the children of Iſrael miraculouſly, not onely through low, but alſo through high places whitherſoever they journeyed; and ſome Hebrewes adde, that this was done by the leading thereof along by the Princes with their ſtaves digging a way therefore, as is ſaid, v. 18. *The Princes digged with their ſtaves.* But to return and to ſpeak more particularly of every paſſage: For *the valley of Zared* the vulgar Latine hath, the river of Zared, and the word *Nachal* here uſed, ſignifieth both a valley and a river, it is a low place to which it is come by a deſcent, and ſo fit for waters to gather to. And therefore it is likely that moſt common ly there was a ſtream of water running there; yet, Deut. 2. 13. where this paſſage is again commemorated: Moſes ſaith, *Get ye over the brook Zered*, the ſame tranſlation rendring the ſame word, which is here a valley, *a brooke*. Comeſtor ſaith, that God wrought ſuch a miracle here again, as before at the Red ſea, dividing the water ſo, that they went over upon dry ground: there is ſome more probability of this touching their paſſage over the next river Arnon, becauſe that which God did there, is joyned with that he did in the Red ſea, verſe 14. But here nothing is ſpoken to intimate it, and it is not likely, that Moſes would have paſſed over ſo great a work of God in ſilence. Dibongad, which was the particular place where they now pitched, was near ſaith H. Bunting, to the floud Zared, bordering upon the Idumeans and Moabites, being 16 miles from Jieabbarim, Zared cometh of Zar, and Jarad, a ſtrange deſcent.

Cald. Par.

Schol. hiſt.

Patriarks travels.

Verſ. 13. *From thence they removed and pitched on the other ſide of Arnon, &c.*] This place, as hath been already ſhewed, is called Almon Diblathaim, chap. 33. this remove was 16 miles, Arnon is derived of Arar to curſe and nin to perpetuate. This river Arnon is further ſaid to be *in the wilderneſſe, that cometh out of the coaſts of the Amorites*, and to *divide between Moab and the Amorites*. This Arnon, ſaith Joſephus, is a river ſpringing from the mountains of Arabia, and running through the middeſt of the wilderneſſe into the lake Aſphaltites. There was alſo a citie, and a rock ſaith Adricomius, of this name, and through this river Arnon did the children of Iſrael goe upon dry ground, and fought againſt Sihon the King of the Amorites, and overcame him.

Ioſeph. Antiq. c. 2.

Scholaſt. Hiſtor. Hugo, Lyranus.

Comeſtor, Hugo, Lyranus and others relate this ſtory; when the Hebrews were about to enter into the Amorites countrey, the Amorites lay in wait under the rocks for them on both ſides of a narrow way, where they muſt paſſe through the river, ſo that they might overwhelm them with ſtons in their going, or with darts, but by a miracle of God the rocks on both ſides fell and overwhelmed the Amorites, making the river for the time firm

firm ground; but when the Hebrews had paſſed over, the rocks on both ſides returned to their old ſtate, and the river ran as before; and for this it is ſaid, v. 14. *VVhat he did in the Red ſea, and in the brooks of Arnon*: but of thoſe words more by and by. Arnon now divided between Moab and the Amorites; but the land at this time poſſeſſed by the Amorites, is ſaid to have bin taken away by Sihon from the King of Moab, v. 26. So that before this invaſion it was all Moabs countrey.

Verſ. 14.

VVherefore it is ſaid in the booke of the wars of the Lord, what he did in the Red ſea, and in the brooks of Arnon.] Here two great queſtions offer themſelves. 1. What book is meant by the book of the warres of the Lord. 2. Wherein that which he did at the river of Arnon is like that which he did at the Red ſea, becauſe they are compared together? Comeſtor to the firſt ſaith out of Auguſtine, that either the Caldees, from whom Abraham came, happily had a booke amongſt them thus called: or elſe the Egyptians of whom Moſes had learned his wiſedome, wherein it was thus propheſied, and if ſo, Moſes alledged this out of that book of theirs, as Saint Paul afterwards cited a ſaying out of Aratus an Heathen Poet, Acts 17. 28. and out of Epimenides, Tit. 1. 12. But ſome he ſaith by the book of the warres of the Lord underſtand the whole hiſtory of Iſraels proceedings in their warres here written by Moſes: for their warres, ſay the Hebrews, and the warres of the Lord, becauſe he fought for them; and to make this good, they ſay, *VVherefore it is ſaid*, may be rendred by the future tenſe, *it ſhall be ſaid* in this hiſtory, and rehearſed in the generations to come, what wonderfull things God did at the river of Arnon. Calvin will not have the word ספר here uſed, rendred a *booke*, but *a narration*, as if it had been ſaid, when a relation ſhall be made of the great victory given by the Lord to his people Iſrael. But I ſee no reaſon, why the word book may not be retained; for where is this narration made, but in theſe bookes written by Moſes? yet Eugubinus agreeth herein with Calvin, and Lyranus, and Toſtatus mention this kind of reading, as coming from the Jews.

Queſt. 1.

Schol. hiſt.

Calvin.

But we need not to contend about this. The word יאמר here uſed ſignifieth properly, *it ſhall be ſaid*, as Cajetan noteth, and if ſo, the ſenſe is plain in the booke, that was now in writing, it ſhall be ſaid, or be ſet forth as a thing moſt memorable, what power God ſhewed here at the entering of the Amorites countrey to be poſſeſſed by the children of Iſrael, as before was ſet forth his power ſhewed at the Red ſea, Fonſeca ſaith, that ſome will have the booke here meant to be the booke of Judges. Toſtatus refelling that before ſpoken of touching this preſent booke of Numbers here meant, ſaith, that the booke of Jaſher, or of the juſt, ſpoken of Joſh. 10. 13. is more probably the booke here meant, wherein he imagineth that Moſes by way of Propheſie, having all things to come touching the people of Iſrael in their proceedings revealed unto him from God, wrote them down in a booke ſo intituled, but this booke, he ſaith, was loſt long agoe, as alſo many more mentioned in divers places of the holy Scriptures, as the Propheſie of Enoch, the booke of Nathan, and Gad, &c. But I leave him to his conjecture, which he had from R. Menahem, who wrote to the ſame effect before, ſaying, that Moſes had a revelation from God, what victory ſhould be obtained here. And conclude with ſome other Hebrewes, and Hugo Victorinus, that none other booke is heare meant, but this written by Moſes himſelfe, herein, ſaith, it ſhall bee ſaid, when it ſhall bee written, becauſe it was not written, till theſe things were done. There is a booke now amongſt the Jewes called the book of the wars of the Lord, but that is ſaid to have been written by R. Ralbag.

Cajetan.

Fonſeca. Toſtatus.

R. Menahem.

For the other queſtion, it is to be underſtood, that all do not render the words alike, the Sept. have it, the warres of the Lord burnt up Zoob: for

Qu. 2.

whereas we commonly render it, *Wherefore it is written in the book of the Wars of the Lord*, they have it, *wherefore it is written in a book, the wars of the Lord burnt up Zoob and the brooks of Arnon.* But herein is a plain miſtaking, becauſe the word rendred Zoob is not written with Z, but with vau, והב *vaheb.* Ainſworth readeth it, *Vaheb in a Whirlwind, and the brooks of Arnon.* And Junius, *againſt Vaheb in the region of Suph, and againſt the rivers of Arnon.* And this Vaheb, he ſaith, was King here before, but overcome by Sihon, as is ſaid, verſ. 26. Calvin alſo rendreth it, *Vaheb in Suphah*; but expoundeth it of that which God did in the red ſea. Some by vaheb underſtand a city, and Luther an high hill by the river Arnon, ſaid to be in Suphah, ſignifying a whirlwind, becauſe the top of it reached to the clouds, where it was continually beaten upon by the winds. The Cald. will have the geſts of the Red Sea, and in Arnon here compared together, ſo likewiſe divers others. I ſee no reaſon to read it, as we commonly do, *what he did in the red ſea*, &c. becauſe although יהב ſignifieth, he gave, or he did, yet Vaheb will bear no ſuch expoſition, and the particle את *eth* ſet before it, is never joyned with a verb, but with a noun, ſometimes being without ſignification, and ſerving onely to ſhew the accuſative caſe, and ſometimes ſignifying againſt, as moſt probably it is uſed here before Vaheb; and again before, *necalim Arnon*, the flouds of Arnon. Moreover, although ים־סוף ſignifieth the Red Sea, סופה *Suphah*, the word here uſed, is never put for the Red Sea, but properly ſignifieth a whirlwind, as it is uſed Amos 1.14. Eſay 29.6. & 66.15. and the Lords deſtroying by war is in all theſe places ſet forth by the deſtruction coming by fire and by a whirlwind: whereas by thoſe, that ſtand for the Red Sea, as meant here, Deut.1.1. is alledged, wherein the word Suph is found, and in our tranſlation rendred the Red Sea; this will plainly appear to be an errour, if, as Junius, we conſult with verſ.5. deſcribing more fully the place where Moſes then ſpake to the people thoſe words. And whereas Junius maketh it a proper name of a countrey called Suph, it is not ſo probable, becauſe here it is not Suph, but Suphah. I reſolve then in my poor judgment, that Vaheb was ſome King or place ſo called, and Suphah is a whirlwind, and therefore that it is beſt rendred, *againſt Vaheb with a whirlwind, and againſt the brooks of Arnon.* And the meaning is, that it ſhould be a proverb, and a thing afterwards commonly ſpoken of, as moſt memorable, againſt Vaheb, ſome place of note in the Amorites countrey, *with a whirlwind*, that is, God brought deſtruction by war ſuddenly as with a whirlwind, and unreſiſtibly, and againſt the brooks of Arnon, that is, bringing the Iſraelites over there; which was the boundary and defence of the Amorites countrey, but had no power to keep them paſſing over to their deſtruction. As for the miraculous relation made of a paſſage given over this river, as over the Red Sea before, ſeeing neither Joſephus nor Philo mention any ſuch thing, and Moſes certainly would not have omitted it, if it had been ſo; I leave it as fabulous to the relators. And if that tranſlation be retained, which ſpeaketh of the Red ſea, it is moſt probable, that nothing elſe is meant, but, as he overthrew Pharaoh in the Red Sea by his Divine power merely, ſo Sihon here nigh the river Arnon.

Ainſworth. *Junius.* *Calvin.* *Luther.*

Verſ. 15. *And the ſtream of the brooks that go down to Ar*, &c.] This is added, to ſhew how far the Amorites countrey lay, that was now deſtroyed; of Ar the coaſt of Moab, ſee Deut.2.18. it was a city taking the name from Arnon. The vulgar Latine for, *the ſtream of the brooks, &c.* hath theſe words, *ſcopuli torrentium inclinati ſunt, ut requieſcerent in Ar*, whereupon many have been carried away fable before recited, as if the rocks had falne upon the Amorites and diverted the courſe of the River another way, to give paſſage to the children of Iſrael; but the former reading is according to the

Verſ. 16. Hebrew verity, and therefore rather to be reſted in.

And

And from thence to Beer, that is the Well, whereof the Lord ſpake to Moſes, Gather the people together, and I will give them water.] In the Hebrew there is nothing ſignifying, *to*; but being rendred word for word, it is, *from thence the Well, this is the Well*, &c. the Caldee for further explication, *when they went from thence, a Well was given them.* Now God of his mercy, that they might be ſupplyed with water, cauſeth a ſpring to come forth again miraculouſly in the Wilderneſſe, the people being firſt gathered together to behold the miracle, that they might praiſe him therefore. So that upon their departing from Arnon it muſt be conceived that they began to want water, and therefore without their murmuring God ſupplyeth them, to teach them to depend upon his providence. The vulgar Latine rendreth it thus; from that place, a Well appeared unto them, concerning which God ſpake to Moſes. Junius, forſomuch as Moſes is bidden to gather the people together to this place, ſaith, that this was done, that they might digg here for water.

Junius.

Oleaſter.

Calvin.

Some hold, that this water was none other but that given before, Chap. 20. to which they now came again; and therefore, ſaith Calvin, it is ſpoken of, as a known place, but now was the more attended to, becauſe, as the words imply, *aſcend O Well*, &c. it miraculouſly accompanied them up hills and Mountains to give them drink. But this of their coming to the ſame place again is contrary to the courſe of their proceedings, they being then upon the coaſt of Edom, now far paſt that, and upon the coaſt of Moab, beſides the name of that place was not Beer, but Meribah. For the conjecture of Junius, it is not ſo probable, becauſe not the peoples, but the Princes digging with their ſtaves is ſpoken of in the ſong.

Queſt.

But how then is God ſaid to have given them a Well here? Anſw. It is moſt probable, that when they ſaw none, he ſhewed a place unto Moſes, where the Princes of the congregation ſhould only ſtrike with their ſtaves, or rods, as Moſes had before done the rock with his, and then the waters flowed forth. For if it had been a Well properly holding water only, although to the brim, ſo great a multitude could not but in a long time have been watered at it. And if by the labour of digging God would have had them to find water there, as men commonly dig to make Wells, there had been need of the labour of many uſed to work, and of ſpades and mattocks, and not of digging by a few Princes only with ſtaves.

Lyranus.

Toſtatus.

Ver. 17.18.

Then Iſrael ſung this ſong, Spring up (O Well) ſing ye unto it: the Princes digged the Well, the nobles of the people digged it by the direction of the Law-giver with their ſtaves, &c.] The Targum Jonathan ſpeaketh of this ſong, as ſung before the coming forth of the waters, ſaying, Aſcend, O Well, aſcend O Well, did they ſing unto it and it aſcended, thus alſo Hugo Victorinus, that they ſang in hope of water. But the more common opinion is, that water being firſt given, they ſang in way of thankfulneſſe. The like was never done by their fathers before for any benefit, of water or manna miraculouſly given them, or for the quailes. The reaſon may be, becauſe thoſe were given them murmuring, and ſo in a courſe of ungodlineſſe; but this without murmuring, they being godly diſpoſed. When the godly receive benefits in their need, they are moſt thankful therefore, but the wicked and rebellious like the ſwine, look not up to the giver to render him praiſe. One ſaith, that they altogether ſang now the ſame words both young and old, the Spirit extraordinarily dictating them unto them, or haply Moſes taught them firſt, and then they ſang thus: *aſcend (O well)* for ſo it is in Hebrew. This is by ſome underſtood, of flowing over only in great abundance; but by the Cald. as was ſhewed before, of aſcending miraculouſly to higher places, then where the original of it was. Ainſworth expoundeth it thus, *aſcend O Well*, that is, come up into our hearts never to be forgotten, applying for proof of this phraſe thus uſed, Jer. 3. 16. & Chap. 51. 50. but in both thoſe places the heart is expreſſed, and ſo it

Targum Jonathan.

Hugo.

Note.

Author de mirabil. S.S. lib. 1. c. 21.

Ainſworth.

Exod. 15.21. it is not here; and therefore it is beſt to retain the ſimple meaning, as in our tranſlation is expreſſed, *ſpring up, O well.*

ſing ye to it] Heb. *anſwer to it*; That is, let ſome ſing, and others anſwer by turns, as the women anſwered the men by ſinging the like, after the deſtruction of Pharaoh and all his hoaſts in the Red Sea: ſo 1 Sam. 18.7. the women anſwered one another in ſinging. *Anſwer to it*, is by ſome expounded of the Well, as if it had been ſaid, anſwer in ſinging to the praiſe thereof, or rather of God the giver; or it may be expounded, anſwer to this ditty by repeating it, *aſcend, O well.* For the manner of the Princes digging this well, enough hath been ſaid already; but it is here further added, *by the direction of the Law-giver*; Hebr. *by the Law-giver.* Cajetan. במחוקק, which word Cajetan obſerveth to ſignifie a graver, or carver, and becauſe God graved the Law in tables of ſtone, he is firſt and properly ſignified hereby, and by the uſe of the word Moſes, by whom the law was given, for ſo any lawgiver is called, Deut. 33.21. It is meant then by Moſes, who appointed them to this work, that they digged. That which Cajetan addeth further, that the name of God haply was ingraven upon this place, where they digged, and by virtue thereof theſe waters came out, is but a fond conjecture; *and from the wilderneſſe to Mattanah*, Hebr. *from the wilderneſſe Mattanah*; which word Mattanah ſignifieth a gift, and accordingly it is rendred in Targum Jonathan, *from the wilderneſſe it was given them for a gift*; and by Cazkuni, from the wilderneſſe, a place of drought, water was given them for a gift, ſo likewiſe the Caldee, making this a part of the ſong, for which cauſe it is added to this verſe. Yet Cazkuni elſewhere ſaith, this hath reference to that, verſ.13. as if it had been ſaid, from the wilderneſſe on the other ſide of Arnon, called *Almon Diblathaim*, Numb.33.46. they came to Mattanah called *the mounts of Abarim*, verſ. 47. and this is ſaid to be before Nebo, the name of a place on the North ſide of Arnon, which was the beginning of the Kingdome of Sihon the Amorite, and it is called Mattanah, a gift, becauſe there began the gift of the land unto Iſrael, Deut.2.24,31. And this, I take it, is the ſounder expoſition, becauſe in ſpeaking of the next place Nahaliel, and the next, Bamoth, the like phraſe is uſed.

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Verſ. 20. *And from Bamoth to the valley in the countrey of Moab to the top of Piſgah, which looketh towards Jeſhimon.*] For countrey, in Hebr. is, *the field of Moab*, this valley is called *Abel Shittim in the plains of Moab*, ſo Cazkuni. For *the top of Piſgah*, Hebr. is, the head of Piſgah; which may be expounded either the beginning of that hill, or the top of it, but it is moſt commonly taken for the top; but how then can it be joyned by appoſition to the valley, it ſeemeth therefore rather to be the beginning, or the entrance of that hill; for the top was in the Moabites poſſeſſion, and to it Balaam was brought, chap.23.14. Jerom deriveth Piſgah or Phaſgah from *exciſus*, cut out, or from *os multum*. It is one of the Mountains of Abarim, as mount Nebo is another.

Numb 33.49.

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which looketh towards Ieſhimon] The word Jeſhimon ſignifieth a deſert, Deut 32.10. Pſal.68.8. & 78.40. and therefore it is thus rendred by Jerome, *which looketh towards the deſert*. But there is a place, ſaith Sol. Jarchi, called Jeſhimon, ſo called, becauſe it is deſolate; and Cazkuni ſaith, it is a great wilderneſſe. The Sept. yet make it an appellative, rendring it *towards the deſert*. Now Moſes is not ſo accurate in ſetting down all theſe removes, and the Well, and the Song hereupon without a myſtery, as many think. Rupertus beginning at the place, where the brazen ſerpent was ſet up, ſaith, after that Chriſt is ſet up for a ſign, and his faith is imbraced,

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braced, which was typified in the brazen serpent, as the faithfull are first assaulted by the devils temptations typified in Oboth, vers. 11. and then by persecutions, being as stones tumbled about typified in Iieabbarim. of which see before, so in the next place they come to the trouble of heresies, and strange opinions set forth by Zared, v. 12. whereby they are in danger of a curse set forth by Arnon: but after a while sound doctrine appeareth again, being made to overflow by the labour of some prime teachers, whom God stirred up and shewed it unto them, set forth by Beer appearing, God shewing it to Moses, and the Princes digging it with their staves, then all true Israelites sing together, that is, consent in the unitie of the same faith. And this is the gift of God set forth by Mattanah, whereby they that receive it also, ascend by the virtue of an active life set forth by Nahaliel, the ascent of God, and then by the high grace of contemplation set forth by Bamoth, high places: And lastly, resting in the humilitie of high understanding set forth by the valley in the top of Pisgah, their faces are set against the desart of Satan, who maketh desolate by his lies. Not much unlike to this are the allegories of Origen, Rabanus, and others.

And Israel sent messengers to Sihon, King of the Amorites, &c.] Deut.2. 26. Moses is said, to have sent messengers, but this is no difference, they sent them by the direction of Moses; and therefore both he is said to send them, as the director, and they, as in whose behalfe they were sent. Now although Pisgah be the place last spoken of, to which they came; yet it is to be understood that they sent not from thence, for they were not yet come to that place, nor to Bamoth, nor Nahaliel, nor Mattanah, nor Beer, but most probably were towards the passing over the river Arnon onely, when they sent, and therefore all these passages are here set down before by anticipation. For Deut. 2. 24. they are excited to passe over Arnon, and to take possession of the Amorites countrey, and verse 26. Moses saith, then I sent messengers out of the wilderneſse of Kedemoth to Sihon, &c. After which followeth the fight with him and the conquest of all places from Aroer upon the bank of Arnon all along to Galaad, or Gilead, v.36. beyond which lay Bamoth nigh to the river Jordan, as may be seen by comparing, vers. 20. with chap. 22. 1. and Deut. 2. 29. Jordan is spoken of, as the uttermost place, to which they desired to passe through the Amorites countrey. Kedemoth was a citie in Sihons countrey, Jos. 13.18.c. 21. 37. and near this was a wilderness called the wilderness of Kedemoth: Whereas Sihon is called King of the Amorites, it is to be understood, that he was not King of them all, but of part, and Og of another part, dwelling and reigning both on this side Jordan, as the Canaanites did on the other, see Jos. 12.1,2,3,4. but these were also of the Canaanites. The message now sent to Sihon was as before to the King of Edom, chap.20. 14. for leave to go through his countrey without doing any hurt, but as the King of Edom, so he denied their request and came out with his people to fight against them, but they slew him and possessed all his countrey. If it be demanded, why Moses sent thus in a peaceable manner to desire leave to passe, when as before this, as is shewed, Deut. 2. 24. the Lord had promised to give the countrey of Sihon to them for a possession, and therefore there was a full intent to fight against him? Tostatus answereth, that this sending was for a shew, that the destruction ensuing upon so reasonable a request denied, might be the more justifiable both before God and man. Wherefore it is said, God hardned his heart not to let them passe, but to come against them to his own destruction, Deut.2.30. But it may further be demanded, how the examples brought, Deut.2. 19. from the King of Edom, and of Moab suffering them to passe can be justified, seeing the King of Edom denied them passage? To this it is answered, that although at the first he would not suffer them, yet afterwards he did suffer them to passe quietly upon his borders and let them have necessaries for their money:

Vers. 21.

Deut. 3.8.

Vers. 22, 23,24.

Quest.

Tostatus.

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The myſtery. was ſet up, ſaith, after that Chriſt is ſet up for a ſign, and his faith is imbraced,

braced, which was typified in the brazen serpent, as the faithfull are first assaulted by the devils temptations typified in Oboth, vers. 11. and then by persecutions, being as stones tumbled about typified in Iieabbarim. of which see before, so in the next place they come to the trouble of heresies, and strange opinions set forth by Zared, v. 12. whereby they are in danger of a curse set forth by Arnon: but after a while sound doctrine appeareth again, being made to overflow by the labour of some prime teachers, whom God stirred up and shewed it unto them, set forth by Beer appearing, God shewing it to Moses, and the Princes digging it with their staves, then all true Israelites sing together, that is, consent in the unitie of the same faith. And this is the gift of God set forth by Mattanah, whereby they that receive it also, ascend by the virtue of an active life set forth by Nahaliel, the ascent of God, and then by the high grace of contemplation set forth by Bamoth, high places: And lastly, resting in the humilitie of high understanding set forth by the valley in the top of Pisgah, their faces are set against the desart of Satan, who maketh desolate by his lies. Not much unlike to this are the allegories of Origen, Rabanus, and others.

And Israel sent messengers to Sihon, King of the Amorites, &c.] Deut. 2. 26. Moses is said, to have sent messengers, but this is no difference, they sent them by the direction of Moses; and therefore both he is said to send them, as the director, and they, as in whose behalfe they were sent. Now although Pisgah be the place last spoken of, to which they came; yet it is to be understood that they sent not from thence, for they were not yet come to that place, nor to Bamoth, nor Nahaliel, nor Mattanah, nor Beer, but most probably were towards the passing over the river Arnon onely, when they sent, and therefore all these passages are here set down before by anticipation. For Deut. 2. 24. they are excited to passe over Arnon, and to take possession of the Amorites countrey, and verse 26. Moses saith, then I sent messengers out of the wildernesse of Kedemoth to Sihon, &c. After which followeth the fight with him and the conquest of all places from Aroer upon the bank of Arnon all along to Galaad, or Gilead, v. 36. beyond which lay Bamoth nigh to the river Jordan, as may be seen by comparing, vers. 20. with chap. 22. 1. and Deut. 2. 29. Jordan is spoken of, as the uttermost place, to which they desired to passe through the Amorites countrey. Kedemoth was a citie in Sihons countrey, Jos. 13. 18. c. 21. 37. and near this was a wilderness called the wilderness of Kedemoth: Whereas Sihon is called King of the Amorites, it is to be understood, that he was not King of them all, but of part, and Og of another part, dwelling and reigning both on this side Jordan, as the Canaanites did on the other, see Jos. 12. 1, 2, 3, 4. but these were also of the Canaanites. The message now sent to Sihon was as before to the King of Edom, chap. 20. 14. for leave to go through his countrey without doing any hurt, but as the King of Edom, so he denied their request and came out with his people to fight against them, but they slew him and possessed all his countrey. If it be demanded, why Moses sent thus in a peaceable manner to desire leave to passe, when as before this, as is shewed, Deut. 2. 24. the Lord had promised to give the countrey of Sihon to them for a possession, and therefore there was a full intent to fight against him? Tostatus answereth, that this sending was for a shew, that the destruction ensuing upon so reasonable a request denied, might be the more justifiable both before God and man. Wherefore it is said, God hardned his heart not to let them passe, but to come against them to his own destruction, Deut. 2. 30. But it may further be demanded, how the examples brought, Deut. 2. 19. from the King of Edom, and of Moab suffering them to passe can be justified, seeing the King of Edom denied them passage? To this it is answered, that although at the first he would not suffer them, yet afterwards he did suffer them to passe quietly upon his borders and let them have necessaries for their money:

Vers. 21.

Deut. 3. 8.

Vers. 22, 23, 24.

Quest.

Tostatus.

Quest.

ney: of the cause of Sihons deniall, see Judg. 11. 20. he feared and mistrusted evill from them. The place, to which Sihon came, Jahaz was a citie of the Amorites, saith Adricomius, having but a few people in it: whereas it is said here they smote him with the edge of the sword, &c. Deut. 2. 33. it is said, God delivered him into their hands, so that their victory was from a divine power, as Judg. 11. 21. and it is therefore accordingly celebrated with praise, Psalm. 135. 10. Psalm. 136. 17. Amos. 2. 9. *And they possessed his land from Arnon to Iabbok, even to the children of Ammon, &c.* Deut. 2. 36. it is said from *Aroer to Gilead*, but there also the river Jabbok on the border of the Ammonites is made the bound of their conquest, because as is said, verse 19. they were forbidden to take any thing from the Amorites, as from the Moabites that came of Lot; but here it is said, *for the border of the children of Ammon was strong*, and this was by reason of the mountains, Deut. 2. 37. But it was not the reason of their taking nothing from the Amonites, but why Sihon had not taken any thing from them beyond Jabbok, for they were very strong, partly by means of that river, and partly of the mountains, upon which their cities were built. But all this tract from Arnon to Jabbok belonging formerly to the Moabites, the brethren of the Ammonites; Sihon had taken from them, as it here followeth, v. 26, 27. but that they tooke nothing from Ammon is here specially commemorated, and Deut. 2. 37. that the Ammonites quarrell which should afterwards be about these lands, might appear to be unjust, Judg. 11. for the King of Ammon challengeth them, as taken from the Ammonites, but Iephtah answereth, that they tooke them from the Amorites, not from the Ammonites, and Moab their brother whom it most concerned, from whom they were first taken, sat still and made no warre to recover them, as indeed there was no reason that he should, seeing they were long since put from this possession by the Amorites, and now the Israelites by Gods speciall aid took them from them again. And thus they medled with nothing of Ammon or Moab, according to the prohibition of the Lord, although they possessed the countrey that had been sometime Moabitish. The Amorites having it so long, say the Rabbins, made it lawfull for the Israelites to take, which otherwise had not beene so.

Adricomius.

Vers. 25. *And Israel dwelt in all the cities of Heshbon, and the villages thereof*, Hebr. *and in all the daughters thereof.*] For cities by the Hebrewes were counted as mothers, and villages about them as their daughters. The Cald. according to the meaning hath it, *and in all the villages thereof.*

Vers. 26. *Heshbon was the chief citie of Sihon, which he tooke from the former King of Moab.* Lorinus, the Jesuite saith, that Balak was the King, from whom he took it, who now reigned in Moab, and that before him they had no Kings but Dukes, as the Edomites also at the first had; but how then is it said, *from the former King*: upon this it hath been a little touched before, that happily one Vaheb was King there before. For the allegory found here in Sihon, signifying an high tree, or pride, and Heshbon signifying chief thoughts, according to Rabanus, Origen, Isidor and others following them, who will have the kingdome of the devill, who is the prince of pride set forth hereby, and the thoughts of the heart to be his chief citie, and his overthrow by Israel, and their dwelling in all his cities and villages, and possessing them, the subduing of all countries and nations unto Christ, the devill being put down, and the dwelling of the spirit in the hearts of all the faithfull, the strong man armed being overcome; according to this allegory, I say, all the other kingdomes of the Canaanites subdued also afterwards, and possessed by the Israelites may be spoken of; and such applications may serve excellently to illustrate the prevailings of Christs Gospell, and I doubt not, but they were notable types and figures hereof. And in every heart, Sihon with his Amorites, that is, pride and the amarulencie

Lorinus.

The Mystery.

Origen, Raban, Isidor.

Note.

lency or bitterneſſe of errour, as the Amorite is expounded, muſt be overthrown, humility and truth being imbraced, and all the thoughts of the heart muſt be poſſeſſed by virtue, or elſe the devil reigneth ſtill, and Chriſts Kingdom is not ſet up in us, that we ſhould one day be ſet up with him in his moſt glorious Kingdom of heaven.

VVherefore they that ſpeak in proverbs ſay, Come into Heſhbon, let the city of Sihon be built, for there is a fire gone out of Heſhbon, a flame from Sihon, &c.] The ſpeeches here commemorated were taunting ſpeeches or by-words uſed amongſt the Amorites, after the ſubduing of theſe parts, and taking them from the Moabites, to the diſgrace of them, and the praiſe of Sihon, the Victorer, ſo the word proverb is uſed, Deut.28.37. 2 Chron.7.20. Jer. 24.9. Hab.2.6. Sol Jarchi ſaith, that Balaam was ſent for by Sihon to curſe the Moabites for him, and then he prevailed, which he could not do before, whereupon Balaak, the King of Moab ſaid afterwards unto him, *I know, that they are curſed, whom thou curſeſt*; and in Tancheuma Hebræ: it is ſaid, that theſe proverbs after this were made by Balaam and Beor his father. But this is uncertain. *Come into Heſhbon,* &c. that is, come build and dwell here now without fear, which they could not do before in the time whileſt it was under the King of Moab, becauſe he was weak and unable to defend them, but now it was in the hands of Sihon, a mighty King, ſo Cazkuni. *A fire is gone out,* &c. the Cald. a ſtrong eaſt wind like fire and Warriours like a flame: the Targum Hieroſol. a people ſtrong and burning like fire, and Warriours like a flame. And it is not unuſual to ſet forth Warriours, that deſtroy with fire and ſword by the name of whirlwinds and fire, as was ſhewed before upon verſ. 14. ſee alſo Eſay 47.14. Dan.11.33. Obad.1.18. But whether did the Warriours go from Heſhbon and from Sihon? Anſ. Sihon ſent them out from thence to other towns and villages about, after that he had taken Heſhbon the chief city of the countrey, ſo Hugo, Lyranus, &c. *It hath conſumed Ar of Moab*: the Cald. *it hath eaten up or devoured the people of Lecaiath of Moab*: for Ar, ſaith Sol. Jarchi, is in the Syriack tongue called *Lecaiath*: and this underſtanding by Ar, the people of Ar is moſt probable, becauſe Sihons army deſtroyed not the city of Ar, that was ſtill the Moabites city, Deut.2. 9,18. for the ſcituation of it, Jerom ſaith, that it was the metropolitan city of Moab upon the borders between Moab and the Amorites, calling Ar, Aroer, or Arnon, and afterwards he ſaith, it was called Areopolis.

Verſ. 27, 28.

Sol. Jarchi.

Chap. 22.

Cazkuni. Cald. Par. Targ. Hieroſol.

Hugo Cardin. Lyranus. Cald. Par.

Hieron. in locis Hebr.

and the Lords of the high places of Arnon.] By Lords of the high places, the Caldee underſtandeth the Chemarim, or prieſts, which ſerved in the temples of their gods, called high places; and Targum Jonathan in the ſame ſenſe, they killed their Prieſts, that ſacrificed before their idols in Arnon, and that in Moab their Idols temples were called high places, ſee Jer.48.35. Some yet by Lords underſtand the chief men there; the Sept. render it, the pillars of Arnon.

Cald. Par. Targum Jonathan.

VVoe to thee Moab, thou art undone, the people of Chemoſh, &c.] Chemoſh was the idol of the Moabites, 1 King. 1.33. and of the Ammonites alſo, Judg.11.24. and therefore the Moabites are called the people of Chemoſh; thus alſo Jer.48.46. To this Chemoſh Solomon afterwards built an high place, 1 King.11.7. Chemoſh is derived from כ *ſicut*, and משש *tractare, palpare*, from hence is thought to come *comeſſatio*, becauſe they kept feaſts unto riot in the honour of this idol; and *Comedia*, from the Playes acted then.

Verſ. 29.

He hath given his ſons, &c. *into captivity*] Thus the Moabites were derided by their god, that could not ſave them from deſtruction and captivity; *he hath given*, that is, according to the opinion of idolaters; when as indeed an idol is nothing, and can do no nothing, yet thus Jephtah alſo ſpeaketh to the King of Moab, of what Chemoſh his god had given unto him.

Judg.11.24.

VVe

Verſ. 30. *We have ſhot at them, Heſhbon is periſhed,*&c.] Hebr. their light is periſhed, Heſhbon even to Dibon, and here light is by the Sept. expounded by ſeed, meaning the ſeed-Royal, ſo that none of the race of the Kings of Moab ſhall reign here any more, ſo Cazkuni expoundeth it: the Cald. the Kingdom is ceaſed from Heſhbon even to Dibon; ſo likewiſe Targum Hieroſol. and in this ſenſe lamp or light is uſed, 1 King. 11.36. and 15.4. Dibon was one of the cities of Moab, Eſay 15.2. Jer.48.18. Jerom ſaith, there were two places of this name, one in the wilderneſſe, and another a great town by the river Arnon, coming afterwards to the poſſeſſion of the Gadites. For our tranſlation, *we have ſhot at them*; it may alſo be thus rendred; but the former is better: the vulgar Latine hath it, their yoke is periſhed.

Cald. Par.

Hieron.in locis Hebr.

and we have laid them waſte even to Nophah, which reacheth unto Medeba.] Of Nophah no mention is made again elſewhere, but of Nopheth, Joſ. 17. 11. which fell to the tribe of Manaſſeh. The Sept. render it, and their women kindled a fire upon Moab, taking the word נשים here uſed for women, and נפח, for blowed or kindled, as the word ſignifieth; but neither doth the point in the right horn of ש agree, for it muſt be in the left to ſignifie women, nor the number of נפח, being ſingular, if it be taken for a verb, and of Moab no mention is made hereat all: נשים therefore cometh rather of שמם to make deſolate; and ſo it is beſt rendred, we have laid them waſte. Medeba, ſaith Jerom, was a city in Arabia, and Adricomius ſaith it was ſometime the chief city of the Ammonites, to theſe two places the Amorites chaſed the Moabites, deſtroying all unto them.

Hieron.in locis Hebr.

Verſ. 31. *Thus Iſrael dwelt in the Amorites land and Moſes ſent to ſpie out Jaazer,*&c.] This Jaazar was a city yet unconquered by Moſes, of the fertility of it, ſee Chap.32.1,2. and how it was built and inhabited by the Gadites, verſ. 35. Jerom ſaith, that this city was 15 miles from Heſhbon by Jordan upon the border of the countrey of Gad, and belonged alſo to the Amorites, being as the reſt taken by them from the Moabites. This was alſo now taken by the Iſraelites, and they dwelt in it, and the villages thereof, or daughters thereof, for ſo villages are called in Hebrew.

Hieron. de locis Hebr.

Verſ. 33. *And they turned by the way of Baſhan and Og the King of Baſhan went out againſt them,*&c.] This was another King of the Amorite, as is ſhewed Deut. 3.8,21. where the hiſtory is more largely ſet down. How fruitful of paſture this country was, ſee Deut.32.14. Amos 4.1. Mich.7.14. Jer.50.19. For the cauſe of Og his coming out againſt them, Joſephus ſaith, that he came to help his friend and confederate Sihon, but ſeeing all his deſtroyed, he notwithſtanding ſet upon Iſrael and was deſtroyed alſo. That this King Og was a mighty giant, & how great his bed was, ſee Deut.3.11. The place where this battel was fought, was at Edrei, which was one of the cities belonging to Og, Ioſ.12.4. it is ſaid, that Og reigned over Aſhteroth & Ederi, intimating theſe to be his chief cities, for he reigned over 60 with walls, gates and barres. The event of this war was the ſame with that againſt Sihon, the King and all his people were deſtroyed, and all his countrey came into the poſſeſſion of the Iſraelites, which of what extent it was, ſee Deut.3.10,11,&c. This Edrei was 12 miles from Jaazer, and that eight from Heſhbon, and Heſhbon four from Jahaz, and Jahaz 16 miles from the hills of Abarim, ſo H. B. Patriarks travels. Whereas Og is ſaid here to be deſtroyed, and his ſons and his people, it may be doubted how this agreeth with Deut.3.11. onely *Og remained of the race of the giants*, becauſe if he had ſons that were giants, he remained not alone? But this is eaſily reſolved, either his ſons were not giants, as he was, or elſe by him only remaining is to be underſtood, Og with his ſons haply not yet grown up, and ſo not worth the reckoning amongſt giants. This ſaith Ferus, was a figure of the devil, as alſo Sihon and Pharaoh: for as there were many

Joſeph. lib.4. antiq. c.5.

Deut. 3.10.

Deut. 3.4.

Ver.34,35.

Qq. *Ferus.*

figures

figures of Chriſt, that his divers excellencies might be the better ſet forth in divers worthy men; ſo there were divers figures of the devil to ſet forth the better his divers evil qualities. Pharaoh was the figure of his cruelty, Sihon of his envy, and Og of his great power terrifying the godly. And he noteth, how the people of Iſrael coming now nearer to the land of Canaan met with a more terrible adverſary, then ever before; for this was ſuch a mighty Giant, that they were ſtricken with much fear by him, which is intimated in that God comforteth them, bidding them not to fear him; ſo the nearer the faithful come to death, and ſo to the heavenly Canaan, the greater are their terrours; but herein lyeth their comfort, the devil, who is now ſo terrible to them, ſhall not be able to ſtand before them, but God will tread Satan under their feet. *Note.* Rom.16.20.

CHAP. XXII.

AND the children of Iſrael ſet forward and pitched in the plains of Moab on this ſide of Iordan by Iericho.] They pitched here from Bethjeſhimoth to Abel Shittim, Deut.33.49. which two places are held by ſome to be 12 miles aſunder, and therefore to be two ſeveral manſions; but the more probable and common received opinion is, that here is ſet forth but one manſion, being the 42 and laſt that they made, before their paſſing over Jordan, and this manſion was between a city in Moab called Bethjeſhimoth, and a Plain called Abel-Shittim, the whole ſpace between being occupied by them, and their appurtenances. And in this place all things were done, that are commemorated from hence forward, till the death of Moſes. And to this place they are ſaid to have come from the mountains of Abarim, chap. 33.49. becauſe when before verſ. 11. they came from Abarim over Arnon, and ſo fought againſt Sihon, &c. they had moſt probably left their wives and children there with many of their company, and now having obtained theſe victories they return to bring forward their whole camp hither, and this is their ſetting forward here ſpoken of. The plains ſaid here to be the plains of Moab were part of the Amorites countrey, which the Iſraelites had now conquered, but they retained ſtill their name from Moab, to whom they had before belonged: *by Jericho*, that is, over againſt Jericho, which ſtood on the other ſide of the river Jordan, of which, ſee Joſ.6. Verſ. 1.

And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites, and Moab was ſore afraid of the people, &c.] God had given them a charge not to meddle with any thing of the Moabites, Deut.2.9. yet they hearing of their victories againſt the Amorites their next neighbours feared greatly; thus verifying that, Exod.15.15. *the mighty men of Moab trembling, &c.* Verſ. 2.

And Moab ſaid to the Elders of Midian, now ſhall this company lick up all that are round about us as an oxe licketh up the graſſe, &c.] Midian or Madian is thought by ſome to have been on the Eaſt of Moab extending to Euphrates; but by Jerom, a city near unto Arnon, and he ſaith there was another of that name beyond the Mountains of Abarim in the deſert of the Saracens, near the Red ſea. This laſt was 160 miles from Jeruſalem, here Jethro Moſes his father in law dwelt, and the Kings of Edom ſometime kept their court here, 1 King.11.18. the other Midian was but 24 miles from Jeruſalem upon the borders of Moab, ſo that the Midianites had not all one, but two ſeats. And of the Midianites near to Moab it is here ſpoken. They all had their original from Madian, the ſon of Abraham by Keturah, and ſo there was ſome alliance between them and the Moabites, who came of Lot, but they were nearer in bloud to the Iſraelites, yet being now degenerated in religion, as the Moabites alſo were, they held as confederates together againſt Iſrael. The Elders of Midian were their Senatours or Princes. Verſ. 4. *Fonſeca.* *Hieron. de locis Hebr.* *H. Bunting* Patriarks travels. Gen.25. 1 Chron.1.46.

Ioſeph. lib. 4. antiq. c. 6.

Joſephus ſaith, that Balak the King of Moab ſent Embaſſadours to them to conſult what was to be done, and they adviſe to ſend for Balaam, their Embaſſadors being joyned with thoſe of Moab, that he might curſe them; for he ſaw, that they prevailed againſt mighty kingdomes, and therefore he durſt not ſet upon them in battell. Comeſtor ſaith, that he ſent and called for them to come to him, that they might conſult together for their common good, and ſo by their advice he ſent for Balaam. Toſtatus ſaith, that the Midianites dwelt amongſt the Moabites as coming all of one ſtock, but this is not probable, for Midian is fought againſt c. 31. and deſtroyed, but Moab not, and together with the five Princes of Midian fell Balaam, chap 31. 8. whereby it is gathered, that he was one of them, but of this ſee more, v. 5. Origen ſaith, that they conſidered, how Moſes the Captain of the Iſraelites had prevailed by words and prayers againſt Pharaoh and Amalek; and therefore, that it was not fit to go againſt them with armes, but to oppoſe words, and incantations againſt words and prayers, and therefore they conſulted to ſend for Balaam the moſt famous for incantations of all the Eaſt, and he addeth that in the phraſe uſed by Balak, *They will now lick up all about as an Ox licketh up hay*, there was an alluſion to the mouth, by the words and prayers whereof they cut down as by force of armes, and conſumed all, as an oxe the graſſe with his mouth, and this he ſaith he learned of a convert Hebrew, his maſter: for ſuch maſters the fathers commonly vſed. The Princes of Midian ſaid to be ſlain, chap. 31. 8. are called Dukes of Sihon, Joſ. 13. 21. and this Sihon King of the Amorites, as hath been already ſhewed, was a deadly enemy to the Moabites, and had taken their countrey in a great part from them, ſo that in reaſon they had no cauſe to be troubled at his overthrow, or to ſeek help from ſuch as had ſerved under him, againſt them, but to have rejoyced, ſeeing they were now delivered from this tyrant. But they contrariwiſe fear the Iſraelites and combine with the Midianites againſt them, which turned to the deſtruction of Midian, chap. 31. againſt whom otherwiſe the Iſraelites ſhould have had no quarrell.

Scholi. hiſt.

Toſtatus.

Origen. Hom. 13.

Verſ. 5.

He ſent meſſengers therefore to Balaam the ſon of Beor to Pethor, which is by the river of the land of the children of his people, &c.] The Cald. for further explication ſaith, *to Pethor of Aram, which is by Euphrates*: Comeſtor ſaith, *by the river of the Ammonites*, and ſo the vulgar Latine rendreth it, becauſe the Hebrew עמו ſignifying people, is the name of the Ammonites, that came of Lot alſo. But it is plain, that Euphrates in Aram is meant, ſee chap. 23. 7. And Joſephus ſaith, that he dwelt in Pethor, a city beyond Euphrates, which is in Meſopotamia, and this was in the countrey, where ſometime Abraham dwelt, the land of the Caldees; ſo that Balaam was a Caldean, as ſome think, which ſort of men were ſo famous for divinations, whereas he may ſeem to have been a Midianite, becauſe he fell with the Midianites, chap. 31. 8. It is anſwered, that going from Moab he returned to the Midianites, by whoſe advice he was firſt ſent for, they happily deſiring him for their ſafety, and ſo with them he was deſtroyed, before that he could get into his own countrey again. This Balaam, ſaith Philo, dwelling in the Eaſt, was skilfull in all kind of divinations, but ſpecially in thoſe that were called auguria, of which he had given many experiments ſcarcely to be believed, for ſometime he foretold ſhowers to come into the drought of ſummer, ſometimes droughts in winter, ſometime plentie, ſometime ſcarcity, &c. ſo that he was talked of every where for his skill in divination, being the moſt famous of all others of that profeſſion. Ferus ſaith it is vnknown, who this Balaam was, ſome of the Hebrews holding him to bee Elihu ſpoken of in Job, ſome that he was a good Prophet, becauſe he propheſied of Chriſt, and ſome an evil one, which is certain, 2 Pet. 2. 15. he was covetous and for a reward would haue curſed Iſrael, and he ſtudied unlawfull arts of divination, which are condemned, Levit. 19. Deut. 18. with the

Cald. Par.

Ioſeph. lib. 4. Antiq. c. 6.

Philo de vita Moſis.

Ferus.

the meſſengers of Balaac ſome were joyned from Midian alſo, verſ.7. Thus we may ſee, how carnall men in their diſtreſſes flee to unlawfull means for help, but yet are without help, whereas ſeeking to God and humbling themſelves, they might certainly prevaill for help. This conſpiracy of Balak with the Midianites againſt Iſrael is ſaid to be a warring againſt them, Joſ.24.9. The Argument whereby he ſeeketh to draw Balaam, hath a ſhew of juſtice, *there is a people come out of Egypt, &c.* for if they came from Egypt, it might ſeem that they had nothing to doe here, but Balak could not be ignorant, that God brought them out of Egypt to poſſeſſe the Canaanites land, whom being the curſed poſterity of Cham, he would for their wickedneſſes have quite rooted out, but this he concealeth, as making againſt his malicious purpoſe. *Note.*

Come therefore I pray thee, curſe me this people, &c.] They that are *curſed of God*, ſaith David, *ſhall be cut off*, and Deut. 28.25, 33. God having ſhewed who ſhould be curſed, ſaith, that they ſhould then be ſmitten before their enemies, as the bleſſed ſhould prevail againſt them, Deut. 28.7. wherefore in making warre, the people of God had trumpets ſounded by the Prieſts at the beginning of the battell, that they might be had in remembrance, and be bleſſed with victory, and their enemies as curſed might be diſcomfited, Numb.10.9. for as their trumpets ſounded for themſelves, ſo againſt their enemies. 2 Chron. 13. 12. and hereby their warres were ſanctified, as is ſpoken, Jerem. 6.4. After this manner, although by a divers means the heathen ſought to make their enemies accurſed, and themſelves bleſſed, before they entred into the battell. Agamemnon ſacrificed to Jupiter, and prayed to him for victory over the Trojans; Nebuchadnezzar conſulted with Teraphims, and looked into the entrails of beaſts. Before the Romans being heathen beſieged any citie, their prieſts called out the god, under whoſe tuteleſhip that city was, promiſing him more ample honour amongſt them, if forſaking that citie he would be for them. More particularly they beſought that god to leave their citie, houſes, temples and holy things, and to accept of theirs, and to become their Provoſt, which if he would doe, they vowed unto him temples and games in their citie, and withall they ſacrificed and viewed the entrails of the beaſts, and this being done, the Dictatour or Emperour curſed that citie and the army therein, that they might be filled with flight, and terrour, and ſuch of them as bore armes againſt the Roman legions to be deprived of light from above, and to be reputed moſt accurſed. And thus the Popes of Rome have ſince by curſing their enemies with bell, book, and candle, ſought to make feeble, and eaſie to be prevailed againſt. And this courſe Balak taketh againſt Iſrael here. And he ſaith, I know *whom thou curſeſt are curſed, and whom thou bleſſeſt, they are bleſſed*, to ſhew, what a confidence he had in Balaams curſing, although both Origen and Cyrill deny, that any working by evill ſpirits bleſſe at any time. Lyranus reporteth out of R. Solomon, that Balaam had foretold Balak, that he ſhould be King of Moab, and that Sihon the King of the Amorites ſhould prevail againſt him, which he ſeeing to be verified, and hearing how that by his incantations, immedicable evils had been brought upon huge Cities, he doubted not, but his curſing of Iſrael would now alſo have the like effect. Rab. Solomon hath alſo another fable, that there is one houre every day, wherein God is angry for ſin, which Balaam knowing, in that houre uſed to call for the curſe of God againſt any, and by and by it tooke effect. But this is vain, and all attempts of wizzards to curſe, where God hath not curſed, are vain, as Balaam proved by experience: for the devill, by whom they work, can do nothing without Gods permiſſion. They have indeed, as Procopius ſaith, power over their ſubjects, but to the people of God, they can doe nothing, but as ſometime they have Commiſſions to doe execution for ſinne, of which being to come, they can ſpeake by the wiz-

Verſ. 6. Pſal.37.22.

Homer.Illiad.2.

Ezech. 21.21.

Plin.lib.28.c.2.

Macrob Saturn. l.3.c.9.

Lyranus.

R. Solomon.

Procopius.

zards, their inſtruments having beene thus before revealed unto them.

Verſ. 7. *And the elders of Moab and of Midian came to Balaam with the rewards of divination in their hands*, &c.] *For the rewards of divination*, Hebr. is nothing but the divinations in their hands, but it is commonly thus rendred: the Targum Jonathan, *the fruits of divination ſealed in their hands:* Junius, *Cum divinationum honorariis*: Pagninus and Calvin, *with the price of divination*, ſo likewiſe the vulgar Latine. And Philo ſaith, that they carried rewards with them, and promiſed greater from Balak, when he ſhould come to him, that hereby he might be allured. And thus the word Beſorah, good tydings, is put for the reward of good tydings, 2 Sam. 4. 10. and that a reward is here meant, is confirmed, 2 Pet.2.15. where Balaam is ſaid to have loved the wages of unrighteouſneſſe, that is, to have been allured by the reward ſent him to practice according to his wicked art, and to an unrighteous end. Yet Origen underſtandeth by divinations here ſuch inſtruments as diviners uſed, viz. *tripodes, cortinæ*, and the like, conſecrated for the purpoſe, if haply he had them not of his own in a readineſſe, that he might being thus furniſhed make no delay. And Toſtatus out of Aben Ezra hath the like, and Lyranus both theſe inſtruments, and a reward alſo, ſo likewiſe Pellican and Munſter, and Auguſtine maketh a queſtion, whether ſuch inſtruments be meant or no, for Balaam to divine by, or for thoſe that carried them, and ſo leaveth it. But it is beſt to follow the firſt reading, for it is improbable, that Balaam ſo famous a wizzard wanted inſtruments for his purpoſe, and if they, that went had skill in divining, there was no reaſon, why they ſhould take ſo long a journey to fetch him, to ſay nothing, that this of their divinatory art is merely conjecturall. Wicked Prophets have alwaies uſed to propheſie for reward, but God threateneth this, and therefore the holy Prophets of God have rejected them being offered, as Eliſha, 2 King. 5. Whereas Sauls conſulting about giving Samuel the ſeer a reward to tell him of his aſſes may be objected, Theodoret anſwereth, that he did thus ignorantly, not knowing that the Prophets of God would take no rewards, ſo likewiſe ſaith Joſephus. And of the wife of Jeroboam going with a reward to another Prophet we read, but not that he received it. Euſebius Emiſſenus gathereth from hence, that Balaam is called a diviner, that he uſed not to conſult with the true God, but with the devil, but only at this time in favour of Iſrael the true God appeared unto him, and put words into his mouth.

Targum Jonathan. *Junius.* *Calvin.* *Pagninus.* *Philo de vita Moſis.* *Origen.* *Auguſt qu* 47. *Mich.*3.11,12. *Theod.* in 1 Sam. *Joſeph. lib.*6. *antiqu. c.*5. 1 King. 14 *Euſeb.* in *Cat. Græc.*

Verſ. 8. *And Balaam ſaid to them, Lodge with me this night, and I ſhall bring you word what the Lord ſhall ſay to me*, &c.] Balaam herein taketh upon him, as if he were a true Prophet of the true God, and therefore he giveth him a title accordingly יהוה, and as God revealed himſelf commonly by dreams and viſions in the night to his Prophets, ſo he would expect a revelation of Gods Will in the night. Origen ſaith, he ſaw the devils, with whom he was wont to conſult, to flee away, and God to be preſent, and therefore he would ask of God. His offer of tarrying all night the Princes of Moab are ſaid to have accepted, whereupon Lyranus inferreth, that thoſe of Midian perceiving by their skill in divining, that this delay preſaged no good unto them, departed immediately and would not ſtay with him. But the Princes of Moab are named only, as the chief, the Midianites, that came with them being left to be underſtood, according to others.

Numb. 12. 6. *Origen.* *Lyranus.*

Verſ. 9. *And God came to Balaam and ſaid, What men are theſe with thee?*] He ſought to the devil ſaith Theodoret, Origen and Auguſt. but God appeared by his angel to drive the evil ſpirit away. Of Gods coming and ſpeaking to other wicked men alſo, ſee Gen.20.3. & 31.24. and of his revealing ſecrets to them, Gen.41.25. Dan.2.45. & 4.21. ſo that by divine revelation to propheſie, is but a gift common to the godly and to the wicked, Matth.7.22. Ferus ſaith, that God appeared to Balaam, when he ſought

Theodoret.

to

to the devil, not that he was worthy, but to ſhew him, that he had a care of his people. Balaam telleth the Lord truly, before whom there was no haulting, who they were, and what their errand was, but for the word ארח, to curſe before uſed, he uſeth the word קבה ſignifying a ſtriking through with evil ſpeeches, as Levit.24.11. and therefore it is put for curſing or blaſpheming in that place. The Cald. for theſe words, *God came*, hath theſe, *Word came from before the Lord.*

And God ſaid to Balaam, Thou ſhalt not go with them, nor curſe this people, for they are bleſſed.] Verſ. 12. God here anſwereth to both their requeſts, to come and curſe, and yieldeth a reaſon, they are bleſſed, they are a people peculiarly choſen of God, as coming of bleſſed progenitours, and ſuch as for their ſakes ſhould be bleſſed and proſper in their enterpriſes for the getting of Canaan into their poſſeſſion, and the deſtroying of all that ſhould riſe up againſt them. Touching this anſwer of God to Balaam, he ſaith no more Verſ. 13. to the Princes, but *God will not ſuffer me to go with you*: for if he had told them all and dealt faithfully, they would never have troubled themſelves or others to come again about this matter. He hanked after gain, and therefore was loath to ſhake them quite off, but to have them come again.

And the Princes of Moab roſe up and went to Balak and ſaid, Balaam refuſeth to come.] Verſ. 14. The Princes in returning anſwer to their King deal yet more falſly here, then Balaam had dealt with them; for they omitting all mention of Gods forbidding him, ſay only, Balaam refuſed to come, whereby they gave occaſion to Balak to ſend to him again, as if for more gifts, or upon more entreaty he might be perſwaded to come and curſe them.

And Balak ſent yet again more Princes, and more honourable, &c.] Verſ. 15. Solom. Jarchi ſaith, that Balaam ſhewed himſelf to be of an haughty and proud ſpirit, and therefore it was gathered, that he would not go with the firſt meſſengers, as too mean, but with ſuch as were more honourable, which might make more for his glory. It is certain that the King conceived it to be thus with him, which was the cauſe of his ſending thus again, and proffering him great honours; in Hebr. it is, *in honouring I will honour thee very* Verſ. 17. *much.* Joſephus ſaith, the Princes of Midian were ſent again at the great importunity of Balak, and this diſagreeth not, for it is onely ſaid here, *more Princes and more honourable*; ſo that they might haply be both of Moab and of Midian at the firſt. The temptation by honour wherewith Balaam was now tempted was ſo great, that the devil had hereby prevailed with Eve, and thought to have prevailed with Chriſt himſelf, and therefore much more of force with a wicked Prophet.

Sol. Jarchi.

Joſeph. lib.4. antiq. c.6.

Gen. 3. Matth. 4.

And Balaam ſaid, If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the Word of the Lord my God. Verſ. 18. Thus Balaam ſpake piouſly, but in his heart being allured by the reward, he deſired to go and curſe Iſrael, which is intimated Deut. 23.5. where it is ſaid, *God would not hearken to Balaam*, implying, that he deſired to curſe them; and for this end, Numb. 23.1. when he came to Balak he offered ſacrifices, thinking haply by this means to prevail for leave to curſe. For *word of the Lord*, Hebr. is, the Mouth of the Lord, that is, the Word proceeding from his mouth. And becauſe he ſet forth the Lord by the name revealed to Moſes, it ſeemeth, that the heathen in thoſe parts were not without all knowledge of the true God, although they ſerved him moſt corruptly, which alſo may be ſeen in the friends of Job.

Now therefore tarry this night, &c.] Verſ. 19. Hereby ſaith Auguſt. and others, Balaam ſhewed, how his heart was taken with the honours proffered him, he was for the gain ſo urgent, that he in a manner forced the Lord to permit him to go. For had his mind been right, as he pretended, he would ſoon have given them their anſwer, I know, it is againſt Gods Will, that I ſhould go, there needeth no further inquiry, therefore trouble me no further herein.

Auguſt.qu.41.

Verſ. 20. *And God came to Balaam at night, and ſaid, if the men come to call thee, riſe and goe with them, &c.*] This permiſſion to goe was in judgement, which Balaam brought upon himſelf, becauſe he reſted not in the known will of the Lord, as appeareth, verſ. 33. ſo God permitteth men to be hardned in their own wicked wayes, when knowing his will they apply not themſelves to obey it. Thus Auguſtine, Origen, &c. The Lord gave way to him to goe, but not for any good to himſelf, or Moab or Midian, that ſeeking his own deſtruction he might find it, for the deſtruction of him, and of the Midianites followed hereupon, and the Moabites were excluded from the congregation of Gods people for this to the tenth generation. And by this ſecond ſeeking to God for leave to goe, it is to be noted, that he gat nothing but a more obſcure anſwer, whereas at the firſt it was anſwered plainly, ſo that light being abuſed is turned into darkneſſe, Mich. 3. 6. *The ſunne goeth down over the Prophets and the day is darke over them.*

Note.

Pſal. 81. 12, 13.

chap. 31.

Deut. 23. 6.

Verſ. 21. *And Balaam roſe in the morning and ſadled his aſſe and went with the Princes of Moab.* This ſhewed his diligence and forwardneſſe in wickedneſſe, when the morning was come, he made no delay, ſo great was his deſire of the gain propounded. So Philo.

Philo.

Verſ. 22. *And Gods anger was kindled becauſe he went, and an angel of the Lord ſtood in in the way, &c.* It may ſeem ſtrange, that God having before bidden him goe, ſhould now be angry with him for going: but he ſaw, with what an heart he went, thinking otherwiſe then God meant and had revealed, as afterwards the Aſſyrians being appointed by God to humble this people came againſt them not thinking ſo, but by inlarging their Empire to ſatisfie their own condition. God permitted him to go, ſaith Comeſtor, but not to curſe his people, yea, he had plainly revealed his will in this regard, yet he went with a purpoſe to curſe them, as is intimated, verſ. 32. where the the Lord ſaith, *Thy way was perverſe before me.* Joſephus, whom divers follow, ſaith, that God hath given him leave to goe onely ironically and he went, as if he had bidden him ſeriouſly. This Angell now appearing was none other then the Lord, the Sonne of God himſelf, as may be gathered, verſ. 35. where he ſpeaketh as God ſpake; whereas his two ſervants onely are ſpoken of, as being with him, it is to be conceived, that Balaam ſent the Princes of Moab ſomewhat before, that he might come more privately, intending his meditations.

Eſa. 10. 6, 7.

Scholaſt. hiſt.

Ioſephus.

Verſ. 23. *And the aſſe ſaw the angel of the Lord ſtanding in the way with a ſword drawn in his hand, &c.*] This is the caſe, ſaith Ferus, rightly of every one, that is going in an evill way, deſtruction is before him, although his eyes be ſhut, that he ſeeth it not, but it is ſtrange, that Balaam a Prophet uſed to viſions and revelations ſhould not ſee, but his ſilly aſſe ſee, when as other Prophets have ſeen ſometimes that which others with them ſaw not. But this was done to ſhew that Balaams fooliſhneſſe was now greater then that of an aſſe. The aſſe ſaw God offended for his going that way, but Balaam ſaw it not, the aſſe went out of the way, to teach him to deſiſt from his evill intention, but he turned not from this way, the aſſe was beaten with many blowes, but hereby was ſhewed, that Balaam more fooliſh then the aſſe, was rather worthy to be beaten: for thus it is applied, 2 Pet. 2. 16. *The dumbe aſſe ſpeaking with mans voyce forbad the madneſſe of the Prophet.*

Ferus.

Note.

Verſ. 24. *And the angel of the Lord went and ſtood in the way of the Vineyards, a wall being on this hand, and on that.*] One danger being paſt, now followeth another, as it ſhall ever happen to the wicked, Jer. 48. 43. till at the laſt they come into dangers inevitable and deadly, as Balaam did. Here the angell appearing before the aſſe again, he went out of the way and cruſhed his maſters foot againſt the wall, for which he beat him the ſecond time to go forward. Which was a marvell, as one noteth, that he being a diviner could not take notice of this as a ſign of ill luck in this his journey, and ſo

Note.

Verſ. 25.

Ainſworth.

turn

turn back again, but drive forward still: but the craft of the most crafty fail them, when it should stand them in most stead, neither have they any power to make use of their own arts at such times. This hurting of his foot, saith Philo, was by pricking it amongst the thorns, that grew by the wall; but Tostatus, by breaking of it against the wall.

And the angel went further, and stood in a narrow place] God would have done thus at the first, but he proceeded rather by these degrees to teach, how he dealeth in opposing the wicked; first he doth but stand, as it were, and shaketh his rod against them. 2. He cometh nearer with his judgements and toucheth them with some lesser hurt; but when all this will not prevail, he maketh them to fall before him at length, as he caused Balaams foot to be dasht against the wall, and then brought him to that streight, that he could no way escape, but he must fall with his asse to the ground; so Ferus and Ainsworth. And Lorinus saith, that this was done divers times to convince the Prophets obstinate and blind pertinacy. Vers. 26. *Ferus. Ainsworth.* *Lorinus.*

And when the asse saw the angel of the Lord, she fell down under Balaam, &c.] That is, being taken with wonderful great fear of the danger, and weary and fainting, this falling down of the asse with her master shewing, how he should now at the least have humbled himself, and done reverence: but he contrariwise is more inraged; so the wicked by Gods judgments grow worse and worse. Vers. 27. *Note.*

And God opened the mouth of the asse, and she said, What have I done to thee, that thou hast beaten me now these three times?] We read before how the serpent spake to seduce, now the asse is made to speak to reprove sinne, whereupon Chrysostom and before him Basil note, that the simplest and meanest having the dispensation committed unto them in declaring the Will of God are not to be contemned; for if God made the dumb asse to speak, he much more speaketh and worketh grace by such weak instruments for his own greater glory. Yea for the good of his people he sometimes hath spoken to the most wicked, as to Cain for Abel, to the devil for Job, and to Balaam for Israel, and to Nebuchadnezzar in dreams for Daniels good. Ainsworth yet more aptly noteth, that the devil worketh by subtile instruments, such as the serpent was, but God by simple Apostles, poor and unlearned fishermen; so S. Paul came not in the enticing words of mans eloquence, but in the plain evidence of the Spirit; and God chooseth the simple and vile to confound the wise, but the devil still worketh by the cunning and crafty, and such indeed have all Ring-leaders to heresie ever been, the children of this world are wiser in their generation, then the children of light. This opening of the asses mouth to speak, was a stupendious thing, and able to amaze any man; yet Balaam hardened by covetousnesse standeth upon his justification. Julian the apostata derided this, as a fable; but Cyril. Alex. approved it, from the relations of the like made by the heathen; as also that of the serpents speaking by the power of the devil, Gen. 3. For indeed Homer bringeth in Xanthu, the horse of Achilles, speaking by the power of Juno; Oppianus also telleth of an horse in fight, that spake with a mans voice: Theocritus telleth the like of a bull, &c. so doth Livy, and Pliny, and others. And indeed to return to this of the Asses speaking, why should it be thought impossible to him, that is able to do all things? Hereby he would both more effectually condemn Balaams stupidity, who was not yet moved, and the cruelty of wicked men towards their beasts, and the oppressions of tyrants towards their subjects. Vers. 28. *Chrysost. Basil.* 1 Cor. 2. 1 Cor. 1. 17. 2 Cor. 11. 3, 13. Ephes. 4. 14. Luc 16. 8. *Cyril. Alex. de prodigiis, c 34. Homer. Iliad. 19. Theocr. lib. 8. c. 45. Livius de Bell. Maced. et Asiat. lib. 5.*

And Balaam said, Because thou hast mocked me, I would to God now that there were a sword in my hand, &c.] The foolish Prophet never inquireth into the cause of this unwonted thing, but would presently in his madnesse have killed the asse, but the asse replyeth again, and giveth him an hint of searching into the cause, which was in himself and his own sin. Vers. 29.

Am

Verſ. 30. *Am not I thine aſſe, Whereupon thou haſt ridden*, &c. *Was I ever wont to do ſo*, &c. and if not, then thou doſt fooliſhly thus to rage againſt me; for thou mayſt well know, that there is ſome cauſe in thy ſelf, and thy ſinne, whereby I am letted from going forward. So we upon the provocations, which we have by our beaſts, and diſaſters befalling us by them ſhould take occaſion to conſider our ſins and provokings of God, the cauſe hereof. For theſe words, *ever ſince I was thine*, Hebr. *ever ſince thou*, theſe words, *haddeſt me*, being underſtood, the Cald. ever ſince thou haſt been; the Sept. *from thy youth*.

Note.

Verſ. 31. *And the Lord opened the eyes of Balaam, and he ſaw the angel of the Lord ſtanding with a ſword drawn in his hand*, &c.] Hitherto Balaams eyes had been held, that he could not ſee the angel appearing in a bodily ſhape aſſumed, as ſometime the eyes of Eliſha's ſervant, and of the Aramites had been held. This his not ſeeing, till God opened his eyes ſheweth, that wicked men in the midſt of greateſt dangers ſee them not; why? becauſe God hath not opened their eyes, but if he once open their eyes, then they ſhall be filled with terrour and caſt down, as Balaam was. No man can ſee his ſins and dangers, ſaith Ferus, till God openeth his eyes.

2 Kings 6.

Note.

Prov. 4. 19.

Ferus.

Verſ. 32. *VVhy haſt thou ſmitten thine aſſe theſe three times, behold I went out to withſtand thee, becauſe thy way is perverſe before me.*] The angel reproveth Balaam for beating his aſſe wrongfully; and if God hath this care of beaſts abuſed by their cruel maſters, much more will he have care of his ſervants being wronged by the wicked. Thy way is perverſe, ſaith the Cald. becauſe it is manifeſt that thou wouldſt go in a way againſt me, that is, hoping that I will give thee leave to curſe, whereby thou mayſt be promoted. But if he might not beat the aſſe without cauſe, much leſſe might he curſe Iſrael without cauſe, as he went about to do.

Verſ. 33. *Surely unleſſe ſhe had turned from me, I had ſlain thee, and ſaved her alive*, &c.] The Hebrews gathering from hence, that the aſſe was not alive now, but dead, have a tradition, that ſo ſoon as the aſſe had done ſpeaking ſhe dyed, it being not lawful for her after ſpeaking with a mans voyce, to live; as a beaſt, wherewith a man lyeth, muſt not be ſuffered to live. This is related by Toſtatus, and not held to be improbable, yet he thinketh rather, as he might well, that here is no death of the aſſe implyed, but only as they both now eſcaped with life, ſo if ſhe had not ſtayed without coming further, ſhe ſhould indeed have been ſpared, but Balaam ſmitten with death.

Verſ. 34. *And Balaam ſaid, I have ſinned, for I knew not, that thou ſtoodeſt in the way againſt me, now therefore if it diſpleaſeth thee, I will go back again.*] This confeſſion was of his ſinning only in ſmiting the Aſſe unjuſtly: as if in going on he would have reſiſted the Angel that ſtood againſt him: but as for the perverſneſſe of his way objected, he ſaith only, *if it diſpleaſeth, I will go back*; but of his way meant, that is, his deſire through covetouſneſſe to curſe Iſrael, he never had any ſenſe thereof to repent and confeſſe it, till he periſhed.

Verſ. 35. *Go with the men, only the word that I ſhall ſay to thee, that ſhalt thou ſpeak*, &c. It may ſeem ſtrange, that the Lord coming out to ſtop his way, ſhould now again bid him go with the men; for if he withſtood him not to turn him back, why did he withſtand him? Anſw. He was not unwilling that he ſhould go, but the mind wherewith he went diſpleaſed God, and therefore, as he had at the firſt admoniſhed him to ſpeak nothing, but what he ſhould ſay unto him, ſo he giveth him the ſame warning here the ſecond time, if by any means he would have been reformed, for by his ſtaying of him, and yet permitting him to go on again, he might well have conſidered, that there was ſomething elſe amiſſe in him, at which the Lord was offended. Severus ſaith, that the ſame charge was again inculcated, becauſe God knew him earneſtly deſirous to curſe. Gods bidding of Balaam

Qu.

laam again here to goe with the man, is generally expounded, he permitted him; but Josephus saith, when being terrified, he would have returned, God compelled him to goe forward. But Philo, God seeing how dissemblingly he would have returned, his desire being still to go for the reward, tooke it most hainously, and therefore said thus, *Goe with the men, but the word onely that* I *shall say to thee, shalt thou speak*, as if he had said, make hast to the place whither thou art going, but thou shalt have no profit hereby, for thou shalt speak onely, I guiding thy tongue, as my instrument against thy will and desire, I will guide thy tongue, as is fit, as a waggoner his waggon, administring all things thereby, thou not knowing what thou saist. Why God would not permit him to curse, when as his cursing could doe nothing against God. Eusebius yieldeth this reason, lest if he had cursed, the Hebrewes hearing of it should have contemned Gods blessing, and for this impietie he should have suffered the curse to take effect against them. Ambrose followeth Philo. But why should the Hebrews upon his cursing have contemned Gods blessing, as Eusebius saith? Answ. Because he was reputed a great Prophet, it might have given them occasion to sleight all former promises of blessing made hitherto unto them, whereby God must needs haue been greatly provoked against them.

Joseph. lib. 4. antiq. c. 6. Philo de vita Mosis.

Eusebius Emis. in Caten. Græc.

And when Balak heard, that Balaam was come, he went out to meet him to a city of Moab, &c.] This city it not named here, but said to be in the border of Arnon, that is, the uttermost coast of his countrey; this going out was in honour to Balaam, and to shew his great respect unto him. Thus the Kings of Sodom went out to meet Abraham, Gen. 14.17,18. and so did Melchisedeck, and Moses went to meet Jethro, Exod. 18. 7. and Joseph to Jacob, Gen.46.29. Josephus and Philo say, that he went out with his guard and much people in great state.

Vers. 36. It was most probably the citie Arnon, of which before.

But most vainly did he feed himself with great hopes of good from the false Prophet, as also all others, that trust in such. The King being come first expostulateth with Balaam for his delay, and not coming at the first; but Balaam giveth him little hope, for he saith, that he could promise nothing, but must speak onely, what God should put in his mouth, yet he shewed his willingnesse, in that he came and said, *Can I speak any thing, &c. thus God frustrateth the tokens of liers and maketh diviners mad, &c.* as the Prophet speaketh?

Note. Vers.37.38.

Esa.44.25.

And Balaam went with Balak and they came to Kiriath huzoth, that is, a Citie of streets; so Sol. Jarchi saith, a citie full of streets and people; the Cald. the City of his borders, so likewise the vulgar Latine. Vatablus thinketh, that it was a proper name, but Cajetan not. Some think it to be Ar, called the corner of Moab, Jer. 48.45. Nothing can be said certainly of it, but that it was a great and populous citie, Balak bringing Balaam hither, both because from hence he might see the camp of Israel, as vers.41. and be moved the more with compassion, seeing so many people, which he told him that they were ready to destroy, as Solomon Jarchi hath it.

Vers. 39. *Sol Jarchi. Cald. Vatablus. Cajetan.*

And Balak offered oxen and sheep, and sent to Balaam and the Princes with him.] The Hebrew word here used signifieth killing for sacrifice, but the vulgar Latine readeth it onely, *he killed oxen, &c.* which is by many expounded, to entertain Balaam with feasting for his more welcome. But because the heathen used to sacrifice at such solemn times of entertainment, and to make merry with the remainder of their flesh, it is rather to be held, that Balak here killed cattell for both these ends. For when the Moabites sacrificed afterwards, chap. 25. 2. they are noted to have feasted together, and to have called the Hebrews to their feasts. They began their feastings amongst Idolaters with sacrificing first to their gods, as times of sacrificing amongst the people of God were feasting times. Yet Philo speaketh of nothing, but of a most sumptuous feast now made, and whereas Balak is said to have sent thereof to Balaam, and the Princes with him, it is

Vers. 40.

Philo de vita Mosis.

to

to be underſtood, that Balak to prepare for this feaſt had awhile left Balaam with the Princes that fetcht him thither to accompany him, and now ſent them in of his good chear, which he had provided. This feaſting and making merry was a notable means to make Balaam to forget the dangers and warnings paſt, and to incline to Balaks requeſt.

Verſ. 41. *On the morrow Balak brought Balaam to the high places of Baal, that from thence he might ſee,* &c.] The feaſt being ended, the next day betimes Balaam is carried to do his work, for which he came, the place, whereunto was the high place of Baal, that is, Baal-peor, the idol, whom the Moabites ſerved; the word, Baal, ſignifieth Lord, and in this place of their Baal or Lord, they thought it fitteſt to offer ſacrifice, and ſo that they ſhould prevail the rather. The people ſhewed now unto Balaam were all the children of Iſrael to the uttermoſt of them, ſo Lyranus, Toſtatus, Rickelius, &c. for afterwards, when he was not permitted to curſe them thence, Balak led him, where he might ſee but a part of them only: yet Philo ſaith, that he now ſhewed him but a part of them; I ſubſcribe rather to the firſt.

Numb. 25.

Lyranus. *Toſtatus.*

The Myſtery. *Rabanus.*

For the myſtery of all this, Rabanus ſaith, that Balaam ſignifieth a vain people, and was a type of the Scribes and Phariſees, Balak excluſion or devouring, and figured out the devil deſirous of the deſtruction of the ſpiritual Iſrael. For as Balak ſought by Balaam to bring a curſe upon Iſrael, and promiſed him great rewards, ſo the devil uſed them, as his inſtruments againſt Chriſt and Chriſtians; and as Balaam pretended God, and to go according to his Word in all things, ſo the high Prieſts and Scribes pretended the law of God, by which he had deſerved to dye. Again, the aſſe figured out the people ſubject to the Scribes and Phariſees: for as they chaſtiſed by excommunications and ſharp reproofes the people going out of their way unto Chriſt, ſo Balaam beat his Aſſe; and as the Aſſe notwithſtanding would not be made to go forward by Balaam, but fell down, as it were, reverencing the angel, ſo this people ſtayed, whereſoever they met Chriſt and admired and honoured him: and laſtly, as the Aſſes mouth was opened to reprove Balaam, ſo the Lord opened the mouthes of theſe to juſtifie Chriſt againſt the Phariſees; as the blind man cured, Joh. 9. as the Aſſes eyes, ſo his were opened to ſee, that which they ſaw not, and ſo were the eyes of many more; wherefore the Lord ſaith, *I thank thee, O Father, that thou haſt revealed theſe things to babes, and hid them from the wiſe*, 1 Cor. 1.17,18. they be the fooliſh that God hath choſen to confound the wiſe, the fooliſh like the aſſe.

Chap. XXIII.

Verſ. 1. *And Balaam ſaid to Balak, Build me here ſeven altars, and prepare me ſeven bullocks and ſeven rams,* &c.] Sacrifices were ordained of God, as a means for men to obtain his favour, Gen.46.1,2. 1 Sam.13.9,22. and that of the herd and of the flock, Lev. 1. and the heathen had learned of Gods people to follow this way. Wherefore Balaam to obtain leave in favour to the King of Moab to curſe Iſrael, will have theſe now prepared, thus abuſing religious arts to horrible impiety contrary to the known Will of God. For the number of ſeven it was ſacred, and therefore ſeven bullocks and ſeven rams are often ſpoken of, as 1 Chron.15.26. 2 Chron.29. 21. Job 42. 8. Toſtatus ſaith, that theſe ſevens were appointed by him with reference to the ſeven Planets, whereby the Gentiles held, that all humane affaires were governed, and that he looked into the entrails of the beaſts ſlain to judge thereby. R. Aben Ezra ſaith, that ſeven is a number of perfection, and R. Solomon, that it may be obſerved, that the holy Patriarks are commemorated to have ſacrificed ſeven times, Abraham, four, Iſaac

Prov.21.27.

Toſtatus.

Aben Ezra. *R. Solomon.*

four, Iſaac one, and Jacob two, to which he might have reſpect. But, as Toſtatus ſaith, this is improbable, and that which he hath of the ſeven planets is not ſo certain, but rather the firſt, becauſe Balaam pretended to be a worſhipper of the true God. And therefore I hold not with ſome, that theſe ſacrifices were intended to Baal, but, with Rickelius, to the Lord, who he knew was delighted with the number of ſeven, from whom he expected anſwer; ſee alſo for this, verſ. 3.17. Philo ſaith, that Balaam appointed Balak to offer theſe ſacrifices, whileſt he went aſide to have an anſwer from God, but it is plain here verſ.2. that Balak and Balaam offered together, and alſo ver.4. but whileſt the ſacrifice was burning, Balaam went aſide, Balak and his Princes ſtanding by ſtill, as is ſhewed, verſ. 6. Balak ſtood by his ſacrifice, as the manner was, to procure acceptance, if it might be, by his preſence, but Balaam went to an high place alone, to obſerve in the mean ſeaſon, if he could ſee any ſigns, he went to his inchantments, as we may ſee Chap.24.1.

Rickelius. *Philo.* V. 3.

Balaam being gone to ſee, whether the Lord would meet with him, he did meet him, as he expected, but he ſaid not ſo unto him, as he deſired, for he put a word in Balaams mouth, which he coming to Balak again uttered, as followeth verſ.7.

Balak the King of Moab hath brought me from Aram out of the mountains of the eaſt, ſaying, come curſe me Jacob, and deſie Iſrael. How ſhall I curſe whom God hath not curſed?]Here that was fulfilled which was noted before, Chap. 22.35. Balaam was onely made an inſtrument to ſpeak the words of the Lord, againſt both Balaks and his own deſire. When he uttered theſe words, it is ſaid, *he took up a parable*, that is, a wiſe and grave ſaying, that it might be the more attended to. The place from whence Balaam is ſaid to have come here, Aram, is Aram Naharaim in Meſopotamia, and therefore the Sept. render it, *from Meſopotamia*. One ſaith, that he is thought to have been of the lineage of Nahor Abrahams brother there. Joſephus ſaith, he dwelt near Euphrates; and Jerom, in a city called *Phatnra*, ſignifying an oracle, which interpreteth, from whence as my author ſaith, to the place of the vines, where the Aſſe ſpake, was 400 miles, and from thence to the high place of Baal 40 miles. But becauſe Laban purſuing Jacob to Gilead, Gen.31.23. when he fled from Aram to Canaan, near to which the Moabites country lay, is ſaid to have come from thence to Gilead in ſeven dayes; it is thought by ſome, that it could not be ſo much, but about four or five daies journey only, howſoever, it was a long way to come for ſo wicked and vain an end. The Mountains of the Eaſt, that place was called, becauſe it was eaſtward from Moab; the eaſt is noted to be infamous for ſorceries and divinations, Eſay 2.6. Some will have this country to be Damaſcus, being before called Hus, from Arams ſonne Hus, and becauſe the Huſſites were the ſame with the Midianites, that Balaam was a Midianite; but this is confuted Deut.23.4. where he is ſaid to have come from Meſopotamia of Syria.

Verſ. 7, 8.

H. Tunting Patriarks travailes. *Joſeph. Hieron.*

Fonſeca.

Come curſe me Jacob, and deſie me Iſrael.] In theſe words Balak had not ſent to Balaam, but they were words put into his mouth by God for further explication of Balaams meaning. By curſing, Lyranus underſtandeth the evil of puniſhment; by defying, the evil of ſin. Toſtatus by curſing, an inflicting of evil; and by defying, a depriving of good, as being rejected and abominable. The Cald. for deſie, hath, caſt away, as abominable; for ſo Balak deſired, that Iſrael ſhould be filled with evil, and and removed far away from his coaſts; but the word זעם, ſignifieth to deſpiſe, to contemn or to deteſt.

Lyranus. *Toſtatus.*

How ſhall I curſe whom God hath not curſed, &c.] Hebr. this is, *How ſhall I curſe? God hath not curſed*, the word, whom, being left out. By this ſaying the Lord made Balaam an inſtrument to ſhew the vanity of his own art, and how that Sorcerers can do nothing, but when God permitteth, ſo

Verſ. 8.

ſo Eſay 47.12,13. Here firſt the name אל, ſignifying ſtrong, is uſed to ſet forth God; as if he had ſaid, that in him only was all power, and men have none to do any thing.

Verſ. 9. *From the top of the rocks I ſee him, and from the hills*, &c. *the people ſhall dwell alone*, &c.] By *him*, he underſtandeth the people of Iſrael, as one body, which he now ſaw from the high place, to which Balak had brought him, that he might curſe them thence, but he was rather amazed in beholding them, and delighted, as knowing them by the Spirit to be the moſt bleſſed people in the world: *the people ſhall dwell alone*, that is, ſafely and ſecurely, being diſtinguiſht alwayes from other nations, as peculiarly choſen of God for himſelf; ſo the phraſe is uſed, Jer.49.31. Deut.33.28. Joſephus hereupon thus paraphraſeth, O happy you, to whom God giveth large plenty of good things, and his providence for your continual guide and ayd, becauſe there is no kind of men, before whom ye are not to be preferred for the innocency of manners, and the ſtudy of virtue and honeſty, who ſhall alſo have children more excellent to ſucceed you, &c. wherefore ye ſhall obtain the land, to which God ſendeth you, and ſhall leave it to be poſſeſſed for ever by your poſterity, &c. The Caldee will have their reigning over all nations here propheſied of at the coming of the Meſſiah; but erroneouſly.

Joſeph. lib.4. antiq. c. 6.

Cald. Par.

Verſ. 10. *WHo can count the duſt of Iacob, and the number of the fourth part of Iſrael, let me dye the death of the righteous*, &c.] By duſt here, the children of Iſrael are underſtood, who God promiſed, ſhould be innumerable, as the duſt of the earth. Gen.28.14. thus the Caldee, Who can count the little ones of the houſe of Jacob, of whom it was ſaid, they ſhall be multiplyed as the duſt of the earth. The Sept. Who can count the ſeed of Jacob? Lyranus ſaith, that they are ſet forth by the duſt, to denote mans original, which was out of the duſt. Nazianzen ſaith, that they are compared to the duſt, becauſe now for their infidelity they are baſe, and ſcattered every where, as the duſt by the wind: but there can be no ſuch meaning here.

Cald.

Septuag.

Lyranus.

Nazianz. orat. 9.

Object. If it be ſaid, God appointed the people ſometime to be numbred and diſtinguiſhed into bands, how then is it ſaid, that they cannot be numbred? Anſw. as the ſtars cannot be numbred, yet God numbreth them, and calleth them all by their names; ſo the number of Iſrael is known to God, and when he appointeth, men may number them; but otherwiſe to attempt this is to ſin as David proved; alſo the ſpeech is hyperbolical, when the ſeed of Jacob is ſaid to be as the duſt.

Numb. 2.

2 Sam. 24.

and number the fourth part of Iſrael] This is ſpoken in regard of the diſtinction of the whole camp into four parts under four ſtandards towards the four quarters of the world, Numb. 2. as he might ſee them placed, where he now ſtood.

Let me dye the death of the righteous] Hebr. *Let my ſoul dye*; becauſe when the ſoul departeth out of the body, it is ſaid to dye, that is, not to vivifie it any longer, or becauſe the word *ſoul*, is put for the whole man; ſo Samſon ſaith, let my ſoul dye with the Philiſtims, that is, let me dye; ſee alſo Ezech. 17.17. Jona 1.14. Chap.4.8. By the righteous here are generally underſtood the Iſraelites; but ſome, as Lyranus ſaith, becauſe the Hebrew verb is in the future tenſe, underſtand it, as a propheſie of his own death by the Iſraelites, as it fell out Chap.31.8. but both he and Toſtatus reject this, and the ſecond future in Hebrew is in the nature of an imperative, and therefore it is better underſtood imperatively, let me dye, as the people of God dye, that is, in his favour, that ſo I may live for ever in his glory. Philo rightly, let my ſoul dye corporally, that it may be numbred amongſt the ſoules of the juſt, and be ſuch as they are. Ambroſe having expounded it thus, *ad Chroma*, allegoriſeth alſo hereupon, Chap.4. *de bono mortis*, Let my ſoul dye the death of the righteous, that is, let it dye and be buried

Judg. 16.30.

Lyranus.

Philo. ἀποθανοι μὲν ἡ ψυχὴ τὰ τοῦ σωματικοῦ βίου, ἵνα ἐν ψυχαῖς δικαίων καταριθμηθῇ, &c.

buried together with the juſt by the putting off of vice,& taking the grace of the juſt, who every where in their ſouls and bodies, do bear about the mortification of Chriſt; wherein ſtandeth remiſſion of ſins,the abolition of crimes,the forgetfulneſſe of errour,and the aſſuming of grace,the former is the plain meaning of the words. The Iſraelites are called the righteous; not that they lived without ſin, for they were very rebellious, but becauſe they were the Church of God juſtified by his grace, and for the righteouſneſſe taught and profeſſed and followed by many amongſt them, thus intituled, as the Church now for theſe reaſons is called the holy Church, although there be many lewd livers herein. Balaam in this his ſpeech did like many more ſince his time to this day, they would dye the death of the righteous, but they will not live their life, and therefore this deſire in them is vain; for as the life is, ſo ſhall be the death, But herein is a plain teſtimony of the immortality of the ſoul, and of another world to come: for what elſe maketh the death of the righteous deſireable, but their hopes at their death, whereas the expectation of the wicked then periſheth? *Note.* *Qualis vita, finis ita.* Prov. 11.4,7.

and let my laſt end be like his] The Sept. *Let my ſeed be like his*: the word is אחרי, ſignifying after; ſo that it may be indifferently expounded by any thing or time coming after, and therefore of ſeed or poſterity, the Greek Fathers follow the Septuagint, and Eugubinus ſtandeth for this; neither do I ſee any reaſon againſt it, but for it: he wiſheth as to himſelf, ſo to his poſterity ſuch happineſſe, as they and their poſterity had; and this, ſaith the Gloſſe, was fulfilled in the Magi, that came out of the eaſt to worſhip Chriſt, who were of his poſterity, which although it be probable, yet it cannot ſo well be ſaid, that this was a propheſie of it, becauſe the firſt part was never fulfilled touching his dying the death of the righteous, which muſt be counted prophetical alſo, if the other touching his poſterity be a propheſie. It is rather then to be held,that both theſe clauſes are added by way of wiſhing further to expreſſe the happy condition of the Iſraelites, and their poſterity after them. *Eugubinus.* Gloſ. ordin.

Ferus upon theſe words, *from the top of the rocks I ſee him*, verſ. 9. ſaith, that herein Balaam yielded a reaſon, why the people of Iſrael were bleſſed, viz. he looked up to the holy fathers, of which they came, with whom God had made a covenant of grace, and what is here ſaid of Iſrael, he applyeth myſtically to the faithful under the Goſpel, who are the true Iſrael of God, they are ſeparated by faith from all other peoples, and ſhall be moſt ſafe, and in their death moſt bleſſed, all others deſiring the ſame bleſſedneſſe in vain. *Ferus* The myſtery.

And Balak ſaid to Balaam, What haſt thou done, I took thee to curſe mine enemies, and thou haſt bleſſed them altogether.] As Balaks, ſo the attempts of all the wicked againſt Gods faithful people ſhall ever be fruſtrated, and tend to their greater good, at which they ſhall gnaſh their teeth and pine with ſorrow. Balaam to this anſwereth nothing, but that he muſt ſpeak the words which God putteth in his mouth, hypocritically diſſembling his deſire to curſe for reward, and pretending to be altogether for obedience to God, as all hypocrites do. Philo upon Balaks words ſaith, I perceive that thou art ſecretly an enemy to me,and a friend to mine enemies, having no mind to curſe, but to bleſſe them, contrary to the faith, which thou ſhouldſt have kept with me, when I have with ſo much trouble and coſt brought thee hither, &c. Verſ. 11. *Note.* Verſ. 12. *Philo. de vita Moſis.*

And Balak ſaid, come with me to another place from whence thou maiſt ſee part of them,&c.] Hebr. *a part of him*, ſpeaking of the people, as one body, as Balaam had ſpoken before, v.9. Balak thought ſurely that Balaam ſeeing ſo great a multitude was amazed at it, and therefore durſt not curſe them, wherefore aſſayeth another way to have his purpoſe,by ſhewing him a leſſe company. He bringeth him then *into the field of Zophim to the top of Piſgah,&c.* This field is expounded the field of ſpies, and the Septuagint Verſ. 13. Verſ. 14.

Sol. Iarchi. render it the *ſcoutwatch of the field*, where as Sol. Jarchi ſaith, a watch was placed to ſee, whether any enemies were coming againſt the citie; the vulgar Latine rendreth it, *an high place*. It was moſt probably no proper name but an appellative, and therefore it is beſt to read it, *the field of the ſpies*; of Piſgah enough before, chap. 21.20. Here again ſeven altars are built, and offerings prepared as before, and Balak is appointed to ſtand by, whileſt Balaam went to meet the Lord again. But the Lord meeting him ſent him back with other words in his mouth, which when Balak had inquired of him returning, he uttered thus: *Riſe up Balak and heare, hearken to me thou ſonne of Zippor. God is not a man, that he ſhould lie, or the Sonne of man, that he ſhould repent, &c.* Balak is bidden to riſe up and heare for reverence to the word of God: for he ſtood before at Balaams coming to him, but then he ſtood to his ſacrifice, now he is bidden to riſe up and ſtand to heare the word of God, and hereuponin other like places is grounded a tenet, that even the greateſt ought to ſtand and hear the word of God, as Eglon the King of Moab roſe up, when Ehud came with a meſſage to him from God, and Jeremiah is bidden to ariſe, and Euſebius ſaith, that Conſtantine the great was wont alwayes to ſtand to heare the word; and for this ſtanding, are both Auguſtine tract. 19. & 112. in Johan. and Gregory, Moral. chap. 23. Serrarius ſaith, that they ſtand at the reading of the letters of great Princes, and at the reading of the Goſpel: whereas it is ſaid *God is not a man to lie*, it is meant to do contrary to that which he hath ſaid, curſing thoſe, whom he hath pronounced bleſſed; ſee the like ſpeech, 1 Sam. 15. 25. the Cald. hath it, the word of God is not like the ſpeech of the ſons of men, who ſay and lie, ſee Rom. 3. 4. Jam. 1. 17. whereas he is ſaid to have repented, Gen 6. 6. and to have gone contrary to his ſaying, in ſparing the Ninevites Jonah, 3. it is anſwered, that by repenting there is meant nothing elſe, but the changing of his work, which according to our capacity is called a repenting, and to the Ninevites he did not, as he ſaid, becauſe they were not as they had been, his threatnings are alwayes conditionall: for God knoweth how to change his ſentence, ſaith Ambroſe, if thou knoweſt, how to amend thy fault. Toſtatus proſecuteth this point at large, giving ſix rules to know when any word coming from God is mutable or not, amongſt which this touching his threatning word is one.

Judg. 3. 10. Ier. 1. 17. *Euſeb. vita Conſt. l. 4. c. 29.* *Serrarius*

Cald. Par.

Ambr. in Luc. 2. Novit Deus mutare ſententiam, ſi tu noveris emendare delictum.

Verſ. 21. *He hath not beheld iniquitie in Jacob, nor ſeen perverſneſſe in Iſrael, the Lord his God is with him, and the ſhout of a King is amongſt them.* For iniquitie the Cald. hath here *ſervers of idols*, the word uſed in Hebrew is אָוֶן ſignifying all manner of iniquitie and particularly idolatry, 1 Sam. 15. 22. Eſa. 66. 3. ſo alſo Targum Jonathan applieth it, and the vulgar Latine, *I have ſeen no idol, &c.* the Septuagint, *there ſhall be no painfulneſſe or miſery in Iacob*, taking אָוֶן for the puniſhment of iniquitie. For the word *perverſneſſe*, Hebr. עָמָל, it is alſo by the vulgar latine rendred image, and by the Septuagint labour, it ſignifieth either iniquitie or the pain and labour, that cometh by it. But how did God ſee none iniquitie in Jacob, or idolatry? Anſw. Becauſe he pardoned it, and did not impute it, as Pſalm. 32. 1. Rupertus becauſe the Iſraelites were full of iniquitie, will have this myſtically underſtood of the ſpirituall Iſrael, the elect. But if we follow the Septuagint underſtanding painfulneſſe and labour, it will beſt agree, becauſe this is the fruit of curſing, which ſhould not be to them, as Balak deſired. And the reaſon was becauſe *God was with them, and the ſhout of a King amongſt them*: this is ſpoken by way of alluſion to the ſound of the ſilver Trumpets, wherewith when the Prieſts ſounded in the time of battell, certain victory was promiſed unto them, the fame whereof doubtleſſe was already ſpread abroad, and of the victories thus obtained by them; ſee alſo 2 Chron. 13. 12. And the ſounding of an alarum with theſe is called the ſhout of a King, that is of God, who was their King mightily protecting and fighting for them:

Rupertus.

Numb. 6. 10.

them: for till Samuels time, when they would needs have a King like other nations, he reigned over them; thus generally all Expoſitors. So that the ſounding of trumpets amongſt them even when they went to war, was as a joyful ſounding in triumph after victory, ſo certain were they of prevailing againſt all enemies, what inchantments or ſorceries ſoever were uſed againſt them, as is expreſſed verſ.23. 1 Sam. 8. 7.

God brought them out of Egypt, he hath the ſtrength of an Unicorn.] This is oppoſed to Balaks complaint before going, when he ſent to Balaam, ſaying, *there is a people come out of Egypt*, Chap.22.5. as if they had come of their own minds, being wickedly bent to deſtroy Kingdoms. Now they are ſaid therefore to have been brought of God, as by the ſtrength of an Unicorn, which breaketh through and deſtroyeth all things that ſtand againſt it: yea the Unicorn ſaith Albertus fighteth with the Elephant, and woundeth him with his horn and killeth him; he hath but one horn 12 foot long, or more, ſharp like a ſword, not hollow, but whole throughout, growing out of the midſt of his forehead between his noſtrils being in the diameter of an hands breadth: from his one horn he is called an Unicorn, and in Greek *Rinoceros*, from εὶν *naris*, and κέρας *cornu*, becauſe his horn groweth, as it were, from his noſtrils; of his ſtrength, and how none can ſubdue him, it is ſpoken, Job 39. And therefore the compariſon was moſt apt to ſet forth the power of God breaking through all things oppoſed in bringing his people out of Egypt, and to the poſſeſſion promiſed them, ſo that whatſoever force or means were uſed againſt them by men or devils, ſhould not prevail to hinder their progreſſe. The Sept. render it, *he hath the glory of an Unicorn.* This is referred by ſome to God, by ſome to the people of Iſrael, and by ſome to both. Theod. Procop. and Apollinar. refer it to the people made thus ſtrong and unreſiſtible by God being amongſt them. Toſtatus, to God. Origen, Raban. Lyra. Rickel. Caje. to both, for the ſpiritual Iſrael, ſaith Origen, is like unto God and Chriſt in ſtrength through faith: and Iſrael, ſaith Cajetan, had ſuch ſtrength in God, who was amongſt them, which laſt I rather imbrace. How the people of God are ſet forth by the ſame compariſon, ſee Deut.33.17. Pſal.92.11. & Numb. 24.8. and ſometimes the great power of the wicked is ſet forth by this compariſon, as Pſal.22.2. *thou haſt delivered or heard me from the hornes of the unicornes.* It is a wonderful thing, that is reported by ſome, of the Unicorn, that he can for his great violence by no means be caught, but a virgin being ſet in the place, where he rangeth, he ſeeing her forthwith layeth aſide his ferity, and fawneth upon her, and lyeth down by her, his head being placed upon her lap, and ſo ſleepeth and is taken, but when he awaketh, finding himſelf taken, he falleth down forthwith and dyeth. Herein ſaith Rupertus, Chriſt was myſtically repreſented, who loved the virgin ſo to include himſelf in her womb, and ſo to be taken and to dye, when as no force was able to bring him to this. And both he and Iſidor by the compariſon made with this beaſt, will have the Iſraelites worſhipping of one God only ſet forth, as the unicorn hath but one horn, they being hereby made ſo unreſiſtible. But Iſidor addeth, that at length being puffed up, they neglected the Law of God, and raged againſt him and his Chriſt, whereupon is that ſaid, Pſal.22.21. *thou haſt heard me from the hornes of the unicornes*, being prophetically ſpoken of Chriſt. Geſner thinketh to be a fable, which is reported of the manner of taking the unicorn, becauſe Ariſtotle, Elianus, Pliny, and Solinus write nothing hereof, but that the unicorn when he hath coupled with his female, groweth more gentle, and is taken, from whence that report might ariſe. Howſoever, we may gather from hence with Rupertus and others, of what invincible ſtrength the true faithful people of God are through God, as long as they adhere to him und his truth, 1 Joh.2.14. c.5.4. And the unicorn whoſe ſtrength is in his horn, is, as Baſil and Nazianzen have it, an apt embleme of Chriſt our

Verſ. 22.

Albertus.

Theod qu.44. Procopius. Apollinar. in Caten. Græc. Orig. Hom. 16.

Rickelius. Rupertus. Gregorius. Iſidor.

Pſal. 2.

Geſner of four-footed beaſts.

Note.

Baſil in Pſ.18. Nazianzen orat. 28.

our head in whom all our ſtrength lyeth, and his in God his head. And
Vincentius. hereunto Vincentius addeth, that the horn of this beaſt is a preſent remedy againſt poiſon, and therefore in Africa where the watets are infected by reaſon of the multitude of ſerpents there, the beaſts are wont to follow the unicorn to drink, when he by his horn hath purged the waters, whereby he ſaith, Chriſts Baptiſme thus ſanctifying the waters to us is ſet forth.

Verſ. 23. *Surely there is no inchantment againſt Jacob, nor divination againſt Iſrael,* &c. the Cald. and Sept. *For there is no inchantment,* &c. making this a reaſon of that, which was before ſaid touching the unicorn; as if it had been ſaid, as the unicorn by his horn taketh away the force of poiſon, ſo God all power of inchantments, that they cannot hurt his people; and this reading is more according to the Hebrew כי for or becauſe. The Cald. alſo for, *againſt Iſrael,* hath it, *in Iſrael*: but although the בישתאל, may be ſo read, yet it may be alſo rendred *againſt*; and this is better, forſomuch as this is ſpoken to put Balak from all hope of doing any thing againſt them by inchantments: yet the vulgar latine followeth the Caldee, rendring the next words alſo thus, *in due time it ſhall be ſaid to Iacob and Iſrael, what God hath wrought,* for theſe words, *according to this time it ſhall be ſaid of Jacob,* &c. In Hebr. it is only כעת, *according to time,* ſo alſo the Cald and Sept. that is, when opportunity ſhall ſerve, ſay ſome, the things, that God hath wrought, ſhall be ſpoken of; but I rather think, that כעת denoteth the perpetuity as time ſhall alwayes be to the end of the world; ſo Gods famous Acts for his people ſhall ever be ſpoken of to his praiſe. They that follow the vulgar Latine expound it, as oppoſed to the firſt part of the ſentence, *there is no inchantment or divination in Iſrael,* thus, but in his time God will delare to them, what he will do, that is, by the Urim and Thummim of the high Prieſt, or by his Prophets, but thus the words are perverted; for it is not, what he will do, but, *what he hath done.* But the word ליעקוב, is better rendred, *to Iacob,* then, *of Iacob*: men ſhall alwayes be telling them, what God hath done for them; and their Teachers ſhall remember them hereof to ſtirre them up hereby to fear God, and to walk in his wayes.

Verſ. 24. *Behold, the people ſhall riſe up as a great Lion, and as a young lion,* &c.] The firſt word here, according to R. Kimhi, ſignifieth a great lion, the word לבא *Lebiah,* coming from לב, an heart, becauſe ſuch are of great cou-
Gen. 49. rage; and the next word, a leſſer lion. Judah alone was ſometime compared to a lion, but now all the people of Iſrael; the vulg. Latine hath *a lioneſſe,* but erroneouſly. Hereby the great power, that God would give
Cazkuni. to his people againſt their enemies is further ſet forth, which, as Cazkuni noteth, was verified the next year, when they had paſſed Jordan; and to this he ſpecially referreth thoſe words before, verſ. 23. *according to time it ſhall be ſaid,* &c. it is a propheſie of their victories over the Canaanites, againſt whom they ſhould not proceed with the ſtoutneſſe and courage of a lion.

He ſhall not lye down, till he eat of the prey, and drink the blood of the ſlain;
Cald. Par. that is, till he hath overcome them and taken their ſpoyles; the Caldee therefore hath it, *he ſhall not dwell in the land, till he hath ſlain the occaſion, and inheriteth the ſubſtance of the people.* This was partly fulfilled in Joſhua his time, Joſ.22.3,4,8. and afterwards in David, 2 Sam. 22.38. This is
The Myſtery. myſtically applyed by Origen, Rabanus and others, to the ſpiritual conqueſt of the faithful over ſin and Satan, 1 Pet.5.9. 1 Joh.5.4. and of this Micha ſpeaketh, uſing the ſame compariſon, Mich.5.8,9. but the proceedings in
Eph.6.12,13. this warfare are altogether with ſpiritual arms, faith, hope, righteouſneſſe, the Word of God, and prayer, and in many ſufferings, 2 Cor.6.4,5, &c. Rom.8.36,37. according to the example of Chriſt, who ſuffering like a lamb, overcame as a lion, Rev.5.5.

And

And Balak ſaid to Balaam, neither curſe them at all, nor bleſſe them, Hebr. *neither curſing curſe him, &c.*] When as he could not prevail to have Iſrael curſed, he would hinder him from being bleſſed. Balak deſpairing now of bringing a curſe upon them, cried out, ſaith Philo, ceaſe O man either to curſe or to preſage, goe, it is better to be ſilent, then to ſpeak unpleaſing things. So the wicked cannot endure to hear the praiſes of the godly, as Saul envied David for this. Balak notwithſtanding this ill ſucceſſe, which he had, would not yet give over attempting the ſame again; and therefore bringeth him to another place, if God would ſuffer him to curſe them thence, viz. *To the top of Peor, that looketh toward Ieſhimon*, and there again 7 altars, &c. are prepared. This was Balaks third and laſt attempt, after which he gave over, as Satan tempted Chriſt 3 times, and then left him. Peor was a place, where the Moabites worſhipped the idoll Baalpeor, of which ſee chap. 25. 2. and here Jerome ſaith, the Iſraelites fell to the ſame idolatrie with them. Philo ſaith, that Balak as if he had forgotten what was paſt, brought Balaam again, where he might ſee but part of the people: but doubtleſſe he thought that God might as the devill, be moved to doe that in one place, which he would not doe in another, and therefore he bringeth him hither, this place being by thoſe ſuperſtitious people accounted the chief, conſecrated to the honour of their God, and ſo the moſt likely to prevail in. Toſtatus thinketh this Peor to have been another top of the ſame mountain, upon which Piſgah was, and the deſcription of it by *looking towards Ieſhimon*, maketh it not improbable, for thus is Piſgah alſo deſcribed, ch. 2. 20.

Verſ. 25.

Philo de vita Moſis.
1 Sam. 18. 6.

Verſ. 27. 28.

Ainſworth.
Hieron. de loc. Hebr.
Philo.

Toſtatus.

Chap. XXIV.

And When Balaam ſaw that it pleaſed God to bleſſe Iſrael, he went not for inchantments as at other times, but ſet his face towards the wilderneſſe, &c.] Hitherto it ſeemeth that Balaam had gone for inchantments, when he pretended to goe meet the Lord, that by the power thereof he might curſe, but ſtill God prevented him, and meeting him without delay, ſent him back with his word in his mouth for bleſſing, and not for curſing. Therefore he now reſolveth to go no more, but ſtanding ſtill in his place, and looking towards the wilderneſſe, where Iſrael incamped, he expected a new revelation for bleſſing. The Cald. and Targum Jonathan ſay, that he looked towards the wilderneſſe recounting the idolatry of the people with the golden calf there: hoping that for this God might be moved to curſe them, and Toſtatus ſaith, that ſome Hebrewes have written, that ſeeing inchantments could not prevaile, he turned himſelf to pray againſt them, beſeeching God to remember their ſinne about the golden calf, and therefore to give him leave to curſe them, as they were worthy. And Ainſworth ſaith, that ſeeing when he went to meet God, he was alwayes prevented with words of bleſſing, he thought now by ſuddenly turning him to the people without going out, to prevent God, and ſo to curſe them. But all this is againſt the words of this place, *When he ſaw that it pleaſed God to bleſſe*, he did ſubmit himſelf, and went no more to ſeek means of curſing: this alſo Ferus and others, preferring Balaam herein before many Chriſtians, who although they be reſiſted again and again in their evill courſes, yet will not be reclaimed, or deſiſt from the doing the like again, as he did.

Verſ. 1.

Cald. paraphr.
Targum Jonathan.

Toſtatus.

Ainſworth.

Ferus.
Note.

When Balaam ſtood looking upon the people in their camp, expecting a revelation, the ſpirit of God came upon him, that is, the ſpirit of Propheſie, *and he tooke up his parable, Balaam the ſonne of Beor hath ſaid, the man whoſe eyes were opened, hath ſaid. &c.*] Balaam being now to propheſie of of the future glory and greatneſſe of the Iſraelitiſh nation uſeth words of

Verſ. 2.

Verſ. 3, 4.

preparation to purchaſe attention and credit, as to that, which came from God. His eyes he ſaith were open, intimating, that they had been blinde, and he could not ſee, happily meaning when the Angel ſtood againſt him in the way, but now the eye of his underſtanding was opened to ſee into the ſecrets of God. Lyranus, that his eyes were ſhut by ſleep, and then he had this revelation. Rabanus, that they were ſhut practically, but open ſpeculatively, he ſeeing the truth, but having no power to follow it.

Sol. Jarchi. In Hebr. for *eyes* is *eye*, whereupon Sol. Jarchi conjectureth, that he was blind of one eye, but this is vain. He ſaith alſo he heard *the words of God, and ſaw the viſion of the Almightie, and falling into a trance had his eyes open*, that is, although through aſtoniſhment and fear, when he had this viſion, he fell down as dead as other Prophets, both John and Daniel have done, yet his eye was then open to underſtand. The ſcope of his ſpeach then is, to prepare others to receive his word, as the word of God, ſuch as is the

2 Per. 1. 19. word of every Prophet of God.

Verſ. 5,6. *How goodly are thy tents O Iacob, thy tabernacles (O Iſrael) as the valleyes are they ſpread forth, &c.*] The tents of Iſrael are here commended from five things. 1. From their beautie, *how goodly*. 2. From their extenſion, as the valleyes. 3. Their pleaſantneſſe, as gardens. 4. Their firme ſtanding as lign-aloes trees, which God hath planted. 5. Their height, as Cedars. It may ſeem ſtrange, that ſuch commendations ſhould be given to

Oleaſter. their tents having now been weather-beaten 40. yeares. But as Oleaſter hath it, whatſoever the habitations of the juſt are outwardly to the eye, yet unto God they ſeem moſt ſpecious and beautifull, moreover this is prophetically ſpoken of the magnificent Temple of Solomon and the goodly buildings, which they ſhould have: for by the name of tents were their habitations afterwards called, Mal. 2. 12. Zechar. 12. 7. 2 Chron. 10. 16. 7. 10. to put them in mind of their pilgrimage alwayes in this life: *as the valleyes they are ſpread forth*, hereby was ſet forth the large extent of their poſſeſſions: *as gardens by the rivers ſide*; hereby was ſhewed, that they ſhould be flouriſhing, and full of good and wholeſome fruits; as gardens by rivers are green and fruitfull, and that they ſhould be and were now fenced about with Gods providence, as a garden hath walls about it. To a garden is the Church alſo compared, Cantic. 4. 12. 16. Eſa. 61. as a watered garden, Jer. 31. 12. Eſa. 58. 11. they that being the Church live wickedly contrariwiſe are threatned, that they ſhall be *as a garden that hath no water, as*

Eſa. 1. 30. *lign. aloes trees which the Lord hath planted*: The Septuagint and the vulgar Latine, *as the tents which the Lord hath planted*, and the word אֹהָלִי ſignifying tents, doth not much differ from the word אֲהָלִים here uſed, but both Pa-

Pagnin, Vatablus, &c. gnin, Vatablus. R. Solomon, Toſtatus, &c. render it by aloes, the Cald. by ſpices, but the difference being onely in the points, there might eaſily be a miſtaking, the fume like ſweet ſpices or a pretious ointment, which the Iſraelites ſhould have, was meant hereby, for the aloes tree groweth in India

Ainſworth. or Arabia, and hath a ſweet ſmell like the Thyni tree, ſome render it, the *Santall trees*, and theſe are ſaid to be planted of the Lord, becauſe of their excellency, as ſometimes the Cedars are ſaid to be for their moſt high ſtature, *as the Cedars beſides the waters*: This is added to ſet forth their glory and durabilitie, as the Cedar hath the greateſt glory for height and bignes amongſt all trees, and is moſt incorruptible, wherefore the Aſſyrian in his greatneſſe is compared to a Cedar, Ezech. 31. 3. 4.

The Myſtery. Myſtically ſaith Origen, Rabanus, &c. the praiſes of the faithfull are here ſet forth, who are ſaid to dwell in tents, becauſe as men in tents, they fixe not their aboad, but are alwayes proceeding and going forward from grace to grace, and they have the ſweetneſſe of gardens and ſpices &c. God

Pſal. 92. 11. planteth them and not man, making them fruitfull in all good works, for they are planted by the waters, that is, upon Chriſt himſelf and the holy Ghoſt, as water of life never failing them, but making them to grow upward as the Cedars by heavenlineſs of mind.

He

He ſhall pour water out of buckets, his ſeed ſhall be in many waters, his King ſhall be higher then Agag, &c.] The Sept. *There ſhall come a man out of his ſeed, which ſhall have dominion over many nations, and his Kingdome ſhall be higher then Gog,* &c. to the ſame effect the Cald. and Targum Jonathan; but for Gog they have Agag. The vulgar Latine, his *King ſhall be taken away for Agag, and his Kingdome ſhall be taken away*: and this laſt reading is followed by Rupertus, Rabanus, Beda, Hugo and Rickelius, and this laſt author ſaith, it is the common expoſition. Theſe then make this a propheſie of Sauls loſing his Kingdom for Agag the King of the Amalekites, whom he ſpared contrary to the charge given him, 1 Sam.15. And Jerom having mentioned the Sept. reading preferreth this. But the Hebrew words ſignifie exaltation and lifting up, and not taking away, and not, *for Agag*, but, *then Agag*. And therefore leaving that tranſlation as unſound, although ſome of the Hebrews alſo expound it ſo; we follow the firſt. *His King ſhall be exalted above Agag*, that is, in particular above Agag, as King Saul was, when he had ſubdued the Amalekites, and all Kings of Amalek, who were called by that name generally, as the King of Egypt, Pharaoh; of the Philiſtims, Abimelek, and the Roman Emperour, Ceſar. For the Agag or King of Amalek was of great renown in times paſt, and of great power, as we may alſo gather from their bold coming againſt Iſrael, Exod. 17. and therefore this compariſon is uſed to ſet forth the great glory of the Kings of Iſrael to come, which was not verified ſo much in Saul as in David and Solomon, and moſt of all in Chriſt. That Amalek was of great glory, we may ſee verſ.20. *he was the firſt or chief of the nations.* For the reading of the Sept. *higher then Gog*; this is followed by Origen, expounding it not by any nation ſo called, but by *tectum*, the roof of an houſe, as the word ſignifieth, ſo likewiſe Cyprian. Theodoret following Symmachus, for Gog, hath Og: whereas it is ſaid, *He ſhall pour water out of buckets*, &c. this is commonly expounded according to the Sept. of his ſeed, by the buckets the holy Patriarks, of which the Hebrewes came being underſtood, and by the water out of them, their poſterity growing into great multitudes, he ſhall have a copious iſſue, ſaith Junius, and Rabanus likewiſe, and Toſtatus. But theſe two laſt will not only have their innumerable multiplying hereby ſet forth, but alſo the evangelical knowledge, which flowed from them by the miniſtry of the Apoſtles, like waters into all the world. And Toſtatus, beſides theſe two, hath a third ſenſe, by waters underſtanding the knowledge of the true God, which was amongſt the Hebrews; but he preferreth the two former. Ferus followeth this, according to which, he ſaith, God is called the Fountain of living water; and again, the Word of God is a fountain of water, which Word was committed to them. But he maketh Chriſt the bucket, from which this water floweth into all parts, according to that, *the law ſhall go out from Sion, and the word of the Lord from Ieruſalem.* For the firſt of theſe ſenſes make the next words, *his ſeed ſhall be in many waters*; and they are called the houſe of Jacob, which came forth out of the waters of Judah, and of the fountain of Iſrael, and many peoples are called many waters. And by this ſimilitude an innumerable increaſe is moſt aptly ſet forth, as the drops of water are innumerable. And by ſaying, *his ſeed ſhall be in many waters*, is meant their fruitfulneſſe, as of ſeed ſown in watery and moiſt places, Eſay 32.20. and this is the ſenſe, as Rabanus ſaith, according to the hiſtory, but myſtically the flowing of true knowledge out from them into all parts, is meant, which was fulfilled in Chriſt, whoſe Word and Spirit are often thus ſet forth, Joh.3.5.& 4.10. & 7.38. and ſo by their King ſo high in glory Chriſt is ſet forth, and his ſpiritual Kingdome the Church of the faithful.

Verſ. 7.

Rupertus. Rabanus, &c.

Hieron. in Ezech. 38.

Origen.

Theodoret

Junius. Rabanus. Toſtatus.

Ferus.

Jer. 2. Eccl. 1. Rom. 9. Pſal. 147. Eſay 2. 3

Eſay 48. 1. Pſal. 68. 27. Revel. 17. 15.

God brought him forth out of Egypt, he hath the ſtrength of an unicorn, &c.] Of this ſee before Chap.23.22. the ſame is here repeated, to terrifie Balak

Verſ. 8.

Rickelius. lak the more, which Rickelius thinketh is not done without a great myſtery; and Origen accordingly will have Gods bringing of his ſon Jeſus out
Origen. Hom.17. of Egypt, after the death of Herod, and his bringing of him out of the Egypt of this world to heaven ſet forth hereby, a way being made thus
Rabanus. for all the faithful to paſſe thither, ſo likewiſe Rabanus. *He ſhall eat up the nations, his enemies, and break their bones, and pierce them through with his arrowes.* Here that, which was ſpoken briefly before, is further inlarged, touching their unreſiſtible ſtrength. By eating up is meant his deſtroying of them, that is, of the Canaanites ſeven nations from being a people. By the vulgar Latine it may ſeem to be meant otherwiſe: for it is, *the nations*
Rabanus. *ſhall eat up his enemies*; being by Rabanus expounded of Titus and Veſpaſian, Romans, with the help of other nations in their army deſtroying the wicked Jewes, the enemies of Chriſt, and overthrowing their city. But the word, *ſhall eat*, is the ſingular number, and therefore cannot agree with the plural, *nations*; ſo that the firſt reading muſt ſtand, and therefore moſt expound it accordingly. Being myſtically applyed unto Chriſt, it will agree thus, *he ſhall eat up*, that is, ſubdue and bring under his obedience the Gentiles, that were his enemies before, and pierce them with his Word as with arrowes to the inward parts, as is propheſied, Pſal. 45.6. and of the Word piercing and dividing between the marrow and the bones, ſee Heb.4.12.

Verſ. 9. *He couched, he lay down as a lion, as a great lion*, &c.] Not much unlike to that, Chap.23.24. and the ſame with the words of Jacob, when he bleſſed Judah, Gen.49.9. where therefore the ſenſe both for the letter and
Gen. 27. 29. & Gen. 12. 3. myſtery may be ſeen. *Bleſſed is he that bleſſeth thee, &c.* thus before Iſaac concluded in bleſſing Jacob, and God in bleſſing Abraham, and Balaam here to ſhew, that he ſpake by the ſame Spirit. And thus he cutteth Balak off from all hope of having the Hebrews curſed, yea he doth in effect curſe him and his for attempting it, and himſelf alſo.

Qu. Rickelius. But how is this to be underſtood, *bleſſed is he that bleſſeth thee*; for Balaam bleſſed Iſrael, but yet he was not bleſſed? Rickelius anſwereth, he is bleſſed, unleſſe there be a barr in him, whereby he is hindred from the bleſſing, as there was in Balaam, becauſe he had a wicked heart in him.

Verſ. 10. *And Balaks anger was kindled againſt Balaam, and he ſmote his hands together*, &c. Thus Balak expreſſed his wrath and indignation at Balaam, as the phraſe of clapping the hands is uſed, Job 27.23. Lament. 2.15. as if he had bidden him, avant, for forbidding all to curſe them, and had been ready to offer him ſome violence, if he did not with the more ſpeed haſten away. Thus the wicked are deceived of all their expectation at the laſt,
Verſ.12,13. as Balaam of his hoped for honour. Balaam to this ſaith nothing, but what he had in effect ſpoken before, he could not go from the Word of the Lord to ſpeak any thing of his own mind.

Verſ. 14. *And now*, ſaith he, *I go to my people, come therefore and I ſhall adviſe thee, what this people ſhall do to thy people in the latter dayes.*] The Cald. hath it, I
Cald. Par. will counſel thee, what thou ſhalt do, and ſhew thee what this people ſhall do, &c. for the advertiſement or counſel was given by Balaam moſt wickedly to Balak, as is noted, Numb.31.16. and touching the people of Iſrael, he ſhewed only, what they ſhould do to the Moabites hereafter. The counſel then, that he gave, was to lay a ſtumbling block before the chil-
Ri Solomon. dren of Iſrael by the Moabitiſh women enticing them to fornication and idolatry, as is alſo expreſſed Revel.2.14. According to the Caldee R. Solomon ſaith, the Scripture is ſhort, the meaning is, I will counſel thee to cauſe them to ſtumble, and I will tell thee what evil they ſhall do to Moab
Cazkuni. hereafter. And Cazkuni, Moſes our maſter concealed the counſel, be-
Cajetan. cauſe it was given to Balak in ſecret, but it is revealed Numb. 31.16. Cajetan, for that, which they ſhall do to thy people in the latter dayes, I will

counſel

counſel thee, what thou ſhalt do to them forthwith to make them fall, and for that, which I ſhall now ſpeak of the evil to be done by them to Moab, thou ſhalt not need greatly to care, becauſe it ſhall not be, till a long time after thou art departed out of this life, wherein he ſeemeth to have attained to the true ſenſe of this place; thus alſo Munſter. This then is an eccliptical ſpeech, ſomething being left to be underſtood, as the Caldee hath ſupplyed it, or as Cajetan, and theſe kind of ſpeakings are not unuſual, ſee Exod.4.5.& 13.8. For the counſel given by Balaam, Philo ſaith, that he taking Balak by the hand led him aſide, after he had uttered the divine oracles, and having him alone, ſaid; There is no way to make the Iſraelites expugnable, but by drawing them to the contempt of Gods laws, and for this the evil of laſciviouſneſſe and luſt is moſt powerful. Let therefore a company of the moſt beautiful women of Moab moſt curiouſly adorned be ſent forth into the plains where they encamp, ſo that the young men of Iſrael may ſee them, and be taken with their beauty, but let not them yield unto them at the firſt motion, but ſeem coy and return from them again, and having ſhewed themſelves thus once or twice, that their luſt may be the more inflamed, at length let them come to more familiar parle, and when the Hebrews ſhall ſollicite them to love, ſay, We know ye cannot love us, becauſe ye ſerve not our gods; but if ye will come to our ſacrifices and condeſcend to our religion, then ſhall ye have your deſires ſatisfied by imbracing our bodies, &c. thus he, and Joſephus likewiſe, and Ambroſe following them, and others; ſo that by this relation they dealt almoſt, as Jacobs ſonnes had dealt with Shechem and Hamor about Dinah. Where this counſel was given, is not expreſſed, but Comeſtor ſaith, that it was in the borders of Midian, to which the King went with him to hear it. Joſephus contrary to Philo, ſaith, that he gave it him before the Princes. Origen, and after him Rabanus, expound the propheſie here following, as meant by the counſel which he ſaid he would give him, becauſe in a propheſie is revealed the counſel of the Lord: but no Prophet when he was to utter a propheſie ever ſpake thus; and the propheſies uttered by Balaam were now pronounced before all, but his counſel was given in ſecret after this, when he was now departing thence; & therefore Origen himſelf afterwards expoundeth it alſo according to the expoſition before going: *in the latter dayes*. It is ſtrange, that Toſtatus hath upon this, for he ſaith, by *latter dayes*, are meant the laſt dayes of the people of Iſraels ſtaying in thoſe parts, the whole time whereof he conjectureth to have been about 6. moneths, when Balaam meant to come again to give the foreſaid counſel to the King, neither did he give it till then. For Balaam lived not to come again, as we may well think, becauſe he was cut off chap.31.16. unleſſe it ſhall be thought, that he went home firſt, and then returned to give his counſel, and ſo fell with the Midianites, being again on his way homeward amongſt them. But certainly he gave him this counſel now, as all others hold, which appeareth by Balaks putting it immediately in practice, when he was gone chap.25.1,2.&c. And herein the great wickedneſſe of Balaam appeared, whatſoever ſhew of piety towards God he made, in that to avoid the Kings wrath, and to hold his favour he gave him ſuch peſtilent counſel againſt the people of God; that they might be curſed and periſh contrary to all his foregoing parables, which he knew to be the words of God. For theſe words, *in the latter dayes*, they are well referred by expoſitours generally to any times coming long after, and not onely to the time of the Meſſiah, as ſome would have them, becauſe the Moabites were ſubdued by David, and the Amalekites by Saul, and the like phraſe in this ſence is uſed Gen.49.1.

Philo de vita Moſis.

Gen.34.

Schola ſt. hiſt.

Origen.

Hom.20.

Toſtatus.

2 Sam.8.2.

1 Sam.15.

And he took up his parable, Balaam the ſonne of Beer hath ſaid, the man whoſe eyes were open, &c. He beginneth, as before, verſ.3,4. uſing the ſame words, verſ. 15.15. onely v.16. he hath theſe words more, *and knew the knowledge of thee*

Verſ. 15.

Baal Hatturim. *Origen.*

the moſt high, which are inſerted, ſaith Baal Hatturim, becauſe he was now to reveal the dayes of Chriſt. Origen here moveth a queſtion, how this happened unto Balaam, that he could ſay more magnifically of himſelfe, then any of the holy Prophets: for none of them ever ſpake of himſelf, but *thus ſaith the Lord*, and I had a viſion from the Lord, &c. but not which knew the knowledge of God? and anſwereth that he ſaid ſo, becauſe he was a wizzard, and had the knowledge of the ſecrets of nature from God, from whom all knowledge cometh, which he did herein confeſſe. But he ſpeaketh not herein of ſuch knowledge, but of divine knowledge now extraordinarily revealed unto him for the good of the Church, and becauſe it was extraordinary for ſuch an one, as he to ſpeak of theſe things, he ſetteth forth the perſon ſpeaking thus extraordinarily, that it might be the more noted, and touching the knowing of the knowledge of the moſt high, the ſame in effect is often ſpoken by the holy Prophets, although not in the ſame words.

Verſ 17. *I ſhall ſee him, but not now, I ſhall behold him, but not nigh, there ſhall come a ſtarre out of Iacob, &c.*] Here he propheſieth of David, and of Chriſt figured out in David, neither of which ſhould ariſe, till after a long time.

Qu. But how ſaith he, *I ſhall ſee him*, if he came not till a long time after his death? It is anſwered, the meaning is, that he ſhould ſee him, that is, Chriſt in his poſteritie, the Magi, that came to ſee him by the guidance of a new ſtarre, or at the end of the world, when he ſhall come to judgement, when every eye ſhall ſee him. Or the firſt word may be rendred, *I ſee him*, that is, by the ſpirit of propheſie, I ſee him a farre off to come, as Abraham is ſaid to have ſeen Chriſts day, and both he and the other Patriarks the promiſes, ſaluting them afarre off; they by faith, he onely by divine revelation without any good redounding to him herefrom: Thus ſome that have beſt skill in the Hebrew, render it, *I ſee*; thus R. Solomon, I ſee the praiſe of Jacob and his greatneſſe, but it is not now, but after a time. Maimony expounding theſe words, divideth them between Dauid and Chriſt. *I ſhall ſee him*, that is, David, *I ſhall behold him*, that is Chriſt the King, *A ſtar ſhall proceed out of Iacob*, that is, David, *and a Scepter out of Iſrael*, that is Chriſt, *and he ſhall ſmite through the corners of Moab*, that is, David, 2 Sam. 8.2. *and unwall all the ſonnes of Sheth*, that is, Chriſt, as is ſaid, Pſalm. 72.8. *He ſhall have dominion from ſea to ſea. And Edom ſhall be a poſſeſſion*, that is, to David. 2 Sam. 8.14. *and Seir ſhall be a poſſeſſion*, that is, to Chriſt, as it is ſaid, Obad. 21. *and ſaviours ſhall come up on mount Sion to iudge the mount of Eſau.* Thus the Rabbin both wittily and probably, neither doe ours much differ herefrom being generally for David and for Chriſt here ſet forth; as Jerom, Rupertus, Burgenſis, &c. which laſt ſaith, that Balaam in this and the three Propheſies before going ſpeaketh of foure times. 1. From the calling of Abraham to the giving of the Law, for then this people was particularly choſen, and the promiſe of innumerable increaſe was made. 2. From the beginning of the Law to the entring into the poſſeſſion of Canaan, for then they were without idols, and prevailed mightily, and the arke was in a Tent. 3. From thence till the time of Kings, and the Temple, when they overcame Agag. 4. Under Chriſt, of whom this Propheſie ſpeaketh. The Cald. for *a ſtarre ſhall riſe out of Iacob*. hath it, Meſſiah ſhall be annointed of the houſe of Iſrael. Cazkuni ſaith, he propheſieth of David. Whereas all the children of Sheth are ſpoken of, hereby are meant all men of whatſoever countrey or nation, according to the Rabbins expoſition before going; and the Cald. he ſhall have dominion over all the ſonnes of men, and R. Solom, all men, who do all come of Sheth: For of Sheth came Noah, who onely with his ſonnes were preſerved in the ark, ſo that all now be the ſonnes of Sheth, for all others were drowned. The amplitude of Chriſts dominion then is hereby ſet forth, as Pſal. 2.8. ſo likewiſe, Theodoret, Procopius, and Origen, &c. and accordingly it is propheſied, Eſa. 2.2. Mich.

Matth. 2.

Revel. 1. 17.

Iohn 6. 56.
Heb. 11.13.

R. Solomon.

Maimony.

Hieron. contr. Iudæos.
Burgenſis.

Cald. Par.
Cazkuni.

Mich.4.1. Some take Sheth for the proper name of a countrey as Oleaſter, and Nathan a Rabbin, that it was a river in Moab. Others according to the ſignification of Sheth, that nothing elſe is meant but the countries behind Ammon, and Midian; for theſe words *deſtroy all the children of Sheth.* Heb. is קר קר of קיר a wall, and therefore by the Rabbin it is rendred, *unwall all the children of Sheth*, which ſenſe is alſo followed by many, and the meaning is he ſhall break down the partition wall, as it is ſaid Eph.2.14. by ſome he ſhall wall them in, or incloſe them, thus taking them and making them his ſubjects, whereupon Origen wiſheth to be worthy to be one of his Captives or priſoners, as Paul writeth of himſelf, *Paul the priſoner of Chriſt.* Some, *he ſhall take, as a prey*, as fiſhermen incloſe in their nets and take fiſhes. By the corners of Moab are underſtood the quarters of Moab, by the Sept. the Dukes; by the Cald. the Princes of Moab. Some expound all of Chriſt, and then the ſubduing of Moab is to be underſtood, as that of the children of Sheth. And indeed Chriſt is the true morning ſtar, as he is called; and therefore it is to be held, although this propheſie were fulfilled in David in part, as in the type, yet the full accompliſhment thereof was in Chriſt, as all the Fathers hold, who therefore ſpeak onely of Chriſt, ſaying that the ſpeech is doubled, *I ſhall ſee him, I ſhall beheld him*, to ſet forth both his Humanity and his Divinity, but I ſee no reaſon, why David, in whom ſome ſparks of this Star, as it were, appeared, ſhould be excluded, as Calvin ſpeaketh. From this propheſie it was, that that impoſtor bearing him ſelf, as the Meſſiah, in the dayes of Trajan, called himſelf Barchobab, the ſon of ſtar, who who when he was ſlain, was called by the Jews, whom he had deceived Barchozibah, the ſon of falſhood. Of a Scepter which alſo is here ſpoken of, aſcribed to Chriſt, ſee Pſal.45.6.

Origen.

Revel.22.16.

Calvin.

And Edom ſhall be a poſſeſſion, Seir alſo, &c.] How Edom was ſubdued by David, hath been already touched, but whereas R. Maimony diſtinguiſheth between Edom and Seir, it is vain, becauſe Seir was the poſſeſſion of Edom, and therefore the ſame is ſet forth by both theſe names, and the Septuagint for Seir hath Eſau. The fulfilling of this in Chriſt is by ſubduing all enemies of the truth, as Toſtatus hath it, the Moabites, and Edomites being expreſly named, as the chief enemies of Iſrael, and others being in them underſtood; wherefore Eſay propheſying of Chriſt ſaith, *who is this, that cometh from Edom, &c.* So likewiſe Origen, Euſebius, Procopius, &c. by Edom underſtanding the fleſh, or men in the blood of ſin, who are ſubjected to Chriſt, when they are converted and the fleſh is ſubdued to the Spirit.

Verſ. 18.

Deut.2.8. Gen.36.7.

Toſtatus.

Iſa.63.1.

And Iſrael ſhall do valiantly,] Heb. *valiantneſſe*, Cald. be proſpered in ſubſtance, meaning that they ſhall be inriched by the ſpoiles of the enemies, for the Hebrew word ſignifieth as well riches, as valour; in the like phraſe David ſpeaketh Pſal.60.14. Myſtically, the Spiritual ſhall proſper and prevail every where.

Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the City.] This by R. Solomon is expounded of Chriſt, as if he had ſaid, yet there ſhall be another ruler. Cazkuni referreth it to Joab, of whom it is ſaid, that he remained in Edom ſix moneths, untill he had cut off every male in Edom. Lyranus and Toſtatus underſtand Chriſt ſubduing the City of Rome, the Miſtriſs of the world to the goſpel in Conſtantines time, and ſome will have Conſtantine underſtood by him, that ſhould have dominion. Origen by the City underſtandeth the world, Hugo Cardinalis, the Synagogue of the Jews, and ſome Hebrews by the dominatour here underſtand Solomon. Ferus, the ſecond coming of Chriſt to judgement, or Chriſt at his ſecond coming, when every one ſhall be ſubdued, and periſh, that was not before taken by being converted.

Verſ. 19.

R. Solom.

1 King.11.15, 16.

Lyranus.
Toſtatus.
Origen.
Hugo Cardin.
Ferus.

ted. I cannot diſlike that of Cazkuni touching Joab Davids Captain, in whom this was fulfilled according to the letter, and in Chriſts ſecond coming, ſhall be according to the Myſtery, as Ferus. For Solomon made no wars, and therefore it cannot be underſtood of him. And Conſtantine roſe not out of Jacob. And of Chriſt at his firſt coming it was fully ſpoken before, verſ.17,18.

Verſ.20. *And when he looked upon Amalek, he took up this parable and ſaid, Amalek was the firſt of the Nations, but his end ſhall be, he ſhall periſh for ever.*] The Amalekites were not far from Edom, on the South of Caanan, and therefore from this high mountain he might well look upon their Country alſo; they came as ſome think of Amalek the ſon of Eliphaz, the ſon of Eſau. But before this we read of Amalekites in the dayes of Abraham, ſmitten by Chedarlaomer, and therefore this cannot ſo well hold; ſee before Exod. 17.8. Amalek and his race, that came of Eſau, moſt probably were called by one general name Idumeans, as all the reſt of his poſterity. The firſt of the Nations Amalek is called, becauſe he firſt of all others fought againſt Iſrael, and therefore the Cald. hath it, Amalek was the beginning of the wars of Iſrael; and this is followed by R. Solomon R. Abenezra and other Hebrewes. And Toſtatus likewiſe, Lyranus, Rupertus, &c Alſo he might be called the firſt, becauſe chief in valour; wherefore Amalek ſhould be utterly deſtroyed, ſee before Exod.17 ſo that here the ſame thing is onely uttered prophetically again, and he was deſtroyed by Saul, and by David, and afterwards Haman the Agagite, as he is called, Heſter 3.1. and therefore moſt probably coming of the Amalekite Kings, with his children were deſtroyed by Mordecai and the Jews. For *his latter end*] the Sept. hath, *his ſeed*, or poſterity, as the word may alſo be rendred.

Numb.13.20. Gen.36.12. Gen.14.7. Exod.17.8. *Cald. Par.* *R. Solomon.* *R. Abenez.* 1 Sam.15.30.

Note. Note that ſuch as are chief in ſin, as Amalek was, and ſo the firſt fruits as it were of the devil, ſhall be moſt ſeverely deſtroyed; ſo Jericho, the firſt city of the Canaanites, as the moſt forward in piety; the firſt fruits of God ſhall be moſt graciouſly dealt withal. Amalek, ſaith Rickelius, is a licker of the people, and figureth out the covetous, whoſe riches wickedly gathered ſhall at once at the laſt periſh for ever. Origen and Philo apply this much after the ſame manner, but erroneouſly going upon Amalek, the ſon of Eliphaz, of Eſau, allegorizing upon the ſenames, and certain places alſo by their names.

Joſ.6. Jer.2.3. Jam.1.18. *Rickelius.* *Origen.*

Verſ. 21. *And he looked on the Kenites, and took up his parable, ſaying, ſtrong is thy dwelling place, &c.*] The Kenites, as it ſeemeth, dwelt near the Amalekites, for when Saul went to deſtroy Amalek, he ſent to warn the Kenites to go from amongſt them, as with whom the Iſraelites were alwaies at peace. They were the Countreymen of Jethro, Moſes father in law, the Kenites which came of whom dwelt afterward with Judah, Judg.1.16. for Jethro is there called a Keuite, and amongſt the men of Judah, they are again mentioned. 1 Chron. Chapter. 2. Verſe 55. thus the Targum Jonathan by the Kenites underſtandeth Jethro his poſterity. But the Chaldee the Kenites, mentioned Gen. 15.19. calling them Salmeans. Of the Kenites Jethro his poſterity it is again ſpoken, Judg.4.11. and of the Rechabites ſo much commended, Jer.35. who are noted to be Kenites 1 Chron.2.55. I think with the Caldee, that the Kenites of thoſe parts are meant, and not thoſe coming of Jethro, for he and his were now moſt probably with the people of Iſrael; ſee Numb. 10. 25. ſo that Balaam couldnot be ſaid to have looked upon the Kenites, as a people by themſelves, to ſet forth theſe. It may be, that Jethro was originally of that Nation, although his habitation was amongſt the Midianites, and coming into league with Iſrael, whoſe Religion it is likely, he and his imbraced, for his ſake the Kenites doing all likewiſe were uſed as confederates, and dwelt ſafely till the Babyloniſh captivity, when togetherwith Iſrael they were

1 Sam.15.6. *Targum Jonathan.* *Cald. Par.*

were carryed away, which is meant in this ſaying. *Strong is thy dwelling, and thou putteſt thy neſt in a rock*, wherein the name Kenite is alluded to, ſith Ken ſignifieth a neſt.

Verſ. 22.

Neverthelesſe the Kenite ſhall be waſterd, till Aſhur ſhall carry thee away captive, Hebr. *neverthelesſe Cain ſhall be waſted.*] Which word is uſed happily, becauſe they came of one Cain, ſo Junius. Calvin by the Kenites underſtandeth the Midianites, and not Jethro his poſterity, his houſe being yet but ſmall, and the Midianites, he thinketh were called Kenites ſynechdochically, from Jethro his family properly ſo called, which was a part of them.

Iunius. *Calvin.*

Cajetan by the Kenites underſtandeth the Amalekites, who he ſaith, are alſo called Cain, becauſe as he roſe up againſt Abel, ſo theſe againſt Iſrael, Rupertus for Cain hath Cham, the Septuagint for, *thou haſt thy neſt in a rocke*, hath it, *Although Beor were to him a neſt of ſubtletie.* The vulgar Latine, *Although thou putteſt thy neſt in a rocke, and haſt beene choſen of the ſtocke of Cin, how long canſt thou remain? for Aſhur ſhall take thee.*

Cajetan. *Rupertus.* *Sept.* καὶ ἐαν γένηται τῶ Βεὼρ νοσσιὰ πανουργίας.

The place is ſo obſcure, that Expoſitours almoſt know not, what conſtruction literally to make of it; and therefore Origen and Rabanus will have it underſtood myſtically onely, of craftie worldly minded men, who thinke to ſettle themſelves ſo ſurely, as never to be removed; or who, if they be converted to Chriſt, are built upon a rocke, but if the Aſſyrians leade them away, that is, they bee corrupted with Hereſie, they ſhall periſh by Devils ſet forth by Aſſyrians. But theſe things doe ſo ill hang together, and are ſo farre fetcht; that it is better neglecting them to cleave to the litterall ſence, by the Kenites underſtanding, as before a people neare the Amalekites, who although they had peace with Iſrael, and other Nations neare them, as we may ſee Judges, 4. 17. 1 Samuel, 15, 6. and ſo built them a neſt, as it were in a rocke; not periſhing, when other Canaanitiſh Nations were deſtroyed; yet when the Aſſyrian ſhould come, they ſhould bee waſted, the beſt of them; that is, the poſterity of Jethro, who ſincerely imbraced the true Religion, being preſerved to bee brought backe againe to their old habitations together with the Jewes, as is noted, 1 Chronicles, 3. 55. and intimated, Jeremiah, 35. where the Rechabites, that were Kenites, are ſo much commended and comforted with promiſes of continuing alwayes.

Origen. Hom.

Calvin ſaith, that the Midianites are meant by theſe Kenites, who when they were ſmitten by Gideon, this Propheſie was fulfilled; *Neverthelesſe, the Kenite ſhall be waſted*; and for the next words, he rendereth them, *How long ſhall Aſhur carry thee captive?* Interrogatively, referring it to Iſrael, to whom hee ſaith Balaam here turned his ſpeech, ſhewing the miſeries that ſhould bee mixed with their felicitie before ſpoken of; and in that hee ſaith, how long hee intimateth, that this captivitie ſhould bee for a long time as it was indeede, even for threeſcore and tenne yeares. But how the Midianites could bee ſaid to have a ſure habitation, I cannot ſee, for ſo much as they were deſtroyed, Chapter 31. The words in Hebrew are, *Becauſe if Cain ſhall bee for a waſting, or the Kenites for deſtruction, how long ſhall Aſhur carrie thee captive?* The meaning whereof ſeemeth to mee to bee this, if thy neſt, ſet forth by the word קין bee deſtroyed, that is, thy habitation, as it ſhall bee one day by the Aſſyrians, how long ſhall thy captivitie then be? that is, it ſhall be very long. For why it ſhould be referred to Iſrael, which is here laſt ſpoken, I can ſee no reaſon, but onely to the Kenites, of whom is this Propheſie.

Calvin.

And hereof may this morrall bee made, that there is no eſtate in this world ſo firmely grounded, but it is ſubject to alteration, and

Note.

ſhall bee altered to worſe in time, that we may ſeeke ſtabilitie onely in heaven.

Verſ. 23. *And he tooke up his parable, and ſaid, alas, Who ſhall live when God doth this?*]

Verſ. 24. *And ſhips ſhall come from the coaſt of Chittim, and afflict Aſhur, and Eber, and he alſo ſhall periſh for ever.*] Here firſt Balaam lamenteth the miſeries of theſe times foreſeene, as if hee had ſaid, who ſhall eſcape deſtruction, when theſe things following ſhall be fulfilled, both Aſhur, that ruled over others being ſubdued, and the Hebrewes alſo, that came of Eber, touching whom ſo much happineſſe hath beene hitherto ſpoken, and all this by ſhips comming from *Chittim*, now Chittim was one of the ſonnes of Javan, the ſonne of Japhet, Geneſis 10. 4. and of him came the Cylicians, Macedonians, Cyprians and Italians, as Joſephus ſaith; ſo that both the Empires of the Greekes, in Alexander the Macedonian, and his ſucceſſours, and of the Romanes in Italy, may well bee underſtood by the ſhippes of Chittim here, the firſt of which ſubdued the Aſſyrians Empire devolved to the Perſian, and the other; that is, the Romane, deſtroyed Ieruſalem: and theſe things being done, he ſaith, that hee who made this waſte, ſhall periſh alſo for ever, that is, the Romanes through diviſions and civill warres amongſt themſelves, as wee know, that this Empire hath been long ſince waſted and brought down hereby.

Gen. 10. 22.

Ioſeph. antiq. lib. 4. cap. 22.

The vulgar Latine, for Chittim, hath Italy; the Targum Hieroſ. the Province of Italy and the Romanes; the Caldee *Rome*. But Malvenda hath rightly noted, that the Cyprians, Cylicians and Macedonians, were ſo called *Chitheans*, ſee Daniel 11. 30. where the ſhippes of Chittim are again ſpoken of the Greekes, and the Selucidæ troubling both the Aſſyrians, and Hebrewes being meant hereby.

Verſ. 25. *And Balaam roſe up, and went and returned to his place, and Balak went his way.*] It may ſeeme, Numbers 31. 8. where Balaam is ſaid, to have beene ſlaine amongſt the Midianites, that hee never went home again: But Cazkuni ſaith, that hee went home, and when hee heard of the the plague brought upon Iſrael by his Counſell, hee returned to Midian to receive a reward promiſed him for his Counſell, and there was ſlain with them.

Cazkuni.

Or it may bee ſaid, that hee went with a purpoſe to returne, but was ſtayed amongſt the Midianites, deſirous of him for their ſafeguard, as was touched before, Chapter 22. 5. but I thinke now, that the firſt is rather to bee preferred. For Balaks returne, or going his way; it was as Toſtatus hath it, to the mount Peor, from which he had gone to the borders of his kingdome to accompany Balaam, for the counſell which he finally gave him, and coming from thence again to Peor; or as Comeſtor hath it, from the borders of Midian, he preſently put that wicked counſell in execution.

Toſtatus.

CHAP.

Chap. XXV.

And Israel aboad in Shittim, and the people began to commit whoredome with the daughters of Moab.] Of Shittim see before, chap. 22. 1. and of the time of their abode here, even untill that Joshuah led them from thence over Jordan to Gilgal after the death of Moses; whereupon it is, that the Prophet saith, *Remember what Balak did to you*, and *what Balaam answered, from Shittim to Gilgal.* And now the cursed counsell of Balaam was put in practice and tooke effect to the destruction of 24000. even all, that sinned with the daughters of Moab and Midian, who must also be understood, as we may see, v. 6. but the far greater part sinned not, and so were preserved alive. Vers. 1. *Mich. 6. 5.* Deut. 4.3.4.

And they called the people to the sacrifices of their gods, and they did eat and bow down to their gods.] Of their manner of inviting them, see before in the counsell of Balaam, chap. 24. 14. These gods, with whom they sinned by the means of Moabs, and Midians daughters, were Baalpeor, as is expressed, v.5. Psalm. 106.28. *they ioyned themselves unto Baalpeor and ate the offerings of the dead*, that is, of dead and dumb idols. Here a dispute is made by some, whether they worshipped their idols, as thinking them gods, some holding, that they did, and some that they did not, but onely to please the women with whom they consorted, which is the most probable, as August. saith, in speaking of the idolatry of Solomon, although Josephus saith, that they suffered themselves to be perswaded by the women, with whom they had their pleasure, that there were many gods, and that there was nothing which for their sakes they were not ready to do against the Lawes of God. Vers. 2. *Augustine. 1 King. 11. Joseph. antiqu. lib. 4. c. 6.*

And Israel ioyned himself to Baalpeor, &c.] The Cald. to them, that served Baalpeor. In the vulg. latine, Israel was initiated to Baalpeor. It was an idol, that had a name common to others; Baal, lord, but for distinction, peor is added hereunto, because his chief place where he was served, was mount peor. The Baals of the heathen, after whom the Israelites also were sometime carried, were called by the Prophets sometimes Besheth, shame, as Hos. 9.10. Jer. 11.13. and Jerub-baal so called for beating down Baals altar is called Jerub-besheth, 2 Sam. 11. 21. and Eshbaal 1 Chron. 8. 33. Eshbosheth, 2 Sam. 2. 10. and Merib-baal. 1 Chron. 8. 34. Mephibosheth, 2 Sam. 9. 10. for it was indeed the shame of any people, and much more of the people of God, that they should serve such filthy idols. This Baalpeor is thought by most to have been the idol Priapus, because peor signifieth opening, for that all manner of filthinesse was there committed before that idoll, the secret parts being opened for this purpose without all shame. Ainsworth saith, either it might have the name of peor from opening the mouth in propheſying, because Baal is said to have had his Prophets, as the idoll of the Babylonians was called Nebo from propheſying. Vers. 3. *Ainsworth. 1 King. 18. 21*

And the Lord said to Moses, take all the heads of the people, and hang them up before the Lord against the Sunne, &c. As the words here sound, by heads the rulers of the people being understood, it is commonly held, that Moses was charged to hang them up, because through their negligence the people under their command, had committed this foule sinne, a document being drawn herefrom, that the sinnes of the people are the sinnes of their governours, when they labour not to keep them from doing evill; thus Origen, Augustine, Rabanus, Rupertus, Comestor, Hugo, Glossa, Lyranus, Calvin, Ainsworth, &c. But R. Solomon cited by Lyranus, and Cajetan, Oleaster, Tostatus and Procopius, &c. say that the meaning is, Moses should take the heads; that is, the Princes of the people, and use their help to hang up the people, that had sinned: So the Caldee, *Take all the Princes of the people, and iudge, and hang up everie one that shall be found guiltie.* Of these two Expositions the first and most common is to be preferred, Vers. 4. *Rabanus. August, Origen, Cald Par,*

becauſe the reſt of the people, that ſinned, are appointed to be ſlain, v. 5. it being a thing of too great labour to hang them up all, they being 24000. And they, whoſe help Moſes uſed in doing this execution, verſ. 5. are not called heads, but the word being varied, judges. It is to be thought then, as Calvin hath it, that the heads or rulers, which had ſinned by fornication and idolatry ſhould be hanged up, and the common people ſlain with the ſword, as when they had ſinned with the calf, Exod. 32. to doe which laſt execution the Judges were ſpoken to, every one in his juriſdiction. Or it may be, that the help of the Judges was uſed to ſlay both the heads and the people, and then the heads which were other inferiour governours, who were guiltie of the ſame ſinne, were to be hanged up for the more terrour, that they who were above others in place, might be made more eminent examples of Gods judgement. The Judges who were not tainted with this ſinne, moſt probably were thoſe 70. joyned with Moſes to judge the people, who were in place and authoritie above all other heads and Princes, that were by Jethro his counſell made Captains over thouſands, hundreths and fifties, and how prone theſe were to wickedneſſe, as well as the people, may be ſeen before in the conſpiracy of Chorah, and after in this chapter, verſ. 14. in Zimri: whereas it is ſaid, *hang them up before the Lord againſt the ſunne.* Cajetan will have it underſtood in deteſtation of Baalpeor, which he ſaith, was the Sunne, worſhipped by them as a god, in this idoll, and that he had this name from opening, becauſe the Sunne openeth the day and the yeare. But what the more generall opinion is touching this idoll, hath been ſaid before, and therefore this was nothing elſe, but openly to hang them up to their greater ignominy, who were not aſhamed to commit ſo fowle a ſinne. This example of judgement againſt fornicators is moſt remarkable, both for the groſſe idolatry, that they were drawn unto by their filthy luſts, and the puniſhment following, wherefore Saint Paul remembreth it, hereby to diſſwade from this abominable ſinne. For the difference in the number judged here 24000. verſ. 9. there 23000. ſee the reconciliation there. Happily the people, that periſhed onely are reckoned by Saint Paul, and not the heads who might be one thouſand.

Numb. 11.

Exod 18.

Numb. 16.

Cajetan.

Note.

1 Cor. 10. 8.

Verſ. 6. *And behold, one of the children of Iſrael brought a Midianitiſh woman to his brethren in the ſight of Moſes, and of the congregation, who were weeping at the doore of the Tabernacle.*] This was Zimri, as is expreſſed, verſ. 14. Of whom Joſephus ſaith, that when Moſes tooke order for the cutting off of thoſe that had ſinned, came openly, bringing with him a Midianitiſh woman, and expoſtulated with Moſes for uſing ſuch ſeveritie at his own pleaſure, ſaying, that there was no reaſon why they ſhould be thus debarred from all pleaſure and liberty, yea, it was worſe then the Egyptian ſervitude, and that Moſes under the pretext of religion exerciſed tyranny, and therefore was worthy himſelf rather to be puniſhed. Then he added, that he having taken a Midianitiſh woman to wife, thought it not good to conceal it, as being a thing wherein he had done no more, then he might; for which cauſe he would now openly carry her to his tent, and ſo went his way. And Moſes being out of his great meekneſſe ſilent at all this, leſt if that he had contended with him, new ſtirres might have riſen, Phinees followed them out of zeale into the tent, and there finding him in the imbraces of his miſtreſſe, thruſt them both through with his javelin. Howſoever, this man ſhewed himſelfe moſt impudent and graceleſſe, when Moſes and others were weeping and grieving, and humbling themſelves before God at his ſanctuarie for the abomination, in that he now came openly with his ſtrumpet amongſt all the tents of his brethren up to the Tabernacle ſo contemptuouſly profeſſing, as it were the ſinne now adjudged to ſo ſore a puniſhment to be no ſinne, but a lawfull thing; for all this is implied in this relation here, and therefore he was worthily purſued by Phinees, and deſtroyed in his ſinne.

Ioſeph. antiq. lib. 4. c. 6.

The

The Septuagint in a different manner render theſe words, *there was a man of the ſons of Iſrael that brought his brother to a Midianitiſh woman*; but this is certainly a corruption, and maketh the relation more obſcure. Let ſuch as go after whores and pleaſure, when others mourn and pray becauſe of theſe ſins, conſider this example and be aſhamed, and tremble. *Note.*

And when Phinees, the ſon of Eleazar, the ſon of Aaron ſaw it, he roſe up from the congregation and took a javelin in his hand, &c.] Verſ. 7. It is generally held, that Phinees did this by an inſtinct of the Spirit extraordinarily moving him as Moſes killed the Egyptian, that wronged the Hebrew, and therefore his fact is not to be imitated by others, that are private perſons. Or it may be thought, that Moſes having given command to the Judges, verſ. 5. to ſlay ſuch wicked men, they delaying to do it for fear of their great multitude, becauſe they could not prevail with the people under them to put their hands to this work, Phinees firſt thruſt himſelf into the danger by doing execution upon this impudent and contemptuous Prince and his ſtrumpet, whereby, as Joſephus ſaith, many other young and luſty men were incouraged and went out and ſlew many more. *Joſeph. lib. 4. antiq. c. 6.* The place in which he ſlew him ſaid to be his tent, is הקבה, in the vulgar Latine, *Lupanar*, by Vatablus rendred *fornicem & tentorium*; and the Sept. κάμινον, a furnace; it is properly a hollowed place like a furnace made purpoſely to commit ſuch wickedneſſe in, ſo that the height of wickedneſſe ſeemed to be in this Prince, for that he had provided a ſtewes, wherein to take the pleaſure of his filthy luſt, in deſpight of God and man, for the word אהל is commonly put for a tent or tabernacle. Verſ. 8. Here Phinees thruſting them both through the belly with his javelin, as they were exerciſing their wicked luſt, took a fit revenge upon them in thoſe parts, wherewith they ſinned; and to expreſſe this in the vulgar Latine it is, *he ſtruck them both through in their genitals*: the Hebrew word is הקבתה, alluding to the word הקבה before uſed to ſet forth the ſtewes, and ſignifieth the belly.

and ſo the plague was ſtayed.] We read of no plague before, but hereby is intimated, that God ſent a plague amongſt the people for theſe abominations, for which it is likely, that Moſes and all the godly people aſſembled themſelves to the door of the tabernacle, and wept and prayed there before the Lord to avert this judgment, and to convert them that ſinned herein from their wickedneſſe, at what time the Lord gave order, as ver. 4. for the hanging of the heads up, and to ſlay all the Delinquents beſides, as verſ. 5. that his fierce anger might be turned away, as it is there ſaid, intimating that wrath was gone out already, as was ſaid in a like caſe before, Chap. 16. 46. although it be no where here expreſſed. But before that execution could be done, or whileſt for fear it was delayed, Zimri coming ſo impudently with his ſtrumpet, Phinees carried with divine zeal did this noble act upon him and her, and ſo the plague was ſtayed; and others moved by his example took courage, as Joſephus hath it, and executed many others; whereupon the Lord made an end of ſtriking by his plague, 23000 haply being deſtroyed hereby, and 1000 by the ſword and ſpear; and thus alſo a reconciliation may be made betwixt the number here ſpoken of, verſ. 9. viz. 24000, and the number of 23000, 1 Cor. 10. 8. *Joſeph. lib. 4. antiq. c. 6.* And thus Joſephus ſaith, by the plague ſent amongſt them, and by the hands of men, that did the execution, there fell the ſame day 24000. If it be ſaid, it is improbable, that there was any plague ſent of God, but onely his commanding of ſuch execution to be done, when it was performed, is here called the plague, as the word is uſed 1 Sam. 7. 14. I anſwer, both this ſaying, *ſo the plague was ſtayed*, being the ſame that was uſed Chap. 16. 48. when there had certainly been a plague deſtroying them, and the words before in verſ. 4. *that the fierce anger of the Lord may be turned away*, evince the contrary, and David ſpeaking of this ſaith, *a plague brake in amongſt* Pſal. 106. 29.

them. Wherefore although ſuch execution was commanded, it is moſt probable, that it was never done, but only by Gods hand, who having begun to ſtrike, when he gave that charge, ſeeing the execution delayed, proceeded, till Phinees had expreſſed ſo great zeal for God, and haply many more being led by his example, all that remained, being thus cut off, and ſo the congregation delivered from this grievous judgment, in regard of which they were all in danger, as the whole hoaſt of Iſrael afterwards for the ſin of one Achan, Joſ.7.

Verſ.10,11. *And the Lord ſaid Moſes, Phinees the ſon of Eleazar*, &c. *hath turned away my wrath*, &c.] After the valiant fact of Phinees, here followeth his commendation and reward, God ſaith, that he by this his zeal had turned away his wrath from the children of Iſrael, and therefore he did give to

Verſ.12,13. him a covenant of peace, that is, of an everlaſting Prieſthood, affirming, that he had made an atonement for the people. Before the Lord commanded the heads to be hanged up, that his wrath might be turned away, verſ. 4. now it ſeemeth that Moſes and the Judges had not done this, but Phinees took revenge upon one, therefore hereupon it is ſaid, *Phinees hath now turned away my wrath by his zeal for me*: for when he had done this, the plague ceaſed, which would otherwiſe for want of execution done upon the offenders, have ſtill waſted the people, even that had not ſinned in like manner. Now the Lord commendeth Phinees thus, becauſe haply he might otherwiſe have been cenſured by many, as doing that, which belonged not to him, being no magiſtrate, but a private perſon: whereas it is ſaid, verſ.11. *whileſt he was zealous for my ſake*, Hebr. it is, *whileſt he was zealous with my zeal or jealouſie*; implying both the cauſe, and that the Spirit, whereby he was moved, was from God. Hereby it appeareth, how greatly God is pleaſed with zeal when it is a good zeal, and not without knowledge; as the zeal of the Jews is called, Rom.10.2. and this is, when it ariſeth from the love of God, and an hatred of ſinne, and is directed according to his will; and how abominable the want of this zeal is, ſee Rev. 3.17. For the promiſe of the Prieſthood for ever made hereupon to Phi-

Targum Jonathan. nees, the Targum Jonathan thus paraphraſeth; *Behold I decree him my covenant of peace, and I will make him the meſſenger of my covenant, and he ſhall live for ever to preach the Goſpel of redemption in the end of dayes.* Whereby he ſeemeth to hold, that Phinees in his own perſon ſhould live ever; and Pet.

P. Damianus. Damianus following this, ſaith, that Elias was Phinees, having then lived 620 years according to Beda, when he was carried up in a fiery chariot to heaven, living ever ſince in an earthly paradiſe, from whence he ſhall come at the end of the world to preach againſt antichriſt; and for proof of Phinees his yet living till Davids time, he alledgeth 1 Chron. 1.9, 20. where Phinees is ſaid to have been over the Korites, and Jerom he ſaith, is for the ſame opinion, in *quæſt. hebr.* But this is an abſurd tenet, ſeeing divers other high prieſts have been ſince Phinees; and the meaning is nothing elſe but that in his family the high Prieſthood ſhould continue alwayes, as long that prieſthood ſtood, and that he in his own perſon ſhould ſerve in that office many years, his life being prolonged to a very great age, and that he lived very long appeareth Judg.20.28. where after the death of all the Judges he is ſpoken of, as miniſtring ſtill before the Ark. Now that the promiſe was not made to him of his own living alwayes to injoy this honour, appeareth, becauſe it is ſaid, *to him and his ſeed after him.* If this ſhall be thought to be no ſingular favour, becauſe he being the eldeſt

Calvin. ſon of Eleazar, the eldeſt ſon of Aaron ſhould have come to this dignity by courſe, although he had not ſhewed this great zeal, Calvin anſwereth well, that firſt he might have dyed before his father, and ſo never have come to it, or he might have been childleſſe, and ſo it could not have remained in his ſeed, or he and they after him might have had it without credit, in regard of all which he is by this promiſe ſecured. And where-

as

as otherwiſe he and his might have attained to it by courſe, now it was given him, as a reward of his zeal, which was more dignity, as the promiſe made to Abraham, that in his ſeed all nations ſhould be bleſſed, when he had obeyed God in ſacrificing his ſon Iſaac was but the ſame that was before made unto him, but then it was made as a reward of his rare obedience to his greater comfort; yet both that to him, and this to Phinees was made out of Gods free grace, and not for the merit of either of them.

Note, who is moſt worthy and ought above all others to be preferred to dignity in the Church, even he that is of moſt zeal for God, as Phinees. *Note.*

The covenant of peace as it is here ſaid to be given to Phinees, ſo it is ſaid to be given to Levi, Mal.2.5. and the covenant of peace is Gods everlaſting covenant, as firm, ſure, and abiding covenant, the breaking of which he ſhall never fear, as Toſtatus hath it: moreover under the word peace, proſperity and all happineſſe is included, as Ezech. 34.25. chap. 37. 26. *Toſtatus.*

He had made peace by his zealous act betwixt God and his people, and therefore the covenant of peace is given to him, as is ſhewed in the next words, *he was zealous for his God, and made an atonement for his people.* And herein he was a figure of Chriſt, who maketh atonement for our ſins and continueth high prieſt for ever. David in celebrating the praiſe of this worthy man ſaith, *it was counted to him for righteouſneſſe to generation and to generation for ever.* Pſal. 106.30, 31.

If it ſhall ſeem, that this covenant was not kept, becauſe Eli who came of Ithamar, and his ſon Abiathar after him had that office, but was put from the high prieſthood by Solomon, and Sadok was ſet up again; It is eaſily anſwered, if there were any intermiſſion of the high Prieſthood in his family for the ill deſerts of ſome, that came of him, yet for as much as it ſoon returned again, the covenant held inviolably; of Phinees his ſucceſſours, ſee 1 Chron.6.4,5,&c. the poſterity of Ithamar not being mentioned. 1 King. 2.27, 35.

Note, in that he is ſaid to have made an atonement by cutting off the wicked, that the deſtroying of the wicked by ſuch as God giveth the ſword unto, is as a propitiatory ſacrifice for all the people, with whom God is offended otherwiſe, even for the ſin of one, as we may ſee in the caſe of Achan; ſo David afterwards pacified Gods anger by cutting off the wicked poſterity of Saul. Wherefore let Magiſtrates not ſpare capital offenders, but root them out likewiſe, as they would ſhew themſelves true parents of the countrey, and to deſire the preſervation thereof. *Note.* 2 Sam. 21.

Here is ſet down the name of the man ſlain by Phinees, and verſ.15. the name of the woman; he was Zimri a Prince of a chief houſe in Simeon; and ſhe Cozbi, the daughter of Zur, head over a people in Midian. This is ſet down, that the zeal and valour of Phinees might appear the more, in that he feared not a man and woman of ſo high rank for their wickedneſſe, which could not be without peril of his life. Zimri ſignifieth cutting off, and *palu*, which is ſaid to be his fathers name, *treading under*; and he had an end anſwerable, he was cut off and trodden under foot, as it were, as an unprofitable branch. The tribe of Simeon of which he was, as is moſt probable, periſhed in a great part with him, they being like prince, like people: for being muſtered ſoon after this, Chap.26.14. they are found to be but 22200, whereas Numb.1.22. they were 59300. Cozbi ſignifieth lying, or falſhood; and Zur, a rock, and her father Zur is afis afterwards ſaid to be one of the five Kings of Midian. Thus Ainſworth, who addeth out of Sol. Jarchi, that there were five fathers houſes in Midian, and he was head of one of them, or King, Gen. 25.4. And he maketh Cozbi this harlot a figure of Antichriſt: for, as ſhe diſſemblingly allured Zimri to fornication with her; ſo doth Antichriſt the Kings of the earth by falſe and lying miracles and pretexts, and as ſhe was the daughter of Zur a Midianite, one of the degenerated poſterity of Abraham, ſo Antichriſt ſprung from the rock Chriſt, and his people ſometime having built Verſ. 14. Chap. 31.8. *Ainſworth.*

built upon him by a true faith maintaining, but ſince degenerated to moſt groſſe errours; and as the fornicating of ſuch apoſtatiſing Iſraelites brought a great plague upon Iſrael, when Zimri, a Prince of theirs, brought Cozbi openly to his brethren; ſo God hath ſent many plagues upon Chriſtians, ſince that their Princes being bewitched with Antichriſts wiles, have brought that ſtrumpet to their people by their laws, inforcing them to fornicate with her. Laſtly, as the end of Zimri and Cosbi both was, they were cut off, as execrable, and then the plague ceaſed; ſo Antichriſt, and the Princes adhering to him, ſhall be deſtroyed, and then we ſhall be delivered from the plagues of civil wars amongſt our ſelves, and of the Mahumetans ſword, by which a great part of Chriſtendom hath been waſted already, and more is indangered. To this effect he, but not ſo largely and punctually. Rabanus giveth other ſignifications of theſe names, and maketh another allegory hereupon; but I reſt upon this as the beſt.

Rabanus,

Verſ. 16. *And the Lord ſaid, Vexe ye the Midianites and ſmite them, for they vex you with their wiles*, &c.] The Sept. War ye againſt the Midianites; for thus a people is vexed or diſtreſſed, as the Hebrew word ſignifieth. After judgment executed upon the Iſraelites, God would have the Midianites, the cauſe of their ſinning, deſtroyed alſo, that they might have no cauſe of rejoycing over them for the effect, that this their plot took.

Qu. But why muſt they war againſt the Midianites, and not againſt the Moabites, who may ſeem to have been the chief in contriving this miſchief?

Calvin. Calvin yieldeth no reaſon of this, but the good pleaſure of God, who deferreth the puniſhment of ſome ſinners, and taketh revenge immediately upon others, and laboureth rather in reſolving another quære, how this taking of revenge ſtandeth with that interdiction, *avenge not your ſelves*; anſwering that this was no unlawful revenge-taking, becauſe they were appointed unto it by God, to whom vengeance belongeth, and he may make ſuch the executioners of his will, as he pleaſeth. But there is a probable reaſon rendred by others, why the Midianites muſt now be ſmitten and not the Moabites, becauſe they propounded the greateſt temptation to the Iſraelites, not ſparing a Kings daughter, but proſtituting her, againſt the nature of all men, that are of an high rank, who cannot endure, but take it moſt heinouſly, that any of their daughters ſhould be made whores, as being a great blot to their families, and this reaſon is here intimated, in that this is ſaid to have been one of their wiles to deceive the Iſraelites, verſ. 18. *in the matter of Cosbi a daughter of a Prince of Midian their ſiſter.* So that it is likely, that by her, a Prince in Iſrael being ſeduced, many more in Iſrael fell, and that by all thoſe proſtituted daughters of Moab. Again, Balaam was amongſt the Midianites, who was moſt worthy to periſh for his moſt wicked counſel, and was ſlain in this war, Chap.31.8. whereby it ſeemeth, that the Midianites chiefly were addicted to that wizzard, and put his inſtructions moſt in practice. And hereunto we may adde, that Moab was ſpared for this time for Lots ſake, of whom the Moabites came, for which cauſe God had already given a charge not to war againſt them, Deut.2.9. but there was no ſuch charge given touching the Midianites, ſo that they were as other enemies. Laſtly, the Lord meant from a woman of Moab, viz. Ruth afterwards to raiſe up David, of whom Chriſt came, and therefore he would have them yet ſpared, being in the mean ſeaſon puniſhed by being debarred from entring into the congregation untill the tenth generation, as a moſt impure people for this their filthy act; and in Davids time, they alſo were ſmitten and deſtroyed, when Ruth had been before taken from amongſt them. The warring againſt the Midianites here commanded was not put in execution, till Chap.31. betwixt which and this the people are firſt by the Lord appointed to be muſtered, Chap.26. then finding the number of every tribe,

Verſ. 18.

Deut.23.3.

2 Sam.8.2.

it

it is ſhewed, that daughters ſhould inherit, where there were no ſons, Chap. 27. Thirdly, leaſt the people being now about to enter into the land of Canaan ſhould think it unneceſſary there to obſerve the lawes of Sacrificing, becauſe they were not kept now for many years in the wilderneſſe, ſince the giving of them, theſe lawes are renewed, Chap. 28. and 29. and the decrees touching vowes are ſet forth, Chap. 30. and then it proceeded to the Midianitiſh war. Toſtatus ſaith here, it is to be wondred at, that when the Iſrailetes were weakened by the fall of ſo many thouſands, and thereby the Moabites and Midianites might conceive that God was now angry with them, and would not protect them, yet they did not firſt ſet upon them by battel, but he reſolveth that God ſtruck a terrour into them, that they durſt not, as ſometime into the people about Shechem, that none durſt meddle with Jacob, when his ſons had ſo cruelly deſtroyed that City, and the propheſies of Balaam ſpeaking ſo magnifically of them, were doubtleſs, a great means to deter them from any ſuch attempts.

Toſtatus.

Gen.34.

CHAP. XXVI.

IN this Chapter, the plague being now paſt, of which Chap.25. 9. that it might appear to be true which the Lord had threatned, Numb.14. that none of the mutinous people from twenty years old and upward ſhould live to enter into the land of Canaan, nigh which entrance they now were, except Caleb and Joſhuah, the Lord commandeth them to be numbred the fourth year after their coming out of Egypt, as we may ſee Verſ.64,65. where it is ſaid, that none of them, that were before numbred, were numbred at this time, becauſe they were every one dead in the wilderneſſe, as the Lord had threatned. Twice before this the people were numbred. 1. That money might be levyed of them by the poll, for uſe of the Sanctuary, Exod.30.12. and Chap.38 25. 2. That they might be placed and march in order under their ſeveral ſtandards and Captains. 3. That it might appear to be true, which was before threatned, as hath been already ſaid. Sol. Jarchi ſaith, that they were at the firſt delivered by tale unto Moſes, when God had brought them out of Egypt, and now the death of Moſes being at hand, to Joſhuah, who was to ſucceed him likewiſe. The numbring of them at every time ſhewed the ſingular care of God over his people, even as of a ſhepheard over his flock, amongſt which wolves have been, when after this they number the ſheep, and the care that the Prince ſhould have of them all; ſo Ferus, who alſo obſerveth another end of numbring them here, *viz.* that we may ſee, that God hath no need of any people, which are now his people; for when the old people of Iſrael were all dead and gone, God yet wanted not a people, for there were almoſt as many now, notwithſtanding the deſtruction of ſo many thouſands, and God is able of ſtones to raiſe up children to Abraham. Laſtly, they were numbred now, that a more apt diviſion of the land might be made, more to the more, and leſſe to the fewer, as verſe 53. For heſe words, *after the plague*, Verſ.1. the Vulg. Latin hath it, *poſtquam noxiorum ſanguis effuſus eſt*, which is expounded, not onely of the plague, Chap. 25. but of all other deſtructions made ſince their murmuring at Kadeſh Barnea, *viz.* for Corah his conſpiracy, Chap. 16. for their murmuring, Chap.21. when Serpents were ſent, and Chap.25. for their fornication and Idolatry.

Sol. Jarchi

Ferus.

Luk.3.

Verſ. 1.

In this numbring firſt the ſons of Reuben are numbred, and found to be 43730. at the former numbring, Chap.1.21. they were 46500, ſo that they were diminiſhed almoſt 3000. and it is noted, that of Reuben came Dathan and Abiram, the Conſpiratours, whereby we may ſee the cauſe of their decreaſe, this remaining upon them, as a note of their rebellion in ſome

Verſ. 7.

Verſ. 9.

ſome of their Tribe. Yet it is noted, that the ſons of Corah dyed not, of the reaſon whereof ſee before, Chap.16.32. who the ſons of Chorah were is ſhewed, Exod. 6.24. Aſſir, Elkanah, and Abiaſaph, and their Genealogy is reckoned, Chron.22.38. and they were appointed by David to be ſingers in the houſe of God, Verſes 31,32. and many Pſalmes are intituled to them, as Pſal.42.44,45. &c. to Pſalm 49. ſo that they were men of great note, and of Chorah came Heman, 1 Chron. 6.33.37. who is called the Kings ſeer, and is ſaid to have propheſied, 1 Chron. 25.4,5. And Samuel, for he was the ſon of Elkanah, who came of Chorah, and
Verſ. 14. Heman of him, 1 Chron. 6. 33, 34,35. &c. Of the diminution of the Simeonites from 59300. to 22000. it hath been ſpoken, Chap. 26. 14. the wickedneſſe of which Tribe appeared in Zimri a chief Prince amongſt them. There is one family more of this Tribe, *viz.* of Obad. Exod.6. 16. which is here omitted, becauſe it is likely, that it was wholly extinct
Ainſworth. by this time. And it is to be noted, that in the bleſſing of Moſes upon the Tribes, this Tribe is altogether omitted, ſo indignly was their ſinning before mentioned, Chap. 25. taken above the ſinning of all others at any time hitherto. The names of the Fathers of theſe families here differ from thoſe Exod.6.15. for there is Jamuel, here Namuel, and Jachin is called Jarib, 1 Chron.4.24. Zerah is called Zohar, Exod. 6. 15. and the like may be obſerved touching other names both in this Tribe and others; of which difference the reaſon may be, that mens names differ much in the pronouncing of them in time, or elſe one man had two names, and is ſometime called by one, and ſometimes by another.

Verſ. 15. Next unto Simeon, Gad is numbred, if it be demanded, why Judah is
Qu. not next, who was next in birth. I anſwer, the order of numbring followed here according to the Standards under which each Tribe was before placed, Chap.2. and by that order Gad muſt be next, becauſe next to Si-
Qu. meon was Gad under the Standard of Reuben. But why doth he not begin with Judah and thoſe under his Standard before Reuben, as before Chap.2. but altering that order, which was beginning at the Eaſt to proceed to the South, he proceedeth now from the South to the Eaſt, for Reuben pitched South? Anſwer, It is moſt probable, that he began with theſe Tribes; firſt becauſe they had provoked God moſt, and becauſe he ſpake laſt of the plague ſent upon them, being therefore every one of them much diminiſhed, whereas Judah and the Tribes adjoyned to him were all greatly increaſed, as which had cleaved more conſtantly to the Lord. Of the diminution of Reuben ſee before, and of his wickedneſſe,
Numb.1.25. as alſo of Simeon and his wickedneſſe, touching Gad their next neighbour, he had before 45659, but now onely 40500. It is likely therefore that he being near to two wicked Tribes was alſo tainted by them, and likewiſe puniſhed. The Authour of the Patriarks Teſtament ſaith, that Gad a ſon of one of the handmaids hated Joſeph moſt, and ſought often to have killed him, becauſe he told his Father, that the ſons of his handmaids purloined and waſted his goods, and for this he was puniſhed in his poſterity, but the former reaſon is more probable.

Verſ. 22. Of Judah were 76500, before 74600, Numb.2.4. in like manner Iſſachar and Zebulun joyned to him were increaſed, the one from 54400, Numb.2.6. to 64300, and the other from 57400. to 60500.

Verſ. 28, Here the children of Joſeph and Benjamin are numbred, who came of Rachel, and Joſeph, as he had by his father a double portion given him above his brethren, ſo he hath two Tribes, Manaſſeh and Ephraim, Manaſſeh increaſeth from 32200, Numb. 2. 21. to 52700, but Ephraim diminiſhed from 40000, Numb.2.19. to 32500. and whereas at the former numbring he was placed before Manaſſeh, although his younger brother, becauſe he was preferred by Jacob in his bleſſing and had a far greater number, yet now he is ſet after him, as his place by birth was, becauſe

cauſe he was not ſo mighty in people. Of the reaſon, why Ephraim was thus diminiſhed, when others about him, Manaſſeh and Benjamin were ſo greatly increaſed, I find none ſpeaking, but haply God brought Ephraim down thus, that when afterwards according to Jacobs bleſſing he ſhould be increaſed above his brother Manaſſeh, Gods power might be the more magnified, in that at the firſt muſter he had made him more populous, now leſſe, but afterwards more again, when he was become the head of ten tribes.

Benjamin increaſed from 35400, to 45600. Verſ. 41.

Dan had but one family, and yet equal in number almoſt to Judah, and ſuperiour to any other tribe, and he increaſed from 62700, Numb. 2. 26. to 64400. Verſ. 43.

Aſher increaſed from 45500, Numb. 2. 28. to 53400. Verſ. 47.

But Nephtalim the laſt decreaſed from 53400, Numb 2.30. to 45400. Verſ. 50. So that here were ſeven tribes that increaſed in the wilderneſſe, and 5 that decreaſed, but the decreaſe was more then the increaſe by 1820, for at the former numbring the whole ſum was 603550, Numb. 2.32. at this numbring 601730. From whence we may note, becauſe in Egypt under grievous affliction they increaſed exceedingly; but ſince their deliverance, in fourty years they decreaſed more then they increaſed, that it is good for the Church and people of God to be afflicted; and in time of freedom herefrom there is great danger of being corrupted, and conſequently of being deſtroyed. For ſo long as the people were oppreſſed with hard bondage, they provoked not God by any murmurings, but prayed and cryed unto him, and ſo his bleſſing was upon them, that they increaſed incredibly; but ſo ſoon as they were delivered, they murmured, committed groſſe idolatry, and ſinned divers wayes in ſuch a notorious manner that God cut them off from time to time, ſo that inſtead of increaſing, they were thus diminiſhed in all the long time of their being in the wilderneſſe. Verſ. 51. *Note.* Again, forſomuch as this was in the time that they circumciſed not, neither offered ſacrifice, except a very few; note, that where the ſervice of God is ſlenderly performed, ſoules are not added, but rather diminiſhed in the Church of God, but contrariwiſe where he is duly ſerved, as afterwards in Canaan they multiplyed again, where all rites were duly obſerved. *Note.*

Unto theſe the land ſhall be divided for an inheritance according to the number of names, to the many, the more inheritance, &c.] To the ſame effect it is ſpoken again, Numb. 33.54. where it is ſaid, the diviſion ſhould be made by their families, according to the number in each family; and the families, if they be reckoned according to the former account, are 57. but in the account made, Gen.46. they were five more, ſo that five families were by this time quite rooted out. Upon this, that the names here numbred from 20 years old and upward only, are to be reſpected in dividing the land, the Rabbins note, that if any others attained to 20 before the conqueſt of the land, which was ſeven years in conquering, yet they were not counted at the diviſion, but only ſuch as were now numbred. And it is ſaid, that the diviſion ſhould be made by lot, the manner, ſay the Hebrews, was this: Men were appointed to divide the land into parts, according to the number of tribes, and this diviſion being made, they wrot in a book and brought it to Joſhua, who caſt lots for them before the Lord in Shiloh, both he and all Iſrael ſtanding before the high Prieſt, having his garments on, and the breſt-plate with the Urim and Thummim. Then two Calphi or veſſels were ſet, the one having the names of the tribes, and the other the names of the parts to be divided amongſt them; into the one of which he put his hand in and brought forth a tribe, then out of the other a part for that tribe, and ſo likewiſe for every one of the tribes. This dividing by lot, as it was to avoid contention; ſo to let every one underſtand, that the houſe and land, which he hath, cometh from the Lord, as a lot, and is Verſ. 53. *Sol. Jarchi.* Prov. 16.33. & 18. 18.

Note. is not to be aſcribed to his own getting. The lot, ſay the Rabbins, was the mouth of the Holy Ghoſt, and that Eleazar the high Prieſt in caſting lots was directed in drawing by the Holy Ghoſt. From hence whatſoever good men have is called a lot, Act.26.18. Col.1.12. and likewiſe the evil befalling any for ſin, their lot, Eſay 17.14. Laſtly, hereby was ſhewed, that the inheritance to come is of the only grace of God, ſeeing this land, the type thereof, which was now to be divided, fell to every one of his free gift, who were numbred, as choſen and appointed by him hereunto, no diviſion being made to any others, and all theſe were Iſraelites onely; ſo Iſrael only and the elect of Iſrael, whoſe names are regiſtred in heaven, ſhall have an inheritance there, that is, the Church and the Elect herein only, not all indifferently, for *all are not Iſrael, that are of Iſrael.*

Rom. 9 6.

By this appointment of the land to be divided, to the more numerous the greater part, to the leſſe the leſſer, we may ſee, that the tribes, which provoked God moſt by their ſins, and ſo were moſt diminiſhed, had a double puniſhment inflicted upon them; one of being conſumed and waſted in their number, and another of being confined for ever to a leſſe proportion of ground, howſoever they ſhould multidly afterwards.

Qu. If it be demanded, how the matter could be ſo handled in caſting lots, that the greater might ſtill fall to the more populous tribe, and the leſſe to the leſſer? Some anſwer, that if a leſſer part fell to a greater tribe in the lots drawing, an addition was made out of other parts adjoyning by the dividers, and if a greater to a leſſer tribe, part was by them taken away for others that might have need of it: but if ſo, then it had not been all diſtributed by lot. Some therefore ſay, that the high prieſt, who drew the lots being guided by the Spirit of God, when he drew any tribes lot, firſt ſaid, come up ſuch a tribe, and then drew him, and then the lot fit for that tribe, naming it alſo, and ſaying, come up ſuch a lot. And this is more probable then the other; yet I cannot ſubſcribe, that he named the tribe or lot before it came up, ſeeing there was no need thus to do: but God, in whom the whole diſpoſition of a lot is, guided his hands, or the hands of Joſhua in drawing, ſo that an apt lot came up for each tribe, according to his number, as was here provided. Now it is further to be underſtood, that all the 12 tribes had not the land thus divided amongſt them, but nine tribes and an half, for two and an half had their parts on this ſide Jordan upon a ſpecial occaſion allowed by Moſes, who did all things by the direction of God.

Lorinus

Hebræi.

Numb. 32.

Qu. If it be demanded, how contention was avoided by this lottery betwixt family and family, and betwixt houſe and houſe, and perſon and perſon in the ſame houſe and tribe, becauſe the lottery was only for the tribes. Toſtatus anſwereth, it is moſt probable, although it be not expreſſed, that lots were caſt as between the tribes, ſo between the families and houſes and perſons in each tribe; and this may well be conſtrued to be the meaning of the order here ſet down, verſ. 56. *By lot ſhall the poſſeſſion thereof be divided between many and few.*

Toſtatus.

Verſ. 56.

Verſ. 57. *And theſe are they, that were numbred of the Levites after their families,* &c.] Although the Levites were to have none inheritance in the land by lot; yet becauſe certain cities were to be ſet out for them in every tribe, their number is here alſo taken apart, as it had been before, Numb. 3.39.

Verſ. 62. They were increaſed from 22000, to 23000. Of the ſmalneſſe of this tribe in compariſon of others, and their numbring from a moneth and upward contrary to the courſe in the numbring of others, ſee there.

Verſ. 63. Here is nothing more, but a capitulation, as the manner is, of the things done in this Chapter, that they might be the better conſidered, and an obſervation, how the many thouſands now numbred were none of them numbred before, Numb. 2. for they were all dead, except Caleb and Joſhua,

Ver.64,65.

Joſhua, ſo that in all the army there were none but theſe two and Moſes above 60 years old, and therefore fit and able men of body to attempt and to proceed in the conqueſt of Canaan.

Chap. XXVII.

Then came the daughters of Zelophehad, the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, &c. Becauſe in the Chapter before going the males only were numbred, and to them the land of promiſe is appointed to be divided, theſe daughters of Zelophehad fearing that they ſhould be excluded from an inheritance there, if they now held their peace, came to Moſes and the Elders to depart their fathers lot. Hereupon Ferus obſerveth three things commendable in them: 1. That they were ſollicitous, leſt they ſhould be excluded from the inheritance of God, and from having a part amongſt his people. And about this all both men and women ought to be moſt ſollicitous, and not to care ſo much for apparel and ornaments, which women ſpecially do chiefly regard. 2. That they did not go about the tents complaining, but came directly to Moſes, the Judge, wherein alſo he is to be commended, that any even of the meaneſt might have eaſie acceſſe unto him. 3. In that they ſpeak not tumultuouſly to him, but modeſtly and honeſtly. Ainſworth commendeth in them two things more; 1. Their honouring of their father deceaſed, verſ. 3, 4. he was not of the company of Corah, and *why ſhould the name of our father be done away from among his family?* 2. Their faith, whereby they believed, that God would give the land of Canaan to all the ſeed of Abraham, whereof they were, and that in reſpect of the future inheritance in heaven, of which Canaan was a type, there was no difference before him betwixt male and female. In their requiring an inheritance in this land then there, was a figure of ſeeking an inheritance in heaven; and becauſe they were women, and not men, that warred for it, but only looked at the promiſe of God made to Abraham, we are taught in their example to ſeek heaven, not of works, but onely of grace, through faith in Gods promiſes made unto all true believers in Chriſt Jeſus, whatſoever our infirmity and weakneſſe is. By the anſwer of God Sol. Jarchi noteth, that by faith they ſaw that, which Moſes yet ſaw not. Ferus, upon their ſeeking an inheritance, although they could not go to war, but were infirm women, noteth, that herein they are propounded to our imitation, what we cannot attain by virtue, we ſhould ſeek by prayer and humility; that is, forſomuch as we cannot attain heaven by our own merit, let us humbly ſue for it, and ſeek it of Gods free gift and grace.

Verſ. 1.

Ferus.

Ainſworth.

Note.

Sol. Jarchi.
Ferus.
Quod virtute non poſſumus acquirere, humilitate, et oratione quæramus.

Myſtically by theſe five daughters of Zelophehad, Rabanus underſtandeth the works coming from the five ſenſes, which ſhall be rewarded in heaven, although he that did them, had only the ſhadow in his mouth, as the word Zelophehad ſignifieth, that is, had onely the dead letter of the law, not underſtanding the myſtical ſenſe thereof. And this he hath out of Origen, who ſaith, that the gifts and endowments of the mind are as the male children, to which chiefly the heavenly inheritance belongeth; but he that wanteth theſe, and yet liveth in ſimple obedience to the laws of God, the works done according to which, are as females, ſhall have a part in that inheritance amongſt other people of God. But all theſe are ouer-curious, and indeed vain ſpeculations.

The myſtery, *Rabanus.*

Origen.

The naming of them in particular four times over, here and Numb. 26. 33. Numb. 36. 11. and Joſ 17. 3. ſheweth that they were very well eſteemed of for wiſe and godly, and ſome ſay, they had been much acquainted with Miriam, the ſiſter of Moſes.

Ainſworth in allegorizing upon theſe women goeth further, then any

Ainſworth.

other: for having expounded Zelophehad, *the ſhadow of feare*, and his firſt daughter Machlah *infirmitie*; the ſecond Nognah, *wandring*; the third Coglah, *turning about for ioy*; the fourth Milchah, *a Queen*; the fifth Tirzah, *acceptable*: He ſaith, that in theſe are ſet forth by what degrees the faithfull attain to happineſſe. 1. We are in the ſhadow of fear by reaſon of ſinne. 2. For this we grieve, as the ſick and infirm. 3. We wander out of our ſelves for help. 4. By Chriſt, to whom we come, we are made Kings and Queens. 5. And thus we are all beautifull and well pleaſing in the ſight of God, Eph. 5. 27. Thus he, but becauſe in other places they are ſet down in another order, let the Reader judge hereof. For the time of their coming to make this demand, it was when Moſes and Eleazar, and the Princes were yet together before the doore of the Tabernacle, the number of the children of Iſrael, amongſt whom the land was to be divided, being now brought in a moſt fit time to ſpeak for the recording of their father alſo being dead, but living ſtill in them, although he had no ſonne.

Ioſeph. Philo. Whereas they are ſaid to have come, Joſephus and Philo ſay, that the Princes of the Tribe of Manaſſeh conſulted about with Moſes for them; but if ſo, either they deſired them to ſpeak in their fathers behalf, or after the motion made by the daughters, they ſeconded it, and talked further with Moſes about it.

Queſt. Verſ. 3. But why do they impeach their father ſo much, as to ſay, that he *died in his ſinne*. Anſw. Becauſe all that died in the wilderneſſe, died for their ſinnes; they ſpake this in way of acknowledgement, that God juſtly cut him off, as well as others in the 38. yeares laſt paſt, as he had threatned, Numb. 14. when they murmured at the return of the ſearchers, but from the infamous ſinne of Corah they clear him, for which if he had been guilty thereof, they might have juſtly been excluded from any inheritance in that land, and his name might well have been blotted out of the land of the living, which we may ſee was counted a moſt grievous judgement in Iſrael, by that imprecation, Pſalm. 109. 13. But now, ſith his ſinne was but as the ſinne of all others, whoſe children had parts, in reaſon he in his children ought to have a part alſo.

Hugo Card. Toſtatus. Vatablus. Hugo without reaſon ſaith, that his ſinne was the gathering of ſticks upon the Sabbath day, Numb. 15. and Toſtatus, that it was his going out contrary to the will of God againſt the Canaanites, Numb. 14. and Vatablus, that it was his murmuring, when the Serpents were ſent. For who told them that he ſinned any of theſe wayes? They are then but vain conjectures, and therefore Toſtatus forſaking that firſt of his, preferreth, that which I before delivered. He died in his ſinne, is nothing elſe, but that he bare, as a million more did, the puniſhment of his ſinne by being cut off together with them, from entring into the land of Canaan. *He died in his ſinne* then is, he died for his ſinne, and not as they, that die impenitent, and ſo periſh for ever.

Verſ. 5. The requeſt of theſe daughters is by Moſes brought to the Lord, as the caſe of the men in uncleanneſſe at ſuch time as they ſhould eat the Paſſeover, Numb. 9. 6. where it hath been ſhewed how Moſes conſulted with God.

Verſ. 7, 8. 9, 10, 11. The Lord juſtifieth the demand of theſe daughters, bidding that their fathers inheritance or part ſhould be given to them, and hereupon he maketh a law, that the like ſhould be done hereafter, and if a man had no daughter, then his brethren ſhould have his inheritance, otherwiſe his fathers brethren, and laſtly, the neareſt of kinne unto him.

Talmud Babyl. The Talmud Babyl. ſaith, that the daughters of Zelophehad had beſides their fathers inheritance, two other parts, one of their fathers *goods*, and the other of Hepher his father, becauſe he alſo came out of Egypt, but here onely their fathers inheritance is appointed unto them. Moreover, whereas it is here determined, in caſe a man wanteth iſſue male, his inheritance muſt go to his daughters, &c.

Maimony in Nachaloth. c. 1. ſect. 1. Maimony according to the Hebrew canons further explaineth it thus. If a man

a man hath no ſonne when he dieth, but there be a ſonnes ſonne, or daughter, or any children of either of them they ſhall inherit, if no ſuch, then the daughter, or ſhe being dead, her ſonne or daughter, &c. If no ſuch, then his father, if he be dead, the fathers ſonne which is his brother, is next, and then his ſeed, next his fathers daughter, which is his ſiſter, then her ſeed, if there be none ſuch, next is the grandfather, then the grandfathers ſonne and his ſeed, then his daughter and her ſeed; Laſtly, the great grandfather, and the next to him. For the widow of the deceaſed, and the daughters, when they leave ſonnes, they have theſe rules. The widow is maintained out of her husbands goods with food, apparell and houſe-roome, till ſhe hath her dowry, and the daughters have each one ſo much, as it is thought by the neareſt kinſmen that her father would have given her, or the Magiſtrates give her a tenth part of his goods, and if he leaveth many daughters, the ſecond hath the tenth part of that which remaineth after the firſt hath had her part, and ſo the third the tenth of the remainder, when that is taken out, &c. and the brethren have the reſt amongſt them. But if the father dying had before ſignified, that he would not, ſuch a daughter ſhould have any part, then ſhe hath none. And all this ſeemeth to ſtand with good reaſon, as Philo reaſoneth touching the father inheriting before the ſonne, the brother of the deceaſed, it is abſurd, that the uncle ſhould inherit rather then the father; but becauſe it is ominous and contrary to godly wiſhes, that the father ſhould come to ſucceed the ſonne in his inheritance, he is paſſed over in ſilence, leſt he ſhould ſeem to gape after gain by the untimely death of his ſonne.

Maimony. of wives, ch. 18 Sect. 1.

Philo de vita Moſis.

And the Lord ſaid to Moſes, get thee up into this mount Abarim, and ſee the land, &c.] There were many mountains thus called, Numb. 33. 47. but this more particularly is ſaid to be Nebo, Deut. 32. 49. Theſe mountains were called Abarim, becauſe they were by the paſſages or foords of Jordan, where men paſſed over into the land of Canaan; for Abarim ſignifieth paſſages, ſo Moſes Gerundenſi: And for this mountain Moſes having ſeen the land of promiſe, muſt die for his tranſgreſſion, at the waters of Meribah, as Aaron had done before. By his aſcending to a mount, where he might ſee Canaan to die, was taught myſtically, ſaith Ferus, that the ſervants of God in preparing to die lift up their minds to things above, and ſee to their comfort the promiſed land now to be poſſeſſed, whereas in ſpeaking of his death, it is onely ſaid, *Thou ſhalt be gathered to thy fathers*; but nothing terrible is ſaid unto him; he further noteth, that the godly are taken away in much grace and favour, and if it troubleth them, that they muſt now go from all their friends; here is a comfort againſt that, they go to their friends, for they are now gathered to their fathers. For the ſinne of Moſes remembred, as the cauſe ſee before, chap. 20. 12. Comeſtor touching Moſes his ſeeing of the land, becauſe it is ſaid, Deut. 34. 1. That he ſaw all the parts of it farre and wide, ſaith, that God ſhewed it unto him miraculouſly, becauſe otherwiſe he could not ſee ſo farre; and Toſtatus agreeth, that he did miraculouſly increaſe the virtue of ſeeing in him.

Verſ. 12.

Moſes Gerund.

Verſ. 13. 14.

Ferus. The Myſtery.

Note.

Scholaſt. Hiſtor.

Toſtatus.

And Moſes ſaid, let the Lord, the God of the ſpirits of all fleſh, ſet a man over the Congregation, &c. For the phraſe here uſed before Numb. 16. 22. The godly care of Moſes for the good of the people after his diſeaſe is hereby wonderfully commended; for he deſireth, that a good and able Governour may be ſet over them, which is a thing of great conſequence in any Commonwealth, ſeing the people are ready to follow their Prince to any impiety. And although he had ſons, it is to be noted, that he nominateth none to this high office, but referreth himſelf to God, deſiring large, that he would appoint one moſt fit. A notable example to be imitated by all others, to ſeek more the welfare of the people after their deceaſe, then of their own children in the office or dignity diſpoſing, which they muſt leave.

Verſ. 15, 16

Note.

Verſ.18,19. *And the Lord ſaid to Moſes, take thee Joſhuah the ſon of Nun, a man in whom is the Spirit, and lay thine hands upon him, and ſet him before Eleazar, &c.*] Joſhuah or Jeſus, a figure of Jeſus Chriſt, is ſaid to be a man, that had the Spirit in him, according to that, Numb. 11. when the Spirit was taken off Moſes and given to ſeventy Elders, wherefore the Cald. explaineth it, *a man, which hath the Spirit of propheſie*, and Targum Jonathan, the Spirit of propheſie from before the Lord remaineth upon him; Toſtatus will have not onely the Spirit of propheſie meant, but alſo of zeal and courage to rule well, and to go to the wars againſt the Canaanites, for which there was great need of ſuch an one; upon Joſhua having theſe gifts of the Spirit already muſt Moſes put his hands, that he might have them increaſed, Deut.34.9. and that by this outward ſign he might be inaugurated to this Principality, as Aaron had been to the High Prieſthood. Numb.8.10.

Cald. Par. *Targum Jonathan.* *Toſtatus.*

Verſ. 20. *And thou ſhalt put ſome of thine honour upon him, that all the Congregation of the children of Iſrael may be obedient.* Cald. *thou ſhalt give of thy brightneſſe*, the Septuagint, of thy glory, and this is by the Rabbins expounded of the ſhining of his face, ſo R. Solomon and R. Menahem, and others, he gave to Joſhuah ſome of his bright ſhining, but not all, ſo that Moſes his face ſhone, as the Sun, and the face of Joſhuah, as the Moon, this outward ſign being imparted unto him to make the people the more obedient. But becauſe we no where read of the ſhining of the face of Joſhuah, it is more probable, according to others, that nothing elſe is meant, but that he ſhould as an inſtrument of God by putting his hands upon him make him glorious by the gifts and graces of the Spirit, wiſdom, zeal, courage, meekneſſe, and care of the good of the people, which gifts Moſes had in a greater meaſure, and that he ſhould ſet him by him, as together with him the Prince and chief Magiſtrate of the people, and his ſucceſſour in the Government. But by thus imparting his gifts to Joſhuah, they were not in Moſes diminiſhed, as neither before, Chap. 11. when his Spirit was taken off, and put upon the ſeventy Elders. And it is ſaid, *ſome of thine honour*, becauſe although Joſhuah alſo were an excellent Prince, yet none ever was ſo graced, as Moſes, till Chriſt, the true Jeſus typified in Joſhuah came.

R. Solom. *R. Menahem.* *Calvin.* *Munſter.* *Deut. 34 10.*

Verſ. 21. *And he ſhall ſtand before Eleazar, the Prieſt, who ſhall ask counſel for him by the Urim, &c.* the Sept. *and they ſhall ask him the judgement of the things manifeſted before the Lord*, as if Joſhuah by ſeeing the urim ſhould learn and ſo declare the will of God in any thing to be done. But, as it is plainly meant, Expoſitours generally agree, that Eleazar the High Prieſt and his Succeſſours afterwards ſhould ask for Joſhuah and the Princes, that ſhould ſucceed him from time to time, and then declare the anſwer of God. Of the judgement by the Urim in the breaſtplate of the High Prieſt, ſee before Exod.28.30. Moſes through his great familiarity with the Lord had hitherto conſulted with God immediatly in any difficult caſe, going into the moſt holy place at any time, where the Lord promiſed to meet him, but now from henceforth God manifeſted his will by the High Prieſt in his garments, not going in at all times into the holy of holies, for that he might not do, but once in the year, but in the Tabernacle, at the door of that moſt holy place. Whereas it is added, *at his word they ſhall go out and at his word they ſhall come in, both he and all the children of Iſrael.* Toſtatus will have it underſtood at the word of Joſhuah both Eleazar ſhall go in to inquire, and come out, and all the people ſhall be ruled by him. But the contrary is generally followed, as Eleazar having received anſwer from the Lord ſhall direct, ſo Joſhuah and all the people under him ſhall do, and either go out upon any expedition, or ceaſe from it. So Joſhuah is made chief Governour over the people, and that in hard caſes he might not erre. Eleazar is ſet over him to Godward, to direct and counſel him from the Lord in ſuch caſes what to do. And thus all Rulers and gover-

Levit.16. *Toſtatus.*

nours

nours of what high dignity ſoever muſt ſubmit themſelves to the teaching and direction of Gods chief Prieſts in things ſpiritual, and ſuch as Gods word onely can rightly direct in. The Jeſuites apply this to the Pope, as if according to this rule all kings and Emperours ſhould be under him, holding that he now hath the Urim upon his breaſt, and infallible true judgment to direct in all difficult caſes. But this is arrogation in the Papacy without ground, any Biſhop in the Church having as good right to challenge this priviledge, as he. It is then the faithful miniſtery of the goſpel in general, by which all are now to be directed, and in caſe they differ amongſt themſelves, a councel of godly and learned Divines rightly called together to Judge and determine.

And Moſes did as the Lord commanded him, and took Joſhuah and ſet him before Eleazar, &c.] He murmureth not, ſaith Ferus, becauſe his ſons are paſſed by and another appointed, but readily inaugurateth Joſhuah to this Principality, as he was commanded, for he ſought not his own, but the peoples good in all things. Verſ. 22. *Ferus.*

And he gave him a charge,] This was commanded alſo, Verſ. 19. in what words he charged him, ſee Deut. 3.21. and Verſ. 28. Moſes ſaid, God bad him charge, corroborate and comfort him, Deut. 1. 38. ſo that he was in an errour, that expounded this charging of charging him to take this high office upon him, to which for the weightineſſe of it he was unwilling. Verſ. 23. *Cajetan.*

Chap. XXVIII.

My offerings and my bread for my ſacrifices made by fire for a ſweet ſavour ſhall ye obſerve to offer unto me in due ſeaſon, &c.] The people being numbred which were now to enter into the land of Canaan, after the death of all their rebellious fathers, and a new Governour conſtituted, that the ſervice of God might not, when they ſhould come into the land of Canaan be neglected, but duly performed according to the laws before made, God giveth a charge here again touching the ſame, that none might think, that becauſe theſe offerings had been intermitted now a long time in the wilderneſſe, they might alſo be neglected in that land, when they ſhould think good. For the intermitting of ſacrifices in their times was neceſſitated in the wilderneſſe by reaſon of their often removes and takings down of the tabernacle, and carrying it about, but now they ſhould come to a ſettled dwelling, and therefore muſt do otherwiſe, then hitherto they could. So that it is moſt probable, that theſe ordinances were thus repeated, as they are ſet down in order in the 40 year, which was the laſt of their abode in the wilderneſſe, 38 years after the firſt making of them at mount Sinai. Verſ. 2.

Whereas it is ſaid, *my offerings and my bread*, Origen well obſerveth, that the Lord ſpeaketh thus, that none might think the offerings brought by them to be their own, but the Lords, of whom they receive all and bring to him a part again. As David afterwards acknowledged, when he had made great preparation for the houſe of God. *All things are thine, and what we have received from thy hand we have given to thee.* By bread, Hebr. לחמי, not only the ſhew-bread, but alſo all the fine flowr, and that which is made thereof for offerings is to be underſtood; and becauſe it is added here without a conjunction copulative, in the Hebrew it is to be taken as largely, as the word offerings for bread and flowr and fleſh alſo, as Lev. 3 11. ſo that to render it verbatim, it would go thus, *my offerings, my food, by fire*, R. Pinhas obſerveth hereupon, that in the time of the Meſſiah all ſacrifices ſhould ceaſe, but there ſhould remain a ſacrifice of bread and wine according to the order of Melchiſedek. And R. Johai ſaith, that *Orig. Hom* 23. *R. Pinhas.* *R. Johai.*

this ordinance hath reference to the time of the Meſſiah, the ordinances following, verſ. 3.4,&c. to thoſe ſacrifices, that were to be done away.

R. Judas. And R. Judas ſpeaking of the bread here mentioned, and expounding it of the ſhew-bread, ſaith, it was bread of faces ſo called, becauſe, as our Maſters have taught, in it there ſhall be two ſubſtances, divinity and humanity, becauſe the bread being ſacrificed ſhall be turned into the ſubſtance of the body of the Meſſiah, which deſcended from heaven, and he ſhall be the ſame ſacrifice.

Lorinus. Hereupon Lorinus the Jeſuite triumpheth, as if by the ſayings of the Rabbins both the ſacrifice of the Maſſe were ſufficiently confirmed, and the doctrine of tranſubſtantiation. But haply ſome other of his own ſtamp under the name of a Rabbin ſpeaketh thus, which is a thing not unuſual amongſt them; or if a Rabbin ſaid ſo, it is not unknown, that in many other things they were vain in their imaginations, and ſo they might be in this alſo. Here we muſt put in practice that precept of our Lord, *call no man Rabbi*; receive nothing no not from a Rabbi, but firſt approved for truth by that one Rabbi, Chriſt Jeſus. It is plain, that in this place the Lord being about to declare his ordinances again for ſacrificing beginneth firſt generally, and then particularly enumerateth the offerings that he required and the times, ſo that to gather a diſtinct offering from theſe firſt words, differing from the particulars following, is plainly to wreſt the text. The laſt words here, *in due ſeaſon*, are added, to ſhew, that not only ſuch ſacrifices as are here ſet forth, muſt be offered, but each one in the time proper to it, if the time appointed by God for it be paſt, it is unlawful to offer it, the burnt-offering of one Sabbath, hereupon ſaith Maimony, muſt not be offered upon another Sabbath.

Maimony. It is a common proverb amongſt the Jews, *Gnabar Tſeman, Gna'ar Korban*, if the appointed time be paſt, the offering is paſt.

1 King. 12 32. It is reckoned up amongſt the ſins of Jeroboam, that he kept the feaſt of the ſeventh moneth in the eighth moneth; and of Antiochus it is ſaid, that he ſhould change the times in ſpeaking of his oppoſing God and his lawes.

Dan. 7. 25. The Sept. for theſe words, *in due ſeaſon*, hath, *in my feaſts*, becauſe the ſame word ſignifieth both.

Verſ. 3. *This is the offering by fire, which he ſhall offer to the Lord, two lambs*, &c.] From hence to ver. 9. is repeated the law of the daily ſacrifice given before, Exo. 29. 38. &c. neither is there any more ſet down touching it in this place, then in that, and therefore the reader may have recourſe thither for the expoſition.

Verſ. 9. *And upon the Sabbath two lambs*, &c.] This of doubling the ſacrifice morning and evening upon the Sabbath day was before omitted, and therefore is now ſupplyed; and it is ordained, that theſe ſhould be offered, the daily ſacrifice not being therefore intermitted, as neither upon any other feſtival day.

Verſ. 10. Upon the Sabbath then firſt the daily ſacrifice was to be offered, and then theſe two lambs, as a further expreſſion of thankfulneſſe for greater favours, of which they were made partakers upon this day.

Ezech. 46. 4,5 The Prophet afterwards, to ſet forth greater graces yet imparted to the Church under the New Teſtament, ſaith, *the burnt-offering, which the Prince ſhall offer upon the Sabbath day, ſhall be ſix lambs perfect, and a ram perfect, and the meat-offering for the ram ſhall be an Ephah*, &c.] For the myſtery,

Origen. Hom. 23. The Myſtery. Heb. 4. 9. Origen very piouſly ſaith, by the Sabbath daies ſacrifice was prefigured that upon the Sabbath now appointed to the people of God, we ought not to do any worldly works, but attend upon ſpiritual, come to the Church, hearken to the Word taught and read, lift up our minds to heavenly things, be ſollicitous about our future hope, and have in our minds the judgment to come, not to regard things temporal and viſible, but the inviſible to come, not to carry burthens of ſin, not to go out of our place by wandring from the way of righteouſneſſe and holineſſe, not to kindle a fire, but to walk in the light of that fire, which is now kindled unto us. Thus if we do here, we ſhall keep more perfectly a Sabbath in heaven hereafter,

Iſay 50 11.

after, continually offering the ſacrifices of praiſe. By the two lambs now offered, Rabanus and others underſtand ſimplicity of mind and innocency of life; by the two tenth deales of fine flowr, the knowledge of the two Teſtaments, faithfully now communicated to all by the Preachers. *Rabanus Hugo.*

And in the beginning of your moneths ye ſhall offer a burnt-offering, two bullocks, one ram, ſeven lambs without blemiſh, &c.] Verſ. 11. Of blowing the trumpets upon the new moones over the ſacrifices, it was before ſpoken, Num.10.10. as at a feſtival time, but what ſacrifices ſhould now be offered, and how theſe times ſhould be kept, nothing is there ſaid, wherefore this is here ſupplyed. There muſt now be a greater burnt-offering offered, then upon the Sabbath, as this feſtival time came ſeldomer, viz. but once a moneth, the moneth alſo being reckoned by the moon, and it is provided, that the ſacrifice daily ſhould now go on alſo, verſ.15. and if any Sabbath day fell upon a new Moon, the ſacrifice belonging to it muſt by the like reaſon be then offered alſo. Nor for the keeping of this time, although no reſting from ſervile work be ſpoken of, or holy convocation, yet it is implyed, becauſe it was a feaſt, wherein the ſervice of God muſt be only attended upon. And that they aſſembled at theſe times to be inſtructed in divine knowledge appeareth, 2 King.4.23. and that they reſted from worldly works, Amos 8.5. and kept an holy feaſt, 1 Sam.20.5,6. For the reaſon of appointing this feaſt, the Hebrews ſay, as the moon is now renewed in this world in the light thereof, ſo ſhall Iſrael be renued and ſanctified in the world to come. *R. Eliezer.* So that they conceived a ſpiritual end in this ordinance, which is more fully ſet forth by Chriſtian doctours, as by Origen and Rabanus after him. *Origen. Hom. 23. Rabanus.* In the new moon there is a conjunction of the moon with the ſun, therefore now a feaſt was kept with exceeding great joy and blowing of trumpets and many ſacrifices offering, to ſhew the joy of the Church, when ſhe is joyned to Chriſt, the Sun of righteouſneſſe, as he is called, and the Church is ſaid to be as the moon; and thus every faithful ſoul is joyned, when the old man is put off, and the new put on by righteouſneſſe and holineſſe: for then do we keep a new moon unto God, when we are joyned unto Chriſt, when we ſavour not carnal, but ſpiritual things, not ſeeking to pleaſe men, but Chriſt, being wholly addicted to the light of wiſdom, and to the quickening heat of the Spirit. *Mal. 4. 2. Cantic. 6 10. Revel.12.* And that the Moon was figurative, appeareth, Col.2.16. To ſhew the light, comfort, and grace then, which cometh from Chriſt unto us in the Goſpel, the new Moons muſt be obſerved, and this light ſhall increaſe more and more, till it cometh to perfection in heaven. Again, the Moon was obſerved therein to praiſe God, as governing theſe inferiour things hereby, and that thus the firſt fruits, as it were, of the times might be offered to God for the obtaining of a more happy courſe in all attempts all the dayes of the Moon following. As at the new Moons the Jews aſſembled together to hear the law, and to ſacrifice, ſo the old Romans monethly obſerved the Calends, therein holding aſſemblies at Rome, to which the people reſorting might learn things both divine and humane to be done, and they had their Ides and Nones alſo. And in ſome imitation of the Jews dedicating the moneth to God by keeping the firſt of it holy, the heathen dedicated each moneth to ſome one of their gods, January to Juno, February to Neptune, March to Minerva, April to Venus, May to Apollo, June to Mercury, July to Jupiter, Auguſt to Ceres, September to Vulcan, October to Mars, November to Diana, December to Veſta, that they might be the tutelar gods of them. *The twelve moneths dedicated to twelve gods.* But to leave their vanities: at the new Moons repreſenting greater graces under the Goſpel, more ſacrifices for thankfulneſſe are appointed, then upon the Sabbath, two bullocks, one ram, ſeven lambs, and three tenth deales of fine flowr with oyl for one bullock, &c. the general law for which, ſee before Chap.15.9.

And in the 14 day of the firſt moneth is the paſſeover.] Verſ. 12. Verſ. 16. Of this feaſt it hath been

been entreated before Exod.12. & chap.13. & Lev. 23.5. only the ſacrifices to be offered upon each of the ſeven paſſeover dayes not before appointed are here ſet down, and they be the ſame with thoſe in the new Moons.

Verſ. 26. *Alſo in the day of your firſt fruits, when ye bring a new meat-offering to the Lord,* &c.] Of this feaſt, otherwiſe called Pentecoſt, or the feaſt of weeks, ſee Lev.23.15,16. and of other offerings then to be made with the firſt fruits, whereunto theſe ſacrifices, not before ſpoken of are now added, *two bullocks, one ram, ſeven lambs,* &c. as upon the new Moon feaſt.

CHAP. XXIX.

Verſ. 1. *AND in the ſeventh moneth, the firſt day of the moneth, ye ſhall have an holy convocation,* &c.] This is called the feaſt of blowing trumpets, Lev.23. 24. and both there and Exod.23.16. before appointed, but becauſe it was not ſet down, what ſacrifices ſhould then be offered, this is here ſupplyed, viz. one bullock, one ram, ſeven lambs, one kid, beſides the daily ſacrifice,

Verſ. 6. and the ſacrifices of the new Moon, as is expreſſed verſ.6. all being appointed to be done in the manner, that is, ſay the Hebrews, in order; 1. The daily ſacrifice, then that for the new Moon, and if this feaſt happened upon a Sabbath, then the ſacrifice thereof alſo; and laſtly, the ſacrifices proper to this feaſt; 1. the bullock. 2. the ram. 3. the lambs and the meat-offerings: laſtly, the kid for a ſin-offering, although at other times the ſin-offering was offered firſt.

Verſ. 7. *And on the tenth day ye ſhall have an holy convocation, and afflict your ſoules,* &c. For this day ſee Levit.16.29. and what other ſacrifices were then appointed, unto which theſe here ſet down muſt be added.

Verſ. 12. *And on the 15. day ye ſhall have an holy convocation* &c.] Of this feaſt, being the feaſt of tabernacles or boothes, ſee before, Lev. 23. 34, 35, &c. onely whereas there an offering is appointed only in general to be made, here the ſacrifices to be offered are particularly expreſſed, 13. bullocks the firſt day, 2 rams and 14 lambs, and the ſecond day 12. and every other day one leſſe of the bullocks to the ſeven, and upon the 8. day but one bullock only, & one ram, &c. The myſtery whereof Rabanus ſheweth to be the diminution of ſins daily in thoſe that are ſanctified, and the aboliſhing afterwards in the time of Chriſts coming of legal and carnal ſacrifices and rites, perfect purification and cleanſing from ſin being attained by his bloud alone. As the ſacrifices of this feaſt are more at the firſt, and daily after fewer and fewer, ſo the regenerate are firſt full of ſins, that need many ſacrifices to expiate them, but through Gods Spirit and grace they daily mortifie them, ſo that the power of ſin is much abated, yet at the laſt one bullock muſt be offered, ſome ſin and infirmity ſtill remaineth, for which there is need of the bloud of expiation, none can attain to perfection, till they be tranſlated from this mortal life to the immortal, and therefore muſt alwayes daily pray, *forgive us our treſpaſſes.*

Rabanus.
The *Myſtery.*

Note.

Verſ. 39. *Theſe things ye ſhall do in your ſet feaſts beſides your vowes,* &c.] Of voluntary offerings, and upon vows, ſee before, Lev.7. Now the Lord to prevent an opinion, that if theſe offerings were all made upon their feſtivals, they ſhould not need then to bring any free-will offerings alſo, provideth, that peace-offerings and voluntaries ſhould now alſo be offered over and above all the ſacrifices here preſcribed, and contrariwiſe, that becauſe there might at theſe times be many free-will offerings to be offered, by reaſon of them the ſacrifices preſcribed ſhould not be neglected. From whence we may learn, that no man ſhall be diſpenſed withal in reſpect of things expreſly commanded for any thing done in way of piety or charity of a mans own good will, juſtice muſt be done, and mercy ſhewed alſo; and it muſt not be thought, that becauſe a man is charitable in a great meaſure, he ſhall be accepted of before God, although he be unjuſt.

Note.

Chap. XXX.

If a man vow a vow to the Lord, or ſwear an oath to binde his ſoul with a band, he ſhall not break his word, &c.] Here becauſe vowes and things vowed were laſt ſpoken of, and appointed to be brought beſides the offerings preſcribed, the law of vowes is further explained. And herein Moſes is ſaid to have ſpoken to the heads, Verſ. 1. that they might every one in his juriſdiction have a care, that the vowes might be duly performed. A vow is either with an oath or without an oath, either of which bindeth. Oleaſter diſtinguiſheth betwixt a vow and an oath, ſaying, that a vow is to the Lord, but an oath by the Lord. The Hebrewes ſay, that it is ſpoken here of the vow of abſtinence which is to be noted from the word *bind his ſoul*, or prohibit his ſoul to keep his body back as it were, with a bridle from ſin, and to keep it in the duty. To vow therefore they ſay is to vow abſtinence from wine or from fleſh, and there be other vowes, which reſpect not the maceration of the body, which are called holy vowes, that is, the vowes of oblations; all which are to be kept, if it be but a childe that is thirteen years and a day old, or a female twelve years and a day, not being under the government of their Parents. But if under, the father may diſſolve the vow of the child, and the husband of the wife. And the wiſe men diſſolve their vows, that repent them of them, and the cuſtome of the place, and in vowes the common cuſtom of men and their common interpretation is to be followed. Thus, in many more particulars they; but of vowes it hath been ſpoken before, Levit.27. Chap. 7. 16. And as vowes muſt not be broken, ſo they muſt not be delayed, Deut.23.21.

Verſ.2.

Hebræi in præcept. negativis.

The law here excepteth only the vowes of women married, or in their fathers houſe, being diſallowed by the huſband or father, in the day that they heare thereof, but not of widows, or the divorced, whoſe vow muſt ſtand. For ſons or daughters, out of their fathers houſes, the Hebrews have this rule, if he be upon the thirteenth year and a day, or ſhe upon the twelfe and a day, when they vow they are examined, to whoſe name they vowed, which if they cannot tell, their vowes are nothing, if they can, they ſtand, but after this time they ſtand, as the vowes of men and women not under, although they cannot tell, to whoſe name, becauſe they are at this age counted young men, and young women, and paſt children. And for the fathers or husbands diſallowing in the day that they hear thereof, this they ſay, is ſo to be underſtood, as that if many dayes be paſt, before they hear, yet if when he heareth, he diſalloweth, it ſhall be fruſtrate. But the mans fruſtrating of any vow muſt be with pronouncing his diſlike with his lips, and not onely diſliking it in his heart; and touching a woman at her own liberty, when ſhe voweth, if ſhe marry afterwards, before ſhe hath fulfilled it, her husband hath no power to diſanul that. A woman eſpouſed, but yet in her fathers houſe, is in the ſame caſe if ſhe voweth, with one not eſpouſed, but onely, that her husband muſt joyn with her father in diſallowing, if her father dyeth, not having diſanulled, her vow ſtandeth, for the husband cannot diſanul his wives vow, till ſhe be married.

Verſ.3,4,5.

Maimony, of vowes, Chap.11.

Every vow that a woman maketh to her ſoul, the husband may eſtabliſh or diſallow it. This is by the Rabbins expounded, as if it were meant, that onely vowes of this kind to afflict the body by abſtinence, and faſting, were diſallowable by the husband, but not other vowes made by his wife. But the law beforegoing is more general, and therefore this is rather to be underſtood as an inſtancing in one caſe, the like courſe being taken in all others; for if a vow touching her body onely, to macerate it by abſtinence, ſtood no further then her husband allowed, much leſſe could a vow touching his goods to offer any part thereof ſtand without his allowance

Verſ.13. *R. Sol. Jarchi Maimony.*

ance, but they for covetouſneſſe, becauſe benefit came by ſuch vowes, would not have the husband authorized therein.

Verſ. 15. If the husband by holding his peace eſtabliſheth his wives vowes, and yet hindreth the performance of them afterwards, it is ſaid, that it ſhall be his ſin. Thus who ſo is an occaſion of ſin to another bringeth ſin upon his own ſoul.

Note.

Chap. XXXI.

IN this Chapter Moſes before his death is appointed to take revenge upon the Midianites, through whoſe wiles ſo many had periſhed, Chap. 25. he being therefore in that Chapter Verſes 16, 17. commanded to ſmite them for this cauſe. And now after the numbring of the people, Chap. 26. and the repeating of the lawes touching feaſts and inlarging them, Chap. 28. 29. and the law of vowes, Chap. 30. he is again commanded the ſame, this being the time, that the Lord would have this execution done upon them, that were the cauſe of the Iſraelites ſinning, and of ſo great a deſtruction before amongſt them. So that as Toſtatus noteth, when God ſpake of this to Moſes before, he did onely ſignifie, that he would have the Midianites ſmitten, but for the time, he appointed it not till now as he ſignified long before, that Amalek ſhould be deſtroyed, Exod. 17. Verſ. 14. but appointed the time, when Saul was King.

Verſ. 1. *Avenge the children of Iſrael,* Heb. *Avenge the vengeance of the children of Iſrael,* but Verſ. 3. it is called the Lords vengeance, becauſe to him onely vengeance belongeth, and men may not avenge themſelves, but onely being armed with authority from above. The difference is noted here by Ferus betwixt the Lords proceedings againſt Iſrael ſinning, and againſt Midian, occaſioning it. Amongſt the Iſraelites they onely were deſtroyed, that were guilty of ſinning, but amongſt the Midianites all periſh, it being ſhewed hereby, that God is moſt highly offended with them above all others, that are ſcandals to others, and lay ſtumbling blocks before them to make them fall; and *wo be to them,* ſaith Chriſt, *by whom offences come.* Why the Midianites muſt be ſmitten and not the Moabites at this time, hath been examined before, Chap. 25. 16. Before Moſes his death this muſt be done for his greater comfort, becauſe he had ſeen execution done upon the Iſraelites, and theſe who were the cauſe of their ſinning, had been hitherto ſpared, that he might not therefore be diſcouraged ſeeing nothing done againſt ſuch wicked enemies, they are here adjudged to deſtruction before his death, and for his further aſſurance of the Iſraelites prevailing againſt all other their enemies under the conduct of their now captain Joſhuah, after his death, for ſo much as he did both living and dying ſo greatly deſire their welfare.

Ferus.

Note.

Matth. 18.

Verſ. 3. Moſes biddeth arme ſome of them onely to the warre, viz. of each tribe 1000. and ſo they go forth under Phinees, the Prieſt ſo much commended, chapter 25. and he beareth none other armes, but the holy inſtruments, and the trumpets. Cajetan will not have Phinees the Captain now, but Joſhuah, although not here named, becauſe he had been Captain before againſt the Amalekites, Exod. 17. and therefore now much more, ſeeing he was to ſucceed Moſes, and was already inaugurated to his office. But for as much as that all the army went not, but a ſmall part, 12000. out of 600000. it is more probable, that Joſhuah ſtayed with Moſes in the camp to govern at home in the mean ſeaſon, and that they who were ſent out, were not ſo much men of the greateſt note for the warre, but of greateſt zeal to cut off tranſgreſſours. And ſuch were now ſent with Phinees, a pattern of godly zeal, that the victory following might be aſcribed to the Lord, and not

Verſ. 6.

Cajetan.

to

to the prowes of the army ſent out. As Gideon afterwards went againſt them, but with 300. men, for the ſame end. Thus allſo Comeſtor, Lyranus, Ferus, Joſephus, Philo, &c. who are all for Phinees going out, as Captain, and not Joſhuah. Touching the holy inſtruments and trumpets ſaid to be in the hand of Phinees, Cajetan admoniſheth rightly, that none ought to be ſo groſſe in underſtanding, as to take it ſo, as if Phinees carried all theſe things, for he alone could not blow with the two trumpets at once; but he is ſaid to have them in his hand, becauſe they were under his care, and he had the charge of them. What the holy inſtruments were, it is not agreed, ſome holding that there were none other, but the ſilver trumpets, thus making *and* redundant, *the holy inſtruments and the trumpets*, as if it had been ſaid onely, *the holy inſtruments, the trumpets*. But others better by the holy inſtruments underſtand the arke and the appurtenances thereof, that is, the things contained in the arke, and the high Prieſts garments. But becauſe Eleazar went not, that is not ſo probable; and R. Solomon, who is the chief authour of this opinion touching the Prieſts garment is ſo falſe and fabulous in other things, that no credit is herein to be given to him; For he ſaith, that 12000 went out of every tribe, and that Balaam by art magick made the Midianites to come down armed from above upon the Iſraelites, that they might the more eaſily oppreſſe them, but Phinees having put the golden plate upon his forehead, made them all to fall down backward, and ſo the victory fell eaſily to the Iſraelites. Yet I doubt not but the ark with the things therein meant by the holy inſtruments was carried as a ſign of Gods preſence, by whoſe power and not by their own ſtrength his people prevailed, becauſe it is noted before, Numb. 14.44. when they were overthrown by the Amalekites and Canaanites, that that the ark went not amongſt them; and afterwards in Samuels dayes, the ark is noted to have been carried to the warre againſt the Philiſtins, intimating it to be a thing uſuall to go out to warre with the ark. To the Prieſts ſounding the ſilver trumpets, a promiſe of victory is made, Num. 10. By theſe then they prevailed more now then by the ſword, ſeeing ch. 14. when they went without the ark, although they were 600000. they were diſcomfited, as is probable, by no greater company of enemies, but now with 12000 they get the victory. What a multitude came now againſt them, we may gather, both by the prey of Virgins taken, 32000. verſ. 35. and of ſheep 65000, and beeves 72000. and of aſſes 61000. and from this, that they had 5 Kings, v.8. Prayer and devotion then are of more force, then all armes in the time of warre.

Scholaſt. hiſt. *Lyranus. Cajetan.* *Vatablus. Oleaſter. Ainſworth. Toſtatus. Caietan. Rabbin. R. Solomon.* 1 Sam. 4. *Note.*

The 5 Kings of Midian are otherwiſe called Dukes, Joſ. 13.21. They were the Dukes of Sihon king of the Amorites; but now he being ſlain before, chap. 21. It ſeemeth that they reigned all as Kings, but they fell before Iſrael, and Balaam alſo, and all the males of Midian. How Balaam came to fall amongſt them, who was none of them, but of another countrey hath been already ſhewed, chap. 24. viz. either becauſe having left Balak he ſtayed till this time amongſt the Princes of Midian, or having gone home came again, when he heard how his counſell took effect for a reward, and it was accordingly paid him, he was ſlain amongſt the wicked. Verſ. 8.

And the children of Iſrael tooke all the women of Midian captive, and their little ones, &c.] Here is ſet down, what wealth in perſons, cattell, and other goods they carried away of the Midianites, viz. all that they had, and burnt all their cities and caſtles, becauſe although they had deſtroyed the people all but ſuch as ſaved themſelves by flight, yet they might not poſſeſſe their countrey, as being the countrey of Madian, that came of Abraham by Keturah, and not of the poſteritie of Canaan. How great the ſpoiles taken were is reckoned, verſ. 32. 33. &c. and the moſt miraculous preſervation of the Iſraelites in this expedition, not one of them being loſt herein, v. 59. Verſ. 9.

Verſ. 12. 13. *The ſpoyles of the enemies taken, are brought to Moſes and Eleazar, &c.*] Who went out with the Princes to meet them, as Melcheſideck had ſometime gone out to meet Abraham returning from his victory. And to them they bring all to be divided, as the manner was afterwards amongſt the Romans to come to the Princes after victory, who went out for honours ſake with all the people to meet them, celebrating their conqueſt with joyfull acclamations and all ſignes of joy, and then the ſpoiles being brought together were at there diſcretion divided amongſt the victours, and the ſtate publick, the Emperour chiefly bearing ſway herein.

Gen. 14.

Verſ. 14. When Moſes ſaw the women brought he was very angry, and reproved the Captains and officers, cauſing all ſuch as had lien with man to be ſlain and all the little ones that were males, thoſe becauſe through them the plague came upon Iſraell, and theſe, leſt growing up they ſhould afterwards ſeek revenge for their fathers death, but all the females, that had not lien by man, they ſave alive at his direction for themſelves. His reproofs are directed to the officers, becauſe they ſhould have ruled better, and not have ſuffered ſuch a thing to be done amongſt the ſouldiers.

Verſ. 19. Here Moſes according to the Law provideth for the purification of thoſe that were defiled by the dead, commanding them to abide without the

20 camp 7 dayes, and to purifie themſelves and their captives third day, and the ſeventh day, and all their garments, skins, goats hair and wodden veſſels. Purifying was with ſprinkling the holy water preſcribed, Numb. 19. and ſeven dayes uncleanneſſe by the dead is hereby in purging, verſ. 23. For *captives*, Hebr. is *captivity*, the captives coming now to be the inheritance of Gods people muſt go under this purifying alſo for their relation to them, being otherwiſe uncapable as the Rabbins ſay, of legall uncleanneſs and of purifying.

Verſ. 21. After Moſes, Eleazar now ſpeaketh, who was high Prieſt, as it is likely, ſomething being left by Moſes to be further ſpoken by him touching purification, that according to the dignitie of his place, he might procure him the more reverence. And therefore the care of the ſanctuary being committed to him as the chief about it, and of legall purifyings to inſtruct the people herein, he telleth them how they ſhould purifie their mettals, viz.

Verſ. 22. by making them to paſſe through the fire, and then ſprinkling them with water, but other things that could not be put into the fire without conſuming them with the ſprinkling of water onely, and on the ſeventh day, he

Verſ. 23. ſaith they muſt waſh their clothes, as the Lord commanded Moſes, Numb.

Verſ. 24. 19. 29. and ſo as clean enter into the camp. Of purging by fire it was not ſpoken before, ſo that this is here added by the Lord for mettalls. The Rabbins ſay, that ſuch things onely were to be purged by the fire, as did uſe to come in the fire as pots, kettles, ſpits, &c. but not cups, platters,

Sol. Jarchi. Targum Jona. drinking veſſels, &c. rendring theſe words, *Every thing that may abide the fire*, thus *every thing that goeth through the fire*, as alſo the Hebrew fraſe ſignifieth, but becauſe ſilver and gold, and not veſſels onely taken from the Midianites are appointed to be purged by fire, we muſt rather take it according to the ſence, every thing that may go through or abide the fire, and not be conſumed. For all things taken from the heathen were to be counted unclean till they were purged, becauſe they were unclean that poſſeſſed them, as it is ſaid to the unclean all things are unclean. So that the purging here preſcribed by fire and water, the things to be purged being put into the one, and waſhed with the other, and then ſprinkled with the holy water, was not onely in the caſe of being defiled by the dead, but by the heathen, which occaſioned ſomewhat a different proceeding from that chap. 19.

The Myſtery. *Rabanus.* For the myſtery of this, Rabanus by the fire underſtandeth the holy Ghoſt, and by water Baptiſm and repentance, by which every one that would be a veſſel of honour in Gods houſe, muſt be purged. But fire may

may better be applyed to the fire of affliction, which is as fire to gold and silver to purifie it, and water to the grace and Spirit of God. And thus it is applyed, Psal. 66. 10, 12. *thou hast tryed us, as silver is tryed, and we went through fire and water*; so Ainsworth. But if it be thus uwderstood by the things, that cannot endure the fire, they must be set forth, who although they suffer in some sort also, for all that will live godly, must suffer persecution, yet they are not so much put to it, by being tormented and killed by tyrants for the truth. *Ainsworth.*

Here the sum of the prey both of persons and beasts is appointed to be cast up, that a division might be made and a tribute levyed out of it for the Lord, after the dividing of the whole betwxit those that went out to war and the congregation of the people, from their part one of 500. and from the part of these one of 50. to be given, the first to Eleazar for an heave offering, and the second to the Levites according to this order; for dividing the prey as well to those, that went not to the war, as to those, that went; Joshuah did afterwards by the two tribes and half, and David made it an order amongst his men. A tribute must be given out of all to the Lord in acknowledgement that the victory came from him, but lesse from the warriours, then from the rest, because they had laboured and hazzarded their lives so, as the other did not. And the High Priest for him and the other Priests hath the lesser tribute, as they were fewer and the Levites the greater, as being many more. And in appointing one of 500. to Eleazar, but one of 50 to the Levites, a proportion was held with the manner about tythes, for the tenth of the tythe was paid by the Levites to the High Priest, and so it was here. *One soul of* 500. Vers. 28. that is, one person of the Virgins, and one head of the beasts. The number of sheep was 675000. of Beeves, 72000. and of Asses 61000. and of Virgins 32000. of Camels nothing is said, and yet when Gideon afterwards overcame the Midianites, their Camels are said to be without number. The reason, Cazkuni, why these are not now spoken of, was, because such cattel onely are summed, as of which a Tribute was levyed for the Lord, which were onely of clean beasts and Asses, because the Asse, though unclean, is sanctified by the firstling of an Asse, Exod. 13 13. Ch. 34. 19. For the mystery of drawing out so few to go to the war, and yet making the division amongst all, Rabanus saith it sheweth that amongst Christians, who are innumerable, there are but few in comparison, that fight manfully the Lords battels, who therefore shall have the far greater reward, and they are the valiant warriours in Gods cause, that intangle not themselves with secular things, such as Timothy and others by Bishops and Pastours of the Church, who fight for themselves and for others, that are weaker, knowing how to oppose the word of truth against the adversaries thereof, and fight daily by prayers, fastings, righteousnesse, piety, meekenesse, and chastity. But others who are weaker in gifts, if quietly they abide with Moses, and continue in obedience to the Lawes of God, shall have a share in that heavenly reward also.

Ver. 26, 27, 28, 29. &c.

Jos. 22. 8. 1 Sam 30. 24.

Vers. 32, 33, 34.

Judg. 6. 5.

Cazkuni.

The mystery. *Rabanus.*

2 Tim. 2. 4.

After the division of the prey into two parts and the Tribute taken out for the Lord, out of each part, and the summing thereof, here is another offering brought by the captains and officers of the army, in way of thankfulnesse for the miraculous preservation of the whole Army, so as that not one of them was lost in that war, and this offering was of jewels of gold, chains, bracelets, rings, and earings and tablets to make an attonement for their souls, the weight whereof was 16750 shekles. All this was a freewill offering out of the spoiles not required to be divided, which before the men of war had taken every one for himselfe. And all this received by Moses and Eleazar and brought into the tabernacle and there laid up for a memorial. This offering brought for an attonement for their souls was doubtlesse so spoken of with respect unto their

Vers. 48.

Vers. 50.
Vers. 51.

Vers. 53.

Vers. 54, 55.

ſin, in ſaving the Midianitiſh women alive, for which Moſes had before ſo ſharply reproved them. So that in ſaying thus they meant, that it ſhould both be an offering of thankſgiving for the miraculous preſervation of every one of their lives, and alſo to reconcile Gods favour, who might juſtly have been offended and cut them off for that their great overſight. And reſpect was alſo had to the Law of giving a ranſom for their ſouls, when they were numbred, there being otherwiſe danger of ſome plague to be ſent amongſt them. Hereby plainly God was acknowledged to be the giver of the victory, and on the victours part there was no proud boaſting, but an humble ſhewing of their own unworthineſſe, an example moſt worthy to be imitated by all, that prevail in their wars for all time to come, Pſal. 115. 1. Pſal. 44. 3. For the bringing of it into the Tabernacle for a memorial, ſee the like before, Exod. 30. 15, 16.

Exod. 30. 12.

Note.

Chap. XXXII.

IN this Chapter is ſet forth the requeſt of the tribe of Reuben and of Gad made to Moſes, becauſe they had very much cattel, that they might have the Countries already conquered, viz. thoſe of Sihon, the King of the Amorites, and of Og the King of Baſhan for their poſſeſſion, and not be compelled with the reſt to go over Jordan. For which he firſt reproveth them ſharply, but upon their proffer to go armed over Jordan before their brethren, and not to return to dwell here, till they had likewiſe gotten every one a poſſeſſion in the land of Canaan, he conſenteth, and giveth theſe Countries to them, and to the half of Manaſſehs tribe, verſ. 33. How theſe tribes came ſo much to abound with cattel more then others, is uncertain, but only that being the firſt born, Reuben of Leah, Gad of Zilpah, and Manaſſeh, who in half his tribe cometh alſo in afterwards, verſ. 33. of Joſeph, the firſt born of Rachel; and Machir, his firſt born, verſ. 39. haply they being moſt expert in keeping cattel had a greater ſtock at the firſt, and their poſterity afterwards likewiſe, which they had brought out of Egypt, and increaſed now by the acceſſion of other cattel taken in the enemies countreys, and becauſe they were moſt addicted to cattel, bought of their brethren. Whereas verſ. 1. Reuben is firſt named; but verſ. 2. Gad is firſt, and ſo afterwards, this may be, becauſe the tribe of Gad, though younger, was firſt in this counſel. This requeſt at the firſt ſeemed moſt wicked and dangerous. For here was firſt, as Ferus noteth, a ſhew of idleneſſe, as if, their brethren travelling on and hazzarding themſelves, they would reſt idly there and take their pleaſure. 2. It tended to the diſheartening of their brethren, when they ſhould ſee them draw back from paſſing over Jordan. 3. It ſhewed a ſeparation of the tribes intended, which ſhould hold together as one. 4. The reſt might have been provoked againſt theſe two, and ſo a dangerous variance might have followed. 5. It ſeemed to be a new provoking of the Lord to wrath, to the hindring of them ſtill longer from the promiſed land. All which, as Moſes, ſo every Governour in the Church ſhould carefully conſider, and ſpeak againſt. Ainſworth further addeth, that it might ſhew in them a covetous mind, and a diſtruſt in God touching the giving of the Land of Canaan unto them, a want of love to their brethren, when they had gotten a poſſeſſion leaving them to themſelves, and not affording them their aſſiſtance to conquer parts for them; and an evil preſident it might alſo ſeem to be to others, when more was conquered, to deſire likewiſe parts before the reſt: and laſtly, a croſſing of Gods former Ordinance, chap. 26. 55. that the whole land ſhould be parted by lot amongſt all the tribes. Wherefore Moſes taking this, as ill meant, reproveth them at large, verſ. 6, 7, 8, &c. to verſ. 16. For the places deſired by them; Jazer was a city taken from

Verſ. 1.
Verſ. 2.
Ainſworth.
Ferus.

Note.
Ainſworth.

from the Amorites, Chap.21.32. and Gilead likewiſe a mountain, of that people of Dibon, ſee chap.22.30. of Nimrah, Joſ. 13. 15, 17. Heſhbon was the city of King Sihon, chap.21. Shebam, a place of vines, Eſay 16. 8,9. Meon is called Baal Meon, Joſ. 13. 17. Verſ. 3.

Theſe two tribes after Moſes his reproof, explaining themſelves, that they meant not, as he ſuſpected, but to go before the reſt over Jordan to fight for them, are approved by him, and have their requeſt granted. If this ſhall ſeem ſtrange, becauſe contrary to the firſt ordinance of parting all the land of Canaan by lot, chap.26.55. and that Moſes was too blame for thus yielding to them without conſulting with the Lord. Calvin anſwereth well, that howſoever it be not expreſſed, yet his often mentioning of the Lord implyeth, that he had direction from him hereabout different from the firſt, as alſo before upon the requeſt of the daughters of Zelophehad, chap.27. he had direction to ſet them out a part. Here was a new caſe, theſe tribes to gain this for their part, would take the greateſt pains, and endure the greateſt hazzard to conquer the reſt, becauſe this eſpecially was fit for their uſe; and therefore although out of ſuch a caſe all ſhould have been divided by lot to all the tribes, yet for their extraordinary pains and hazzards, it ſeemed good unto Moſes to grant them this part without putting it upon the hazzard of a lottery. Whereas he ſaith, *ye ſhall go all armed*, &c. Toſtatus well noteth, that it is meant onely from amongſt them all ſhould go ſo many as were needful, the reſt being left in thoſe parts with their wives and little ones and cattel, to defend them from enemies, to build and to do works of husbandry. And therefore when their going out before the reſt is ſpoken of, it is ſaid, that there went of theſe two tribes and of the half of Manaſſeh about 40000, Ioſ.4.13. whereas together theſe two tribes and that half made 100000. chap.26. Ver. 16,17. Ver. 20,21. *Calvin.* *Toſtatus.*

Whereas verſ. 26. upon another reply to Moſes they ſay, that they will leave their *wives, little ones and flocks in the land of Gilead*, whileſt they went forth to fight, it is to be underſtood, that Gilead is ſometime taken more largely for all the countrey of Sihon and Og, as in this place and ſometime for one part of it poſſeſſed by the half tribe of Manaſſeh, as verſ. 39. of the diviſion of this whole countrey of Gilead betwixt the Reubenites, and Gadites, and the half of Manaſſeh, ſee Deut.3.12,13. viz. the one half to Reuben and Gad, and the other to half Manaſſeh. Toſtatus ſaith, that there was a mountain called Gilead, having divers cities and ample paſtures on both ſides, all called Galead, thoſe on the one ſide being the Kingdom of Sihon, and thoſe on the other of Og, that mountain dividing between theſe two Kingdoms. Verſ. 26. *Toſtatus.*

But he further moveth a queſtion, conſidering, that the land of Canaan beyond Jordan was ſeven years in conquering, and theſe men returned not to their wives, till all was conquered, how they could live ſo long without them? To this he maketh divers anſwers, but his beſt is, that they being not far off all this time, their wives might ſometimes repair unto them, not altogether, but ſome at one time and ſome at another, or they might ſeverally, when they had reſpite, repair to them, and then return again to the army againſt the times of imployment. But rather it may be thought, neceſſity requiring it, they had the gift of continency for the moſt part, during this time, and the wars, wherein they were buſied, gave them no leiſure to intend generation. *Qu.*

Moſes being fully ſatisfied, if the conditions propounded were on the Reubenites & Gadites part performed, appointeth Eleazar and Joſhua to allow them thoſe countries for their poſſeſſion, but if not, they muſt have their parts amongſt the reſt beyond Jordan, and here, as it ſhould fall out by lot, the words are, *they ſhall have poſſeſſions amongſt you in the land of Canaan*, whereby was meant all the land, as well on this ſide Jordan, as beyond it, which had formerly been poſſeſſed by the Amorites, Canaanites, &c. for Ver. 28,29. 30. Exod. 23 31.

their border muſt be from the Red Sea, to the Sea of the Philiſtins.

Calvin. Yet Calvin ſeemeth to hold, that the firſt intent was onely that the land beyond Jordan ſhould be that, to which the 12 Tribes ſhould all have been confined, and that this addition for two and an half was upon this occaſion now firſt granted. Thus Moſes appointeth, but Joſhua muſt perform it, who was the type of our Jeſus, as Moſes was of the Law which *made nothing perfect, but the bringing in of a better hope*, as the Apoſtle ſpeaketh. Heb. 7. 19.

Verſ. 33. *And Moſes gave unto them*, &c.] Here the half tribe of Manaſſeh, not hitherto ſpoken of, cometh in to be a ſharer with theſe two tribes in the Kingdom of Sihon and Og, and upon the ſame conditions, although not here expreſſed, as we may ſee, Joſ. 4. 14. Deut. 3. 18. Some think, that this half tribe was at the firſt of the ſame counſel with the other two, but *Lorinus* left unmentioned, becauſe but an half tribe: Others, that becauſe theſe *Ainſworth.* Kingdoms were thought too great for two tribes only, hold, that the half tribe was added, and the rather, becauſe they had fought valiantly to conquer it, eſpecially Machir, verſ. 39. Ioſ. 17. 1. How theſe Countries were divided between thoſe two tribes and this half, ſee more ver. 34, 35, &c. and Deut. 3. 12, 13, &c. And Moſes is ſaid to have given them, becauſe he willed them to be ſo given.

The Myſtery. For the Myſtery of all this, Reuben ſignifying, *they ſee a ſonne*, typifieth Biſhops; Gad, *accinctus, girt to*, Princes and Rulers; Manaſſeh, *forgetfulneſſe*, other Prieſts and religious perſons; for theſe are all as the firſt born and chief amongſt others, as they were; and ſuch Biſhops, Princes and Prieſts are here typified, as meeting with dignities and beneficial preferments in this world are taken ſo with them, that they would willingly do nothing elſe, but intend theſe and worldly pleaſures; but being ſtirred up by ſome Moſes, the ſhamefulneſſe of ſuch a life, fear of dangers and diſcredit, they go before others, in fighting the Lords battels, that is, taking ſome ſpirituall pains in their functions, the ſpirituall perſons in preaching, praying, &c. and the temporal in ſeeing to the execution of good laws, and inculcating them to contain others in goodneſſe; and thus they take the heavenly Canaan, as it were, for them to poſſeſſe, but not for themſelves, when all is done, they having no part in it, but only in worldly things, as theſe were taken with the fat paſtures of Gilead and goodly buildings there, and ſo would have gone no further to paſſe over Jordan, had it not been for the ſharp reproofs of Moſes, whereby being ſtirred up they go over and fight to conquer the land of Canaan for their other brethren, but have themſelves no part there, but only on this ſide in the Countries of Sihon and Og, which they were ſo inamoured withal for their worldly profit. To this effect Ferus, and Lyranus and Toſtatus, who make Manaſſehs half tribe a figure of the religious, becauſe they profeſſe a forgetting of the world for heavenly things. The Ordinary gloſſe for Princes in the ſecond place, hath Prieſts, and the religious in the laſt.

Ferus. *Lyranus.* *Toſtatus.* Gloſ. ordin.

Procopius. Procopius underſtandeth thoſe, that abound with worldly wealth, being hindered hereby from the baptiſme of the Spirit, and going on in good works to the attaining of heaven. Origen and after him Ra-*Origen.* banus, and Hugo, by theſe, the Jews adhering to the carnal underſtanding of the law, but not paſſing further to the ſpirituall ſenſe, by the reſt of the children of Iſrael, Chriſtians piercing further, and brought by Jeſus to the heavenly Canaan. They alſo allegorize divers other wayes, which I ſpare to recite, becauſe I think the firſt is to be preferred.

Verſ. 34. Verſ. 37. Here the building of the Gadites after this requeſt granted, is ſet forth of *Dibon, Ataroth, Aroer, &c.* and then of the Reubenites, Verſ. 37. *Heſhbon, Elealeh, and Kirjathaim, &c.* whereas it is ſaid they built theſe cities,

ties the meaning is, that they build up the ruined places thereof again, for they were before, but being greatly decayed by theſe wars, they repaired them. *Toſtatus.*

Lyranus ſaith that becauſe at the firſt they thought that they ſhould not inhabit here, they beat them down and demoliſhed them, and now built them up again, but it is not ſo ſaid, as of the Midianites cities, but onely that they took them, and Moſes had before intimated, that they ſhould have theſe for part of their poſſeſſion; when he ſaid, riſe up and begin to poſſeſſe the countrey of Sihon. *Lyranus.* Numb.21.25. Deut.2.24.

Touching *Nebo and Baal-meon*, it is ſaid, they changed their names, and called them by other names, this ſaith Sol. Jarchi was done becauſe the Amorites called them by the names of their gods Nebo and Baal, for theſe were their Idols, Judg.6.31. Iſa.46.1. and they might not name the names of Heathen gods; ſo Toſtatus, which Tertullian yet obſerveth, is not ſo ſtrictly to be taken, for we cannot ſometimes but name them, according to the common cuſtom, but then it muſt be with expreſſion, that we hold them not to be gods, in the names of cities, the very uſe of the names might well be aboliſhed in deteſtation of them. *Sol. Iarchi.* Exod.23.13. *Tertul. de idol.* cap. 10.

And the children of Machir of Manaſſeh went to Gilead and took it, &c.] This is to be underſtood of the other part of Gilead, as hath been already noted. Some think becauſe the half Tribe of Manaſſeh was not ſpoken of, as coming in to petition with Reuben and Gad, that here is expreſſed the reaſon of a part in this country ſet out notwithſtanding to them of this Tribe alſo. Theſe parts not being yet wholly ſubdued, Moſes offered to them, that would go and ſubdue them, that they ſhould have them for a poſſeſſion, whereupon the children of Machir went out, &c. Or it may be thought, that theſe expeditions were made ſingularly by theſe Captains before the Amorites being overthrown by the whole Army in other parts of the countrey, and ſo they were given unto them for a reward. Verſ. 39. *R. Nehmannus.* Verſ.41.

For Jair, who is ſaid to have taken *the ſmall Towns of Gilead and to have called them after his name, Havoth Iair*, that is the villages of Jair, it is to be noted, that he was not of Manaſſeh, but of Hezron, the ſon of Judah by the fathers ſide, and of Machir of Manaſſeh by the mothers, yet becauſe he had a band of Manaſſeh he was counted amongſt them, and is ſaid to have had three and twenty *towns*, 1 Chron. 2. Verſe 22. and another Jair, afterwards a judge in Iſrael had thirty ſons, who had thirty cities called likewiſe Havoth Jair, Judg. 10 3,4. all in the land of Gilead. 1 Chron.2.21

Nobath took Kenath and called it after his name] Of this name there was a city Nob, of Prieſts ſlain by Saul afterwards to 85. perſons. Adricomius placeth that Nob in Benjamin ſometime, and ſometime in Gad, but others more probably in Manaſſeh holding it to be the ſame, that is here ſpoken of, although in Hebrew, this be Nobach, that Nob. Of the two Tribes and the half hitherto ſpoken of, it may be noted, that as they firſt had their poſſeſſions given them, ſo they were amongſt the firſt carried captive into Babylon. Verſ.42. 1 Sam.21. *Adricomius. Toſtatus.* 2 King.15.29. 1 Chron.5.25.

CHAP. XXXIII

IN this Chapter the journeyings of the children of Israel ever since they first disposed themselves to come out of Egypt towards the land of Canaan, are briefly summed up, and they are noted by Expositours generally to be 42. which they call mansions, and so the vulg. latin rendreth it, because they abode some time in every of these. But Tostatus not counting Rameses a Mansion, from whence they first went, reckoneth onely 41. Mansions, but he is herein contrary to all Ancient Writers, and to the Hebrews in their Seder Olam, for they all with one consent make 42. counting Rameses for one, because the children of Israel first came thither together, that they might from thence, as being in the utmost bounds of Egypt set forth on their journey. If any man shall wonder, why Moses having already at large set down the reckonings of the Hebrews from place to place, doth now turn again to capitulate all together, it is answered, that hitherto he onely remembred such places, as wherin some notable things were done, omitting others, and therefore that all might be known and remembred he maketh this repetition with these additions. And it is held by many ancient fathers, Origen, Ambrose, Jerom, Isidor, Beda, Rabanus, &c. that they are thus set down for a mystical signification, for the journeyings of of this people towards the Land of Canaan represented our passing, whilst we are in the wilderness of this world, towards the heavenly Canaan, so that they have been thought worthy exactly to be written upon, most observing the analogy betwixt these two and forty Mansions and the two and forty generations unto Christ, set forth by St. Matthew, and some his 42. hours lying in the grave, and some the fast of Lent, although it cometh short of this number. And certainly many good instructions lie couched herein, of which we shall speak in their order.

Tostatus.

Seder Olam.

Vers. 2. *And Moses wrot their goings out, according to their journeys, by the Commandment of the Lord.*] These words, *at the command of the Lord* may have reference either to the journeyings, for at the command of the Lord they journeyed, and at his command they rested, Numb. 9. 18, 20. or to Moses his writing, but it is rather to be thought, that God bad Moses make this Register of them for spiritual instruction.

Vers. 3. *And they departed from Ramases the first moneth, &c.*] To say nothing of
Vers. 4, 5. this History had before Exod. 12. or of the killing of their first born, and executing judgments upon their gods.

The *Mystery.* By Rameses signifying a turbulent commotion, according to Origen, or
Mansion 1. bitterness, as Jerom, is set forth trouble of mind, or repentance, whereby we leave sin, and direct our course to virtuous living, so Ambrose.

Mansion 2. *From Rameses they came to Succoth*] This signifieth Tabernacles, and hereby is set forth, that when we are inlightned to see the vanity of this world and to come out of it by Repentance, we forthwith come, as it were, to dwell in Tabernacles, accounting our selves Pilgrims and strangers here, and therefore raising up our minds to heaven, and laying up treasures there.

Vers. 6. *And they pitched in Etham.*] This is interpreted strength and fortitude,
Mansion 3. shewing, that to the heavenly minded God giveth strength to grow in grace, and sanctification.

Vers. 7. *And they turned to Pihahiroth, before Baalzephon, and before Migdol.*] Pi-
Mansion 4. hahiroth signifieth *a moneth cut out*, or as Jerom hath it, a moneth of Nobles, Origen will have a little narrow passage set forth hereby, for he saith, hereby is shewed, that at the first we cannot come to perfection, but are able onely to do a little, proceeding by degrees, and that before Baalzephon, signifying the ascent of a watchtower, and Migdol, signifying magnificence

magnificence, that is, having in onr eye the heavenly magnificence to co me, by which we are carryed through all ſtraits and difficulties. But it is better to apply this to the ſtraitneſſe of the way to heaven through perſecutions, and temptations, by which that we may not be diſcouraged, we muſt alwaies have the heavenly happineſſe to come before us.

Verſ. 8. *Manſion* 5.

From Pihahiroth they went through the ſea to the wilderneſſe, and went three dayes in the Wilderneſſe of Etham, and pitched in Marah.] Hereby the fifth thing in our travell towards heaven is ſet forth, viz. that God will carry us ſafely through all dangers, if we put our truſt in him, and overthrow all our enemies, as they went ſafely through the red ſea, Pharaoh being drowned therein, but yet after deliverance from ſome great dangers we muſt not looke that all bitterneſſe of affliction ſhould be quite over with us, becauſe they came next to Marahs bitterneſſe, but as the bitter waters were made ſweet unto them, ſo ſhall our bitter croſſes be ſweetned unto us by ſpirituall conſolations, ſo Ambroſe.

Verſ. 9. *Manſion* 6.

And they iourneyed from Marah to Elim, Where were twelve fountains of Water, and ſeventie palm-trees.] Hereby was ſhewed, that after bitterneſſe of affliction ſuffered, God giveth ſome refreſhing and reſpect therefrom to his faithfull people. Elim, ſaith Origen, ſignifying rams, ſetteth forth the Apoſtles, and the fountains here were 12. according to their number, and the palm-trees refreſhing by their ſhadow were 70. according to the number of the 70 diſciples more ſent out to preach the Goſpell. *Origen.*

Verſ. 10. *Manſion* 7.

And they iourneyed from Elim, and pitched by the red Sea.] This is omitted in Exod. becauſe nothing of note was done here, it is not to be underſtood as if they had turned back again to the red ſea; but becauſe the ſea was ſinuous, and winding, a boſom of it lay up to the way, by which they were to paſſe, ſo Jerom. They came not hither then to go through the dangers which they had before paſſed, but to the ſight thereof, which might put them in mind of their great deliverance, and ſtirre them up to renue their thankfulneſſe to God therefore, and hereby was ſhewed, that we ought in our proſperitie to remember adverſities paſt, to be the more thankfull, and to prepare to ſuffer again, when God will. And becauſe the red ſea was a figure of baptiſme, and of the bloudy paſſions of Chriſt, we ought although but once to be baptiſed; yet to conſider it afterwards again, to be continually dying to ſinne, and riſing to righteouſneſſe, and the paſſions of Chriſt for us to be affected therewith, and to abhor our ſinnes, the cauſe thereof. *Hieronym.*

Verſ. 11. *Manſion* 8.

And they encamped in the Wilderneſſe of Sin. Sin ſignifieth a buſh, and in a buſh in this wilderneſſe, God firſt appeared to Moſes, and talked with him about the deliverance of the children of Iſrael out of Egypt. This then ſhewed, that after Baptiſme and ſerious meditation hereupon, that we may die to ſinne and riſe to righteouſneſſe, we ſhall come to God and to his glory, attaining perfect deliverance from ſinne and all miſery, which ſhall be in the reſurrection, figured by the eight manſion, as Chriſt his reſurrection was upon the 8 day, thus almoſt Ambroſe.

Verſ. 12. *Manſion* 9.

And from Sin they came to Dophkah.] This and the next manſion in Aluſh, being alſo in the wilderneſſe of Sin, are omitted in Exod. and Rephidim is put next unto Sin, and then the wilderneſſe of Sinai. But as hath been noted out of Rabanus, Exod. 17. 1. Theſe 3 places and the boſom of the red ſea alſo before ſpoken of were all in the wilderneſſe of Sin, which had the name from Sinai adjoyning to it. Their coming to Dophkah after Sin, ſhewed that in the reſurrection, whereby we come to ſee Gods glory, we ſhall be perfectly healed of all our ſinnes, which are as ſickneſſes to the ſoul, as the word Dophkah, or Raphakah ſignifieth healing ſo Origen and Ambroſe. *Origen.* *Ambroſ.*

Verſ. 13. *Manſ.* 10.

From Dophkah, they came to Aluſh.] Aluſh, ſaith Ambroſ. ſignifieth labour, and here they ſaw the glory of God, had fleſh and manna given them,

them, whereby is ſignified, that they which labour for it, ſhall be fed with the heavenly manna. But thoſe things happened in Sin, Exod. 16. and therefore Origen ſaith better, their coming to Aluſh after Raphaca; for ſo the Greek readeth it, that is, to labour after healing ſhewed that we are to this end healed of our ſinnes, that is, have them forgiven unto us, that we ſhould labour hence forth to walk in the way of righteouſneſſe and holineſſe.

Origen.

Verſ. 14. *Manſ.* 1. *Origen. Ambroſ.*

From Aluſh they came to Rephidim.] Rephidim ſignifieth the praiſe of judgement, their coming then from Aluſh ſignifying labour to this place ſhewed, that after labour in the way of righteouſneſſe ſhall come the praiſe of God, as a crown thereof.

Verſ. 15. *Manſion* 12.

And from Rephidim to Sinai.] Here the law was given, and the ſecrets of Gods will revealed many myſticall ordinances being appointed, to ſhew that he, which hath attained to the praiſe of God ſhall have his ſecrets revealed unto him, and ſee that, which others ſee not.

Verſ. 16 *Manſion* 13

And they removed from Sinai, and pitched in Kibroth-hattaavah.] That is, the graves of concupiſcence hereby was ſhewed, ſaith Origen, that they who have inwardly received the Lawes of God, and have them written in their hearts, have mortified and buried as in a grave, their fleſhly concupiſcences.

Verſ. 17. *Manſion* 14.

And from Kibroth-hattaavah to Haſeroth.] This ſhewed, that after the mortification of all fleſhly luſts, ſhall follow perfect bleſſedneſſe, according to the ſignification of the word Aſeroth, and not otherwiſe, for fleſh and bloud ſhall not inherit the Kingdome of God.

Verſ. 18. *Manſion* 15. *Origen.*

And from Haſeroth to Rithmah.] This ſhewed, that coming to heavenly bleſſedneſſe we ſhall have our viſion of God and of all divine things perfected, as the word Rithma ſingifyeth viſion perfected.

Verſ. 19 *Manſion* 16.

From Rithma to Rimmon parez.] Hereby was ſhewed, that they who have their eyes opened, ſee ſpirituall and heavenly things ſo excellent, that they make an high diviſion of them from earthly, as the word Kimmonpaſez, ſignifieth an high diviſion.

Verſ. 20. *Manſion* 17.

And from Rimmon parez, to Libnah.] This ſhewed, that they who are ſo lifted up to heavenly things are made white as ſnow, the blemiſhes of their ſinnes being done away, or that they, who take the right way to heaven, doe waſh them and make them clean, that their ſinnes as red as ſcarlet may be done away, and they may be white as wooll or ſnow, as Eſay, 1. 16, 17, 18. as the word *Libnah*, ſignifying whiting or whited implyeth.

Verſ. 21. *Manſion* 18.

From Libnah, they came to Riſſah.] Riſſah is by Origen rendred *laudable tentation*, by Jerome a bridle, and their coming hither was ſhewed, that the ſoul being purged from ſinne is to be preſerved by tentation, being otherwiſe ready to be corrupted again, and hereby, as by a bridle it is to be plucked back from ſinne, tentation being as ſalt, wherewith it is ſaid, every ſacrifice is ſalted with ſalt; ſee alſo James 1. 2. and 2 Corinthians, 12. 7.

Verſ. 22. *Manſion* 19.

From Riſſah they came to Kehelathah.] This is expounded dominion or a rod, the ſign thereof, in alluſion to Aarons rod that budded, the ſign of his Authority, hereby was ſhewed, that they, who patiently endure tentations and profit by them, come to have dominion over all evil luſts, and over the world, which is mortified unto them; ſo Ambroſe. Jerom expoundeth it the Church, ſaying, that hereby is ſet forth the returning to the Church being bridled by tentations.

Verſ. 23. *Manſion* 20. *Adricomius.*

And from Kehelathah to mount Shapher] This is by Jerom expounded the mountain of beauty, and is ſet forth by Adricomius to be beautiful to the eye, being in the wilderneſſe of Paran, by their coming hither, it being ſhewed, that they, who are brought to the Church are built upon the rock Chriſt, a ſtone cut out of the mountain without hands, and ſo have a

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moſt

moſt beautiful ſcituation. Origen expoundeth it by a trumpet and draweth to the ſpiritual warfare.

From Shapher they came to Haradah.] This is by Jerom expounded a miracle; intimating, that ſuch as are built upon Chriſt attain ſuch happineſſe, as is admirable, which the eye hath not ſeen, nor the ear heard, &c. Verſ. 24. *Manſion* 21. 1 Cor. 2. 9.

And from Haradah they came to Makheloth.] By Jerom expounded *aſſemblies*, ſhewing, that the whole aſſembly of the firſt born are joyned together in Chriſt through brotherly love. Verſ. 25. *Manſ.* 22.

And from Makheloth they came to Tahath] That is, *under*, ſhewing, that the faithful for all the graces received are not lifted up, but continue humble. Origen, *patience*, ſhewing, that the ſervant of God muſt be patient ſuffer many things, that he may do good to others. Verſ. 26. *Manſ.* 23.

And from Tahath they came to Tarah.] That is, a driver away, by which name Abrahams father was called, becauſe he drove crowes and other birds away from the corn; and hereby was ſhewed, that evil ſpirits, which as fowles are ready to eat up the good ſeed of the Word, ſhould be driven away; ſo Jerom. Verſ. 27. *Manſ.* 24.

And from Tarah they came to Mithcah,] That is, to ſweetneſſe, ſhewing, that evil ſpirits not being ſuffered to eat up the Word, great ſweetneſſe is by and by found therein. Verſ. 28. *Manſ.* 25.

And from Mithcah to Heſhmonah,] That is, acceleration, or haſt-making, to ſhew, that ſweetneſſe in the Word being found, there is no ſloathfull reſting, but a making haſte to more perfection in grace and knowledge. Verſ. 29. *Manſion* 26.

And from thence to Moſeroth,] That is, bands with diſcipline, to ſhew, that they who make haſte towards more perfection are held with godly diſcipline, as with bands, that are never broken off again. Verſ. 30. *Manſion* 27.

And from Moſeroth to Benejaakan,] That is, the children of neceſſity, ſaith Jerom, or percolation, ſaith Origen, to ſhew, that the truly faithful do not ſtrein out one of the leaſt of Gods Commandements, but apply themſelves carefully to keep them all. Verſ. 31. *Manſion* 28.

And from thence to the Mountain Gadgad.] That is, expedition, or girting to, ſhewing, that in the ſpiritual fight we muſt do, as they that have their ſwords girt to them, killing and cutting off the adverſe powers, that would draw mens ſoules to deſtruction. Verſ. 32. *Manſion* 29.

And from thence to Jotbathah.] That is, goodneſſe, ſetting forth the reward of thoſe that fight the ſpiritual warfare. Verſ. 33. *Manſion* 30.

And from thence to Ebronah,] *a paſſage*, to ſhew, that having come to good, we muſt be paſſing on ſtill, till we come to Canaan it ſelf, the perfection of all good. Verſ. 34. *Manſion* 31.

And from thence to Eziongaber.] That is, *wood carved by man*, or as Origen, the counſels of man; ſhewing, that from childiſh thoughts and ſpeeches, we muſt grow to be men in knowledge and underſtanding, and hereby we muſt do all things. Verſ. 35. *Manſion* 32.

And from thence to the Wilderneſſe of Zin, which is Cadeſh.] Zin ſignifieth a commandment; and Kadeſh, holy, but here *per* ἀντίφρασιν, ſaith Jerom, it ſignifieth impiety; this ſhewed, that where the commandement is, there is ſin. Verſ. 36. *Manſion* 33.

And from Kadeſh to Mount Hor,] That is, a Mountain, ſhewing, that when we are overcome by ſin, we ſhould go to the Mountain, Chriſt, that in him we may overcome wherein we have been overcome. Of the myſtery of Aarons dying here, ſee before, Chap. 20. Verſ. 37. *Manſion* 34.

And from Hor to Zalmona,] That is, a ſhadow, becauſe here and in the next called Punon, they were bitten with ſerpents, and had a brazen ſerpent ſet up, a ſhadow or figure of Chriſt for their cure, ſo Jerom. Hereby was ſet forth Chriſt, under whom we come to be ſhadowed from all heat of temptation. Verſ. 41. *Manſ.* 35. *Origen.*

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From Shapher they came to Haradah.] This is by Jerom expounded a miracle; intimating, that ſuch as are built upon Chriſt attain ſuch happineſſe, as is admirable, which the eye hath not ſeen, nor the ear heard, &c. Verſ. 24. *Manſion* 21. 1 Cor. 2. 9.

And from Haradah they came to Makheloth.] By Jerom expounded *aſſemblies*, ſhewing, that the whole aſſembly of the firſt born are joyned together in Chriſt through brotherly love. Verſ. 25. *Manſ.* 22.

And from Makheloth they came to Tahath] That is, *under*, ſhewing, that the faithful for all the graces received are not lifted up, but continue humble. Origen, *patience*, ſhewing, that the ſervant of God muſt be patient ſuffer many things, that he may do good to others. Verſ. 26. *Manſ.* 23.

And from Tahath they came to Tarah.] That is, a driver away, by which name Abrahams father was called, becauſe he drove crowes and other birds away from the corn; and hereby was ſhewed, that evil ſpirits, which as fowles are ready to eat up the good ſeed of the Word, ſhould be driven away; ſo Jerom. Verſ. 27. *Manſ.* 24.

And from Tarah they came to Mithcah,] That is, to ſweetneſſe, ſhewing, that evil ſpirits not being ſuffered to eat up the Word, great ſweetneſſe is by and by found therein. Verſ. 28. *Manſ.* 25.

And from Mithcah to Heſhmonah,] That is, acceleration, or haſt-making, to ſhew, that ſweetneſſe in the Word being found, there is no ſloathfull reſting, but a making haſte to more perfection in grace and knowledge. Verſ. 29. *Manſion* 26.

And from thence to Moſeroth,] That is, bands with diſcipline, to ſhew, that they who make haſte towards more perfection are held with godly diſcipline, as with bands, that are never broken off again. Verſ. 30. *Manſion* 27.

And from Moſeroth to Benejaakan,] That is, the children of neceſſity, ſaith Jerom, or percolation, ſaith Origen, to ſhew, that the truly faithful do not ſtrein out one of the leaſt of Gods Commandements, but apply themſelves carefully to keep them all. Verſ. 31. *Manſion* 28.

And from thence to the Mountain Gadgad.] That is, expedition, or girting to, ſhewing, that in the ſpiritual fight we muſt do, as they that have their ſwords girt to them, killing and cutting off the adverſe powers, that would draw mens ſoules to deſtruction. Verſ. 32. *Manſion* 29.

And from thence to Jotbathah.] That is, goodneſſe, ſetting forth the reward of thoſe that fight the ſpiritual warfare. Verſ. 33. *Manſion* 30.

And from thence to Ebronah,] *a paſſage*, to ſhew, that having come to good, we muſt be paſſing on ſtill, till we come to Canaan it ſelf, the perfection of all good. Verſ. 34. *Manſion* 31.

And from thence to Eziongaber.] That is, *wood carved by man*, or as Origen, the counſels of man; ſhewing, that from childiſh thoughts and ſpeeches, we muſt grow to be men in knowledge and underſtanding, and hereby we muſt do all things. Verſ. 35. *Manſion* 32.

And from thence to the Wilderneſſe of Zin, which is Cadeſh.] Zin ſignifieth a commandment; and Kadeſh, holy, but here *per ἀντίφρασιν*, ſaith Jerom, it ſignifieth impiety; this ſhewed, that where the commandement is, there is ſin. Verſ. 36. *Manſion* 33.

And from Kadeſh to Mount Hor,] That is, a Mountain, ſhewing, that when we are overcome by ſin, we ſhould go to the Mountain, Chriſt, that in him we may overcome wherein we have been overcome. Of the myſtery of Aarons dying here, ſee before, Chap. 20. Verſ. 37. *Manſion* 34.

And from Hor to Zalmona,] That is, a ſhadow, becauſe here and in the next called Punon, they were bitten with ſerpents, and had a brazen ſerpent ſet up, a ſhadow or figure of Chriſt for their cure, ſo Jerom. Hereby was ſet forth Chriſt, under whom we come to be ſhadowed from all heat of temptation. Verſ. 41. *Manſ.* 35. *Origen.*

And

Verſ. 42. *Manſion* 36. *And from Zalmona to Punon*] That is, a diminutive mouth, ſhewing, that ſuch as are come under the ſhadow of Chriſt, ſpeak ſparingly and warily of the deep myſteries of Divinity.

Verſ. 43. *Manſ.* 37. *And from Punon to Oboth.*] That is, Pythones, ſuch as have a ſpirit of divination, ſhewing, that after an eſtate in Chriſt attained, we ſhall be aſſaulted by the charmes and witcheries of Satan.

Verſ. 44. *Manſ.* 38. *And from Oboth to Jieabbarim in the border of Moab.*] Jieabbarim ſignifieth an heap of ſtones of thoſe that paſſe on; and hereby was ſhewed, that the faithful are as ſtones founded upon the chief corner ſtone Chriſt, ſo that they cannot be moved, but notwithſtanding the charms of Satan, go on from grace to grace.

Verſ. 45. *Manſ.* 39. *And from Jim to Dibongad,*] That is, ſaith Origen, a bee-hive of tentation, to ſhew, that even when we come near our journeyes end in the way to heaven, and have profited moſt, yet tentations await us.

Verſ. 46. *Manſ.* 49. *From thence they came to Almon Diblathaim,*] That is, the contempt of figs, that is, of the ſweet and alluring things of this world, as they muſt proceed, that will have the pleaſures of a better world.

Verſ. 47. *Manſ.* 41. *From thence to the Mountains of Abbarim before Nebo.*] That is, to the Mountains of paſſengers before Nebo, that is, ſhutting up, for here Moſes dyed, and the lawes being concluded from having any power, was ſignified, ſuch as paſſe on then in the contempt of this worlds pleaſures ſhall pitch upon Gods holy mountain, and no more be under condemnation by the Law.

Verſ. 48. *Manſ.* 42. *From the Mountain of Abbarim to the plains of Moab by Jordan near Iericо.*] This ſhewed, that this is the end of all our proceedings, that we may be refreſhed with the waters of Gods river, and ſo be counted worthy to enter into the promiſed land, but becauſe they pitched here unto Abel-Shittim, that is, the mourning of thornes, it is intimated, that we muſt ſtill to the end mourn for our ſins.

Thus I have run through the allegories of Origen, Ambroſe, and Jerome, and others made upon theſe Manſions, but although I acknowledge great myſteries to lye hid herein, yet many denominations here occurring being but according to the phantaſies of the Writers, I cannot conclude, that any certainty is herein. Such paſſages, as we may aptly apply ſpiritually, we may make uſe of, and leave the reſt, till it ſhall pleaſe the Father of lights, who cauſed them to be written for our inſtruction, to inlighten us further herein.

Note. Generally we may from theſe journeyings learn firſt, that we muſt look to meet with many troubles in our paſſage towards the Kingdom of heaven, by ſtreights into which we ſhall come, by dangers of enemies, by wants of worldly comforts, of meat and drink, &c. by many temptations, by the tediouſneſſe of the way, ſo in time being through our own default ſet backward, and ſometime made to fetch compaſſes to wonderful wearineſſe, and by many plagues and judgments cauſing many to fall about us. 2. In our troubles and ſtreights God will not leave us, but alwayes extend his mercy, ſuccour and grace unto us to ſupply all our wants, if we put our truſt in him. 3. How much ſoever any people are favoured of God, yet he will not forbear taking revenge upon them, and executing moſt grievous judgments if they provoke him by their ſins, as he ſent plagues, and fires and flying ſerpents amongſt this people. 4. No ſort of men are free from ſin, either people, prieſts, or princes, or propheteſſes, and therefore all ſhould work out their ſalvation with fear and trembling continually.

Ver. 50, 51, 52, 53. A catalogue of their journeyings being thus made, now followeth a charge to drive out the inhabitants of Canaan, and to beat down their pictures, molten images and high places. Of the breaking down of their images, and driving them out, ſee before Exod. 23. 24, 31. and of high places,

ces, Lev. 26. 30. and of carved images, Levit. 26. 1. And this charge is repeated, Deut. 7. 1, 2. Deut. 12.

The old inhabitants being driven out, they must divide the land amongst them by the lot, to the more a greater part being given, to the fewer a lesse, Chap. 26. 54. Vers. 54

Those that ye let remain, shall be pricks in your eyes and thornes in your sides, &c.] See the like phrase, Josh. 23. 13. Ezech. 28. 24. The meaning is, that if they laboured not according to their power to drive them all out, as they should subdue them, but consent to make leagues with them, and make interchangeable marriages with them; as the Lord, if the Israelites had followed his directions herein, had fully purposed in time to have brought all the Canaanites into their power, so for neglect hereof he would give the Canaanites power over them, to compasse them with armies, as with an hedge of thornes, and their beautiful women or images, with beholding which they had been taken, should turn to pricks in their eyes alwayes galling and tormenting them, such sharp miseries should afflict them therefore. And this we may see verified in Judges, and Psal. 106. 34, 35. Vers. 55.

And here it would be considered, whether we are not likewise bound under the same pain, to expel all Popish Idolaters from amongst us, seeing by daily wofull experience many to be drawn away by them. *Note.*

Chap. XXXIV.

HEre the Land of Canaan is described by the four quarters lying South and West, North and East.

The South quarter shall be from the Wilderneſſe of Zin by the coast of Edom, to the utmost coast of the salt Sea Eastward, &c.] In describing Canaan, the parts inherited by the two tribes and an half are left out, because they had their parts assigned them already, as is expressed, vers. 13, 14. whereby it is confirmed further, that Moses had direction from God in setting them out their parts on this side Jordan; but Calvin saith, that these parts were also comprehended within these limits. This description and bounding of the land was made, that the Israelites might see the great bounty of God towards them, in giving them so large a tract of ground in so pleasant and fruitful a place, to be accordingly thankfull, and that they might know, how far to challenge against the incroachments of bordering Nations, and where to stay without seeking to inlarge their Kingdome any further, Ezech. 47. 15. it is begun at the north and ended at the west in describing this land, here at the south, and endeth at the east; but this might be, because their return then to this land should be out of the north from their Babylonish captivity. The Wilderneſſe of Zin lay one hundred and twenty miles from Jerusalem towards the South, the salt Sea, otherwise called Asphaltites, is the dead Sea of Sodom, into which the river Jordan runneth, in the neerest part thereof northward, being within 14 miles of Jerusalem, but in length it is thirty six miles; of the strange nature of this Sea, see Gen. 14. Hitherto the South borders extent eastward. Now for the extent of it westward, it *shall turn to the ascent of Akrabbim, and passe on to Zin, and to Kadesh Barnea, and to Hazar-addar, and to Azmon, thence fetching a compasse to the river of Egypt, the going out of it being at the Sea.* For the ascent of Akrabbim, the Sept. hath the ascent of Scorpions, according to the signification of the word. But it must needs be the proper name of a place, haply so called from Scorpions that abounded there, because it is a boundary, so Vatablus and Munster. It was an high mountain in the wilderneſſe full of terrible serpents, Deut. 8. 15. Vers. 3. Patriarks travailes. Vers. 4, 5. *Vatablus. Munster.*

15. of Acrabatane a city it is ſpoken, 1 Machab. 5. 3. which haply had the name from hence, ſo Jerom and Adricomius. Zin the next boundary cannot be the wilderneſſe ſo called, nor Sin, where mount Sinai ſtood, for that was far beyond the bounds of Canaan, as Toſtatus noteth, and is written with ס, this with ץ. But it was a tower called Megdal Senna, the tower of Sin, ſo Jerom, and Adricomius, who calleth it alſo Senna, Sene, Sina, Sin. Cadeſh Barnea was near to Edoms countrey 40 miles from Jeruſalem, of which ſee more chap. 14. For Haſar addar, Joſ. 15. 4. is Hezron, and then Adar, ſpoken of as two places. Of Adar Jerom writeth, as being a city in Arabia. Azmon, by the Sept. rendred Aſemona, is thought by many not to differ from Heſmona in the 26 Manſion. The river of Egypt, this is held by ſome to be Nilus, but becauſe the bounds of this land came not up ſo far, others better, Rinocolura, a river coming from Nilus along by the ſouth coaſt of Canaan. *the great ſea*, this is ſo called in reſpect of other leſſer ſeas within the land, and it was on the weſt ſide of the ſouth bound, to ſet forth which the ſea is often named in the Scriptures.

Hieron.
Adricom.

Maſius.
Arias
Magalian.

Verſ. 6.

Hitherto the ſouth border. The weſt border was the great ſea, this is called commonly the Mediterranean ſea, and lay weſtward from Canaan, Gen. 12. 8. This ſea divideth Aſia from Europe and Africa. This border is no further deſcribed, but left to be underſtood, that it went all along from that place where the River of Egypt runneth into it to mount Hor, the north border next ſpoken of, and Hamath a city, ſince called Epiphania from Antiochus Epiphanes. For the north border is ſet mount Hor, and Hamath, at the entrance thereof, ending at Zedad and Ziphron, the end of it being at Hazar Enan. This was not Hor a mountain of Idumea from Jeruſalem 88 miles, for that lay Southward; but mount Hermon, Joſ. 13. 5. which was near Hamath; and Hamath was a city much ſpoken of as a boundary, from the River of Egypt unto Hamath, ſome hold this to be Antioch. Ziphron is by Jerom called Zephyrium in Cilicia. Hazar Enan was a village in the border of Damaſcus.

Verſ. 7, 8, 9.

Patriarks travailes.

Numb. 13. 21.

The eaſt border was from Hazar Enan to Shepham, and from thence to Riblah on the eaſt of Ain, extending to the ſea Cinnereth, and to Jordan ending at the ſalt ſea. Shepham is by the Hebrews, ſaith Jerom, called Apamia. Riblah was in the tribe of Naphtali in the land of Hamath, of which it is afterwards ſpoken, 2 King. 23. 33. and Chap. 25. 6. & 20. 21. Ain, according to the ſignification, a fountain, is rendred in the vulgar Latine the fountain of Daphnis. The ſea Cinnereth, is otherwiſe called the ſea of Tyberias, and the lake of Geneſareth, having the name Cinnereth from a city near to it, ſo Lyranus, it was in Galilee. Jordan was a famous River ſpringing from two others Jor and Dan about mount Libanus, and running all along on the eaſt of Canaan from the north to the ſouth, through the lake Geneſareth, and finally into the ſalt ſea of Sodom. For the whole length and breadth of this land, it was not ſo large but that many other countries do far exceed it, eſpecially that which the Iſraelites poſſeſſed, when they inlarged their bounds furtheſt, from Dan to Beerſhebah, for this length according to Brocardus and Adricomius was but 64. or 66. miles, and the breadth from the ſea to Jordan, but 16 in ſome places, and in others 18 miles. But the miles by them ſpoken of are three of our miles, becauſe they deſcribe a mile to be as much as one can go in an hour. So that of our miles the length was about 180, and the breadth about 48, which was not above the third part of England; and yet ſet forth as very large, partly for the great fertility thereof throughout, and partly in compariſon of the ſtreight place, wherein they had been cooped up before in Goſhen in the land of Egypt. For that is a large countrey indeed, where no parts are barren, but all both vales and mountains fruitful for the nouriſhment of the Inhabitants. And the ſcituation is to be noted, the great ſea on the weſt, and Jordan and the ſea Cinnereth on the eaſt, and on the ſouth

Verſ. 10, 11, 12.

Lyranus.
Joſ. 19. 35.

Brocardus.
Adricomius.

south and north high mountains, so that it was a most well defenced place, fitly typifying the company of the faithful compassed about with Gods providence; as with high hills and mountains on every side, Psalm 125. 2.

Here is shewed, to whom this whole land is to be divided, viz. to nine tribes and an half, for two tribes and an half had their inheritance already on this side Jordan eastward, wherefore their possession came not within the compasse of this description, the utmost of which eastward is the River Jordan. Ver. 13, 14, 15.

The description of the land being made, the men are now nominated that shall divide the land amongst these nine tribes and an half, viz. Eleazar, and Joshua, and a Prince of each tribe, Caleb of Judah, &c. The names of altogether are ten, besides the two Princes Eleazar and Joshua, for the two tribes, which had their possessions already yield no Prince to be over this businesse. Whereas it is said, that these should divide, the meaning is, that the lots being cast before them, they should consider each tribe with his lot, according to the greatnesse or smalnesse thereof, and proportion them out accordingly, that the smaller might not have more, or the greater lesse, but each tribe should, as hath been before shewed, Chap.26.54. And the parts being fitly proportioned, the prince of each tribe should take possession of the whole for his tribe, and then divide it amongst the several families. Vers. 16, 17, 18.

These Princes were neither the same that are named Chap. 1. nor the Searchers sent out, Chap. 13. nor the sons of them, except Caleb, who only survived, neither are the tribes named according to any former order, but their order is altered, but yet such an order is here followed in setting them down, as doth most aptly agree to their placing in the land of Canaan, as we may see, Josh.15.16,17,18,19. For first Judah had his lot in the south, Ios.15.1. Simeon within Judah, Ios. 19. 1. Benjamin next, Ios.18.11. then Dan, Ios.19.40. then Manasseh and Ephraim, Ios.16. & 17. next Zabulon and Issachar, Ios. 19. 10, 17. Lastly, Asher and Naphtali, Ios.19.24,32. wherein the wonderful providence of God appeared, in that, as it is here ordered, their lots fell out. And it is to be noted, that in placing them thus, respect was had to their brotherhood, Judah and Simeon being placed first abreast, who were the sons of Leah: next Benjamin of Rachel, and Dan of her maid one also by another: thirdly, Manasseh and Ephraim sons of Joseph. Fourthly, Issachar and Zabulon of Leah. Lastly, because there were no more paiers by the same mother, Asher and Naphthali, that came last of the two maids furthest north in Galilee abreast, as every two of the former had been also placed. *Ainsworth.*

God would have those, that were neareſt one to another by birth, to be placed neareſt together, that they might live together in the more unity and concord, which for brethren to do is a most happy and joyfull thing, Psal. 133. and thus Judah and Simeon are said to have gone out to war together, Judg. 1. 1. *Note.*

Chap. XXXV.

Verſ. 1, 2, 3, 4, 5, 6, 7, 8.

After the diviſion of the land appointed amongſt the other tribes, the tribe of Levi is here provided for, which had none inheritance by lot, becauſe the Lord was their inheritance, as hath been ſaid before. The proviſion made for the Levites is of cities to dwell in with their ſuburbs, out of all the 12 tribes, 48 in number, from thoſe tribes that had more cities, more, and from thoſe that had fewer cities, fewer, and of theſe ſixe muſt be cities of refuge, for the man-ſlayer to flie unto. Here becauſe it is ſaid, the tribes ſhould give them cities out of their inheritance to dwell in, and ſuburbs for their cattell: ſome thinke, that the dominion of theſe cities, when they were given to the Levites, ſhould not be in them, but in their former Lords, who ſhould have the benefit of the vineyards, corn-fields, milnes, and ſuch like which were not for the Levites uſe, becauſe touching them onely habitation is expreſſed, and ſuburbs for their cattle, beaſts and goods: And accordingly the Levites come to Eleazar and Joſhuah, deſiring cities to dwell in, &c. and have them ſet out unto them. And they inſtance in Hebron which was given to the Prieſts, and yet Caleb had it, Joſ. 20. 7. But by this inſtance all that hath been hitherto ſaid, falleth to the ground, becauſe it is expreſſed how Hebron was given to Caleb, viz. the villages and fields about it, but the citie and ſuburbs to the Prieſts, and thoſe they poſſeſſed and injoyed to them and theirs, as the other tribes did their lots, otherwiſe they had not been given, but lent unto them, ſee Levit. 25. 33. 34. the houſes of theſe cities and their ſuburbs are the Levites poſſeſſion, and their perpetuall poſſeſſion. And in particular, Barnabas, a Levite had a poſſeſſion which he ſold, and Solomon ſaith to Abiathar the Prieſt, *goe to thy own field.* They had then theſe cities and ſuburbs for a poſſeſſion, as the other tribes had theirs, as alſo Toſtatus concludeth, although ſometimes he ſpeaketh doubtfully, as inclining to the other opinion. The ſuburbs indeed are ſaid to be for their cattell and their goods, but ſowing of corn or planting of vineyards here is not ſpoken of, to ſhew that ſuch, as ſerve about the altar are not to intangle themſelves with works of husbandry, like other men, but wholly to attend the divine ſervice to which they are appointed. Their diſperſing amongſt the other tribes was to fulfill the propheſie of Jacob, Gen. 49. 7. but yet in great favour, it being turned into a bleſſing both to them who were taken from amongſt their brethren to be the Lords lot, and to greater dignity, and to all the tribes there being placed all over the kingdome amongſt them, tending to the preſerving of religion pure and uncorrupt amongſt them. They were thus placed, ſaith Calvin, that they might the better hold all the people under the yoak of the Law, and that their cities might ſhine as lights to the uttermoſt corners of the land; they were as watch-towers, wherein they might watch and ward to drive away impietie from the bounds of this holy land, and from hence diffuſe heavenly doctrine, and ſpread abroad the ſeed of life, and from hence examples of all holy integrity might be fetcht continually.

Lyranus. *Cajetan.*

Joſ. 21. 1.

Joſ. 21. 11, 12.

Act. 4 34.

1 King. 2. 26.

Toſtatus.

Calvin. *Vt alias tribus retinerent ſub iugo legis. Eorum urbes quaſi lucernæ erant, quæ ad extremos uſq; angulos fulgerent: & quaſi ſpecula in quibus excubias agerent ad impietatem à finibus terræ ſanctæ arcendam.*

Moreover it was thus beſt provided for their own good, to place them in cities by themſelves, and not to leave them to the living of dwelling promiſcuouſly amongſt others. For if they had dwelt promiſcuouſly with the reſt they might have been more prone to contract many vices, and to neglect the ſtudy of the Law. But now their very placing by themſelves was a continuall admonition unto them, that they were ſingled out from the people, that they might wholly addict themſelves to God. Their cities were as ſo many academies, wherein they might the better and the more freely exerciſe themſelves in the ſtudy of the Law, and be the better formed to undergoe the office of teaching. They were ſhut in with walls, that

that the vulgar corruptions might not ſo eaſily pierce unto them, and that by living together one might ſtimulate another to piety, temperance, and all other good manners.

Thus Calvin; And hereunto it ſeemeth that reſpect was had of old, when the Clergy of this land lived in like manner in diſtinct places, the Clergie of each dioceſſe together with their Biſhop coming thence amongſt the people to preach, and to doe other holy duties, and then returning again to their cells. But now we are ſeated otherwiſe, and ſo are leſſe given to divine ſtudies, and by conſorting more with the vulgar, we come to have vulgar conditions, to intend earthly husbandry more then heavenly, and are infected with their evill manners many of us, intemperance, incontinence, blaſphemy, curioſitie in apparell, and other fowle vices. But let us remember howſoever our placing is, that we are disjoyned, as the Levites were from the vulgar in our education, holy orders, imployment and maintenance, that our Parſonages and other Eccleſiaſticall dignities may ſhine as lights to all the corners of our Pariſhes, and be as watch-towers to drive away vice, for which our examples muſt ſhine, or elſe our preaching will be fruitleſſe and unprofitable. *Note.*

The ſuburbs are ſaid to be *for their cattell, goods and all their beaſts*: The Septuagint and vulgar latine have onely their κτήνη καὶ τετράποδα, *pecora & iumenta*, cattle and fourefooted beaſts. But both in the Hebrew, and Cald. there are 3 words; the firſt ſignifying moſt properly their beaſts; the next, their ſubſtance; that is, their corne, and hay and ſuch like, for which happily they had barns and houſes in the ſuburbs, and the laſt all other living things that they had, as ſmaller cattle and poultry. The Rabbins, becauſe the laſt words ſignifie *all living things*, infer, that beſides the ſuburbs, they had to every Citie a place alſo given them, wherein to bury their dead, becauſe the ſuburbs were for living things, not to bury the dead in, ſee alſo, Luc. 7.11,12. Verſ. 3. *Maimony* of releaſe and buriall, ch. 13. ſect. 3.

For the extent of the ſuburbs of each city, they muſt be from the wall 1000 *cubits round about*, but it is further added, *and ye ſhal meaſure from without the Citie on the Eaſt ſide* 2000 *cubits, and on the Weſt* 2000 *&c.* If theſe ſuburbs muſt reach but 1000 cubits, how is it ſaid, they ſhould meaſure to every quarter 2000. The Rabbin reſolveth it thus, the thouſand were for ſuburbs, and the two thouſand for fields and vineyards. But this is againſt the text concluding, *This ſhall be to them the ſuburbs*, ſo that they had no fields or vineyards, but ſuburbs onely, as was alſo touched before. Some, ſaith Ainſworth, reſolve it thus, the firſt 1000 cubits may be underſtood of the ſacred meaſure which were twice ſo great as the common cubits. Some following the vulgar Latine, in which the firſt is rendred 1000 paces, the next 2000 cubits; ſay, that a pace is twice ſo much as a cubit, and ſo there is no difference, but the word both firſt and laſt is in Hebrew the ſame, *a cubit*: and therefore this is of no force, and no better is that of ſacred and common cubits, becauſe there is no reaſon why we ſhould take the ſame word twice uſed in the ſame verſe to ſet forth divers things. There is then another ſolution to be preferred, and that is, that towards every quarter of the world, both Eaſt and Weſt, North and South, two right lines ſhould be drawn from the walls. either of them 1000 cubits, and ſo towards every quarter would be in both theſe lines 2000 cubits, and at the end of each line they ſhould ſet up a mark, the whole number being 8 and by theſe draw a circle round about. Verſ. 4. Verſ. 5. *Maimony* of Releaſe and Jubilee, c. 13. *Ainſworth.*

And thus more eaſily all occaſion of controverſie being avoyded, the bounds might be ſet out, whereas if they were left to meaſure in as many parts as they would, it could not ſo readily have been done, and more queſtion might ariſe about it. Some bring other ſolutions, as that the meaſure in the fifth verſe, is not like that verſe foure, from the wall outward, but at the end of the line drawn from the wall Eaſtward, *Mariana.*

another ſhould run right oppoſite to the city 2000 cubits, and as much weſtward. &c. and ſo the whole ſquare of the ſuburbs ſhould be 8000 cubits: but ſeeing ſome cities were greater, and ſome leſſe, and therefore if they went this way to meaſuring in ſome parts, the direct line from the wall might in ſome places come ſhort, and in ſome over-reach 1000 cubits, this cannot be admitted. Some thinke that the ſemidiameter being 1000 cubits, the diameter ſhould be 2000. Calvin is for the circle of the ſuburbs round about every quarter, of which it is meant ſhould be twice ſo much as the right line drawn from the center, but the line was not drawn from the center, but from the wall of the city.

Rickelius, Cornelius à lapide. Calvin.

Verſ.6. For the cities of refuge, which ſix of theſe 48 ſhould be, in that they were amongſt the Levites, it was hereby ſhewed, that the miniſters of God ſhould be patrons of the miſerable, and without reſpect of perſons judge of every mans caſe that fled thither, that if he were a murtherer, he might be redelivered again to the ſecular power to bear his deſerved puniſhment; if otherwiſe by accident he had killed, he might amongſt them bee protected. Theſe cities of refuge are called cities המקלט, that is, of gathering, in Cald. Shezabuth of deliverance, in the Septuagint, φυγαδευτηριον, to flie unto, the uſe of which is ſet down verſe 1.&c. Philo queſtioning why the Levites Cities muſt be Cities of refuge, anſwereth, becauſe they were *profugi* as it were, for Gods ſake leaving parents, children, kinsfolk, and worldly alliance, when without reſpect they killed the worſhippers of the golden calf; and becauſe they had the power of abſolving and condemning, this office belonging to the holy miniſtery, and hereunto may be added, that they were moſt expert in the Law, and ſo fitteſt to judge of divers caſes, and theſe cities being appointed in the great mercy of God to ſave innocent bloud from being ſhed, they who were neareſt unto him, were fitteſt inſtruments to be imployed about the ſeeing to the obſervation of his ordinance herein. The Lord promiſed to appoint cities of refuge, Exod. 21.13. and now he taketh order about them, and Deut. 4.43. three of them on this ſide Jordan are nominated by Moſes, and Joſh. 20.7. the other three in the middeſt of Canaan. And theſe three muſt be appointed, out of every third part of the land one, a way being prepared, that the man-ſlayer might readily flie thither, Deuteronomy 13.3. The Rabbins adde, that theſe Cities ſhould be high like watch-towers, that they might be ſeen a farre off, and inſcriptions ſhould be made upon the way to direct him, that fled where two wayes met, and this was *Refuge, Refuge*. And for the preparing of the way, they ſay that it muſt be 32 cubits broad, and the Magiſtrates muſt once a yeare ſend to prepare the way by evening hills and dales, and making bridges over rivers. Of theſe Cities of refuge it is further added, Deut. 19.8. that as their bounds ſhould be inlarged, they ſhould appoint 3 more.

Philo lib. de profugis.

Verſ. 8. For the injunction, that every Tribe ſhould give cities, according to his inheritance, the Tribe, that had many cities more, and the Tribe that had fewer, fewer, we may ſee how reſpect was had to this, Joſ. 21.9. &c. that is, not going preciſely by the number of cities in each Tribe, but by the quantity of ground poſſeſſed by them. For Judah and Simeon together had one hundred and twenty Cities, and yet gave but nine to the Levites, Joſhua 21.16. Naphtalim, which had but nineteen, gave three, which was much more then by their proportion. Iſſachar had but ſixteen, and Aſher two and thirty, Zabulon onely twelve Cities, yet gave either of them four Cities to the Levites. But it may be that reſpect was alſo had to the greatneſſe or ſmalneſſe of the Cities given, greater, although no more, being given by the Tribes, that abounded more, and leſſer by thoſe that had fewer. And all theſe Cities were divided to the Prieſts, and 3 families of Levites by lot, Joſ. 21.9.

Joſ. 15.

Verſ. 10. *When ye be come over Jordan into the land of Canaan, ye ſhall appoint you Cities*

Cities of Refuge, that the ſlayer, that killeth any perſon unawares, may flee thither, &c. that the manſlayer dye not before he ſtand before the congregation.] Of theſe Cities being ſix; three muſt be on this ſide Jordan, and three in the land of Canaan both for an Iſraelite and a ſtranger, and ſojourner amongſt them to flee unto. Amongſt the Hebrews the neareſt of kin to him that was ſlain ought to ſlay the murtherer, as we may ſee verſ. 19. and Deut. 19. 12. if any man then were ſlain amongſt them, his kinſman was ready preſently to ſeek the killer to ſlay him; wherefore that ſuch as killed any unawares, and ſo not being worthy to dye for it, might not thus be be cut off, the Cities of Refuge were appointed forthwith to flee unto, within the walls of which, and not in the ſuburbs he might be ſafe, till his caſe were judged, and thenceforth if he were found not guilty of murther, but if otherwiſe, he was to be delivered to the kinſman, the avenger of blood, that he might ſlay him, verſ. 19. and in caſe he had no kinſman, that were able to do it, ſaith Maimony, the judges cauſed him to be put to death by the ſword. Theſe words, *from the avenger*, are in Hebrew מצאל from the kinſman who is the avenger, the ſame word is rendred a redeemer, Levit. 25. 25. and a kinſman, Ruth 2. 20. and Chap. 3. 9. For his ſtanding *before the Congregation*] the order was this, he that had accidentally killed another man, fled immediately to one of the cities of refuge, where in the ears of the Elders of that City, he told his caſe, and ſo was received in, when the avenger of blood came thither in the purſuit of him, if thoſe Elders judged him a murtherer or not, they ſent him to the City where he had done the murther, and there by the Elders in the name of the whole Congregation he had his Judgement, and ſo might be cut off, but not otherwiſe, Joſ. 20. 3, 4, 5, 6. for the not guilty lived in a kind of exile in the City, to which he fled, till the death of the High Prieſt, Verſ. 25. being ſent back thither again after his trial. Whereas this proviſion is made not onely for the Iſraelite, but alſo for the ſtranger and ſojourner amongſt them, ſome will have all one meant by both theſe two words, *viz.* any of the Heathen coming and going, or dwelling amongſt them, and imbracing the true Religion, which ſort of Heathen were called Proſelytes. But others better, becauſe God would have no innocent blood, no not of the Idolatrous Ethnicks ſhed, except Canaanites, by the firſt word underſtand Proſelytes, and by the other the Heathen unconverted for even to the worſt Humanity was by Gods people to be ſhewed, that they might the rather be won to the truth. But if an Heathen killed an Heathen, ſaith Maimony, no City of Refuge might receive him, but of this I can ſee no reaſon, if the ſlaughter were made in the land of Iſrael. Touching this fleeing to one of theſe Cities, and abiding there, Calvin thinketh, that this means of eſcaping danger was deviſed in favour to the kindred of the ſlain, that they might not be vexed by ſeeing him that had ſhed their kinſmans blood to be exaſperated againſt him.

For the diſtinction of the Cities of Refuge, three on this ſide Jordan and three in Canaan, as many out of two Tribes and an halfe, as out of nine and an half, Philo giveth this reaſon, becauſe the Countrey on this ſide Jordan exceeded, and was further from our kindred, but thoſe on the other ſide were nearer to it, which is ſubject to ſin; what he meaneth hereby I cannot tell, but this ſeemeth to be the beſt reaſon, becauſe on this ſide Jordan the bounds were very great, and ſome think that blood was oftner ſhed. Arias and Magalianus will have the priviledge extended to all the forty eight Cities, but in ſix of them onely caſes were to be tryed, but this is a fond aſſertion, and againſt the Text. That is more probable of the Tabernacle and the Altar, whereſoever it were, the fleer hereunto was in a Sanctuary. But of this ſee, Exod. 21. 13. and many things more touching ſuch priviledged places.

Here is ſhewed, who is not to be judged to have killed his neighbour unawares

Verſ. 12, 13, 14, 15.

Maimony of murther, cap. 1

Toſtatus. Hebræi.

Maſius.

Maimony.

Calvin.

Philo.

Arias. Magalian.

Verſ. 16, 17.

unawares, *viz.* 1. He that ſmiteth with any inſtrument of iron, be it ſmal or great, or with ſuch a ſtone or woodden inſtrument, as wherewith he may be wounded and dye, for in any of theſe caſes, although the ſmiter had no intent to kill, if he willingly ſmiteth, and death followeth, he is a murtherer, but if the ſtone be very little, or the wood, *viz.* a ſmall wand, which no man would think dangerous to kill, it is man ſlaughter, and for ſuch
Verſ.20,21. were theſe Cities of Refuge. 2. He that any other way killeth a man willingly, although the inſtrument be unapt to kill, or he doth it without an inſtrument, with his hand onely, he is a murtherer; for a man may thruſt and throw another to the ground and ſo kill him, or by throwing a ſmall ſtone, or beating him with his fiſt, therefore herein it is to be judged
Maimony. by the hatred of the killer: and Maimony ſaith, if he would not ſpeak to him in three daies before, he is judged to have hated him, but this rule alone is not ſufficient, becauſe as Cain to Abel, ſome will ſpeak to thoſe that they hate when they are ready to cut their throats, as Joab to Abner. There are therefore three things put here. 1. If he hated him. 2. If he laid wait for him. 3. If out of enmity he thruſt, threw at him, or ſmote him: for if in enmity, to which he is ſuddenly ſtirred up, he ſeeketh to hurt him, and he dyeth, he is a murtherer, Verſ. 23. but if there were no hatred, or enmity, or lying in wait to kill, but he killeth by a ſudden thruſt, haply into the water, or fire, or in parting thoſe that fight with a drawn weapon, or in exerciſing himſelf, one coming ſuddenly upon his weapon, or by caſting a ſtone at ſome bird or beaſt, or ſomething elſe, or ſhooting an arrow likewiſe, not ſeeing any man in the way, &c. this is man-ſlaughter, and a City of Refuge was given for it. See alſo Deut.19. 4,5,6. where it is further expreſſed, if one killeth a man ignorantly and hated him not in times paſt, *heri & nudius tertius*, that is, ſome ſhort time before, as is not the caſe of thoſe, that quarrel, and upon quarrelling ſtrike and kill, for here enmity goeth at the leaſt a little time before the blow, and therefore it is murther. Touching the inſtrument, by which in the
Maimony of Murther, Ch. 3. Sect. 1. firſt caſe it is to be judged, Maimony ſaith, that they conſidered the thing wherewith he ſmote, the place where, and the ſtrength of the ſmiter, and the ſtrength of the ſmitten. If it were a ſharp iron inſtrument, as a bodkin, or but a needle, it is murther, ſo likewiſe if the ſtone or woodden inſtrument, were great enough to kill ſuch an one, which is meant by *the ſtone of his hand, or the wood of his hand*, as it is in Hebrew, that is killing his hand, or if he ſtruck him without any inſtrument, if the ſtrength of the ſmiter were ſo great, and the ſtrength of the ſmitten ſo ſmall, that he might hereby be killed in common judgment, it was murther, and for the death to which the murtherer was to be put, ſee before, Exod. 21. 12. *the revenger of blood ſhall ſlay the murtherer when he meeteth him*, ſo Verſe 19. alſo. The meaning is not, that he ſhould do it raſhly of his own head, but being firſt examined and judged and delivered unto him by the Judges. Of the Expoſition made hereupon by Calvin, ſee before upon Exod. 21.13.

Verſ. 25. *And he ſhall abide in it, until the death of the High Prieſt, that was anointed with holy oyl.*] Here a caſe is put by Toſtatus, if he that killeth another
Toſtatus. accidentally be fled into a City of Refuge, and before his tryal the High Prieſt dyeth, he muſt then abide there till the death of the High Prieſt ſucceeding him, and if he killeth the High Prieſt himſelf, he muſt likewiſe abide, till the death of his ſucceſſour. And he that by chance killeth any in a City of Refuge muſt not flee to that, but to another, becauſe ſo he ſhould be in the ſight of the kinsfolk of the ſlain to grieve and provoke them, which is againſt the ſcope of this law. But why the High Prieſts death ſhould be the limit of his abiding here, ſeeing it is ſometime ſooner and ſometime later, and ſome going by this rule muſt abide much longer, and
R. Solomon. ſome a far ſhorter time; there are divers conjectures. R. Solomon ſaith, becauſe

becauſe it was the office of the High Prieſt to intercede for ſinners, and he did after a ſort bear the ſins of the people, therefore by his death ſatisfaction being, as is were made for the man-ſlayer, he muſt not go any longer in danger of death, but freely return to own his place. Rabbi Iſaack ſaith, he that fled, ſerved the high Prieſt in the time of his baniſhment, for all the Cities of Refuge were under him, and therefore having ſerved till the death of one, he muſt not be compelled to ſerve under another alſo, this being too great a puniſhment. R. Moſes ſaith, becauſe the High Prieſt being dead, it was a time of mourning to all the congregation, and therefore if any man was grieved for his kinſman ſlain, he ſhould now ceaſe, and think no more of it, to take any revenge, that hemight attend to mourning for the common loſſe in the High Prieſt.

R. Iſaack.

R. Moſes.

Oleaſter, becauſe the High Prieſt repreſented God, to ſhew how hateful unto him is the ſhedding of innocent blood, he kept the manſlayer, as it were in ward, as long as he lived. Others ſay, that the High Prieſt the common father of the Countrey being dead, all wrath conceived ſhall alſo dye, and all offences be buried with him, the ending of his life being as the ending of that world, and from thence a new beginning. Some other frivolous reaſons are yielded by other Rabbins; but I reſt in theſe for the literal reaſon, and ſpecially in that of the High Prieſts keeping him in ward, as it were, as long as he lived, to ſhew the odiouſneſſe of bloodſhed before his God. Leo the great, telleth of the moſt godly Emperours, that they likewiſe upon the day of the death of our Saviour Chriſt, remitted of the ſeverity of their lawes, and let thoſe that had offended in ſmaller matters, to go free, that they might feel the comfort of their mercy upon the day, that God ſhewed his greateſt mercy to ſinful man. The myſticall reaſon was to ſhew, that none are freed from their leaſt ſins unwillingly committed, but by the death of our High Prieſt Chriſt Jeſus, but are held even hereby, and cannot come to any poſſeſſion in the heavenly Canaan, till that by this they are ſet free, as he that ſhed blood was baniſhed, and could not be releaſed till the High Prieſts death, although he ſhed it ignorantly, without any enmity, with the caſting of a ſtone, or ſtriking off his hand, in jeſting, and ſporting, through infelicity more then ill will, as Jerom ſpeaketh Gregory ſaith, what is prefigured in that he which fled might not return, till the death of the High Prieſt, but that mankind becoming guilty of death by ſin, is looſened after the death of the true High Prieſt, Chriſt Jeſus, from the bands of their ſins, and repaired in the poſſeſſion of Paradiſe? Cyril Alex. that the ſoul being departed out of the body is puniſhed by baniſhment in ſecret or low places, as in a City of Refuge, until that it be ſet at liberty by Chriſt deſcending to hell, opening the gates, and looſing the bands, and ſaying go out, and be revealed. And Origen applyeth it to the abiding of thoſe, that ſin ignorantly a certain time after this life, as it were in baniſhment. But hereby and by that of Cyril, the opinion of a Limbus, to which the ſouls of the faithful dying went and remained there, till Chriſt coming after his death, ſet them free, ſeemeth to be favoured, touching which becauſe nothing is ſaid in the holy Scriptures, I leave it as a fond conjecture, adhering to that of Gregory followed by Rabanus, and others, as Ambroſe, who ſaith, that the fleeing to theſe Cities figured out the fleeing to that ſoul, wherein the word dwelleth, that is the Prince of Prieſts, Chriſt Jeſus, by whoſe death we are delivered from all fear of death, ſeeing he is the Lamb of God that taketh away the ſins of the world, being propounded of God a propitiator, a Prieſt for ever, juſt, holy, innocent, unpolluted, and ſeparated from ſinners. Iſidorus ſaith, hereby was ſignified, that if by the death of the High Prieſt involuntary ſins of ignorance were remitted, much more by the voluntary death of that High Prieſt even voluntary ſins are remitted to the faithful, and they are reſtored to Jeruſalem above, which is free, ſeeing his death

Oleaſter.

Leo Magnus Ser. 2. de quadrageſ.

The myſtery.

Hieron. contra Pelag. lib. 1. Gregor. magn. Hom. 6 in Ezek.

Cyril Alex. in Collectan. c. 15. ex Deut.

Origen.

Ambroſ. de fuga ſæculi. c. 3. Joh. 1. 27. Heb. 7. 26.

Iſidor. Peluſiota lib. 3. Epiſt. 108.

is again extinguisht by his resurrection. Now for the Cities of refuge appointing, and not immediately acquitting the guiltlesse man-slayer, but injoyning him a kind of penance, that was partly to avoid further strife betwixt him and the kinsman of the slain, and so more bloud shed, that might have ensued; so obstinate and stubborn were the Jewes, partly that they might not be grieved by his presence, whom they therefore hated, and partly to shew the odiousnesse of bloud shed, although unwittingly, that all men might the more take heed of it.

The Mystery of this was to shew, that so soon as a man is overtaken by any sin, he should by true faith and repentance flee to Christ to avoid the danger; he that fleeth not thus is in continual danger of being destroyed: and who fleeth thus to Christ, but he that cometh to the Levites cities? that is, cleaveth for time to come to the Ministers of Gods Word, dwelling as it were, by diligence in frequenting their holy exercises amongst them, that he may be more sanctified and inlightened in the knowledge of the truth. But why are three on this side Jordan appointed, and three in Canaan? To this the Ordinary Glosse saith, that by the first three the remedies against sin before baptisme are set forth, viz. the faith of parents, their offering the child to God, and circumcision; by the other three, the remedies after baptisme, fasting, prayer and almes. Rabanus, going by their names, saith, that Bosor signifieth streights, which is the first city on this side Jordan, shewing, that he who hath sinned, must seek to escape by being streightned and afflicted in conscience therefore: the second City, Ramoth, an high death, shewed the mortification of sin: the third City, Gaulon, volutation, or tumbling, shewed, lying down in sackcloth and ashes. Then follow three in Canaan, 1. Kadesh, signifying holy, and so shewing an holy and new life. 2. Hebron, signifying conjunction, and shewing the joyning of the soul unto the Spirit of God, from which she was by sin separated. 3. Sichem, a shoulder, shewing the carrying of a sheep, that had erred, but now returned by repentance upon Christs shoulder amongst the 99 again. Others make other allegories upon these names, which I spare to set down.

Glos. Ordin. in Jos. 10.

Rabanus.

Vers. 26. *But if the slayer come at any time out of the border of the city*, &c.] Maimony saith, that if he came out to go up to Jerusalem at any of the feastival times, or to be witnesse in matter of life and death, he should be in danger of being slain by the avenger of blood, so strict was the charge of his keeping within this city, that not only he might not come out upon other occasions of his own, which were more sleighty, but not for these being most weighty.

Maimony of Murther, c. 7.

Vers. 27. In speaking of the avenger of bloud, finding him he saith, *if he shall find him out of the border of the city*] Maimony seemeth by the border, to understand the limits; but Tostatus better, all those parts within the walls only, because it is said, he should have remained within the city, so that the suburbs are not meant by the limits, but the walls. After the high priests death he might return to his possession, but never to his high state and dignity again, saith Maimony, because of the great scandal that came by his hand. But some thing he hath superstitious, a man-slayer adjudged to exile, if he dyeth, before he come at the city, they carry his bones thither to be buried; and if he dye there and be buried, after the high priests death, they take up his bones again, and carry them to the sepulchres of his fathers. Much like to this law of refuge, Philostratus relateth one amongst the Egyptians. It was the law, saith he, of the Memphites, that he who had killed another unwittingly, should flee to the Gymnosophists, and being by them absolved, he might return home again, if he had first offered some small gift at the tomb of the slain, but not otherwise.

Tostatus.

Vers. 28.

Maimony of murther, c. 3.

Philostrat. de vita Apoll. c. 3.

The *Mystery.*

This case of being in danger of killing, if he were found out of this city, saith Rabanus, shewed, that such as have fled to Christ by repentance and faith,

Rabanus.

faith, ought to continue to the end in the true faith, hoping for ſalvation only by the merits of Chriſts death, and in penitency; but if he doth not, and the great Judge of all, that is, Chriſt, who is the kinſman for our fleſh taken, take him and cut him off, he ſhall be juſtified in his proceedings againſt him. Thus then they hazzard their ſoules, that after repentance fall to licentiouſnes again, as the dog returning to his vomit: but ſuch as fleeing by repentance continue penitent and faithful to the end, are acquitted from all their ſins, and by the death of Chriſt come to an heavenly poſſeſſion, from which for ſin they had been baniſhed, although involuntary. 2 Pet. 2 20.

Whoſo killeth any perſon ſhall be put to death by the mouth of two witneſſes being a murtherer, but one witneſſe ſhall not cauſe him to dye.] Who is a murtherer, that muſt dye for it, was ſhewed before, Verſ. 16, 17, 18. & Exod. 21.14. but becauſe it was not ſhewed what witneſſes muſt come againſt him, the ſame law is here repeated, and this is added, and the witneſſes muſt be two or three, Deut.17.6. & 19.15. and that not only in the caſe of murther, but in every other caſe. And accordingly Timothy is forbidden to condemn an elder, but only by the teſtimony of two or three witneſſes; and of this it is ſpoken, Matth.18.18. In the civil law ſeven witneſſes at the leaſt are required againſt any Clergy man, 27 againſt a Cardinal, a deacon, 44 againſt a Cardinal, a prieſt, 72 againſt a Cardinal, a biſhop; the reaſon whereof, ſaith Tho. Aquin. is, becauſe theſe men are much envied for their reproving and puniſhing of ſin. But the Apoſtle thought, not ſuch a number of witneſſes requiſite, but ſufficient witneſſe onely to prove the accuſation true. And ſometime a man may be condemned without witneſſe upon his own confeſſion, or upon the teſtimony of one, other things concurring to teſtifie againſt him alſo. But generally one witneſſe is judged inſufficient, becauſe one may be carried with envy, as two are not ſo commonly, and if they be, they may, being ſeparated and ſo examined, be found out by their differing tales. Verſ. 30. 1 Tim. 5.19. *Tho. Aquin. 2. 2. qu. 70. artic. 2.*

Ye ſhall take no ſatisfaction for the life of a murtherer which is guilty of death, Hebr. *Wicked to dye.* the Sept. *Condemned to dye.* This is ſpoken to Judges, who muſt not be ſwayed by bribes to ſave the life of any murtherer, or to defer his execution; no though he would give all the goods of the world, as the Rabbins ſay, and the avenger of bloud be content to let him eſcape, becauſe the ſoul of man ſlain is not his poſſeſſion, but the poſſeſſion of the moſt holy bleſſed God. And as death may not be bought off from a murtherer, ſo may not baniſhment from an involuntary ſhedder of bloud. Verſ. 31. *Maimony of murther, ch. 1. Sect. 4.*

So ye ſhall not pollute the Land wherein ye are, for bloud defileth the land, &c.] Theſe words have reference to verſ. 31. and it is meant, that not only he, who murthereth is polluted, but alſo the whole land by the blood thus ſhed, neither can this pollution be expiated, as other pollutions by any ſacrifice, but of the murtherer, the like foul pollution to which is noted by the Rabbins not to have been imputed to any other ſin, except ſpiritual whoredome of idolatry, Jer.3.2,9. and idolatrous bloudſhed, Pſal. 106. 38. whereby the abomination of the ſin of murther appeareth. Bloodſhed againſt the will is not of this polluting nature; yet he that killeth thus muſt keep in his city of refuge, and not return for any bribe, but being ſet at liberty by the high Prieſts death, that all might account the life of man a precious thing, and take better heed, how they ſhed the bloud of one another; and for the myſtery, that was herein, of which enough before: of Gods dwelling amongſt them, ſee before, Chap.5.3. Verſ. 32. Verſ. 33. Verſ. 34.

CHAP.

Chap. XXXVI.

HEre is nothing elſe, but a confirming of the inheritance of each tribe unto it, that in no part it might paſſe to another in caſe of daughters inheriting and marrying, for ſuch muſt marry onely within their own tribe; and this determination is made upon occaſion of the daughters of Zelophehad, of whom ſee before, Chap.27. Some it ſeemeth, out of a deſire to get their inheritance, would have married them, which were of another tribe; wherefore Machirs ſons ſtand up and plead againſt it before Moſes, and not only for them but for all other daughters having inheritances a law is made, that they ſhould alwayes marry within their own tribe, and conſequently all women, becauſe although they had a brother at the time of marriage, yet he might dye, and ſo the inheritance fall to them. And upon this is the reaſon grounded why Mary muſt needs be of the tribe of Judah and of the houſe of David, becauſe Joſeph her husband was: for not men of the ſame tribe onely be here ſpoken of, but of the ſame family. And for this is Origen, Severus, Theodoret, Procopius, Iſidor, Chryſoſt. Theoph. Enthymius, Hilar. Hieronym. &c. onely they except, that the tribe of Levi was free to marry into any other tribe, becauſe Levi had none inheritance, and by this allowance it fell out, that Chriſt came of Mary of the tribe of Judah, and ſo of Kings, and yet of Levi and ſo of Prieſts alſo, ſeeing ſhe was akin to Elizabeth, Zachariah his wife, and thus the birth of Chriſt ſuited with him being both King and Prieſt. But others hold, that only daughters having poſſeſſions are here prohibited to marry out of their own tribe, and David of the tribe of Judah married Michal Sauls daughter of Benjamin, and when the women of Benjamin were all cut off, the other tribes vow not to give of their daughters to them to wife, intimating, that they might have done it notwithſtanding any law made to the contrary, ſo Hugo, Burgenſis, Oleaſter, Vatablus, Maſius, Cajetan, &c. But it is eaſily anſwered, the caſe of David in this was extraordinary, he had Michal for a reward of his valour, and neceſſity requiring, that the Benjamites wanting women, ſhould be ſupplyed otherwiſe, gave occaſion to that vow, which if it had not been made, this law for that time might have been diſpenſed withal.

Verſ. 8.

The Myſtery. *Rabanus.*

Myſtically, ſaith Rabanus, the care here ſhewed, that no inheritance might paſſe to another tribe by the marriage of a daughter, did ſet forth the care that every one ought to have, that the heavenly inheritance may not paſſe from him by his hearts being wedded to worldly things, when he doth gaod works, which ſhall be rewarded in Heaven.

A COMMENTARY UPON THE BOOK OF Deuteronomy.

CHAP. I.

THis book, as the other foure before going, hath the name in Hebrew from the first words, *Elleh hadebarim*, in Greek being called Deuteronomy, or a second repetition of the Law; the Rabbins call it Sephertochechoth, the book of rebukes, because in the Targum Hierosolym: the first words are thus explained. *These be the words which Moses spake to all Israel, he rebuked them for that they had sinned on this side Jordan.* It containeth, as Ferus noteth, Moses his sayings to all Israel, being now ready to depart out of this world, being left by him, as his last will and testament, he being herein an example to us, to have a care of the good of the Church of God, not onely whilest we live, but after our death. Herein first he reciteth Gods benefits towards them. 2. The sinnes of the people, and the punishments following hereupon. 3. By all sorts of arguments he seeketh to stir up in them a care to keep the Law. 4. That no man might excuse himselfe saying, I know not the Law, he repeateth and explaineth it. 5. He denounceth judgements against transgressours and promiseth blessings to all, that keep the Law. 6. He maketh an holy hymne for them. 7. He blesseth every tribe, and then goeth up to the mount Nebo and dieth.

Targ. Hierosol

Ferus.

Vers. 1.

These be the words which Moses spake to all Israel on this side Iordan in the wilderneſſe, in the plain over against the red sea, between Paran and Tophel, and Laban, and Hazeroth, and Dizahab. The place where Moses uttered these words is most accurately here described, *the plaine*, in which was the plain of Moab, see verse 5. and chapter 34. 1. For here the children of Israel were, and abode till the death of Moses, Numb. 22. 1. *Over against the red sea*, Hebr. *over against Suph*, that is, a flaggy place of Jordan; for Suph signifieth a flagge, as Ainsworth saith, some expound it, but the Septuagint and Cald. both render it the red sea; but happily Suph was the name

Ainsworth.

name of ſome place not farre off, ſee before, Numb. 21. 14. Touching the other places, whereby this is deſcribed, viz. Paran, Tophel, Laban, &c Junius ſaith, that Jordan was on the Weſt, Paran on the South, Tophel and Laban on the North, and Hazeroth and Dizahab on the Eaſt. Paran was a wilderneſſe on the South of the plains of Moab, Tophel on the North, being the bound of Syria Cæles, where the citie Pella ſtood; Laban was the town by Geographers called Lybias, Hazeroth, Gazorus, Dizahab an inferiour tract belonging to Arabia Petræa. The vulgar latine, for *Dizahab*, hath *ubi auri eſt plurimum*, the Sept. *by the gold-mines*, according to the ſignification of the word *Zahab gold*.

Junius.

Verſ. 2. *Eleven dayes iourney from Horeb by the way of mount Seir to Kadeſh Barnea.*] That is, this place was but eleven dayes journey going about by Mount Seir from Horeb, where the Law was given, and yet as followeth, v. 3. they were in coming thither to the 40 year; ſo Junius, for the firſt moneth of this yeare they came to Kadeſh, Numb. 20. and the 11 moneth of this yeare having paſſed on hither Moſes ſpake theſe words to them. Some thinke that all this was ſpoken in eleven dayes, and then Moſes died, but no ſuch thing can be gathered hence, onely by computing the times it is certaine, that he could not ſpend many dayes in ſpeaking, becauſe Joſh. 5. a paſſeover was kept by Joſhua the fourteenth day of the firſt moneth, and after the death of Moſes they mourned for him thirty dayes, Deuteronomy 34. 8. Then the Lord incourageth Joſhua, and hee ſpeaketh to the Reubenites and Gadites, &c. Joſh. 1. paſſeth over Jordan, ſendeth ſpies to ſearch Jericho, and circumciſeth all the people, all which could not but take up almoſt thirtie dayes more. Rabanus will not have this accurate deſcription of the place and time of Moſes his ſpeaking to be without a myſtery: For Moſes, ſaith he, ſetteth forth the Law on this ſide Jordan; that is, before baptizing into Chriſts name, and the Law ſpake in the wilderneſſe to ſhew the barrenneſſe of that carnall people, who brought forth no ſpirituall fruit of virtues, when they were inſtructed in the Law. And this was between Paran ſignifying increaſing, becauſe the people increaſed greatly; and Tophel ſignifying unſavoury, becauſe they loved not the ſalt of ſpirituall wiſedome, and *Laban*, white, becauſe they were waſhed white with divers waſhings and ceremonies, and Aſeroth, courts, or entries, becauſe by the Law they were prepared to the entrance of faith, learning many things touching Chriſt thereby, and it is ſaid, *Where is much gold*, to ſhew the treaſures of divine wiſedome lying hid in the Law. And theſe words were in ſpeaking eleven dayes from Horeb through mount Seir, ſignifying hairy and ſordid, to Kadeſh Barnea, ſignifying the changed, elect and noble, to ſhew that the Law given in Horeb ſhould firſt come to a baſe people, the Iews, and then be changed into a noble ſpirituall obſervation under the Goſpel, &c.

Rabanus.

The Myſtery.

Verſ. 4. *After he had ſlaine Sihon, King of the Amorites, &c.*] The Hiſtory of this ſee before, Numbers 21. The deſtruction of theſe enemies is ſpecially commemorated, becauſe they were in the way to Canaan, and had come out againſt the people of Iſrael to ſtoppe their paſſage into that land, whereupon they were the more obliged to the Lord, and might the better be moved to dutifull obedience, and be confirmed in a more aſſured hope to prevaill afterwards. Of the myſtery of theſe two Kings ſee before, Numb 21.

Verſ. 6. *The Lord our God ſpake to us in Horeb, ſaying, yee have dwelt long enough in this Mount, &c.*] Here Moſes beginneth to reckon up Gods benefits towards them and their ſinnes againſt him. The remove from Horeb. here ſpoken of is ſet forth, Numbers 10. 11. the twentieth day of the ſecond moneth after their comming out of Egypt, but the Words of God then uſed, were left to be recited here, it being one-

ly

ly ſaid there, that *the Cloud was taken up, and the children of Iſrael iourneyed.*

Turn to the Mount of the Amorites, &c.] This alſo was paſſed over in ſilence before, yea, and when they came nigh the Ammorites land, Moſes ſent to deſire leave to paſſe through it, and fought not againſt them, till this was denied, and their King came forth to battel againſt him, Numbers 21. 21. but how this may be reconciled, I have already ſhewed upon that place. Verſ. 7.

And I ſpake unto you at that time ſaying, I am not able to beare you my ſelfe alone, &c.] Here ſeemeth to be a commemoration of under rulers appointed to judge the people by the counſell of Jethro, the father in law of Moſes, Exodus 18. which becauſe it was done, before they came at the mount Horeb; and here Moſes ſaith, at that time as having reference to the time, when God bad them depart from Horeb: A queſtion ariſeth, how theſe two may be reconciled? I doe not finde this touched by any, but Rabanus, Calvin, and others agree, that the conſtituting of Rulers, Exodus 18. is here pointed at, but they ſay nothing of this difference: But Rabanus reſolveth it well, by theſe words, *at that time* the whole tract of time from their going out of Egypt, till their departure from the mount, and murmuring upon the return of the ſearchers, is to be underſtood: For there were two parts of the whole time from their comming out of Egypt, till their entering upon the poſſeſſion of Canaan, the firſt of their bringing to mount Sinai, and from thence to the borders of the promiſed land, the ſecond of their bringing backe, and wandering in the wilderneſſe, becauſe they murmured, untill that all the murmurers were conſumed; of the firſt of theſe it is ſaid, *at that time*: But whereas Jethro, his father in law gave him this counſell to appoint Rulers over them; by this ſpeech it appeareth, that he concealed that, leſt as Calvin hath it, comming from a ſtranger, it ſhould be diſtaſtefull to them; therefore he ſpake as finding himſelfe overburthened, and propounding to the people the choice of other Rulers from amongſt themſelves, which they well liked, and ſo choſe them, and Moſes conſtituted them, and gave them their charge. Verſ. 9, 10, 11, 12, 13. &c. *Queſt.* *Rabanus.* *Calvin.*

Heare the cauſes betweene your bretheren, and iudge righteouſly, &c.] Of hearing the ſmall and the great indifferently, and not reſpecting perſons here ſpoken of, ſee Levit. 19. 15. Exod. 23. 3. and that the cauſe is the Lords, 2 Chron. 19. 6. Ver. 16, 17,

And I commanded you at that time all the things that yee ſhould doe, &c.] That is, both Rulers and Officers in judgeing, and people in obeying. Verſ. 18.

And when We departed from Horeb, We went through all that great and terrible Wilderneſſe, which ye ſaw by the way of themonntain of the Amorites, &c.] This was the wilderneſſe of Paran, Numbers 10. 12. and bordered upon divers Countreyes, Madian, Edom, Moab, &c. Of the greatneſſe of it, ſee before Numbers, 10. And it is called terrible, becauſe of the fierie Serpents and Scorpions in it, Deuteronomy, 8. 15. and for many other terrours occurring therein, *It was a land of deſerts and pits, of drought, and of the ſhaddow of death, a land, that no man paſſed through, and where no man dwelt.* Jer. 2.6. And yet by this way tending to the mount of the the Amorites, God carried them by his ſingular providence, ſupplying them with all neceſſaries, and guiding them in the way, even unto Kadeſh Barnea, of which ſee Numbers 13. 26. Of the exhortation of Moſes to them not to feare, but to be of good courage, and to enter and poſſeſſe the land, or of the peoples motion to ſend firſt to ſearch the land, nothing was ſpoken before in Numbers 13. but onely that God commanded ſearchers to be firſt ſent out, which how it is to be recon- Verſ. 19.

ciled with this, ſee upon that place. And all that followeth from henceforth to the end of the Chapter, is nothing elſe but a further Declaration of the proceedings of the ſearchers, of the peoples murmurings upon their returne, the Lords wrath kindled againſt them, Moſes his exhortation, then made unto them, and their preſumptuous going up armed, when they were forbidden, and their being ſmitten therefore by the Ammorites, of all which enough hath been ſaid, upon Numbers 13. and 14. and this repetition is made, that ſomethings there omitted might bee ſet forth more fully; and that being all laid together, they might be the more moved to repentance, and feare to offend ſo againe: where as verſe 37.

Verſ. 37. Hee ſaith, *God was angry with mee alſo for your ſakes, &c.* This is, repeated from Chapter 20. 12. and 27. 12, 18. and brought in here to aggravate the wrath of God the more, to which hee was moved for their murmurings, not onely that one time, but afterwards alſo at the waters of Meribah, and Maſſah.

Chap. II.

Verſ. 1. HEre is commemorated their returning into the wilderneſſe by the way of the red ſea, as was commanded, Numbers 14. 25. in which when they had wandered almoſt eight and thirty yeares, till all the rebells were conſumed, they came to paſſe mount Seir, abiding in

Verſ. 14. Kadeſh in the wilderneſſe of Zin, till they ſhould have leave of the King, Numbers, 20. 1. which Kadeſh, whether it were the Kadeſh before ſpoken of Numbers 13. or another, hath been already diſcuſſed, upon Numbers 20. 1.

Ainſworth. Ainſworth ſaith here, it was not, but another Kadeſh betweene the coaſts of Edom and of Moab, by which way they were now brought upon the Amorites countrey, and not the way, by which they had beene brought before. He ſaith, *yee have compaſſed Mount Seir long enough*, whereby it may be gathered, that their wanderings in the wilderneſſe of Paran were a great part upon the coaſt of that mountainous countrey of the Edomites, now they are invited to paſſe along by this coaſt Northward, that is towards Canaan, and they are forbidden to meddle

Verſ. 4,5. with the Edomites, becauſe the Lord had given mount Seir to Eſau for

Verſ. 6. a poſſeſſion. They muſt therefore buy meat and water of them for money in their paſſage, which was not ſpoken of before, Numbers 20. but this we may here ſee, was the ground of Moſes his ſending to the King of Edome to this effect, verſe 17. 19. who refuſing to let them paſſe

Verſ. 8. through his Countrey, they went a more tedious journey about it, and they are ſaid to have gone from Elah through the plaine; and from Eziongaber; of this Eziongaber mention is made before, Numb. 33. 36. but of Elah not.E

Toſtatus, becauſe buying bread is here ſpoken of, thinketh that when the people of Iſraell could get other food for their money, as they paſſed along they did not feede upon Manna onely, but ate of that alſo; ſo alſo Maſius, Serrarius, Magallianus, ſee Joſh. 1. From theſe places they came to the wilderneſſe of Moab, where a charge is given them alſo againſt medling with the Moabites, for God had given

Verſ. 9. Ar to Lots childeren, the Moabites and Ammonites, and here the expelling of the old inhabitants that they might be planted in this Countrey is commemorated, as alſo of the old inhabitants of mount Seir, that the Edomites might have that land, the Lord doing this for them for a time for his ſervants ſake, Lot and Iſaack, of whom they came,

as

as hee after expelled the Canaanites, that Iſraell might inhabit their land.

The old inhabitants of Ar, being now the poſſeſſion of the Moabites were Emims great and tall as the Anakims, Giants. Emims ſignifieth terrible ones, ſee ſomewhat of them, Geneſis 14. 5. the Cald. rendereth it here according to the ſignification of the word, ſo that God had wrought by his power to put the Moabites in poſſeſſion in this place, caſting out a people ſo great and mighty. Verſ. 10. Numb. 13.

The old inhabitants of mount Seir were Horinus; of theſe ſee Geneſis 14. 6. and 36. 20. theſe the Edomites deſtroyed and dwelt in their land, as Iſraell in the land which God gave unto him; that is, in the Amorites countrey already ſubdued, being a beginning of a more ample poſſeſſion ſhortly to bee injoyed by them, with which the Edomites comming to their poſſeſſion and the Moabites, and Ammonites is compared, that they might not place happineſſe in poſſeſſing Canaan, or any worldly thing; but from hence looke up to an heavenly inheritance, ſeeing earthly poſſeſſions are not onely of Iſraelites, but Edomites, wicked people alſo. Verſ. 12. *Note.*

The old inhabitants of the Ammonites Countrey were Zamzummims, Giants like the Anakims alſo. Zamzummins ſignifieth preſumptuous wicked men, theſe happily were the Zuzims, Gen. 14. 5. Verſ. 20.

The Avims alſo which dwelt in Hazerim even unto Azzah, the Caphtorims deſtroyed, &c. Theſe Avim or Avites, Greeke, Evites, the vulgar Latine, *The Evites, the Cappadocians, that came from Cappadocia deſtroyed.* Theſe Avims were the old inhabitants of Paleſtina, but the Cappadocians, otherwiſe called Philiſtims, came and diſpoſſeſſed them, and dwelt in their ſtead: For that the Philiſtins were Cappadocians, Pererius proveth from Jeremiah 47. where the Prophet ſpeaking of the deſtruction of the Philiſtins ſaith, *The Lord hath deſtroyed the reliques of the Iſland Cappadocia*, and Amos 9. *I made Iſraell to come out of Egypt, and the Philiſtins from Cappadocia.* But he doth not thinke that by theſe Cappadocians, are meant the inhabitants of Cappadocia by Pontus and Taurus, becauſe that Countrey was too farre off; but in ſome other place ſo called. Calvin ſaith, it is uncertain, whether the Caphtorim were Cappadocians comming ſo farre off or no, and if they were, it is a marvell that they pitched not upon ſome other more fruitfull place, before they came thus farre, but he concludeth, that moſt probably they came out after the manner of robbers, and could not prevaill, till they came at this Countrey more incult, and more weakely defended. Verſ. 23. *Pererius.* *Calvin.*

The charge touching the Edomites, Moabites, and Ammonites being thus commemorated, Moſes ſheweth next, how he excited them to paſſeover the river Arnon, and to fight againſt Sihon, and yet to have juſt cauſe, he firſt ſent unto him for leave to goe through his Countrey, whereof ſee enough before, Numbers 21. 21. where all the paſſages of note, in this ſpeech of Moſes have been taken in and expounded. Verſ. 24.

Chap. III.

HEre Moſes proceedeth to relate the victory over Og, the king of Baſhan, of which ſee Numb. 21. 33. and in ſetting it forth he is much more ample then before, that the greatneſſe of Gods mercy towards them might the more appear in ſubduing ſo mighty a kingdome unto them, and they might be the more confident of future victories. All the land taken, he ſaith, was from the river Arnon to Hermon, *the Sidonians call Hermon Syrion, the Amorites Shenir.* Moſes himſelf, for Syrion, hath Sion, ch. 4.48. by a ſyncope, as Junius noteth, the ſame is alſo called mount Hor, Numb. 34. 7. for divers people called it by divers names, ſaith Ainſworth, and the divers parts of it gave occaſion hereunto; wherefore in Cant. 4. 8. Shenir and Hermon are ſpoken of as divers, the Cald. calleth this Syrion the ſnow mount, becauſe it was ſo high, that ſnow lay continually upon the top of it, and yet Pſ. 29. 6. he rendreth it the mount, that bringeth forth fruits. Mount Sion in Jeruſalem is diſtinct from this in the Hebrew writing, that being צריון this שיאן. The Sidonians, of whoſe calling this place it is here ſpoken, dwelt in Sidon on the North of Canaan being otherwiſe called Phœnicians, the city of Sidon was a great city. Beſides this Hermon, there was another of the ſame name on the other ſide of Jordan not far from mount Gilboah.

Verſ. 8, 9. *Iunius.* *Ainſworth.*

Verſ. 10. *All the cities of the plain, all Gilead and all Baſhan unto Salcah, &c.* This Salchah was the boundary of the kingdome of Og neare Hermon on the North, as Adricomius hath it, but it ſeemeth by that, 1 Chron. 5. 11. that it was rather on the South.

Verſ. 11. *Onely Og remained of the Rephaim, or Giants, his bedſtead was of iron, is it not in Rabbah of the childr en of Ammon, &c.*] The huge greatneſſe of this King is ſet forth by his bed-ſtead, ſaid to be *nine cubits long, and foure broad by the cubit of a man*, that is, not of a childe or youth, but of one grown to the perfect ſtature of a man; the Cald. hath it *by the cubit of that King*, and ſo *Complutenſ. editio*, and if ſo, as his ſtature was farre greater then another mans, ſo was his cubit or by the Kings cubit may be underſtood the common cubit, whereby men uſed to meaſure as the kings high way is the common way. Gellius ſaith Calvin, derideth ſuch relations of Gigantæan ſtatures, but he doth herein bewray his ignorance, ſeeing all ancient Hiſtorians doe tell of ſuch. Herodotus of Oreſtes ſeven cubits long, Plinius of a carkaſe diſcovered in Crete by the gaping of the earth ſix and fourty cubits long, and more lately in the dayes of Auguſtus and Claudius one lived, that was nine foot and nine inches, and another ten foot high. Of the Rephaims in Aſhteroth it is ſpoken before, Gen. 14. 5. of whom this Rephaim Og ſeemeth to have come, for he reigned in Aſhteroth. His bed is ſaid to have bin kept for a monument in Rabbah of the Ammonites, of which 2 Sam. 12.26.

Cald. Par. *Calvin.*

Verſ. 12, 13, 14, 15. The kingdomes of Sihon and Og being ſubdued, he ſheweth, how he divided them to the Reubenites, Gadites, and the half tribe of Manaſſeh, as Numbers 32. but whereas there he ſpeaketh onely generally, here he ſheweth what part each tribe had.

Verſ. 21, 22. Then verſe 21. he ſheweth with what words he ſpake to Joſhuah to encourage him, as he was commanded, and is ſaid to have done Numb. 27.23. but there the words are omitted.

Verſ. 23, 24, 25. Laſtly, he ſheweth, how he beſought the Lord, that he might go and ſee the land of Canaan, which was denied him for their ſakes, and he was bidden to ſpeake no more of it, but to goe up to the top of Piſgah and ſee it, and ſo die as he did, Deuteronomy 34. 1. Such an earneſt deſire had

Moſes

Moſes to go into that land for the promiſe ſake made to Iſrael, it being a type of the heavenly inheritance, but he could by no means get the ſentence, Numb.20. reverſed, ſo greatly doth ſin diſpleaſe God even in the beſt, as alſo in David, 2 Sam.12. whereas he ſaith it was for their ſake, it is meant, that their rebellion provoked him to ſpeak ſo, as he did at that time, for which God was angry with him, and would not ſuffer him to enter into Canaan. He putteth not as Calvin hath it, all faults from himſelf, nor accuſeth God as dealing unjuſtly with him, but by this ſpeech he intimateth the ſingularity of Gods mercy towards them, who ſhould enter into that land, from which he was debarred, that they might be the more moved to obedience and thankfulneſs. And he rendreth theſe words, *I prayed, I had prayed*, becauſe it is not to be thought, after Gods will made known, that Joſhua ſhould bring the people into Canaan, and he was inaugurated into this office, that Moſes prayed thus, but onely before that time. In this prayer he pleadeth from Gods beginning to ſhew him his mighty works deſiring him to perfect this thing, and in ſpecial he ſpeaketh of the goodly mountain, & Lebanon, as motives to this his deſire, by that goodly mountain underſtanding mount Sion, the joy of the whole earth, and from Lebanon came the Cedars to build the Temple, and it was a moſt ſweet place for adoriferous things growing there. In that Moſes is ſent up to a place, from whence he might ſee the land, it ſhewed Gods great favour towards him, and was a mitigation of his puniſhment, in that he, as other Patriarks ſaw the promiſes a far off. And he concludeth, *we aboad in the valley over againſt Bethpeor*] That is near Moab, Numb.23.28. for here they ſtayed till the death of Moſes, that Joſhuah might ſucceed him.

Note.

Calvin.

See alſo Ch.4.21,22

Verſ.25.

Verſ. 29.

Chap. IIII.

Now therefore (*O Iſrael*) *hearken to the Statutes and judgements, which I teach you to do them, &c.*] Here Moſes beginneth his exhortations upon the premiſes, and he leaveth out no argument, that may perſwade to dutiful obedience. Verſ. 1.

Theſe exhortations are continued from hence unto Chap. 12. and from thence unto Chap. 27. the Ceremonial and Judicial lawes being propounded, and further illuſtrated, his exhortations together with the Elders are renued again, Chap. 27.28,29,30. Then Moſes and Joſhua are called to appear before the Lord at the Tabernacle, where the revolting of the Jewes is foretold and a ſong commemorative is made, Chap.31. and 32. Then Moſes being ſummoned to dye, Chap.32. verſ. 48. and having bleſſed each Tribe ſeverally, Chap. 33. goeth up to mount Nebo and dyeth, Chap.34.

For theſe Exhortations ſet down Chap. 4, 5,6,7,8,9,10,11. they have the law of the ten Commandments included together with them, ſo that this part of the book may be divided into Exhortations before the propoſal of the Law, Chap. 4. unto verſe 44. the propoſal of the moral Law from thence to verſ. 32. of Chap. 5. and Exhortations after the propoſal of the Law from thence to Ch.12.

The Exhortations going before the Law, are firſt general, to hearken to and obſerve all the Statutes and judgments of the Lord, verſ.1.&c. to verſ. 9. Secondly, ſpecial to flee all Images, Idols, and Idolatries, verſ.9,10,11. &c. to verſ.41. where a commemoration is made of Moſes his ſeparating 3. Cities on this ſide Jordan for refuge, as was before appointed, and of their names.

Touching the general, he exhorteth them to hearken to Gods Lawes, and to keep them without adding or detracting. Firſt from the conſideration The Exhortation general.

tion of the danger of being ſmitten with death, and ſo never coming to poſſeſs the promiſed land, if they did not, as befell thoſe that were joyned to Baalpeor, but contrariwiſe if they kept them, they ſhould live, and go in and poſſeſs that land, as all that cleaved then to the Lord were preſerved alive, the followers of Baal being deſtroyed, verſ. 1,2,3,4. By Statutes and Judgments are meant both the moral Lawes, and ordinances about the worſhip and ſervice of God, and the judicial Lawes whereby they were to be judged by the Judges. And here is ſet forth the condition of the Law, a man muſt hear and do all things commanded, that he may live thereby, to this reference it had, Rom. 2.13. and 10. 5. and ſo he ſhall poſſeſs Canaan a type of heaven, but becauſe none can thus do, this inheritance is attained onely by faith, Rom.13.16. & 6.23.

Verſ. 1,2, 3,4.

Rabanus.

Ye ſhall not add to the word, nor diminiſh] Here, ſaith Rabanus, it is forbidden to add any thing to the true doctrine by corrupt inventions, or to ſtand againſt any thing brought forth according to the truth of a right faith, ſo that all hereſie is hereby ſmitten. And this is a notable place ſaith Calvin, againſt all humane inventions in the worſhip of God, the meaning being, that we ſhould wholly and onely depend upon the lawes of God, and go onely according to the genuine meaning thereof, being content with the holineſs therein preſcribed, and not deviſing wayes to be more holy, then the Law requireth. All traditions of men are here beaten down, Matth.15.9. and the al-ſufficiency of the written Word of God is avouched, Gal.3.15. 2 Tim. 3.16. Prov. 30.6. neither ſhall any tittle of it ever fail, Matth.5.19. For the judgments upon the men that followed Baalpeor, ſee Numb. 25. Lorinus the Jeſuite ſaith, that nothing is to be added as immediatly coming from God, that their traditions might eſcape untaxed. And hitherto of the firſt argument in this Exhortation.

Calvin.

Revel. 22. 18.

Secondly, he perſwadeth them to keep theſe Lawes, becauſe they came from God and ſo were moſt righteous, no nation in the world having ſuch Lawes as theſe, the greateſt wiſdom that is, ſtanding in the keeping of them, Verſ.5,6,7,8. Of wiſdom acquired by the word, ſee alſo, Pſal. 19. 8. and 119.88,89,100. 2 Tim.3.15. Jer. 8. 9. Whereas he ſaith, *what Nation is ſo great, who hath God ſo nigh to them, &c.* this is ſpoken in reſpect of the dignity of gifts, not of the multitude of people, as Rabanus hath it; for *God*, Heb. is *Gods*, but the triplicity of perſons is meant in the unity of the Godhead, therefore both the Sept. and Cald. have it in the ſingular number, *God*.

Verſ.5,6,7, 8.

Rabanus dignitate donorum non multitudine populorum.

And hitherto of the general Exhortation, to keep all the Statutes and Judgments of the Lord; now followeth the ſpecial, to flee Idols. And unto this firſt it is prepared by bidding them take heed and keep their ſouls, and not to forget what they had ſeen, and to teach it to their ſons, and in ſpeciall the terrible ſight that they had ſeen, and the voice that they had heard in Horeb, Verſ. 9, 10, 11, 12, 13, 14. Secondly, it is propounded Verſ.15,16,17,18,19. Thirdly, preſſed by divers Arguments. 1. Their deliverance out of Egypt to be a peculiar people to God, verſ.20. 2. Their former provocation, whereupon he was denyed the entering into that land, whereas they notwithſtanding ſhould enter, verſ.21,22,23. 3. The great danger of Idolatry, they ſhould, if they ſinned, thus be deſtroyed, verſ. 24, 25. &c. to verſ. 32. 4. Gods extraordinary dealing towards them in ſigns and wonders, verſ. 32,33, &c. to verſ. 41.

The Exhortation ſpecial.

For the preparative, he biddeth them to keep their ſouls diligently, leſt they forget what their eyes had ſeen, and they ſhould go from their heart; ſo that he keepeth his ſoul, that endeavoureth diligently to have the works of God, and his ſayings alwaies in his heart, and to this end, is continually ſpeaking thereof to his children, as here followeth and he is negligent of his ſoul, and letteth it lye open to deadly danger, that ſetteth not his mind upon theſe, nor careth for inſtructing his children in Divine things.

The preparative to the Exhortation.

Verſ. 9.

Note.

In

In mentioning the things,that their eyes had ſeen,he alluded to the fire and darkneſſe appearing in Horeb, when God ſpake the words of the law unto them, but no ſimilitude was then ſeen, as is expreſſed, verſ. 10, as &c. In Horeb God bad gather them together, that they might hear his voyce, and ſo fear him all their dayes and teach their children, as Exod.19. then they came and ſtood under the mount,and the mount burnt with fire, &c. Verſ. 10, 11.

For the Exhortation againſt idolatry, propounding verſ.15. forſomuch as they ſaw no ſimilitude at the time of giving the law, therefore he chargeth them not to make any image or ſimilitude of male or female; the ſimilitude of any beaſt, fowl, creeping thing, or fiſh, or to worſhip the ſun, moon or ſtars. The making of idols, Hebr. *gods*, was before expreſly forbidden, Exod. 20. 23. Levit. 19. 4. but now leſt an image ſhould be thought not to be an idol, as the Roman Catholicks do at this day fondly diſtinguiſh, here is forbidden the making of any image or ſimilitude to be uſed in adoration; a ſimilitude ſaith Rabanus, following Auguſtine, is the repreſentation of any man,or of any other living thing in general,an image of this or of that individual; and an image, he ſaith, is proper to a man, a ſimilitude both to man and beaſt. The ſcope of this place is, as Calvin hath it, to ſhew, that God is to be held, not in any ſimilitude or image, but in his Word onely, as he was pleaſed to manifeſt himſelf, when he gave the law; moreover we may behold him in his works, Rom.1.20. but not in any thing wrought by man to repreſent him. Ver.15, 16, 17, 18, 19. The Exhortation propounded. *Rabanus. Auguſt qu.4.* *Calvin.*

If it be objected, although now no ſimilitude was ſeen, which is the ground of this prohibition,yet at other times God appeared to his ſervants in ſome likeneſſe,as to Jacob, Gen.28. to Eſay, Chap. 6. to Daniel,Chap. 9. to Ezech. &c. Exod.24.10. ſoon after the law given; wherefore from hence we may argue on the contrary ſide, a ſimilitude may be made, becauſe ſome ſimilitude hath been ſeen. *Object.*

To this he anſwereth, what was done at the giving of the law muſt be looked at, as the ground of our actions; for hereby rules are to be framed for us to go by, Gods ſhewing himſelf in ſome likeneſſe at other times was a thing ſingularly done then, to lift the mind up to contemplate his heavenly glory, not to teach us to make a common practice of repreſenting God by ſimilitudes: for even Eſay, that had ſuch a viſion, both ſetteth it forth ſo, in the Seraphims covering their faces, as that he intimateth, that the divine glory cannot be beheld with our eyes, and envieth more againſt making images, then any other Prophet; ſo that it is plain, there was no meaning in ſetting forth theſe apparitions, that men ſhould be incouraged to make any image of God. The charge againſt making Images is extended to the very creeping thing and the fiſh,as Commandement 2. becauſe God knew the corruptions that would grow in the wicked world,of which we may ſee Rom. 1.23. and the Egyptians, amongſt whom they had lived, worſhipped all theſe things, and Dagon, the Idol of the Philiſtims, 1 Sam. 16. 23. was in the inferiour part thereof like a fiſh. Touching the hoaſt of heaven, the Sun, Moon and Stars, which they are forbidden to worſhip, this was not added without cauſe; for that not onely amongſt the heathen, but even in Iſrael theſe were worſhipped, as Ainſworth noteth, 2 King.21.3. & 17.16. Amos 5.25,26. of which wickedneſſe Job profeſſeth himſelf to be clear, Job 31.26. They held, ſaith Calvin, theſe heavenly lights to be the images of Gods glory, and ſo looked up to them and worſhipped them. *Sol.* Eſay 40. *Ainſworth.* *Calvin.*

The reaſon againſt this worſhip is here added, *which the Lord thy God hath divided to all nations under the whole heaven*; That is, ſaith he, not as the Rabbins would have it, becauſe other Nations were ſubject to the influences of the Stars, but the Iſraelites not, for this is a meer fiction of theirs, but becauſe the Sun was made as a ſervant, and the Moon as an handmaid to all Nations, as alſo the Stars with their light and influence to ſerve them:

them: and he ſaith, *divided to all nations*, becauſe of their divers poſitions and motions, the Sun being ſometimes nearer to ſome parts, and further from other, and ſhining to other parts, when it is gone from us, and the Moon likewiſe and the Stars ſometime riſing upon our Horizon, and ſometime ſetting, and then riſing upon another. And if theſe be creatures made to ſerve all men, yea the wicked heathen, then the peculiar people of God ſhould abhor from turning ſervants to them, leaving their Creator. Thus alſo Rabanus, he ſaith not, *God hath divided them to all nations*, meaning, that other Nations ſhould worſhip them; but they not, but that he ſet them, as Gen. 1. for ſigns and ſeaſons, &c. to all other Nations in common with them; yet haply, ſaith he, hereby was prophetically foretold, that the Nations in all parts ſhould ſerve theſe, but they muſt not follow them in ſo doing.

Rabanus.

The Exhortation preſſed.

And hitherto the propoſal of the Exhortation, now followeth the preſſing of it with Arguments: Touching the firſt, verſ. 20. *But the Lord hath brought you out of the iron furnace to be to him a people of inheritance.*] That is, although other Nations of the world, whom God hath left to ſuch vanities, are idolatrous, yet it is againſt reaſon, that ye ſhould be ſo, for he hath dealt ſingularly with you in mercy, that ye ſhould ſerve him onely, *the Lord brought you out of the iron furnace*; this is again ſpoken of, 1 King. 8.51. Jer.11.4. and thus Egypt is called, for the cruel oppreſſion ſuffered there by the Hebrews, as if they had been put into the hotteſt furnace, that melteth Iron.

Argum. 1. Verſ. 20.

Touching the ſecond Argument, Verſ. 22. *Moreover the Lord was angry with me for your ſakes*, &c.] That is, he hath born with you wonderfully already, being ſo much provoked by you, as he hath been, Numb. 20. in that notwithſtanding the great wrath to which he was ſtirred up even to the excluding of me out of Canaan, yet he permitteth you to enter, therefore provoke him not again by your idolatry.

Argum. 2. Ver.21, 22, 23.

Touching the third Argument, verſ. 24. *For the Lord thy God is a conſuming fire, even a jealous God*, &c.] This argument is firſt laid down briefly verſ. 24. if they ſin by idolatry, they ſhall be in danger of ſudden deſtruction, as by fire, as many were conſumed, Numb. 16. & Chap. 11.1. and Nadab and Abihu, Levit. 10. then more largely, verſ.25,26.&c. 1. A caſe being put of their multiplying and dwelling long in Canaan, ſo that they might ſeem inexpugnable, yet if then they ſhould ſet up and worſhip images, they ſhould be deſtroyed. 2. Shewing that if thus they were deſtroyed from off that land, and ſcattered amongſt the heathen, if then they turned heartily from this ſin, he would again ſhew mercy unto them, verſ. 29, 30, &c.

Argum. 3. Ver. 24,25, 26,27,&c.

Touching the fourth Argument, verſ. 32,33,&c. God never dealt ſo with any people as with them, to make them hear his voice out of the midſt of the fire, and ſo powerfully delivering them out of Egypt, hereby teaching them, that he alone is God, and that there are none other gods, and all this for the love which he bare to their fathers, wherefore they ſpecially ſhould keep his Lawes, and flee the diſhonouring of him by Idols: for he did not onely in ſingular mercy deliver them from miſery, but expelled other Nations, that they might inhabite their land. Whereas verſ.34. in ſpeaking of the means of delivering them out of Egypt, he nameth ſeven, *temptations, ſigns, wonders, War, a mighty hand, a ſtretched out arm, and great terrours.* By the firſt Ainſworth underſtandeth Gods propounding of his Will to try their obedience, as when he tempted Abraham, but the increaſe of their miſery, when he firſt went about their deliverance, may better be underſtood, becauſe this was a great tryal of their faith. By ſigns, he underſtandeth thoſe, Exod.3.12. by wonders, thoſe Exod.4.21. & 7.9. by war, Exod.8.1,2. *ſtrong hand*, Exod.6.1. by ſtretched out arm, his power more manifeſted, Exod.6.6. by *great terrours*, the inward affrightings of the

Argum. 4. Ver.32,33, 34, &c.

Ainſworth.

the Egyptians, Exod.9.20,27,28. & 10.7. & 12.30. Whereas verſ.33. it is ſaid, they heard his voyce *out of the midſt of the fire*, but 36. *out of heaven*; here is no difference, but that in the laſt place they are given to underſtand, that the voyce, which they could not perceive to come from any other place, but out of the fire, yet came from heaven. And hitherto of the exhortation to ſerve God onely, and not Idols.

Now at the end of this, before the repeating of the law, here is inſerted a commemoration of three cities of refuge appointed by Moſes by name, on this ſide Jordan, of which, ſee before upon Numb.35. Ver. 41,42, 43.

The ſecond part of theſe Chapters from the beginning of the fourth to the twelfth now followeth, verſ.44,45,&c. viz. The propoſal of the moral Law. And here firſt is ſet down the place where, and the time when, *after they came out of Egypt, on this ſide Jordan over againſt Beth-peor*, &c. as chap. 1.1,4,5. and for the deſcription of the Amorites Countrey, verſ.48,49. ſee before, Chap.3.8,16. Part 2.

Theſe things are again repeated before the propoſal of the law, that the greater heed might be taken thereunto, as being moſt weighty. Secondly, the ſpeech of Moſes tending to preparation to hearken diligently to this law, Chap. 5. verſ.1,2,&c.

Chap. V.

And Moſes called all Iſrael and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgments, &c.] To the ſame effect with that, Chap. 4. 1, 10,33. onely here it is added, which was not ſpoken before, *I ſtood between the Lord and you, and ye were afraid*; of which ſee Exod.19. & chap. 20.19, 20. By this calling to attention and propounding again the terrour, in which the law was delivered, is intimated, how averſe we are by nature from regarding and reverencing it. Verſ. 1. Verſ. 5.

Thirdly, the law of the ten Commandements is repeated in the ſame words, wherein it was delivered, onely here be ſome alterations and additions for explanation, verſ.6,7,&c. to verſ. 22. God is ſaid Ezech.20.5, 9. not only to have delivered them from the ſervitude of the Egyptians, but alſo from their idolatries, and from their gods, 2 Sam. 7.23. Verſ.12. for, *Remember to keep*, he hath, *Keep the Sabbath day to ſanctifie it, as the Lord thy God hath commanded thee*, implying an older command implyed, Gen. 2. Verſ. 14. in ſpeaking of reſt from work upon the Sabbath, he nameth not only ſon and daughter, &c. but alſo *thy oxe and thy aſſe*, and addeth, *that thy man-ſervant, and maid-ſervant may reſt as well as thou*, for further explanation, and to ſhew, that the eaſe of ſervants is reſpected by God in appointing the Sabbath: and verſ. 15. *Remember that thou wert a ſervant in the Land of Egypt, and the Lord brought thee out, &c. therefore remember to keep the Sabbath day*, theſe words, *for in ſix dayes the Lord made heaven and earth*, &c. being omitted. This remembrance is added, to move them the more to this mercy towards their ſervants: but the reſt of ſervants is not to be conceived from hence to be the chief end of the Sabbath, as Calvin reaſoneth, but the worſhip of God, becauſe the children of Abraham were the ſons of God, and ſo free at the firſt, but this came upon them afterwards accidentally, yet not without Gods providence. The reaſon from Gods creating all things in ſix dayes and reſting the ſeventh, uſed before at the giving of the Law is general, concerning all Nations, together with the Iſraelites, but this ſpecially concerning them, and therefore aptly added here by Moſes, when he had urged the reſt of ſervants. And hence we may gather, that not onely the creation is to be meditated upon on the Sabbath day, but alſo their deliverance out of Egypt, and our deliverance by Chriſt figured out hereby. If any man ſhall wonder, that even Verſ. 6, 7. Verſ. 12. Verſ. 14. Verſ. 15. *Calvin.* *Ainſworth.*

ſtrangers

ſtrangers, that were uncircumciſed, muſt alſo reſt, and beaſts, whereas the true God was not worſhipped by them. Calvin anſwereth, well that God appointed this, that in the Iſraelites reſting, they might not ſee any thing to offend them, and becauſe beaſts could not labour without men, and in mercy to all his creatures. To which we may add, that Heathen ſervants, and ſtrangers amongſt them, finding the comfort of this reſt, might be drawn to think the better of the true Religion, and ſo to turn unto it.

Verſ. 16. In the fifth command, verſ.16. it is alſo added, *as the Lord thy God hath commanded*, and again, *that it may go well with thee*; for further explanation and to ſhew how much the Lord ſtandeth upon the honouring of Parents. This is again inculcated, Epheſ. 6.3.

Verſ. 18. The ſeventh command, the eight, ninth, and tenth are joyned here to the ſixth by a conjunction copulative, *and thou ſhalt not*, Heb. which is rendred, *neither ſhalt thou*, to ſhew the inſeparable connexion of theſe Lawes, ſo that if one be broken, and the reſt be kept, it is as if all were broken,

Verſ.21. Jam.2.10,11.

In propounding the tenth Commandment the order is inverted, *thou ſhalt not deſire thy neighbours wife*, is placed before this, *thou ſhalt not covet thy neighbours houſe*, which we may conceive is done purpoſely to prevent the errour of thoſe, that make theſe two Commandments, and the firſt and ſecond but one, for if they be two, let them tell, which is the ninth, and which the tenth, if they ſhall ſay, they are to be reckoned in order, as Exod.20. this place maketh againſt it. And in the firſt clauſe, for theſe words *thou ſhall not deſire*, Exod.20.are theſe, *thou ſhall not covet*, but they are promiſcuouſly uſed being both of one ſignification; yet Maimony ſaith, deſire is that, which bringeth a man to coveting and coveting to unjuſt taking away, which is when the owner is unwilling to ſell, but the buyer is urgent, for in this caſe although he giveth a great price, he taketh by violence, as is complained Mich.2.2. *they covet fields and take them by violence.* By placing the houſe firſt, Exod.20. the order is obſerved of naming the thing conteining before the content, becauſe a man firſt hath or ſhould have an houſe to bring a wife unto, and then a wife, but by placing here the wife before the houſe, the dignity of the wife is intimated above houſe, and field alſo, which is here named, but not before, Exod.20.

Maimony treat. of rapine Ch.1.

4.

Verſ.22,23. Fourthly, the Law being repeated, he ſheweth in what manner theſe words were uttered, and with how great terrour, and how they ſtood then affected; they feared becauſe of the fire, and acknowledged the great mercy of God, that they were preſerved alive, having ſeen Gods glory, and deſired that God would not ſpeak to them any more, but Moſes, promiſing to obey in every thing.

Verſ.24,25, 26,&c.

5.

Verſ.28,29, 30,31. Fiftly, the Lords approving of their ſaying, and wiſhing ſuch an heart in them, his diſmiſſing of them to their tents and ſtaying of Moſes to receive more lawes for them to obſerve in Canaan.

Whereas it is ſaid, Verſ.22. *God ſpake theſe words, and added no more*, it is to be underſtood, to the people, for he ſpake more to Moſes, Exod. 21. neither did he ſpeak every word here ſet forth, for ſome are inſerted for Explication, bu the addeth to the ten words, or decalogue of God, that maketh any other Commandment contrary to Deut. 4.2. verſ. 25. in ſaying *why ſhould we dye?* is implyed, that the Law killeth and terrifieth, but the goſpel onely comforteth and maketh alive. Verſ.27. In that in this their fear they ſeek to Moſes to mediate betwixt God and them, the effect and end of the Law is ſet forth, it is a Schoolmaſter to bring us to a Mediatour, that is, Chriſt, for this their deſire the Lord approveth, verſ. 28. And our Mediatour, Chriſt is the prophet like Moſes, Deut. 18. 18. that goeth near, and revealeth the will of the father to us, Joh.1. 18. & 3.13. & 8.28.

Rom.7.9.10. Rom.8.15. Gal.3.24.

And

And hitherto of the propoſal of the Law. Now follow the Exhortations made again after this, verſ. 32, 33. and Chap. 6. 1, 2. &c. to the 12. Chapter. And theſe are firſt to keep Gods Commandments and Statutes from verſ. 32. to the end of Chap. 6. 2. To deſtroy the Heathen inhabiting the land of Canaan and their Gods, Chap. 7. 3. to recount diligently Gods mercies both in the way that they came, and in caſting out the Canaanites before them, and not to aſcribe it to themſelves, Chap. 8. and Chap. 9. to verſ. 7. 4. To remember their former provocations of the Lord to become the more dutiful for time to come from verſ 7. to verſ. 12. of Chap. 10. 5. He concludeth again with Exhortations to keep the Law from verſ. 12. to the end of Chap. 11.

Part. 3. The Exhortations after the Law propounded.

For the firſt of theſe particulars, the Exhortations to keep the Law are firſt general to keep all without declining to the right hand or left, becauſe ſo it ſhould go well with them, verſ. 32, 33. even as he that goeth in the Kings highway, and turneth not out of it to the right hand or left, as Deut. 2. 27. ſo that any turning is an erring from the ſtreight way of Gods Commandments; ſee Iſa. 30. 21. Prov. 4. 27. Deut. 17. 11, 20. and Ch. 28. 14.

1. Particular. Ver. 32, 33.

Chap. VI.

Secondly, they are extended to their children, and childrens children: for he ſaith, that theſe Lawes were taught them that they might learn to fear God and their ſons, and ſons ſons alwaies, and that the effect of all theſe laws might be the better remembred, he ſetteth down the ſum of them, viz. *thou ſhalt love the Lord thy God with all thine heart, with all thy ſoul and with all thy might*; charging them to have them in their heart, to teach them to their children, to talk of them, to binde them for a ſign upon their hands, to place them, as frontlets between their eyes, and to write them upon the poſts of their houſes and gates. For the words preparing to this ſum, *hear (O Iſrael) the Lord our God is one Lord*, in Hebrew the laſt letter of שמע here and the laſt of אחד one are ſet down very great, with this note *o* upon the top, to ſhew doubtleſſe the great attention, which ſhould be given to this ſaying, and the myſtery of one God in three perſons, which we have. 1. *The Lord.* 2. *Our God.* 3. *Lord.* The word [*is*] which is wanting here in the Hebrew is ſupplyed by Chriſt, Mark. 12. 29. where he ſheweth this to be the firſt and great command of the Law. From this charge, *thou ſhalt talk of them, when thou lyeſt down, and when thou riſeſt up.* Maimony ſaith, that they uſed to read twice a day, at night and in the morning, both theſe words; *Hear O Iſrael, &c.* and two ſections more, one Deut. 11. 13. and the other, Ex. 13. 3. but 1. *Hear O Iſrael, the Lord our God is one*, becauſe in it there is the property of God, the love of him, and the Doctrine of him, which is the great foundation, whereupon all do depend. But I have ſhewed already out of the ſame Rabbin, Exod. 13. 9. that they had not three onely but four Sections in ſingular account, which they wrot upon phylacteries of parchment, & wore them upon their foreheads and arms, grounding upon that place and this, verſ. 8. ſee the notes there. *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, and with all thy might.*] The heart implyeth underſtanding, of which it is the ſeat, 1 King. 3. 9. Prov. 2. 2, 10. and belief, Rom. 10. 10. and ſincerity, Matth. 15. 8. by the ſoul are meant the will and affections, Deut. 21. 14. & 24. 15. & 12. 20. for [*might*] the Cald. hath riches, the Sept. power Mark, 12. 3. there is another word *Sidrola* uſed for explanation, ſignifying the efficacy both of the mind and will, ſo that we are here required to love the Lord with all that is in us, or in our power, honouring him with our ſubſtance, as Prov. 3. 9. thus Joſiah is ſaid to have loved him, 2 King. 23. 25. Maimony ſaith, by this word [*might*] adding we are bound to bleſs God with cheerfulneſs of ſoul,

Verſ. 1. 2.

Verſ. 5.
Verſ. 6.
Verſ. 7.
Verſ. 8.

Maimony in Miſuch, in Keriathſhemangh.

Maimony in Berachoth, ch. 10.

soul, for evill or affliction, even as for good, as Job 1.22.

Vers. 9. *And thou shalt write them upon the posts of thine house and on thy gates*, vers. 9. for posts, Hebr. is מזוזות, put Exod.21.6.for the door-posts, and so it is meant, that they should write them, that seeing them, when they went out or came in at the door, they might alwayes have them in their mind, and speak of them, and iterate them, as is appointed, vers. 7. where the Hebrew word is *whet them*, that is, rub them over again and again by repetition. The practice of the Jews, saith Maimony, upon this ground, is to write upon a piece of parchment these words from vers. 4. to vers. 9. and also Deut.11. from vers.13. to vers.21. and then having rolled the parchment to put it into a pipe of reed, or wood, or the like, and to fasten it with a nail a good height upon the door-post within, and on the right hand, as a man entred the door to come into the house. And by this means every time that a man goeth in and out, he meeteth with the name of the holy blessed God, and shall, as his duty is, remember the love of him, and awake out of his sleep and errours amongst the vanities of the time, and know, that there is nothing which abideth for ever and ever and ever; but the knowledge of God, the everlasting rock, &c. Moreover he addeth, our ancient wise men have said, whoso hath phylacteries on his head and arm, and fringes on his garment, and the post writing on his door, is fortified, that he shall not sin; for he hath many remembrances, which are the angels, that deliver him from sinning, as it is written, Psal. 34. 8. But this is one of the traditions of the elders taxed by our Lord, as a superstition, Matth. 23. 5. writing out and having such charges before our eyes, are indeed a good means to make us alwayes remember our duty, but to place confidence herein, as if a man that hath these writings about him, must needs be sufficiently sanctified hereby is altogether to pervert the end of them by laying a foundation of neglecting inward sanctimony, and putting confidence in the outward in a pharisaical manner.

Maimony in Misneh, Tephilin, c. 5.

Thirdly, a warning is given them in time of prosperity afterwards, not to forget the lawes of God.

Vers.10,11. *And when the Lord shall have brought thee into the Land, which he sware to thy fathers, Abraham, Isaac, and Jacob, to give thee great and goodly cities, &c. then beware, lest thou forget the Lord, &c.* The case of being rich and full by Gods blessing, which should rather move men to duty and obedience, is commonly most dangerous, the forgetting of the Lord being caused hereby, and therefore the exhortation to remember Gods laws to keep them is amplified here by putting this case, so again, Deut.8.10, 11. see Prov. 30. 8. *give me not riches, lest I be full and deny thee*: the Cald. hath, *Lest thou forget the fear of the Lord*: the Sept. addeth, *Lest thy heart be deceived and thou forget*: both further expressing the meaning: of this forgetting, see Psal. 106.20,21. & 44.21. Judg.3.7. Jer.3.21. chap. 18.15. he forgetteth God, that goeth after other vanities as he is said also not to know God.

Hos. 4.6.

Ver.13,14, 15. Fourthly, they are exhorted to cleave to the Lord onely, to fear him, and to swear by his name, and not to go after other gods, destruction being threatned, if they did. *Thou shalt fear the Lord, serve him and swear by his name*: the Sept. hath, *serve him onely*; and so it is rendred Matth. 4. 10. according to the meaning, for not only service, but fear and swearing must be by God onely, and therefore going after other gods in any of these, is opposed hereunto, vers. 14. and to swear by other gods is threatned, Jer. 5.7. Amos 8.14. The Sept. also insert, *thou shalt cleave to him and swear*, &c. The fearing of God in this place, is an inward act of the mind, the serving of him; and swearing by his name are outward expressions hereof by prayer and praise. So Maimony saith, the serving of God is by prayer, wherein the heart is lifted up unto him: of prayers there is no certain number, no set form or time appointed in the law, and therefore every

Maimony of prayer, chap. 1.

every one must pray according to his ability, first praising God, then making supplication; and lastly praising him again: and this must be done by every one; even by women and servants every day.

Fifthly, they are warned not to tempt God, as in Massah, of which see Exod.17. and Numb.20. but to keep his Commandements, the promise, if they did so, of entring into Canaan, and having their enemies driven out before them being repeated. In that immediately after the precept of serving God, this warning not to tempt him through distrust is added, Calvin well noteth, that God cannot be rightly served, but when his due is given unto him by trusting in him, seeking to him for help in time of need, and patiently expecting help from him in all times of tryal. Ver.16,17, 18,19. *Calvin.*

Lastly, they are charged to tell their children, what God had done for them in bringing them out of Egypt, and planting them in Canaan, that they might be the more moved hereby to fear God. The Hebrew begineth this thus, *when thy son shall ask thee to morrow*, &c. where by *to morrow*, is meant hereafter, as Exod. 13.14. Ver.20,21, 22,23,24, 25.

CHAP. VII.

AND hitherto of the first particular; now followeth the second, an exhortation to make no leagues with the seven Nations, into whose land the Lord should bring them, but utterly to destroy them and their gods, burning their idols in the fire, which exhortation is interlaced with most ample promises of blessings, if they did thus, and all fear of being able to overcome them, that they might have power so to do, is taken away. In this exhortation then, 1. there is a charge against these heathens and their idols, vers. 1,2,3,4,5. 2. A reason, why they should do according to this charge, they were chosen to be a special people, vers.6,7,8. 3. They are pressed to execute this charge by threatenings and promises, vers. 9,10, &c. to vers.17. 4. An objection is answered, if they should say in their hearts, that they were not able to root out these peoples, vers. 17, 18, &c. to vers. 25. 5. The charge of destroying their images is further explained, they must be utterly consumed with fire, none of the gold or silver of them being possessed by any of them, vers.25,26. 2 Particular

Touching the first, *when the Lord*, saith he, *shall bring thee into the land, whither thou goest to possesse it, and shall cast out many nations before thee, the Hittites, the Amorites*, &c] Here first the peoples are reckoned up, with whom they must thus deal, being seven, yet sometime said to be more, as Gen.15.19. where ten are numbred, and sometime fewer, as Exod. 23. 23. where only six are numbred, see my exposition upon Gen. 15.19. where fewer are named, the rest are left to be understood under the name of the Canaanites Synecdochically. Comestor in his Scholast. history saith, that three of the ten Nations reckoned up, Gen. 15. 19. were expelled, before the children of Israel came thither, viz. the giants by the children of Lot, the Horites by the Edomites, and the Evites by the Cappadocians. And we read indeed of the Emims, giants expelled before the Moabites, and of the Horites before the Edomites, Deut.2.10,11,12. and of the Avims expelled by the Caphtorim, vers. 23. But these seem to be peoples divers from them mentioned, Gen.15.19. see the notes Deut.2.10. and therefore the former, which is Calvins, is to be preferred. Vers. 1, 2.

Then followeth the charge, 1. To destroy them utterly. 2. To make no covenant with them. 3. To make no marriages with them. 4. To break down and to destroy their altars, images, and groves, and to burn their graven images with fire. For the charge to destroy them utterly, and to make no covenant, or marriages with them, see before Exod.34.11,12, 15,16. & Exod.23.31,32,33. If this shall seem to be too cruel, to shew Vers. 3, 4, 5.

Calvin.

no mercy, but to deſtroy all without reſpect of ſex or age : Calvin anſwereth well, that they having been ſpared now 400. years, and having abuſed this lenity to wax the more audacious to commit all manner of abominable wickedneſſe, it was juſt with God at the laſt to root them quite out, and to purge the land of ſuch an impure generation, and the Iſraelites being appointed to execute this his wrath upon them, it was no cruelty but dutiful obedience in them to deſtroy them. Moreover God is judge over all men, and therefore what he appointeth in his juſtice to be done, far be it from man, out of a fooliſh conceit to ſhew more pitty, to call cruelty. The making of covenants or marriages with them is ſo ſtrictly forbidden, leſt hereby they ſhould be hindred from executing this judgement upon them, and as is expreſſed, Verſ.4. leſt they ſhould be corrupted by their idolatries, neither could the land, where the ſanctuary of God was, be ſufficiently purged if they were ſuffered to live in it.

Maimony in Iſſurei biah. Ch. 12.

Touching marriages, Maimony ſaith, they are not onely unlawful with any of theſe ſeven Nations, but alſo with any other peoples, and therefore what Iſraelite ſoever lay with ſuch a woman by way of marriage was to be beaten. And thus, he ſaith, this Law is expounded by Ezra, where not onely the wives taken of theſe nations, but alſo of the Amorites,

Ezra 9.1,2,3, &c.

Moabites, and Egyptians are ſpoken of; and order is taken for the puting of them away again as unlawful. Of the charge againſt their altars, groves, and images, ſee Exod.23.24. and Exod. 34.13. Numb. 23. 52. and Deut 12.1,2,3.

2.
Verſ.6,7,8.

Touching the ſecond, verſe 6,7,8. they were an holy people, ſpecially choſen, and that not becauſe they were numerous and mighty, for they were feweſt, but for Gods free love, and for the oath to their fathers, which was a reaſon of great force, why they ſhould cleave to God, being ſeparate from both idols and idolaters. The word rendred *ſpecial people*, Heb. is עם-סגלה, a people of price, for the word ſignifieth a treaſure, or

Calvin.

precious thing, ſee Exod.19.5. hereby, ſaith Calvin, gold, ſilver, and pretious ſtons are ſet forth in many places.

3.
Verſ.9,10,11. 12,13,14,15, 16.

Touching the third, verſ. 9, 10, &c. here is a moſt terrible threatning, if they diſobey herein, God will repay them as haters of him, to their face, to deſtroy them, and a moſt gracious promiſe, of love and bleſſing in every kind, if they obeyed, and finally that they ſhould conſume their enemies. The word rendred [*conſume*] is אכלתה thou ſhalt eat up, ſo it is ſaid, Numb.14. 9. *they are bread for us.* And theſe words verſ. 16. are both a promiſe, and a charge to deſtroy them without pity.

The Myſtery. *Rabanus.*

Myſtically, ſaith Rabanus, we are here threatned, if we deſtroy not the ſeven Nations, and promiſed if we do; the ſeven Nations being ſeven ſins, gluttony, fornication, covetouſneſs, wrath, worldly ſorrow, fearfulneſs, and pride. Theſe if we ſeek to deſtroy by enſuing temperance, chaſtity, liberality, patience, ſalutiferous joy, fortitude, and humility, we ſhall be bleſſed with all ſorts of bleſſings but if we joyn with them, they ſhall certainly turn to our deſtruction. Again, he ſaith, theſe Nations are ſaid to be many, and they the feweſt of all people, it being myſtically intimated, that where the foreſaid vices take place, they are not alone, but each one hath a brood of other vices. From gluttony come eating and drinking; from fornication filthy ſpeeches, ſcurrility and fooliſh talking; from covetouſneſſe lying, deceit, thefts, perjuries, falſe teſtimonies, violence, and rapacity; from wrath murthers, cryings and indignation; from worldly ſorrow rancour, puſillanimity, bitterneſſe, deſperation; from fearfullneſſe, idleneſſe, unquietneſſe, inſtability of mind and body, verboſity and curioſity; and laſtly, from pride contentions, hereſies, boaſting, contempt, diſobedience, blaſphemy, murmuring, and detraction.

Verſ.17,18, 19,20.

Touching the fourth, verſ. 17, 18. &c. If they ſhould fear, that they ſhould not be able to deſtroy them, becauſe they were more then they, the mighty

mighty works done for them againſt Pharaoh muſt be remembred, and the like help from God almighty expected again. And particularly it is promiſed, that the hornet ſhall be ſent to deſtroy thoſe, that hide themſelves, ſo Exod.23. 28. and Joſh. 24. 12. by weak means God will confound the mighty, as Pharaoh by flyes, and frogs, &c. But he ſaith, that they ſhould not be driven out all at once, but by little, leaſt the wilde beaſts ſhould multiply againſt them. If that Deut. 9. 3. *thou ſhalt deſtroy them quickly* ſeemeth to be againſt this, it is eaſily reconciled, they ſhould deſtroy ſo many of them, quickly, as was neceſſary to make room for them to inhabit, but the reſt by degrees. How this was accompliſhed, and how many of their kings were ſoon deſtroyed, ſee Joſh.10.24. and Chap.12.7. & 9.24. even to 31. But for the fulfilling of this, that they ſhould not drive them all out at once, ſee Joſh. 15.63. And beſides the reaſon here rendred, leſt the wilde beaſts of the field ſhould multiply upon them, there is another rendred, Judg.3.1, 2. &c. that by this remnant he might prove them and chaſtiſe them afterwards for their ſins, as Judg. 2. 21, 22. For becauſe of their ſins he there threatned never to drive them out. This promiſe then, that none of them ſhould be able to ſtand before them was conditional, if they obeyed his Lawes, and for a means to make them the more careful to do this, and more fearful of offending, the driving of them all out at once was deferred. The Lords hand is not ſhortned, that he cannot help, but our ſins do ſeparate between our God and us, neither may we ever expect the fulfilling of his gracious promiſes to us, but when we ſerve and obey him. Again note, that enemies and afflictions are neceſſary to keep us from pride, ſecurity, and diſobedience. The hornets here promiſed to be ſent, and Exod. 23, Verſ. 28. to drive out their enemies ſaith Rabanus, were never ſent, that we read of, and therefore by them the ſtings and inward prickings through fear, to the conſuming of their enemies are to be underſtood, for hereby they were weakned and made to flee before them.

Verſ.22.

Note.

Iſa.59.1.

Rabanus.

Moreover he applyeth the reaſon, *leſt the beaſts of the field multiply upon thee*; to us, when our ſpiritual enemies, our ſins ſubdued unto us, we muſt take heed, that the beaſts, pride, boaſting, and vain-glory, grow not upon us, to deſtroy us, unto which we may add, ſecurity, all moſt dangerous to to Chriſtians.

The myſtery.

Again, the leaving of ſome enemies ſtill unſubdued, who were weaker, when the ſtronger were deſtroyed, ſheweth, that even to thoſe, to whom God giveth greater gifts, he giveth not the leſſer, that there may ever be ſomthing to humble them, and to ſtrive againſt, and ſeeing when they ſtrive they cannot prevail, they may acknowledge, that the good things which they have attained, they have not of themſelves, who by their own ſtrength are not able to attain the leaſt. Thus when ſin is expelled, the virtue of humility and holy ſollicitude being brought in, the invaſion of the aforeſaid beaſts moſt dangerous ſhall be prevented, whereas if theſe virtues be not brought in, the houſe will be found empty, and ſeven evil ſpirits will enter, and the latter end will be more dangerous, then the beginning.

Matth.12.43.

Touching the fifth, verſ.25,26. the graven images of their gods muſt not onely be burnt, but the gold and ſilver of them conſumed with fire upon pain of being accurſed, like them, if any preſumed to do otherwiſe, reſerving and bringing any of this treaſure into his houſe. By graven images, molten images are alſo underſtood, which are mentioned Eſay 30. 22. and all the coverings, ornaments and appurtenances thereof. But images made by the heathen for beauty only, and not for idolatry, are lawful, ſaith Maimony, for they be the graven images of their gods onely, which are forbidden, that is, both they and the things, that ſerve them, and which are offered to them, or made for them, they are all unlawful for any uſe.

5.

Verſ.25,26.

Maimony.

Note. By this ordinance it appeareth, in how great abomination the Lord had idols, in that the very metals and things about them, were counted ſo filthy, as that they could never be purged or made fit for uſe any more, wherefore idolatry is a moſt foul and filthy ſin. If it be demanded, whether the things about idols be unlawful likewiſe for us to put to any uſe at this day, *Calvin.* I anſwer with Calvin, that this was but a temporary precept, and therefore in this time of the Goſpel, wherein the Apoſtle ſaith, *all things are lawful*, bindeth not, but to abhor idols, and all their appurtenances. This gold and ſilver about idols is called accurſed, and it is threatned, that they ſhall be curſed, if they take any of it, here *Cherem* is put for accurſed, ſignifying cut off or ſeparated, and not onely things ſeparated to utter deſtruction are thus called, but alſo the gold and ſilver of Jerico, which muſt come into the Lords treaſury; it was *Cherem*, curſed to any that ſhould take it, and brought a curſe, that is, cutting off, as to Achan. The Rabbins in explaining what things are accurſed and made unlawful through idols, ſay that it is any thing made by man for that purpoſe, but any creature, as mountain, tree, fountain or beaſt, which the heathen have worſhipped and ſo turned into idols, are lawful notwithſtanding, but a beaſt being killed for the ſervice of an idol, is unlawful, if it be his own, that killed it, otherwiſe not; ſo Maimony.

Joſ.6. 17,18, 19. Joſ.7. *Maimony* treatiſe of Idolatry, chap. 8.

Chap. VIII.

And hitherto of the ſecond particular of the Exhortations after the propoſal of the law; now followeth the third, from hence to ch. 9. 7. being an exhortation to remember Gods ſingular mercies towards them, and not to aſcribe their victories to their own proweſs. And here again is firſt a commemoration of mercies paſt guarded with exhortation before and behind, verſ.1,2,3,4,5,6. 2. A deſcription of the good land, to the poſſeſſion whereof they were going, verſ.7,8,9. 3. A caveat againſt forgetting God, and ſelf-conceitedneſſe, teaching them, from whom all good cometh, verſ. 10,11,&c. to verſ.19. 4. A commination, if they ſinned hereagain, verſ. 19, 20. 5. A repetition of Gods going before them to expel their enemies, chap.9.1,2,3. 6. A caveat not to aſcribe their future victories to their own righteouſneſſe, but to Gods mercy, verſe 4, 5, 6.

3 Particular.

Verſ. 1. Touching the firſt, he beginneth with exhortation, verſ. 1. to keep all Gods Commandements that it might go well with them: then to enforce it the more, he commemorateth ſingular favours paſt, the long way and the long time, that God led them in the wilderneſſe, even 40 years, thus humbling and proving them with hunger, but then feeding them with Manna, keeping their garments from waxing old, and their feet from ſwelling all that time, verſ. 2,3,4,5. Laſtly, he concludeth with the ſame exhortation, verſ. 6. For theſe words, *to know what was in thine heart*, the

Verſ. 2. vulgar Latine hath, *to make known*; verſ. 2. the meaning being hereby ſet forth: for God needeth not to uſe any means to know any thing in man, ſith that of himſelf he knoweth what is in every one; but by ſending afflictions he maketh known and manifeſteth, what vice or what grace is in mens hearts, a faithful heart truſteth in God in adverſity, but an unfaithful uttereth murmurings, Pſal.78.40,41.

Verſ. 3. *Rabanus.* *that man liveth not by bread onely, but by every word, that proceedeth out of the mouth of the Lord.*] Here, ſaith Rabanus, is intimated a double ſubſtance in man; one of the body ſuſtained by bread, the other of the ſoul fed by the Word of God, and ſuſtained by faith wrought hereby; for thus a man cometh to be in Chriſt, and is a new creature, walking in newneſſe of life, and ſo this may be applyed unto him, which here followeth, his garment

garment waxeth not old, and his feet ſwelleth not, becauſe he that goeth in the way of good works, is kept unhurt, according to that, *God knoweth the way of the juſt, and the way of the wicked ſhall periſh.* Thus alſo many Expoſitors more. But Calvin better, by every word of God, underſtandeth any way that God willeth to ſuſtain men, ſometime miraculouſly ſupplying them with other things inſtead of ordinary bread, as he did the Iſraelites with Manna, ſometime by his immediate power without any thing, as Eliſha and Moſes were ſuſtained 40 dayes without any food. That they might know and believe, that God had other wayes to ſuſtain them, as long as he pleaſed, beſides the ordinary of common food, he fed them 40 years with Manna, and that in every want they might truſt in his providence. Moreover he ſaith, that this is ſpoken to draw their minds up to God, acknowledging, that it is by his power that they are preſerved at all times, even when it is not ſo apparently ſeen, as when they were fed with ordinary food; for never doth man live by bread only, but by every word of God, although in ordinary times he is moſt unapt to look into this. Now that according to this interpretation only the bodily food is meant, and not the ſpiritual by the word here ſpoken of, appeareth by our Lords producing of this paſſage, Matth. 4. 4. to beat off a temptation to turn ſtones into bread, it being, as if he had ſaid, there needeth no ſuch miraculous tranſmutation to be made, for man liveth not by bread only, but any way, that God hath appointed, even without all ſuſtenance, when he pleaſeth thus to ſuſtain him. And according to this ſenſe it beſt agreeth to this place, ſeeing by this experience ſo many years they might well learn to truſt in Gods providence in all times of want, becauſe they ſaw, that he could ſuſtain them, when ordinary means failed, by extraordinary. Ainſworth applyeth it to the written Word of God, the ground of faith, Rom.10.17. which they, that have abiding in them, ſhall be fed aſſuredly in ſoul and body, Pſal.37.3. but I reſt in the former.

Pſal. 1.

Calvin.

Ainſworth.

Thy garment waxed not old] That is, was not worn out with age, as the Sept. hath it both here and Deut.29.5. Nehem.9.21. ſo that God did not onely ſhew a miracle in their food, but alſo in their clothing, that we may learn for all theſe to truſt in him, and not to take care, what we ſhall eat or drink, or wherewith we ſhall be cloathed.

Verſ. 4.

Matth. 6. 31, 32.

and thy foot ſwelled not] Deut.29.5. *thy ſhoe waxed not old upon thy foot.* the Cald. and Sept. *thy ſhoes were not bare or broken*: but the not ſwelling of the feet in this place ſeemeth to imply their preſervation from ſurbating, when they travelled ſo long through a dry and hard wilderneſſe full of ſands, and ſo their preſervation in bodily health and ſtrength.

As a man chaſteneth his ſon, ſo God chaſtened thee] This is again propounded to be conſidered, Prov.3.12. Pſal.94.12. Heb. 12. 9, 10. and to know this in the heart, as is here ſaid, is by experience and feeling from the heart to acknowledge and to make uſe of afflictions accordingly; ſee a like phraſe, Joſh.23.14.

Verſ. 5.

Touching the ſecond, verſ. 7,8,9. *For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths, &c. a land of wheat, and barly, vines and figtrees, pomgranats, oyl olive and honey,* &c.] By a good land is meant a fruitful land, and becauſe plenty of waters conduce unto fruitfulneſſe, here are ſaid to be brooks of water, and depths, that is, not ſhallow and with little, but much water in them for the uſe of men and cattel, Pſal.104.10,11. By *oyl olive*, are meant olive trees, yielding oyl, ſo the Cald. olives, that make oyl. And it is added, that they ſhould eat bread without ſcarceneſſe, but for ſin they were ſcanted herein, Ezech. 4. 16. as is threatned Deut.28.30,33,39.

Verſ.7,8,9.

Whoſe ſtones are iron, and out of whoſe mountains thou mayſt dig braſſe] This is peculiarly applyed to Aſher, Deut. 33. 25. but Job 28.2. iron is ſaid to be taken out of the duſt, and braſſe out of the ſtone, Deut.11.10,11. this

commendation of this land is further amplified by comparing it with Egypt, becauſe although that was a moſt fruitful countrey by the inundation of the river Nilus, yet it coſt great labour to make ditches and channels to bring the water into all parts, which labour ſhould be ſpared in Canaan, becauſe there the land was all watered from time to time with rain, which fell not in Egypt.

If it ſhall ſeem incredible, that the land of Canaan was then ſo fruitful, ſeeing it is now ſo barren, and before this in the dayes of Abraham, Iſaac, and Jacob there were divers families in that land. I anſwer, it is not to be doubted but by Gods ſingular bleſſing it was made at their entrance to exceed in fruitfulneſſe, a token whereof was the cluſter of grapes and other fruits brought thence by the ſearchers, Numb.13. but now for ſin it is in barrenneſſe made like Sodom, as is threatened Deut.29.23.

The Myſtery. By the good Land of Canaan, heaven was figured out, wherein there is no want, but fulneſſe of joy for ever, and the ſtate of the Church of the faithful here, who are refreſhed with the Spirit, as with waters, Joel 3.18. Ezech. 47. 1. Revel.22.1. Pſal. 65. 10. and as with fine wheat flowr and wine and honey, Pſal.81.16. & 147.14. Cantic.8.2. And as the faithfull enjoy ſuch comforts of the Spirit, ſo they yield fruit to refreſh others, as the pomgranate tree, Cantic.4.13. c.6.11. Hoſ.10.1. c.14.7. Pſal.1.3.& 52. 10. and in the Church is braſſe and iron to make the ſhield of faith, the breſt-plate of righteouſneſſe, &c. Eph.6.12,13. and God is a wall of fire and of braſſe about it.

Ver.10,11. Touching the third, verſ.10,11,&c. *When thou haſt eaten, and art full, thou ſhalt bleſſe the Lord, &c. Beware that thou forget not the Lord thy God in not keeping his Commandements.*] Three things are here given warning of; 1. That they give thanks unto God, when they have eaten and filled themſelves. 2. Not to ſhew unthankfulneſſe by neglecting Gods Commandements in the midſt of their proſperity and abundance, when he hath ſo greatly obliged them unto him, in bringing them out of Egypt, providing for and guiding them in the way, and feeding them with Manna; and finally after many afflictions doing them ſo much good, verſ.11,12,13,14, 15,16. 3. Not to aſcribe their wealth and plenty to themſelves and their own power, but to Gods bleſſing, whereby wealth is gotten, verſ. 17, 18.

Heb. 12.11.

For the firſt, the wicked are ſaid to eat and not to be ſatisfied, Mich. 6 14. Hag.1.6. and this is a further favour added to the godly to have meat to eat and to be ſatisfied, Prov.13.25. Pſal.147.14. From this precept of bleſſing God, when they had eaten, the Rabbins teach, that after eating every one was bound to bleſſe, that is, to praiſe God, and after drinking likewiſe, although they ate but one morſel, or drank but one little draught, and not unto fulneſſe, and as after, ſo before eating and drinking, and before ſmelling to any ſweet thing, and before the doing of any thing in the law commanded. And not onely men, but alſo women and children, that they might be trained up to the Commandements; and unclean perſons were to bleſſe alſo, thus Maimony. Thus the Lord Jeſus hath taught us in his own example to bleſſe God before meat alſo, Matth.14.19,20. Mar. 14.22. Luc.22.19. And in every thing, ſaith the Apoſtle, give thanks, 1 Theſſ.5.17. 1 Tim.4.4. 1 Cor.10.30.

Grace before and after meat.

Maimony of Bleſſings, c.1. Sect. 1.

Ver.13,14. For the ſecond, hereby is ſhewed, that to tranſgreſs againſt Gods Laws is to forget God, as Pſal. 106. 19,20. Jer. 2. 32. Pſal. 103. 18. and that in proſperity we are moſt apt thus to forget him; ſo Hoſ.13. 6. it is complained, that they did, when they were full, their hearts were lifted up and they forgat God, firſt pride cometh of proſperity and plenty, and then this forgeting as Calvin noteth; wherefore pride is ſpecially to be taken the heed of by the wealthy, 1 Tim. 6. 17. His leading them through great and terrible wilderneſs was ſpoken of before, Chap. 1.19. but onely

Verſ. 15.

it

it is here amplified, *wherein were fiery Serpents and Scorpions and drought*; see the notes there, for the water brought out of the flint, Numb. 20. and Exod.17.6.

For the third, for these words, *hath gotten me this wealth*, Heb. *hath made me this wealth.* The Lord would have us all to know, that his blessing maketh rich, as Prov. 10. vers. 22. how they sinned herein, see Hos. 2. vers. 8. Touching the fiery serpents spoken of vers. 15. Rabanus saith, it was called *dipsas*, from thirst, because it killeth those that were stung by thirst, they were so small that they could scarce be seen, when they were trodden, and killed, before their poyson was felt; rightly therefore figuring out heresies, which be divers, as these serpents, but all mortiferous, in the midst of which God preserveth his faithful servants. As wealth in Canaan figuring out the Church was the gift of God, so grace here and glory hereafter are in no part to be ascribed to our selves, but to Gods mercy alone. *Rabanus.*

Touching the fourth, vers. 19, 20. if they disobeyed and served other gods, he testifieth against them, that they should surely perish, as the nations, of whom they learned this, perished. For these words, *I testifie against you*, the Septuagint hath, *I take heaven and earth to Witnesse against you*; and thus indeed Moses also speaketh, Deut. 30.19. for, *surely perish*, it is also, *perishing ye shall perish.* The gold and silver gotten in greatest abundance shall not save them that transgres, when the day of destruction cometh, Zeph.1.18. 4.

Chap. IX.

HEre followeth the fifth, vers.1,2,3. where the people inhabiting Canaan are first set forth, to be greater and mightier then they, even the sons of Anak, Giants, that none could stand against, dwelling in great Cities and fenced up to heaven: and then the Lords going before them to expel these, is mentioned, as it must needs be, that the greater and the more mighty might be driven out before the lesser and weaker. 5. Vers.1,2. Vers.3.

Thou art to passe over Jordan this day,] That is, very shortly, day is put here for time, comprehending many daies, as Deut.1.1. and Numb.34.12. and for *Cities walled and very great, and the sons of Anak* there, see before Numb.13.28.

The Lord goeth before thee, as a consuming fire.] Against which no strength of man is able to stand, see Deut. 4. 24. and whereas it is said, that they should drive them out quickly, see Deut.7.22.

Touching the sixth, vers. 4, 5, 6. It is twice repeated, that God gave them not that good land for their own righteousnesse, but for the wickednesse of the inhabitants they were expelled, and for Gods mercy and his oath to their fathers, the Israelites were brought in, when as they were unworthy, being a stiff-necked people. Therefore he warneth them to take heed, that they never say, for their own righteousesse, God brought them in thither. And he nameth not onely righteousnes, but also uprightnes of heart, v.5. least any should think, that although for their fails in their works they are not worthy, yet for their upright and good intentions they are. In like manner it is not for the good works or good meaning of any man that God bringeth him to the heavenly Canaan, but onely for his mercy and promise sake, Ephes.2.8,9. but for their wickednes, the wicked are deprived hereof, Jude ver. 14, 15. This title of a stifnecked people given to them seemeth to be taken from the Lord, Exod.32.9,10. see Ezech.20. 43. Ch.36.31,32. speaking to the same effect. 6. Vers.4,5,6.

And hitherto of the third particular; now followeth the fourth, being a commemoration of their rebellions formerly commited, most aptly brought 4. Particular.

Verſ.7.

brought next to their ſtifneckedneſſe, verſ.6. as an illuſtration thereof, and of their own great unworthineſs. In reckoning up of their rebellions, he firſt ſpeaketh generally, ever ſince they came out of Egypt, telling them that they had been rebellious. Secondly, he inſiſteth upon that act of rebellion whereby the Lord was moſt provoked at Horeb, where the Law was given, when they worſhipped the golden calf, not omitting other particular rebellions alſo, as at *Taberah, Maſſah, and Kibroth-hattaavah*, verſ. 22. *and at Kadeſhbarnea*, verſ. 23. In relating their ſin at Horeb he firſt ſheweth, what it was with all the circumſtances, and how greatly God was provoked thereby, verſ.8,9,10, &c. to verſ. 18. Secondly, how long Moſes humbled himſelf and faſted and prayed for them, before he could avert the anger of the Lord, Verſ. 18,19,20,21. Thirdly, he addeth four other rebellions, verſ.22,23,24. Fourthly, he repeateth that of his faſting and praying for them, verſ. 25,26, &c. to the end of the Chapter. 5. He commemorateth the renuing of the Law in two tables, which he was commanded to prepare, Chap. 10. v.1,2,3.4,5. Sixthly, certain removes to the place, where Aaron dyed, another rebellion of theirs being herein intimated, when they wanted water, Numb.20. for which he was cut off, before the entring into Canaan, Verſ.6. Seventhly, ſome other removes which were made after Aarons death, but theſe being onely mentioned, he reflecteth upon the Tribe of Levi, of which Aaron was, commemorating the ſeparating of that Tribe to the ſervice of the Sanctuary, and to live upon it and therefore to have none inheritance in Canaan, which was firſt ordained, Numb.3. and again, Numb. 18. the ſame words being uſed, that here. *Wherefore Levi hath no part nor inheritance with his brethren, for the Lord is his inheritance*, verſe 20. which alſo is brought in to put them in mind of the conſpiracy of Korah and his company and of their mutining hereupon, which was another great rebellion, provoking the Lord to wrath againſt them, Numb. 16. But all this is to be underſtood to have been done before Aarons death, not after, according to the order here followed; for Moſes reſpected not order in every thing in this diſcourſe, but was intent to the touching upon all their rebellions onely, and this part is had v.erſ.7,8,9. Laſtly, he concludeth with repeating again with how long a times interceſſion and faſting he prevailed for their preſervation, and a grant, that they ſhould go in and poſſeſs the Land of Canaan, verſ. 10, 11. where the third time he ſpeaketh of his forty dayes and forty nights faſting, as if he could never ſufficiently inculcate, how difficult it was to reconcile Gods favour to them, ſo great was his indignation againſt them, whereby they might be the better prepared to receive his Exhortations next following, to take heed of rebelling again hereafter.

1. Verſ.8,9,10, &c.

For the firſt, from v.8. to v.18. ſee Exod.32. here being nothing elſe, but a repetition of the ſame.

2. Verſ.18, 19. *Calvin.*

For the ſecond, verſ. 18, 19, &c. Moſes faſted not, ſaith Calvin, thoſe forty dayes by way of ſorrow, it being as eaſie for him to faſt, as for the Angels, but thus ſequeſtring himſelf, as it were from men, and renouncing an humane life he was gathered unto God, becauſe without his doing thus, ſo great a wickedneſſe could not be expiated. This his faſting was, when he was called up into the mount with his new Tables prepared for the renuing of the covenant, being fruſtrated by their Idolatry, Exod.34.28. ſo that his praying was not onely at his being in the mount, but before, whereupon God ſhewed himſelf to be reconciled by calling him up and cauſing him to prepare new Tables, wherein he might write the covenant again in token of his reconciliation, yet he prayed alſo, when he was gone up, that he might be further confirmed touching the ſame. And he further ſaith, although the ſecond faſt of Moſes be ſpoken of three times, yet it wus but once; thus Calvin, and Junius to the ſame effect, when I

Junius in c. 10.1.

had

had prevailed by my prayers for pardon, I was with the Lord in the mount again 40 dayes to receive the Law renewed, which was by that fowle ſinne of idolatry fruſtrated.

The words uſed here, and v.25. ſeem to imply 40 dayes and 40 nights, firſt ſpent in faſting and prayer to obtain pardon, and thoſe c.10. 10. other 40 dayes, and 40 nights in receiving the Law again, after that at the command of the Lord he had prepared two new Tables for the Law to be written upon. But becauſe two times onely of his faſting are mentioned, Exod.24. 18. and Exod. 34. 28. I have already rejected that opinion. But yet I cannot thinke, that he prayed ſometime without faſting to obtain mercy for them in this caſe, and much leſſe that he faſted without being humbled for their ſinne, becauſe it is expreſly ſaid, *I fell down before the Lord* 40, *dayes and* 40 *nights, I did neither eat bread nor drinke water, becauſe of all your ſinnes, &c. for I was afraid of the anger, &c.* and v. 26. *I prayed therefore, &c.* It is rather therefore to be held, as I conceive, that the 40 dayes and 40 nights three times ſpoken of was all one and the ſame time, from his firſt returning to the Lord to pray (after the ſtamping of the golden calf to powder, and execution done upon 3000 offenders, as Exod. 32.) untill his laſt coming back again, the covenant being renewed in the compaſſe of which time, he prayed, as Exod. 32. 31. and could not at the firſt prevail, but to have an Angell ſent with them, then he deſcended and brought the people word, and removed the tabernacle out of the camp, prayed therein, for the Lords preſence to goe with him, and prevailed, Exodus 33. And laſtly, having prepared new tables, he went up again, &c. Exod. 34. If it be objected againſt this, that he is ſaid to have ſtayed in the mount 40 dayes, and 40 nights, chap.10.10. it may well be underſtood, that from this firſt going up to his laſt coming down, thus much time was expired, in all which the holy man was ſo intent to this pacification, that he utterly neglected to take any food, God miraculouſly ſuſtaining him, that in all this time he fainted not for want thereof.

He ſaith, God was angry with Aaron alſo to have deſtroyed him, but he prayed and obtained pardon for him, which was not particularly ſpoken of before. Verſ.20.

He ſaith, *he tooke their ſinne*, meaning the calf, and ſtamped it to powder, &c. the calf made for idolatry is called their ſinne, becauſe hereby they had ſiunen, ſee the like phraſe Eſa.31.7. Verſ. 21.

And hitherto of the ſecond, touching the third, v.22, 23, 24. their other rebellions were firſt at Taberah, of which Numb. 11,1. 2 At Maſſah, which was before that Exod. 17. although it be here placed after. 3 At Kibroth-hattaavah, Numb.11. 34. 4 At Kadeſh-barneah, Numb. 13. and he concludeth, *yee have been rebellious againſt the Lord, ſince the day that I knew you.* Implying many other rebellions, as Numb. 16. Numb.20. &c. which for brevities ſake are omitted. 3. Ver.22,23, 24.

Touching the fourth, v. 25. Becauſe in mentioning his falling down before the Lord, v.18. he had ſaid nothing of his praying, and the form uſed by him, he here repeateth his falling down 40 dayes and 40 nights; that is ſometime praying, and then having an uncomfortable anſwer, bringing them word thereof, then praying again, and preparing new tables of ſtone, and receiving the Law the ſecond time, as hath been already ſhewed. And then remembreth the words, which he uſed, v. 26. *O Lord God deſtroy not thy people and thine inheritance, which thou haſt redeemed by thy greatneſſe, &c.* This prayer is no where had before, but when he returned up to the Lord again, he is ſaid to have uſed other words, *If thou wilt forgive this ſinne, if not, blot me out of the book which thou haſt written*, Exod. 32. 32. yet before his firſt coming down, he prayed to this effect, Exod. 32.11, 12. For theſe words, *Thus I fell down before the Lord* 40 *dayes and* 40 *nights, as I fell down at the firſt.* Junius hath it, *therefore I fell down before the Lord* 40 *dayes and* 40 *nights, wherein* 4. Verſ. 25. Verſ.26,27, 28,29. *Iunius.*

wherin I ſaid that I fel down, v. 25. the Heb. word tranſlated *as* is אשר ſignifiing, which or wherein, as Junius rendreth it, and theſe words, *at the firſt*, are ſupplyed by the tranſlatours, and therefore they being left out, it is better to reade it, as Junius doth, ſupplying theſe words *I ſaid*, for ſo the time is apparently the ſame with that, v. 18. whereas this other reading maketh it doubtfull, whether another time of faſting and praying be not meant here. The vulgar Latine hath it, *quibus eum ſuppliciter deprecabar, ne deleret vos.*

Chap. X.

Verſ. 1,2. 5. TOuching the fifth cap. 10. 1. 2. *And the Lord ſaid unto me at that time, hew thee two Tables of ſtone like unto the firſt, and come up to me into the mount, and make an arke of wood, &c.*] This was done, Exod. 34. 1. but no mention is there made of the Ark, but Exod. 25. 10. ſo that here is an hyſteron proteron, the making of two new Tables, which was laſt, being placed firſt. And yet becauſe Moſes mentioneth them here in this order, it is to be held, that the Ark making was now again appointed the ſecond time, as the tables for the Law were made again, the firſt being broken, for the uſe of which the Ark ſerved. For although the Arke was appointed to be made before, yet nothing was herein hitherto done, nor the materialls called for, of which it was to be made, till Exod. 35. and as the covenant, ſo the ordinance of making the Ark to keep it in was by that fowle ſinne of theirs fruſtrated; and therefore it was neceſſary, that it ſhould be again ſpoken of at this time. But v. 3. where he ſaith, that he made an Ark, and hewed two tables of ſtone, the order is plainly inverted, for theſe tables were hewed firſt, Exod. 34. and the Ark made by Bezaleel, Exod. 37. For it is not probable, that Moſes himſelf made a temporary Ark to put the tables in, in the mean ſeaſon: whereas the Lord both ſaith here, that he would write upon theſe tables, and v. 4. it is ſaid, that he did write, but Exod. 34. 27. that Moſes wrot theſe words, ſee how it is to be reconciled, upon that place, and the myſtery herein, v. 5. *And I put the tables in the Ark which I had made*, that is, not immediately, but when the Ark and Tabernacle, and all things about it were finiſhed, and ſet up, Exod. 40. 20. and he ſaith, that he made it, becauſe he appointed it to be made, and ſaw to the making of it.

Verſ. 5.

Verſ. 6,7. Touching the ſixth v. 6. 7. *And the children of Iſrael tooke their iourney from Beeroth of the children of Iaakan to Moſera, there Aaron died, &c. From Beeroth of the children of Iaakan* is from the wells of that people, for ſo Beeroth ſignifieth; what place this was, is uncertain, becauſe it is no where mentioned before.

Ainſworth. Some think it is that called Bene-Jaakan, Numb. 33. 31. becauſe Benei Hebr. ſignifieth ſonnes, and Beeroth, the wells or pits of them not before ſpoken of, are here mentioned, to denote in what part of the land of theſe children of Jaakan the Hebrewes then were. But becauſe they are ſaid, Numb. 33. 30. to have removed from Moſeroth to come to Benei-Jaakan; but here from Beeroth of the ſons of Jaakan to Moſera, which Ainſworth, himſelf acknowldgeth to be the ſame with that Moſeroth, onely the plural being here changed into the ſingular: that of Aben Ezra is rather to be preferred, that Beeroth of the ſonnes of Jaakan was not all one with the Bene-Jaakan ſpoken of Numb. 33. 31. but another place, otherwiſe called Kadeſh; for Kadeſh was in the border of the Edomites countrey, ſee Numb. 20 and Iaakan came of Eſau or Edom, 1 Chron. 1. 42. and from Kadeſh they are ſaid to have come to the place where Aaron died, Numb. 20. 22. And as for Moſerah, he ſuppoſeth that the wildernes, where mount Hor ſtood, might be ſo called, ſeeing Aaron died upon mount Hor, and that

Aben Ezra.

was

was many journeyes from Moſeroth, even 7. ſee Numb. 33.30. and 37,38. Iunius, who is the authour of the former, ſaith, that Moſerah is here named after, although before Bene-Iaakan, Numb. 33.30. per συναθροίσμον, and to make it the more probable, he rendreth the words thus *from the Wells of the children of Iaakan and Moſerah*; but here is no word ſignifying *and*, and therefore it is better to follow our tranſlation *to Moſerah*, although there be no word neither, ſignifying *to*, becauſe *to* is commonly to be ſupplied in ſpeaking of removes from place to place, as here immediately after, v.7. Moreover it is ſaid, *there Aaron died*, which muſt have reference to Moſerah, which cannot be that, Numb. 33. 30. becauſe that was too farre diſtant; but ſome other as hath been already ſaid. His ſpeaking of Aarons dying here ſheweth the reaſon, why paſſing over all other removes to this he mentioneth this next to their coming from Horeb, viz. to put them in mind of their rebellion. Numb. 20. which cauſed Aarons cutting off on this ſide Jordan. *Iunius.*

From thence they iourneyed to Gudgodah, and to Iotbath, &c. Numb 33,32,33. they are ſaid to have removed to Horhagidgad, and from thence to Jotbathah, that is, the mount *Gidgad* and Jotbath, the names but little differing from theſe here uſed; wherefore they are thought by ſome to be the ſame: but becauſe removes were after the death of Aaron, it is rather to be held, that this Jotbath was that place for the plenty of waters there, otherwiſe called Beer, a well. Numb. 21.16. to which they came after that Aaron was dead, for here it is accordingly deſcribed, *a land of rivers of water*, and then Gudgodah happily was the place on the other ſide of Arnon not named before, to which they came next before this, Numb. 2.13. Verſ 7.

Touching the ſeventh, v. 8,9. *At that time the Lord ſeparated the tribe of Levi to bear the Ark of the covenant, &c.* This ſeparating of Levi was long before Aarons death, and the removes immediately before commemorated, and therefore by theſe words *at that time*, is not to be underſtood the time ſpoken of v.7,8. but the time, whileſt they were about mount Horeb or Sinai, as v.1. and yet not till the tabernacle erected, for after this God ſpeaking out of the tabernacle appointed the tribe of Levi to be ſeparated for his ſervice, Numb. 3. and after the rebellion of Corah renewed this ordinance again, Numb. 18. appointing their maintenance. So that having gone in his diſcourſe far from Horeb, he here returneth again to ſpeak of the tribe of Levi, of which Aaron was, and of the Levites being peculiarly choſen to miniſter about the tabernacle, whileſt they were there, becauſe one great rebellion had bin about this alſo, Numb. 16. for which many periſhed. 7. Verſ. 8.9.

Touching the eighth, v.10.11. *And I ſtayed in the mount, as at the firſt time, 40 dayes and 40 nights, &c.* This was twice before ſpoken of, and here he concludeth with it again, to ſhew that by his interceſſion the Lord was reconciled unto them, he being herein a type of Chriſt, by whoſe mediation alone, we can recover Gods favour, which we have loſt by our ſins. 8. Verſ. 10.11.

And hitherto of the fourth particular in the exhortations after the law, now followeth the fifth, being a preſſing of them with more exhortations upon the premiſes from hence to the end of ch. 11. The arguments here uſed to preſſe to obedience, are divers. 1 Becauſe this is all, which the Lord requireth for all his benefits, and to be for time to come preſerved from his judgements, and that they might injoy good things, v.12.13. *And now Iſrael, what doth the Lord thy God require of thee, but to fear the Lord, to walk in his wayes, to love and to ſerve, &c.* The word rendred *require* is *aske*, or *crave*; for ſo the Lord condeſcendeth unto us, Mich. 6.8 2 Cor. 5.20. that he might move our hard hearts the more, for loving God, ſee before, Deut. 6. 5. for fearing him, Deut. 6. 13. and likewiſe for ſerving him. To walk in his wayes is to keep his commandements, as is expreſſed, v. 13. and Pſ. 25.4,5. and he is neither feared, nor loved, nor ſerved, but ſo farre forth as his commandements are kept And theſe, he ſaith, they are commanded to keep

5 *Particular.*

Arg. 1.

Arg. 2. keep for their good, Prov. 9. 12. Deut. 6. 24. The ſecond argument, becauſe God being Lord over all the world, out of his free grace choſe them above all other people, verſ. 14. 15. &c. This argument is here fir ſtpropounded.

Verſ. 14,15. *Behold the heavens, and the heavens of heavens are the Lords, the earth alſo, &c.* By the heaven of heavens, the third and higheſt heaven, and all the holy Angels there is meant, 2 Cor. 12.2. So Targ. Jona. paraphraſeth upon it, the heaven of heavens, and companies of Angels, which are there to miniſter before him, ſee the like ſpeech, 1 Kings 8. 27. and Nehem. 9.6. Secondly, he exhorteth hereupon to circumciſion of heart, and not to be any more ſtif-necked, that is, neither to have rebellion in their hearts, nor outwardly to ſhew it. In ſaying be no more ſtif-necked, he hath reference to Deut. 9.6. where they are ſaid to have been ſuch, and inſtances are given of their ſtif-neckedneſſe: of the circumciſion of the heart, ſee alſo Rom. 2.29. Col. 2.11. Phil. 3.3. Deut. 30.6. Ier. 9.26. Act. 7. 51. to be circumciſed in heart is to have the rebellious affections and motions of the heart mortified, the fore-skin of the heart being that naturall corruption, from whence all theſe ariſe.

Targum Jon.

Verſ. 16.

Verſ. 17. Thirdly, he amplifieth the argument taken from Gods power over all, v. 17. *For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which regardeth not perſons, nor taketh reward,* ſo that if ye will not be moved in way of gratitude towards him, who hath peculiarly choſen you to flie all ſinne and rebellion for time to come, ye can expect nothing but deſtruction from his Almighty power, no reſpect being had unto you, although now in much mercy taken to be his peculiar people. God is here called *God of gods* in reſpect of all others that have this title, as idols, 1 Cor. 8.5,6. the Angels, Pſalm. 8. 5. Heb. 2.7. and Magiſtrates, Pſalm. 82. It is ſaid alſo that he reſpecteth not perſons, 2 Chron. 19. 7. Iob 34. 19. Acts 10.34. Rom. 2. 11. Gal. 2. 6. &c. and taking of rewards is ſaid to be done by the unjuſt to pervert judgement, 1 Sam. 8. 3. and therefore the moſt juſt Iudge of all will take none. And that he is no reſpecter of perſons, nor will take reward, he proveth, verſe 18. *He doth execute the iudgement of the fatherleſſe and widow, and loveth the ſtranger, &c.*] For to take rewards is againſt the innocent, Pſalm. 15. 5. and not to judge juſtly the fatherleſſe and widow, Eſay 1.16, 17. Fourthly, hereupon he exhorteth to love the ſtranger, &c. verſe 19. and not tranſgreſſe by doing them, or any other helpleſſe perſons any wrong, or denying reliefe unto them in their need, which were not to love them, James 2. Fifthly, from this particular he proceedeth again to inculcate the generall; *To fear God, to ſerve and to cleave to him, and to ſwear by his name*; inforcing it with a new argument, *He is thy praiſe and thy God, and hath done for thee theſe terrible things, &c.*] Of cleaving to God ſee before, Deut. 4.4. and after Deut. 11. 22.13. 4.30.20. and Acts 11: 23. 1 Cor. 6. 17. it is as a wife cleaveth to her huſband, being inſeparable from him in her affection. Of ſwearing by his name, Deut. 6.13. *He is thy praiſe*, that is, thou oughteſt thus alwayes to glorifie him by doing his will, which is to his praiſe. He is thy praiſe ſaith Iunius, that is, the argument of thy praiſe metonymically; ſo Gen. 46.27. Exodus 15:2. and Ier. 17.14. Pſalm. 109:1. *Theſe terrible things*; the Septuagint render it, *Theſe glorious things*, meaning both his mercies to them, and judgements upon their enemies, as Pſalm 106: 22. 2 Sam. 7.23.

Verſ. 18.

Verſ. 19.

Verſ. 20.

Verſ. 21:

Iunius:

Verſ. 22: And hereunto he addeth their unſpeakable increaſe from ſeventy to be as the ſtarres in number, as he had alſo ſaid before, Deut. 1.10.

Chap. XI.

THe third Argument, becauſe they had had ſo much experience of Gods great goodneſſe in delivering them out of Egypt, and had ſeen terrible acts of his upon the way, and in particular againſt Dathan, &c. being ſufficient to deter any the moſt hard hearted from ſinning, verſ. 1, 2, 3, 4, &c. to verſ. 10. *Therefore thou ſhalt love the Lord thy God, and keep his charge, his ſtatutes, judgments, and commandements alway. And know you this day, for I ſpeak not to your children, which have not known or ſeen,* &c. By charge, here is meant his cuſtody or obſervation, as Levit. 8. 35. & 18. 30. of ſtatutes and judgments, ſee Chap. 4. 1. He ſaith, that he ſpeaketh not to their children, that had not ſeen, but knew only by hear-ſay, but to them that were eye-witneſſes of Gods moſt mighty geſts, ſo as that if they made not an impreſſion in them to cauſe the better obedience, they ſhould ſhew themſelves moſt ſtupid and ſenſleſſe. He meant not by thus ſaying, that their children and poſterity after them ſhould not be likewiſe bound to love and ſerve God for theſe ſingular favours, for he chargeth them often to recount them to their children, as Exod. 13. 14. Deut. 6. 7, 8. and in this Chapter, verſe 19. but he hereby putteth them on to be Ring-leaders and examples of piety to them. The word rendred *chaſtiſements*, here, is מוסר by Calvin rendred *eruditio*, properly ſignifieth nurture both by words and works, and therefore the Cald. hath it, *doctrine*, or *inſtruction*; and ſo it is uſed Deut. 4. 36. and 8. 5. Levit. 26. 18. Prov. 1. 2. Touching the acts done for them againſt Pharaoh, ſee Exodus 14. and Exodus 7. 8, 9, 10, &c.

3. Argum. Verſ. 1, 2, 3. *Cald. Par.*

And what he did to you in the Wilderneſſe, &c.] Of this, ſee Deut. 8. 15, 16. Verſ. 5.

And what he did to Dathan and Abiram.] Of which ſee Numb. 16. This might ſpecially move them to fear to rebel in going beyond the bounds ſet them, although under a pretence of piety, this being the moſt terrible judgment that had yet been ſent amongſt them, even like to that againſt Sodom, Gen. 19. Verſ. 6.

Therefore ye ſhall keep the commandements, &c.] As he began with exhortation, verſ. 1. ſo he here concludeth this paſſage, adding a promiſe, if they obeyed, that they ſhould be ſtrong to enter into that land flowing with milk and honey, &c. Verſ. 8, 9.

4. Argum. Ver. 10, 11, 12.

The fourth Argument is taken from the conſideration of the ſtate of the land of Canaan, into which the Lord would bring them, verſ. 10, 11, 12, &c. to verſ. 22. *It is not as the land of Egypt, where thou ſowedſt thy ſeed and wateredſt it with thy foot, as a garden of herbs; But it is a land of hills and valleyes,* &c.] In Egypt it never rained, but by the river Nilus all the grounds being plain were watered at one time of the year continually, and when the overflow of waters being gone, the ground grew dry again, they watered all their fields, where their corn grew, with water drawn in ditches, and thence taken with much labour to water them. But in Canaan it was not ſo, the Inhabitants there depended from time to time upon rains falling from the clouds upon hills and valleys, and therefore it would ſtand them in hand to ſerve God diligently, that he being pleaſed might ſend ſeaſonable rains, and not in wrath ſhut up the heavens from raining. Which that they might the better do, he calleth upon them to have Gods Lawes continually in their hearts, to bind them upon their hands, and as frontlets between their eyes, &c. as Deut. 6. 7, 8, 9. where ſee the meaning of all theſe charges. And for the compariſon made between Egypt and Canaan, ſee what hath been ſaid upon occaſion of a like paſſage, Deut. 8. 7, 8, 9.

Whereas it is ſaid, *I will give you rain in due ſeaſon, the firſt and the latter* Verſ. 14.

rain, it is to be underſtood, that commonly they had but two times of rain in the year in Canaan, the one at the beginning of their year in the moneth anſwering to our September in part, and in part to October, for at this time the year began for civil things, and the other in the moneth Abib, anſwerjng to our March in part, and in part to April; and at this time began their Eccleſ. account of the year, the firſt was ſoon after their corn ſown, the ſecond a little before harveſt, at which times therefore good ſtore of rain falling availed much unto plenty, but if it wanted, or overabounded, ſcarcity enſued. And of the rains of theſe two times it is here ſpoken, the firſt and the latter rain, ſee alſo Joel 2.23. Zechar.10.1. Hoſ.6.3. Jer.5.24.

Touching this that the eyes of the Lord are ſaid alwaies to be upon this land, hereby is meant Gods care and providence for good, as alſo Jer. 40.4. Ezr.5.5. Pſal.34.16. The eyes of the Lord upon any place are like the Sun ſhining upon it, which being kept away by an eclipſe, all things therein do ſuffer, ſo that the aſpect of his eyes is as neceſſary, that a countrey may ſubſiſt and the creatures in it, as the Sun: wherefore it cannot be denyed, but that his eyes are upon all countries to make the ſun to ſhine and the rain to fall ſeaſonably, Act. 14. 17. yea upon thoſe parts, where no man dwelleth, Job.38.26. but they were in a ſingular manner upon the land of Canaan.

5. Argum. The fifth Argument is, becauſe if they were obedient, they ſhould drive out their enemies, and none of them ſhould be able to ſtand before them,

Verſ.22,23. ver.22,23,24,25. *Every place, whereon the ſoales of your feet ſhall tread, ſhall be yours, from the wilderneſſe, and Lebanon, from the river even the river Euphrates to the uttermoſt ſea ſhall your coaſt be.*] See the ſame deſcription of their bounds, Joſh. 1.3,4. where the utmoſt ſea is ſaid to be towards the ſun going down, that is weſtward, Hebr. for *utmoſt*, is אחרון, the after ſea, or the ſea behind, becauſe the eaſt was counted the forepart of the world, the ſouth the right hand, and the north the left; and Euphrates, Hebr. פרת was eaſt, being called the river κατ' ἐξοχήν, for the greatneſſe thereof, the wilderneſſe was Paran ſouthward, and Lebanon was northward, for the river Euphrates, when this was afterwards accompliſht in Solomons dayes, there is nothing but the river mentioned, the ſame yet being meant, 2 Chron.9.26. of the bounds of that countrey, ſee more fully Numb.34.3. & Exod. 23.31.

6. Argum. The ſixth Argument, becauſe they ſhould be bleſſed, if they obeyed, but otherwiſe accurſed, and he commandeth the bleſſing to be put for this end upon Mount Gerizim, and the curſe upon Mount Ebal, verſ. 26, 27,&c. to the end of the Chapter.

Ver. 26,27, 28, &c. In ſpeaking upon diſobedience, he ſaith, *if ye will not obey, &c. but turn aſide out of the way, which I command you this day to go after other gods.*] This particular of idolatry is brought for an inſtance, becauſe hereby a man turneth away from all the Law of God, ſo that he, who committeth

Sol. Jarchi. idolatry, is as if he denyed the whole law, thus Solom. Jarchi. Likewiſe verſ.16. this ſame is brought for inſtance, and Chap.8. 19. and in many other places. That idolatry is a breaking of the whole Law alſo, is intimated, Commandement 2. where idolaters are called haters of God, and keeping the Commandements is oppoſed to idolatry. The Mount Gerizim here ſpoken of is ſaid to be

Verſ. 30. *over againſt Gilgal in the champion, beſides the plains of Moreh.* Gilgal was the place where Joſhua circumciſed the people, Joſh. 5. 9. ſo ſoon as they were gone over Jordan, having this name from the reproach of uncircumciſion, being now rolled away; for

Gen. 12. 6. *Talmud Babyl.* in Sotah, c. 7. Gilgal is rolling. In the plain of Moreh God appeared firſt unto Abraham, after his coming into Canaan, and this is ſaid to be by Sichem, and here Abraham built an Altar. And this Sichem was Samaria, ſee Joh. 4. 5. ſo that Mount Gerizim was near to Samaria. In Talmud Babyl. it is ſaid,

said, that Mount Gerizim and Ebal were in Samaria, and that upon Gerizim the Samaritans had a temple, of which mention is made, 2 Machab. 6.2. and here they did sacrifice calling themselves those, that belong to the blessed Mount, taking occasion thus to erre, as Ainsworth thinketh, from this putting off the blessing here; but Joh. 4.20. it seemeth rather, that they grounded upon the fathers worshipping there, as Abraham and Jacob. Of the manner of putting the blessing upon mount Gerizim, and the curse upon Mount Ebal, see more Deut.27.12. and Josh.8.32. half the tribes standing by one mount to blesse, and the other half by the other to curse, Joshua reading both the blessings and the curses before them, and then the Levites pronouncing them, when the cursings were read, they upon mount Ebal said Amen; and contrariwise when the blessings were pronounced, they upon Mount Gerizim said Amen, as may be gathered from that which is expressed about the cursing, although nothing be said Deut. 27. of the like answer to the blessing, because Jos. 8. it is said, that he read both the blessings and cursings, as Moses commanded. By putting the blessings and the cursings thus upon two Mountains, which were alwayes conspicuous to the eye, the Lord set up, as it were a continual monument to be seen of that, which was spoken to the ear, that whensoever they looked upon them, they might remember the curses hanging over their heads, if they transgressed, and the blessings ready to follow them, if they obeyed, and so be restrained from sinning, and excited to obedience.

Ainsworth. Samaria, saith *Benjamin in itinerario*, is in a valley between these two mounts.

Chap. XII.

Hitherto of the proposal of the moral law in the ten Commandements and of the exhortations to keep it. Now followeth the repetition and illustration of the ceremonial and judicial, from hence to Chap. 27. And first that Ordinance touching the place, where they should serve God, is repeated at large, Chap.12.& 13. and all idolatrous places are appointed to be destroyed together with idols, and images, and such as go after them. 2. Divers other ordinances about the service of God are set forth, Chap. 14,&c. to Chap.19. 3. There is a catalogue made of many judicial laws, Chap.19,&c. unto chap. 26. 4. Formes of confession and prayer are added, when they brought their first fruits and tythes, Chap.26. In the first tract again there is first a preparative, vers. 1,2,3. Secondly, the ordinance, vers.4,5,&c. to vers.29. Thirdly, a caveat against hearkening after the manner of the heathen in serving their gods, vers. 29. 39,31, 32. Fourthly, a charge not to hearken to those amongst themselves, that should entice to go after other gods, but to destroy all such, Ghap. 13.

1 Particular. Vers. 1,2,3.

Touching the first, that they might the more acceptably serve God in the place, which he should choose, he first chargeth them to destroy all the places, where the heathen served their gods upon mountaines, and hills, and under green trees, and to demolish their altars, pillars, groves and graven images there, and to put out their names from those places. Touching altars, groves and images, see before, Deut.7.5. of pillars, see what they are, Levit.26.1. If there were any buildings erected any where for these, they must be beaten down, see this executed upon some built by Solomon and by Jeroboam, 2 King 10.27. and Chap. 23. 13. these were the high places so much spoken of in the sacred history; and the green trees were the groves appointed to be cut down, for in such places the heathen delighted to worship and to sacrifice to their gods. For the abolishing of their names, see the like done Numb.32.38. and they are forbidden to name these names, Exod.23.13.

Note. Note hence, that who ſo will ſet up the pure worſhip of God, muſt put down and aboliſh all known Idols and ſuperſtitions in the land, there is no agreement betwixt God and Idols.

2. Particular. Touching the ſecond, verſ. 4,5, &c. *ye ſhall not do ſo to the Lord, but to the*

Verſ. 4,5,6. *place which the Lord ſhall chooſe to put his name there, even to his habitation ſhall ye ſeek, and thither ſhall ye come, and bring your burnt offerings, &c.*] The firſt words here are by the Hebrews applyed both to the names of God, to the holy Scriptures, which ſerve to ſet him forth, and to his ſanctuary and Altar and Court. For as the names of Heathen gods are commanded to be aboliſhed, and their Altars and houſes to be deſtroyed, ſo contrariwiſe it was unlawful in any place to raze out any holy name, whereby the bleſſed God is ſet forth, to burn any part or parcel of his holy Scripture, and therefore when it is very old, it muſt be laid up, except it be ſuch, as hath been written by hereticks; and laſtly, to take away one ſtone from his Altar, Sanctuary or Court, by way of deſtroying. Wherefore he that doth thus, ſaith Maimony, was to be beeten. Touching the place appointed for ſacrificing, &c. it is appointed, Levit. 17. but that which is there briefly ſet down, here is declared more largely, for the reaſon of reſtraining them to one place, ſee the notes there. But in that place it is ſaid, that they muſt come to the door of the Tabernacle, here *to the place which the Lord ſhall chooſe to put his name there*, reſpect being had to the Temple, which ſhould afterwards be built, in which the Lord ſaith, that his name ſhould be, 1 King. 8.29. & 14.21. 2 King. 21.4,9 by his name, as the Cald. hath it, his divine preſence being meant, which dwelt there. To reſtrain them thus to one place was a ſingular means as Rabanus noteth, to preſerve them from idolatry and erroneous worſhip, becauſe here the pure worſhip of God was maintained. Againſt going to other places it is alſo ſpoken, Amos 5.5. In ſaying, *to his habitation ſhall ye ſeek*; he meaneth that they ſhould come for anſwers from God, and to pray, Exod. 25.22. Numb. 7.89. & 27.21.

Maimony in feſtudei hatorah, Ch. 6.

Cald.

Rabanus. *Ideo præcepit in templo & in altari domini ſacrificare, ut ubi religio integra exiſtebat, ibi & cultus congruus exhiberetur.*

Verſ. 6. *Thither ſhall ye come and bring your ſacrifices and burnt offerings, your tythes and heave offerings of your hand, your vowes and freewill offerings, and the firſtlings of your herd and flocks.*] Levit. 17. ſacrifices onely are ſpoken of, but the ſacrifices are here explained to be all theſe, ſin-offerings and peace-offerings, tythes were both of corn, of the herds and flocks Levit. 27. 30,32. and of tythe corn it is ſpoken again, verſ. 17. the heave-offerings of their hand, were the firſt fruits of the earth, Numb. 18.11. ſo called becauſe they muſt bring them in their hands, and they were heaved up before the Lord, Deut. 26.2. Concerning vowes and freewil-offerings, ſee Levit. 7.16. of firſtlings, Numb. 18.15,17.

Verſ. 7. *And there ye ſhall eat, &c.*] That is, ſuch of theſe holy things, as the people were allowed to eat, Levit. 7. 19,20. and in this Chap. verſ. 17. of the ſin-offerings they might eat nothing but the Prieſts onely, Levit. 7. and ſome tythes were holy, which alſo belonged to the Prieſts, ſee Levit. 27. 30. *that ye may rejoyce in all, that ye put your hands unto*; that is, that ye may be bleſſed of God in every thing, Deut. 15. 10. & 23. 20. & 28. 8. *ye and your houſholds*, who are meant by houſholds is more particularly explained, verſ. 18.

Verſ. 8. *Ye ſhall not do after all the things, that we do here this day, every man whatſoever is right in his own eyes, &c.*] Here the time is ſet, when they ſhould obſerve the former ordinance, viz. when they ſhould be quietly ſetled in the Land of Canaan, for now they were in travel, and therefore could not keep their Paſſeovers and other feaſts, with ſacrifices, or bring tythes &c. as Exod. 13. 5. the time of keeping the Paſſeover, and paying firſt fruits is preciſely ſet down to be, when they ſhould come into Canaan, And here verſe 1. theſe are ſaid to be the Statutes, which they ſhould keep in that Land. The Septuagint, for theſe words, *as we do*, have it, as

ye

ye do, as if Moſes had here taxed their Idolatry, but he doth plainly diſtinguiſh onely betwixt the times of keeping the ceremonies of the Law and not keeping them, wherein at this time they offended not, becauſe the leaving of them undone now was neceſſary. This is ſpoken, ſaith Calvin, not that now they might ſacrifice where every one thought good, but to ſhew that yet they were not tyed to one place onely, for they had their Altar, and ſo ſacrificed ſometime in one place, and ſometimes in another, as the Campe removed from place to place, ſo that by ſaying [*every one what is right in his own eyes*, he meaneth nothing elſe, but that they had more liberty for the place to worſhip God in at this time, then they ſhould have afterwards, and the reaſon here following Verſ.9. *Calvin.*

For ye are not yet come to the reſt, &c. But when ye go over Jordan, &c. then there ſhall be a place, &c.] Proveth this to be the meaning. Verſ.9,10, 11.

If it be ſaid, they had a Tabernacle now, and not in any place, but onely at the door of the Tabernacle might they kill their Sacrifices. *Object.* Levit.17.

I anſwer, yet he ſaith truly, *we do what ſeemeth right in our own eyes*, in reſpect of the place, becauſe they were well pleaſed, whilſt the Tabernacle was no further from them, to bring their offerings thither, but when they ſhould dwell many miles further of, it would be far more laborious, and not ſo willingly aſſented to come thither. It is then ſaid thus alſo, becauſe they could not but think well of it to come ſo far as the Tabernacle to worſhip and ſerve God, when as they all pitched round about it, and ſo were nigh unto it. *Sol.*

In deſcribing the time of appointing one certain place, he ſaith, *when he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety*, intimating, that the place of Gods habitation ſhould not be appointed immediately after their coming into Canaan, but the Tabernacle ſhould be ſometime in one place and ſometime in another, whereunto they ſhould reſort, till that a Temple was built, which was not till the time of Solomon, in whoſe dayes there was great peace, and then a moſt magnificent one was built. Here in ſtead of vowes, free-will-offerings, and firſtlings mentioned, verſ. 11. nothing elſe is repeated, but *your choice vowes*, for which the Cald. hath, *your faireſt vowes*, Calvin, the offerings brought upon vowes, which ſhould be all of the beſt and choiceſt, the reſt are for brevities ſake left to be underſtood. Verſ.10. Verſ.11. *Cald.* *Calvin.*

Notwithſtanding ye may eat fleſh, &c.] Leſt they ſhould think in being commanded to bring and eat before the Lord, Levit. 17. that they might not eat fleſh in other any place, this is here inſerted, being a permiſſion to kill and eat in every place their common meat, both the clean and unclean, only the blood muſt not be eaten, ſo Lev.7.26. & 17.13. Verſ.15.

Thou mayeſt not eat within thy gates the tythe of thy corn, wine, oyl, &c.] There was one kind of tythe, which belonged altogether to the Levites, that is, the yearly tythe, Levit. 27. 30. but the tythes of the nine parts which were ſecond tythes, are here meant, Deut. 24 22. 23. Of theſe the owners and their families might eat at the place appointed onely, and likewiſe of their firſtlings, heave-offerings, vowes, &c. ſee Chap. 14. 23. of divers ſorts of tythes, ſee Levit. 27.30. This is myſtically applyed by Rabanus to the aſcribing of all our good works to Gods grace and not to any virtue in us. For he that doth thus, eateth of the holy things within his own gates, and is ſubject to be cut off therefore, becauſe he ſeeketh his own praiſe, and not the praiſe of God, and ſo doth grievouſly offend God. But whoſo out of humility of heart aſcribeth all his goodneſs to the divine virtue and grace, eateth in the place, which the Lord hath choſen, for the affection of true humily and innocency is doubtleſſe the place, which God hath choſen. And therefore all both men ſervants and maid-ſervants, ſons and daughters, and Levites are thus to endeavour to do good, and thus they ſhall be accepted before him. Verſ.17. *Rabanus.*

Verſ. 19. *Take heed that thou forſake not the Levite as long as thou liveſt*] This is added, becauſe the Levite was alſo ſpoken of verſ. 18. as one, that they muſt call to partake with them and their families in all their holy feaſts. He forſaketh the Levite, that either defraudeth him of his tythes, or offerings, the means appointed for his maintenance, Mal. 3.8. Nehem. 10.39. or that neglecteth him, ſetting up to themſelves a Miniſtry of their own, which is taxed, 2 Chron. 13.9. And hereby are commended to all Chriſtian people the Miniſters of the Goſpel likewiſe, 1 Cor. 9. Gal.6.6. 1 Theſſ.5.12.

Verſ. 20, 21. *When the Lord ſhall inlarge thy border, as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh, &c. If the place, which the Lord hath choſen to put his name there, be too far, &c.*] Here is nothing elſe, but a more large repetition of that, verſ. 15. onely in caſe, that any of them dwelling far off from the temple ſhould think, that they might kill there for ſacrifice and eat of the fleſh without ſinning, this conceit is here beaten down: for even ſuch far dwellers might eat the fleſh of ſheep and oxen, none otherwiſe, but as others, viz. as they eat the Roebuck and the Hart, which were not for ſacrifice; but for ordinary food only. Our tranſlation rendring it, *if the place be too far, then thou ſhalt eat, &c.* maketh the ſenſe ſomewhat perplexed, as if the meaning of the former permiſſion, verſ.15. were, that only ſuch far dwellers ſhould eat fleſh within their own gates, but others onely before the Lord in the holy place. But in the Hebr. which Junius alſo followeth, it is, *if the place be far off, &c. and thou ſhalt kill and eat*, וזבחתה, *even as the Roebuck and the Hart is eaten, thou ſhalt eat thereof*; whereby the ſenſe is made plain to be that which hath been already ſaid. Nearer dwellers then are permitted thus to eat fleſh, verſ. 15. within their own gates, and here far dwellers in other parts of the countrey, which ſhould afterwards by Gods bleſſing be added to their firſt conquered poſſeſſions. Maimony grounding upon this, and rendring the words, *if the place be far off*, and not *too far*, ſaith it is unlawful to kill any beaſt or fowl for common food in the court of the ſanctuary, but for ſacrifice only; and if any preſume to kill ſuch there, it may not be eaten, but buried, ſo that even they that dwelt near, were not only permitted to kill and eat at their own houſes their common meat, but were interdicted the killing of it in the holy place.

Junius.

Maimony in *Shechitah*, c.2.

Verſ. 26. *Onely the holy things, which thou haſt, thou ſhalt take and go to the place, which the Lord ſhall chooſe.*] This law is not abſolute for all holy things, it is not neceſſary for every one to carry them in kind, but if the way be not too far, if it be, they may redeem them and carry the price, Deut.14.24.

Verſ. 27. *Thou ſhalt offer thy burnt-offerings, the fleſh and the bloud upon the altar, &c. and the bloud of thy ſacrifices ſhall be poured out, &c. and thou ſhalt eat the fleſh.*] If here ſhall ſeem to be a contradiction in that they are bidden to offer the fleſh and yet to eat it, this eaſily reconciled, the fleſh of burnt-offerings muſt be offered upon the altar, Levit.1. but of the peace-offerings meant by the ſacrifices here, the owners did eat. Levit.7.

3 Particular. Ver. 29,30, 31, 32. And hitherto of the ſecond particular; the third followeth, verſ.29,30, &c. *When the Lord ſhall cut off the nations before thee. &c. take heed that thou be not ſnared by following them, &c.*] They are charged here not onely not to ſerve their gods, but not to enquire, how they ſerved their gods, to ſerve the Lord ſo; whereupon Maimony ſaith, that they ought not to enquire how any idol was ſerved, although they never meant to ſerve ſuch ſervice; and Ainſworth, that not only idolatry, or worſhipping of idols is here forbidden, but alſo the falſe and idolatrous worſhip of the true God. And indeed it is plainly againſt ſerving God with ſuch rites, as Idolaters ſerve idols with, as the Papiſts do, erecting images, aſcribing divers things to the tuteleſhip of divers Saints, as they of divers gods and goddeſſes, &c. but it is not hereby taxed to uſe any rite, which was firſt uſed by the people of God, although it be taken up amongſt idolaters, ſuch as be ſome of

Maimony of Idolatry, ch.2. *Ainſworth.*

of the rites of our Church of England. For not doing as the heathen idolaters, see Levit. 18. 3. and for keeping Gods Ordinances only, as here vers. 32. Levit. 18. 4, 5. & Deut. 4. 2. he addeth then against this precept to the Word of God, that bringeth in to the worship of God, that is heathenish.

Chap. XIII.

TOuching the fourth particular in this 13 Chapter, here are 3. cases put of enticers to idolatry; 1. Of prophets, vers. 1, 2, &c. 2. Of near friends, vers. 6. 3. Of any whole city, vers. 12. For the first, prophets were such as spake to the people for their instruction in divine things, having some immediate revelation from God, or pretending to have such revelation either by vision, or dream, of which two, Numb. 12. 6. Wherefore it is said here, *if there shall arise*, or Hebr. *when there shall stand up amongst you a prophet or dreamer of dreams*: by the first one being meant, that had something revealed more plainly unto him in vision; and by the other, one that saw things more darkly. Having given them warning hitherto against Ringleaders to idolatry amongst the Heathen; now he warneth them against corrupt teachers, that should stand up amongst themselves to seduce them; by the word, *stand*, noting their open and bold carriage.

4 Particular.

Verſ. 1.

Hereby is intimated, that even in the Church of God there are never wanting some Doctors, that stand for errour, 2 Pet. 2. 1. 1 Cor. 11. 19. Act. 20. 29. and that under a pretence of working by God, and by the power of his Spirit. For such Prophets sometime may shew signs, or foretell things to come, as it is here said, *and giveth thee a sign or a wonder, and and the sign or wonder come to passe, whereof he spake to thee, saying, Let us go after other gods, &c. thou shalt not hearken to him, for the Lord your God proveth you*, &c.] By sign or wonder here any miraculous and supernatural thing is to be understood; by *giveth*, either his doing of any such thing, or his foretelling of it; of both which in a true Prophet, see 1 King. 13. 2, 3. and in false prophets, Exod. 7. 22. 1 King. 22. 17. Matth. 12. 39, 40.

Note.

Verſ. 2. Verſ. 3.

If it be demanded how false prophets are able at any time to give such signs, or to foretell things to come? Chytræus sheweth, that there are divers wayes to know things to come; 1. By Divine revelation. 2. By natural causes, as Astronomers know the weather, and Physitians the events of many diseases, and astrologers divers things. 3. By political reason, as Cicero knew long before by observing the state of things, and the dispositions of rulers the civil wars to come. 4. By the help of the devil, thus Pythia is said, sitting upon a tripos and blown upon by the devil furiously to give answers, and such were all the Oracles of Apollo, and of Jupiter Dodoneus, Hammon, and of the Sybills. Thus all that have familiar spirits, inchanters, sooth-sayers and wizzards foretell things. 5. By superstitious observations, as by the flying of birds, the entrails of birds and beasts, &c. And any of these wayes may a wicked instrument give a sign of something to come, for even Balaam prophesied by the Spirit of God, and Caiaphas.

Qu. *Chytræus* in Deut.

But how is it said, *the sign or wonder come to passe*, when as Deut. 18. 22. this is put as a means to try, whether the Lord hath spoken by a Prophet or no; if the thing, that he speaketh of, cometh not to passe, the Lord sent him not? I answer, that is spoken of, as a tryal of those, which seek not to seduce, but to acquire vain glory to themselves, hereby they shall be known from such, as the Lord truly honoureth with the Spirit of prophesie, that their predictions shall not come to passe: but here seducers are spoken

Qu.

ſpoken of, that would draw after other gods, if ſuch foretell any thing truly, or do any wonder, they are by this convinced to be falſe prophets, viz. that they would draw to idolatry. For the Church of God hath ſomething certainly to relye upon, viz. the written Word, which we know is of God, whoſoever therefore of what dignity ſoever or glory in the Church ſhall ſeek to pervert this truth, and give a ſign for this end, is undoubtedly a Deceiver, and worketh not by God, but by the devil. To the ſame effect Maimony ſaith, if there ſtandeth up a prophet and doth great ſigns and wonders, ſeeking to ſatisfie the Propheſie of Moſes, we know certainly, that this is by inchantment or ſorcery, and therefore we may not hearken to him, &c. Popiſh ſigns then ſhewed to perſwade to idolatry and ſuperſtition do plainly evince the doers of them to be deceivers, neither ſhould any man be moved hereby, for they are but ſtrong deluſions to make men believe a lye.

Maimony in *Feſudehatorah*, c. 8.

2 Theſſ. 2.11. Matth. 24.24.

Moreover Maimony putteth 3. differences more betwixt theſe propheſies and the true; 1. Although ſomething ſpoken of by a deceiver be true, yet it is never all true, and ſometimes nothing at all, as Eſay 44. 25. and Jerem. 23. 28. *what is the chaffe to the wheat?* the deceiver hath ſome wheat, and ſome chaffe; but the true prophet all wheat of truth, and no chaffe of falſhood, 2 King. 10. 10. *not a Word of his falleth to the ground.* 2. A deceiver can foretell no good truly, as Jeremiah ſaid to Ananiah, a deceiver, *the prophet that ſpeaketh peace when his words ſhall come to paſſe, it ſhall be known*, &c. A true Prophet may indeed foretell judgement, and yet the thing not come to paſſe; as when Jonah propheſied of the deſtruction of Nineveh, becauſe ſuch propheſies are alwayes conditional, unleſſe they repent; but he never foretelleth good, but it is effected, for herein God never changeth. 3. Although a Prophet ſheweth no ſign, but cometh with the commandement, and ſeeketh not to bring in a new commandement, if another known and approved Prophet teſtifieth of him, it is a ſign, that he is a true Prophet.

Maimony in *Feſudehatorah*, c. 10.

Jer. 28. 8,9.

Note.

This laſt is to be noted to convince the Jews by their own rules, that Chriſt was a true Prophet, becauſe John the Baptiſt, whom all men acknowledged to be a Prophet, bare witneſſe of him, Matth. 21.26. Joh. 1.15. Joh.5.33. and Moſes and all the Prophets, Act. 2. 22,24. John 1. 45. and Moſes and Elias appeared talking with him, Matth. 17. and God the Father, Matth. 3. 17. Moreover, he came with many ſigns and wonders, neither did he ſeek to draw any from the Commandements, but to fulfill them.

Matth. 5. 19.

If it be demanded, why the Lord would ſuffer any falſe prophets to give any ſigns, this being ſo dangerous a thing to draw men after them? It is anſwered, he did thus to prove them, that is, that their conſtancy in cleaving to him and to his truth might be manifeſted, as is ſaid, 1 Cor. 11. 19. If this ſhall ſeem harſh dealing to expoſe men to danger, by ſuffering deceivers to work ſo powerfully amongſt them, ſeeing God knoweth the weakneſſe of men? Calvin anſwereth well, the Lord doth arm all ſuch, as love him with a pure heart with the inexpugnable virtue of his Spirit, ſo that they cannot be inſnared with lyes: but others, whoſe hearts were ſeen before not to be right, are carried thus headlong to deſtruction through their own default only, becauſe they were reprobates before, and never had any hearty love to the truth. The children of God may indeed alſo through their own injury and neglect be drawn away for a time in part, but they ſhall ſoon riſe again by repentance.

Calvin. *Quiſquis puro corde deum amat, inexpugnabili ſpiritus virtute armatur, ne illaqueetur mendaciis.*

Verſ. 4. a preſervative is preſcribed to keep from the danger of ſeducers, *Ye ſhall walk after the Lord and fear him, &c.*

Verſ. 5.

And that prophet or dreamer of dreams ſhall be put to death, &c.] This, ſaith Maimony, was after conviction and judgment given by the great Synedrion conſiſting of 71 Elders. For thus both God would have ſuch

ſuch wicked perſons deſtroyed in way of revenge, that ſought to deſtroy the ſoules of others, and by making them examples of judgment deterre others the more from attempting the like.

Hitherto of the firſt ſort of ſeducers, now followeth the ſecond. ver. 6. *If thy brother, the ſon of thy mother, thy ſon or thy daughter, or wife of thy boſome or friend*, &c.] There is no relation ſo near, but in caſe of enticing to idolatry, the deareſt brother, daughter, ſon, or wife muſt be revealed and ſtoned to death. Thus we muſt ſhew, that we love neither brother nor ſiſter, &c. above the Lord. For the proceedings hereabout Maimony ſaith, he that was inticed, muſt firſt take witneſſes to ſee, whether the enticer would ſpeak before them, and if not, he muſt lay privy wait thus, place two witneſſes ſecretly, where they may not be ſeen of the enticer, but they may ſee him, then he muſt ſay to the enticer, What is that which you ſaid to me? and when he hath anſwered, he muſt reply, How ſhould we leave our God which is in heaven, and go and ſerve ſtocks and ſtones? if hereupon the enticer holdeth his peace, he is free, but if he ſtill perſwadeth, then the witneſſes bring him to the judgement hall, and ſtone him: of the manner of ſtoning, ſee upon Levit. 24. 23.

Verſ. 6, 7, 8, 9, 10.

Matth. 10. 37.

Maimony of Idolatry, c. 5.

Touching the third caſe here, put verſ. 12, 13, &c. *If thou ſhalt hear ſay in one of thy Cities, which the Lord thy God hath given thee to dwell there, Certain men the children of Belial are gone out from among you, and have withdrawn the inhabitants of their city*, &c. *the children of Belial*, the wicked are many times called, as 1 Sam. 2. 12. Judg. 19. 22. 1 King. 21. 10. 1 Sam. 1. 16. 2 Sam. 23. 6. Nahum. 1. 15. a wicked thought is alſo called *a thought of Belial*, Deut. 15. 9. Hebr. it is בְּלִי יַעַל, ſignifying either without yoke, or without profit, or which aſcendeth not: for the wicked caſt off the yoke of the Lord, having nothing good in them, but are moſt hurtfull, and therefore ſhall not aſcend to the heavenly glory, but ſhall be caſt down into the bottomleſſe pit; Ainſworth is for the firſt of theſe, Calvin for the ſecond; but I ſee no reaſon, but that we may take them all in. The Cald. rendreth it, *ſons of wickedneſſe*; and the word is uſed, 2 Cor. 6. 15. to ſet forth the devil.

Ver. 12, 13.

Ainſworth. Calvin.

are gone out from among you] They are ſaid to go out, that forſake the truth and go after errours, 1 Joh. 2. 19. and the looking to and puniſhing of ſuch foul evils is not committed to them in any other place, but within their own limits, in their own cities; for the Church judgeth not thoſe that are without.

1 Cor. 5. 12, 13.

Then thou ſhalt inquire, and ſearch diligently, &c.] Becauſe the judgement to be executed in this caſe is moſt terrible, there muſt be no raſh, but moſt deliberate proceedings, the thing muſt be found to be certain, and then the judgment executed. And accordingly Joſh. 22. when the tribe of Reuben, Gad and half Manaſſeh had made an Altar, whereupon they were ſuſpected to have an idolatrous intention, Joſhua and the reſt of the Elders went not to fight againſt them preſently, but firſt inquired into the reaſon of it.

Verſ. 14.

Thou ſhalt ſurely ſmite the Inhabitants of that City with the edge of the ſword, deſtroying it and all that is therein with the edge of the ſword, &c.] Gods hatred is ſuch againſt idolatry, that he will have Idolaters and their poſterity rooted out, if any of his people turn to ſuch abominations, he will neither have old nor young ſpared, male nor female, nor their very cattel, houſes, ſtuffe or ſubſtance, but all muſt be conſumed with fire, and ſo lye as an heap for ever, never to be built again. For the manner of proceeding about this, Maimony ſaith, that the great Synedrion of 71 being firſt informed of ſuch a revolt, ſendeth to the City revolted to inquire more certainly of the truth thereof, and hearing, that the whole City, or the greateſt part, is thruſt away from God, they forthwith ſend

Verſ. 15.

Verſ. 16.

Maimony of Idolatry, ch. 4.

ſend two learned men thither to convert the ſeduced, whereupon if they repent and be converted, they are ſpared; if not, all Iſrael is warned by this Synedrion to go to war againſt them, then their City is beſieged, till it is broken up; being broken up, many Courts of Judgement are ſet, and the guilty are brought to be judged, one after another, and that by witneſſes; and if they be found to be the leſſer number, they are ſtoned, and the reſt of the City ſpared; but if the greater, they are all deſtroyed, and their women and children, &c. Thus he; but this ſeemeth to me to be a way of proceeding too difficult; for where ſhall there in a City thus revolted be found witneſſes enough againſt every particular delinquent? Moreover, the guilty being thus ſingled out, it were injuſtice after this to deſtroy together with them the not guilty, being neither their wives nor children.

The more certain way, and more agreeable to the Divine Law, were, after certain knowledge had by publick ſigns and monuments of idolatry to proceed to the utter deſtroying of an idolatrous City. Moreover Maimony delivereth divers other rules to ſhew, what goods are to be deſtroyed in this caſe, and what not: Firſt, the goods to be deſtroyed are all even of the guiltleſſe inhabiting there. Secondly, of ſtrangers, if they have inhabited there thirty dayes, and have been likewiſe drawn away. But if they have not inhabited there ſo long, they are ſtoned, but their goods go to their heires. 2. The goods of the Citizens being kept in another City go likewiſe to their heires. Thirdly, things ſanctified for the uſe of the temple are firſt redeemed, then burnt. Fourthly, the ſecond tythes and the holy Scriptures, that are within the city, are laid up in ſtore, &c.

Calvin. If it ſhall ſeem too great ſeverity to deſtroy even little children, that have not offended. Calvin anſwereth well, that all are ſubject to the judgment of God, and therefore it being his Will, every man muſt reverence his proceedings, as the very Angels do, and not mutter againſt them.

But for little ones, it is to be held, that God never cauſeth any thus to be deſtroyed, but the reprobate onely, and if he doth appoint any ſuch in juſtice to the everlaſting torments of hell fire, it ought not to ſeem ſtrange unto us that he adjudgeth them together with their wicked parents to a bodily death, to ſhew his deteſtation of idolatry.

Of the beaſts thus killed it was unlawfull to make any uſe or profit, as of the oxe ſtoned to death. The houſes and ſtuffe and all the goods muſt be burnt for the Lord, that is, in zeal for him, who was ſo highly diſhonoured by idolatry; and when this is done, the Hebrews ſay, the ſacrifice *Calil* is offered, which averteth wrath and procureth mercy and bleſſing. Whereas it is ſaid, ſuch a City ſhall not be built again, but abide as a heap for ever, the Hebrews ſay, that only the building of it is forbidden, or uſing it for habitation, but not for gardens or orchards.

CHAP.

CHAP. XIV.

Part. 2.

Ordinance 1.

Verſ. 1.

HAving hitherto ſpoken of the firſt generall part touching idolaters forrein and domeſticall, now followeth the ſecond, viz. divers other ordinances about the ſervice of God, according to the deſtinction made, ch. 12. from hence to chap. 19 And firſt here is ordained a difference to be held betwixt the miniſters and people of God, and the heathen in their hair and food. In their hair and fleſh, *Ye ſhall not cut your ſelves, nor make any baldneſſe between your eyes for the dead*; of cutting themſelves, ſee Levit. 19. 28. and of making baldneſſe and cutting, Levit. 21. 5. Thus the heathen uſed to doe in ſorrowing, when a father or mother died; and there was ſome reaſon for it, ſaith Cazkuni, becauſe when his father died, he had no father left him but of wood, nor mother but of ſtone, as Jer. 2. 27. but the people of God are Gods children; and therefore although they loſe father or mother, yet they are not fatherleſſe, but have a father, who is great, living and permanent, even the holy bleſſed God. And this was one reaſon of this precept they ſhould not ſorrow, as the heathen, who are without hope, and another was that they ſhould not disfigure their bodies, which were more pretious then the heathens.

Cazkuni.

1 Theſ. 4. 13.

Verſ. 3.

Sol. Jarchi.

Baalhatturim.

In their food they muſt eat none abominable thing, but *the oxe, the ſheep and the goat, &c.* the abominable thing ſaith Sol. Jarchi, is that, which God hath made abominable by forbidding it; ſo that of it ſelf nothing is abominable but onely by virtue of Gods ordinance prohibiting the Jewes to eat hereof for a ſpirituall ſignification, which is, as Baal-hatturim hath it, to ſhew that they ſhould not be mixed with the wicked gentiles, who were like unto theſe beaſts. For of it ſelf every creature of God is good, 1 Tim. 4. 4. and nothing is unclean now under the goſpel, Rom. 14. 4. Here be ten kinds of clean beaſts: 1 The Oxe; 2 the Sheep; 3 the Goat; 4 the Hart, whoſe female is the Hind, of which ſee Iob 39. 1, 2. 1 Kings 4. 23. 5 the Roebuck called Tſebi, in Hebr. from beauty, and therefore a man is bidden concerning his wife, *Let her be as the loving Hind, and the pleaſant Roe*, 1 Kings 4. 23. 6 the fallow Deere, Hebr. Iachmur, Cald. & Arab. Iachmura. Græcè Βούβαλος, the Buffe, buffle or wild Oxe, all black and bigger then the common Oxe and fiercer: But our tranſlation following Iunius rendreth the 9 Bubalus *the wilde Oxe*, and he ſaith, that this is rendred *Dama* a Doe by R. Iehudah, the moſt ancient of the Rabbins, and of greateſt authority; 7 *the wilde goat*, the Septuagint render this tragelaphos, a Goat-Hart, in part like a Goat, and part like an Hart; Chytræus ſaith, it hath the hornes of an Hart, and the beard of a Goat. But the Hebrews render it wild Goat, or a rock Goat as Iunius alſo doth, becauſe it liveth upon the rocks; 8 *the Pygarg*, this alſo is reckoned by Pliny amongſt the kinds of Goats; for he reckoneth up rupicapras, ibices, oryges, damas, pygargos, & ſtrepſicernas. Iunius rendreth it *ſtrepſicerotes*, ſaying, that the Afri call the beaſt Aldaſſe by this name. It is a wilde beaſt ſaith Ainſworth, like a fallow Deere, or Roebuck; 9 *the wilde Oxe*, the Septuagint render it Oryx; that is, ſaith Chytræus, an Unicorn cloven footed of the bigneſſe of a Goat, bearded, but the beard is turned the contrary way, viz. to the head. But the Cald. the wild bull; 10 *the Chamois*, Septuagint render it Camelopardalis, Iunius Camelopardalides, a Camel and a Panthereſſe, as if it were a beaſt participating of two kindes. The Cald. Ditſa, a kind of Roe, the Chamois is a French name of a beaſt like a wilde Goat. There are none amongſt all the beaſts in the world, ſay the Rabbins hereupon lawfull to be eaten, but theſe ten kinds onely, as was ſhewed upon Levit. 11. and they put a difference betweeen theſe, calling the firſt three cattell, and the ſeven latter beaſts, ſaying, that the fat of the 7 may be eaten, and their bloud muſt be covered, but of the 3 the fat may

Prov. 5. 19.

Junius.

Plin. l. 8. c. 53.

Ainſworth.

Chytræus.

Maimony of forbidden meats, c. 1.

Verſ.6. may not be eaten, and there is no charge given to cover their bloud. The generall rule for clean beaſts is, if they divide the hoof and chew the cud, and the contrary for the unclean, of which before, Levit.11.3. &c. as alſo of fowles and fiſhes.

Verſ. 21. *Thou ſhalt not eat of any thing that dieth of it ſelf, thou maiſt give it to the ſtranger, &c, or ſell it to an alien, &c.*]This is repeated from Levit.17.15. *Every ſoul that eateth that which died of it ſelf, &c. whether it be one of your own countrey or a ſtranger, he ſhall not waſh his clothes, &c.* here ſeemeth to be a contradiction, but as I ſhewed there, by a ſtranger a proſelyte is to be underſtood, here a meere heathen. The ſame was made before, Levit. 11.39,40. *Thou ſhalt not ſeethe a Kid in his mothers milk*; this was twice ſet down before, Exod.23.19. and chap. 34.26. ſee the notes there.

Ordinance 2: The ſecond Ordinance repeated here, is touching the maintenance of Gods Miniſters.

Verſ. 22. 23. *Thou ſhalt truely tithe all the increaſe, that the field bringeth forth year by year, and thou ſhalt eat before the Lord in the place which the Lord ſhall chooſe, &c.*] As the tithe of corne, &c. which the field yieldeth, ſo the tithe of herds and flocks are mentioned, Levit. 27.32. And here it is not onely ſaid, that they ſhould eat their tithe of corn, wine and oyle there, but alſo the firſtlings of their herds and flocks; ſo likewiſe Deut. 12.17. But Numb. 18. the tithes and firſtlings, and firſt-fruits are given to the Levites for an inheritance, and the tenth of theſe was to be paid again by them to the high Prieſt; which being ſo, how is this libertie given to the owners to eat them? Touching tithes, it is commonly anſwered, v.22. it is not ſpoken of the firſt tithe, belonging to the Levites and Prieſts; but v. 23. of the ſecond to be taken out of the nine parts, after that the firſt was paid, this which muſt be eaten no where, but at Jeruſalem was in the owners power, not the firſt, ſee Levit. 27.30. But touching the firſtlings, I finde nothing ſpoken particularly by any Expoſitour, yet by the ſame reaſon that the tithes to be eaten there are expounded of a ſecond tithe, a ſecond ſort of firſtlings alſo muſt needs be meant, which when the firſt were taken out for the Levites, were the firſt remaining ſtill to the owners.

Cazkuni Theſe things they are appointed to eat before the Lord, that they might learn to fear him, that is, by reſorting from time to time upon theſe occaſions to the place where his fear and true religion was taught and practiced: ſo Cazkuni, that when thou goeſt up to eate the ſecond tithe, and ſhalt ſee the Prieſts in their ſervice, the Levites ſinging, the Iſraelites ſtanding, the Synedrion judging, and the Doctors teaching, thou maiſt learn to fear the Lord. They alſo learned to fear God, when in obedience to his command they came to his place with their tithes; thus thankfully acknowledging all their increaſe to come from his bleſſing: for who would not fear God, when he knoweth that he can injoy no good think for this life, but of his gift.

Verſ.24,25, 26,27. Here it is provided, if the way be farre, that the owner may turn his tithe into money, and therewith go up and buy what he deſireth for this holy feaſt, if Gods bleſſing be ſo great upon him that he is not able to carry his tithes in kinde. For redeeming tithes, it muſt be by adding a fifth part more, Levit.27.31. The Rabbins ſay, it muſt be redeemed with ſilver coyned, not uncoynd, and that to the worth, the tithe being firſt ſeparated, and if the price be a thing commonly known, one witneſſe muſt be taken, if uncertain, three chapmen muſt value it, and it muſt not be carried from place to place, before the redeeming, &c. The tithe being converted into money, this money muſt not be laid out to buy any beaſt withall, but at Jeruſalem ſaith the Rabbin, and it ſeemeth to be implied in the words; but whereas he ſaith, that they may not buy with the money ſalt or water towards the feaſt, but honey, egges, and milke, becauſe they came out of the ground, it is too reſtraining, ſeeing any thing that a man deſired to eat

Maimony in Maaſerſheni, c. 4.

is

is allowed to be brought herewith. *And the Levite within thy gates*; Septuagint and Cald. *within thy Cities* thus expressing the meaning, because the Levites dwelt in the Cities of the other Tribes. The Levites must not onely have the first tithes wholly, but also participate of the feast made with the other. *Thou shalt not forsake him*; so it is commanded, Deuteronomy 12. 19. such is the care of the Lord about his Ministers maintenance. And by tithes have they beene for the most part maintained under the Gospel. If any man now denieth to pay his tithes, the saying of Saint Augustine is most true. This is the most just custome of God, if thou wilt not give him tithe, thou shalt be brought to a tithe, thou shalt give to the wicked Souldier which thou wilt not give to the Priest.

Vers. 27.

Numb. 35.

Augustine. *Hæc Dei iustif. consuetudo est, si tu illi decimam non dederis, tu ad decimam revocaris, dabis impio militi quod non vis dare sacerdoti.*

At the end of three yeares thou shalt bring forth all the tithe of thine increase the same yeare, and shalt lay it up within thy gates, and the Levite, &c. shall come and eate, &c. Calvin, as the words sound, understandeth here all the tithe of the third yeare numbering from the seventh, which was the Sabbaticall yeare, rejecting that opinion that a second or third sort of tithes is here meant. He saith therefore that this is a correction or interpretation of the former Law touching tithes. The Levites should have them two yeares wholly to themselves, but lest they should over abound, the poore and strangers must have part with them the third yeare, as they had also every seventh yeare. But if no more sorts of tithes be admitted, but one onely, how shall that verse 23. be reconciled with Numb. 18. 24. Moreover, as Augustine reasoneth, this must needs be meant of another sort, because one sort must be carried up to Ierusalem from yeare to yeare, and the owner and his family might spend thereof: But this is to be laid up within their gates, and the owner might eate none of it, but give all to the Levite, &c. the poore, Deuteronomy 26. 12. Iunius therefore is for another sort, which he calleth the third tithe; the Rabbins for a second sort; for this three yeare, as in other years: the first sort is for the Levites, who must come and take it, and the second for the poore, who come and take that.

Verse 28.

Calvin.

August. qu. 20. in Gen.

Iunius.
Sol. Iarchi.
Cazkuni.

According to their doctrine then the second tithe set out of the nine parts was to bee used two yeares, as was said, verse 23. but the third yeare, it went all to the poore. See more, Leviticus 27. 30. It is to be held rather a third, then a second, because the second was carried up yearely to Ierusalem; but this not, so that if it were the same with the second, one yeare in three must be passed over without feasting before the Lord. And of this tithe it is not said, the Levite shall come and take his due, but shall come and eate in common, as the poore should come and eate, yet happily, as they say, neither did eate there, but had their portions set out and carried it away and ate thereof. For the owner, saith Maimony, giveth to every one of the poore so much, as may satisfie him out of this tithe, of Wheate halfe a Kab, of Barley a Kab, of Rie a Kab, of Figges 25 shekles weight, of Wine halfe a logge, of Oyle a quarter of a logge, and of other fruites not lesse, then may buy foode enough for two meales. If his tithes will not afford so much, then he setteth them before them, and they divide them part and part like.

Maimony in Mattanoth, Gnan. c. 6.

Chap. XV.

Ordinance. 3. THe third ordinance repeated here is touching the ſeventh year, thtt it ſhould be a year of releaſe, wherin debts muſt be remitted to the poor. Of the Sabbath of the ſeventh year it was ſpoken before, but not of releaſing debts that year, wherefore this is here ſet forth. But how it is to be underſtood ſee my expoſition, Exod. 23. 11.

Exod. 23. 11. Levit. 25. 4.

Verſ. 1, 2. *At the end of ſeven years thou ſhalt make a releaſe. And this ſhall be the manner of the releaſe, &c.*] I have already ſhewed, that theſe words are properly to be underſtood, at the end of the ſeventh year, not at the beginning or any other time of that year. And thus the Hebrews generally underſtand it, the ſeventh year releaſeth not debts of money, but at the end thereof, as the end of the year is punctually ſet down, Deut. 31. 10. to be at the feaſt of Tabernacles. Therefore the lender may require his debt at any time in that year, as in others, but onely when the ſun is ſet in the night of the new years day the debt is loſt, thus Maimony. And for this releaſe he hath certain diſtinctions, as firſt, If it be lent upon a Bill, it is now loſt, but not, if land be tyed for it. Secondly, if at the lending ten years were ſet, it is not releaſed at the end of the ſeventh. Thirdly, If it be lent upon pawn, it is not releaſed. Fourthly, If the judges have given ſentence before, and 5. If it be a mulct or a forfeit, it is not releaſed, &c. many of which ſeem to be nothing elſe, but illuſions of this Law, the ſcope of which is charity to every poor perſon in releaſing his debt unto him, but moſt probably not to the rich. According to this we are taught to pray *forgive us our debts as we forgive our debters*, and this releaſing of debts figured out Gods forgiving of the debts of ſin in Chriſt. Aben Ezra will have this releaſe of debts to be made at the beginning of the ſeventh year, alledging Jer. 34. 14. where theſe words *at the end of ſeven years, let ye go every man his brother*, are explained thus, *when he hath ſerved thee ſix years.* Here indeed the end of ſeven years, when ſervants are to be let go free is ſaid to be the ſeventh year, becauſe that is the laſt of the ſeven, and therefore it muſt needs be ſo underſtood as being thus explained alſo in the Law. But for ſo much as the releaſe of debts is ſet down in other terms, and no ſuch explanation hereof made, and not in the ſame terms with the releaſe of ſervants, it is clear, that the time for this is not ſo to be underſtood, as the time for that. For in ſpeaking of debts releaſing, he ſaith, *at the end of ſeven years*, but of ſervants, *the ſeventh year thou ſhalt let him go free*, verſ. 12. and for further explanation, when he hath ſerved thee ſix years.

Maimony in Miſn. of releaſe c. 9.

Aben Ezra.

Deut. 15. 12.

For *every Creditour that lendeth ought*] Heb. is every maſter of the lending of his hand, that lendeth ought, an Hebraiſme to expreſs a Creditour.

Verſ. 3. *Of a forreinour thou mayeſt exact it, &c.*] That is, of one of another Nation, the Cald. therfore hath it, *of a ſon of the peoples.* This charity of releaſing debts was to be exerciſed onely towards their brethren that came of the ſame father Iſrael, to maintain alwaies a remembrance of their brotherhood, that they might be knit together in the more love, and therefore men of other nations were excluded. But for as much as all Chriſtians of divers Nations now are brethren in Chriſt, their love ſhould be ſuch towards one another, as in the caſe of poverty to releaſe debts of money alſo.

Verſ. 4. *Save when there ſhall be no poor among you, &c.*] Theſe words ſeem to be an exception to the Law of making a releaſe to a brother, as if they ſhould not be bound hereby, when they ſhould all be ſo well to paſs, that there ſhould be no poor amongſt them: but verſ. 11. maketh againſt this, where it is ſaid, *the poor ſhall never ceaſe out of the land.* Wherefore theſe words are rendred by Junius thus, *onely becauſe there ought not to be one needy with thee.*

Junius.

thee. Ainſworth, onely *that there be not in thee a needy man*, and thus underſtood it ſetteth forth the end of this Law, *viz.* to keep men from extream poverty, into which many are brought by having their debts exacted. Calvin alſo mentioning divers Expoſitions of the words concludeth, that this is beſt, *prorſus ne ſit mendicus*, let there be no beggar at all, that is, through your default in exacting debts, that is, let none be brought to extream poverty, and if thou ſhalt think, that ſo thou mayeſt in time become poor thy ſelf, it is added, for *the Lord ſhall greatly bleſs thee, &c.* The word אפס aphes here uſed hath divers ſignifications, as not, nothing, beſides, unleſſe, but, and unto is joyned כי, becauſe, or when. The vulgar latin rendreth both together *omnino, there ſhall not be at all a poor man amongſt you*, as Calvin before. And to this do I ſubſcribe, holding, that the two words here uſed are not ſeverally to be reſpected in their ſignifications, but that כי is put to אפס as a particle without ſignification, and ſo it is being joyned with לא, not, here following, as if he had ſaid, there ſhall not at all be one poor with thee, that is, made miſerably poor by thy exacting of debts at hands. *Calvin.*

For the Lord thy God bleſſeth thee, &c.] That is, ſhall bleſſe thee, but it is ſpoken of as already done for the certainty thereof, *thou ſhalt reign over many Nations*; this is added to the former bleſſing, that they ſhould be lenders and not borrowers, becauſe the borrower is a ſervant to the lender, Prov. 22. verſe 7. but Iſrael brought other Nations into ſubjection alſo. Verſ. 6.

If there be a poor man one of thy brethren within any of thy gates, &c] After the Ordinance of releaſing debts, the Lord here provideth, that they ſhould not in this regard deny to lend to the poor, becauſe otherwiſe worldly men would have thought, that they would take order, that this Law of releaſing ſhould not prejudice them at all; for, if the caſe were ſo, they would not lend near that time for fear of loſing their money. Verſ. 7.

But the Lord chargeth, *Beware that there be not a thought in thy wicked heart*, &c.] Heb. in thy heart of Belial, touching which word ſee before, Chap. 13. 13. ſo that to ſhift off giving to the poor in his need is a great wickedneſſe, Matth. 25. Verſ. 9.

And thine eye be evil againſt thy poor Brother] Where there is a wicked heart averſe from the relieving the poor, the evil eye doth declare it, and therefore this is alſo forbidden, ſee the like uſe of this phraſe of an evil eye, Prov. 23.6. and Matth. 20.15. and the contrary of a good eye, Prov. 22.9. Eccleſ. 35.8.

And to encourage to lend and give, the Lord promiſeth great bleſſings in all that they ſhould put their hands unto, ſo likewiſe, Eſay 58. verſ. 10,11. Verſ. 10.

For the poor ſhall never ceaſe out of thy land, &c] God could give enough to every one for the ſupply of his own wants, but he will not, that by the poor our charity may be tryed, and according to this it is ſaid, Mark. 14 7. *the poor have ye always with you.* Verſ. 11.

If thy Brother an Hebrew man or Woman be ſold unto thee, and ſerve thee ſix years, in the ſeventh thou ſhalt let him go free, &c. ſee Exod. 21.1,2,3. where this hath been already explained and the myſtery declared. Verſ. 12.

And this is the fourth Ordinance repeated alſo with ſome inlargement verſ. 13. *Ordinance* 4.

And when thou letteſt him go out free, thou ſhalt not ſend him away empty, &c. Maimony expoundeth this Law of ſending ſervants away free the ſeventh year, of ſuch as were ſold by the Magiſtrates, not ſuch as ſold themſelves, but this is a diſtinction without ground, and againſt that Jer. 34.9. and the Law, Exod. 21.2. ſee Levit. 25. 39. The quantity to be given to a ſervant, when he goeth out free, is not ſet down, but the maſter is commanded to furniſh him liberally, out of the flock, floor, and winepreſſe; Verſ. 13. *Maimony.* Treat. of ſervants, c. 3. Verſ. 14.

Maimony is bold to ſet down the quantity, not leſs then the worth of thirty ſhekles grounding upon Exod. 21.32. but there is no ground for it, wherefore it was to every mans own good will, ſo that he dealt liberally.

Verſ. 17. For the caſe next put, if the ſervant will not leave his maſter, he muſt bore his ear with an awl, and the reaſon of dealing liberally with the ſervant let go, *he hath been worth a double hired ſervant, &c.* ſee before upon Exod.21.2. Theſe words, *thou ſhalt furniſh him liberally*, verſ. 14. Heb. are *furniſhing thou ſhalt furniſh him*, the words being taken from a chain, becauſe ſome ſubſtance given him at his going away was a as chain of gold, an ornament unto him, whereas the want of ſubſtance diſgraced him, and he ſhould thus be as a vagabond, and ready to ſell himſelf again through need, to another maſter.

Ordinance 5. The fift Ordinance, verſ.19. is for ſanctifying the firſtlings of the herd and flock, of which ſee Exod. 13. & 22.30. & 34. 19. but here it is added which was not ſaid before, *thou ſhalt do no work with the firſtling of thy bullock nor ſhear the firſtling of thy ſheep, thou ſhalt eat it before the Lord thy God, from year to year*, &c. The meaning is, that they ſhould not make any benefit of hallowed things, but give them wholly to the Lord. But what is this, *thou ſhalt eat it before the Lord, &c.* for if it were the Lords, how could the owner eat it, ſith all the Lords dues were given to the Prieſts, Numb.18.15? Ainſworth ſaith that theſe words *thou ſhalt eat it*, are directed to the Prieſts, not to the owners, and likewiſe the next words, *If there be any blemiſh in it, &c. thou ſhalt eat it within thy gates*; and Junius calleth it an Apoſtrophe to the Prieſts. But foraſmuch as Chap. 10.23. and 12. 17,18. the eating of the firſtlings is allowed to the owners, another ſolution is to be ſought, as upon Chap. 14. 23. For the next clauſe, as *the Roebuck and the Hart*, and this, *onely thou ſhalt not eat the blood, &c.* ſee Ch. 12.23,24.

Qu. *Ainſworth.* Verſ.21,22. *Junius.*

Verſ.23.

Chap. XVI.

Ordinance 6. Verſ.2. The ſixth Ordinance here repeated is touching the Paſſeover. *Thou ſhalt Sacrifice the Paſſeover to the Lord thy God, of the flock and the herd in the place which the Lord ſhall chooſe to put his name there.*] This is repeated from, Exod. 12. and Chap. 13. where yet no mention is made of the herd, but onely of a Lamb or Kid to be eaten; and from Numb. 28.17,18. where ſacrifices out of the flock and herd are appointed, but no mention made of the place, where they ſhould he ſacrificed, or the Paſſeover eaten; wherefore to ſupply this defect, the place is here appointed to be that, which the Lord ſhould chooſe, of which ſee Deut.12.5. and all things touching the Paſſeover and the Sacrifices at that feaſt have been ſufficiently explained before. Onely whereas verſ. 7. it is rendred in our tranſlation, *thou ſhalt eat it roſt*, the Heb. hath it, *thou ſhalt ſeeth and eat it*, for it is בשלתה the ſame word, that is uſed for ſeething with water, Exod. 12. 9. where another word צלי is put for roſt, and thus both the Caldee and Septuagint render it here *thou ſhalt ſeeth*, but the Septuagint add *thou ſhalt ſeeth and roſt*, and this of ſeething is followed by Junius. Our Tranſlators happily conſidering, that the Paſſeover muſt not be eaten ſodden, but roſt, feared, if the word ſhould be rendred *ſeeth*, that there would be a contradiction here. But that which is here appointed to be ſodden is not the Paſcal Lamb, but parts of the Sacrifices at this time offered, as the diſtinction is plainly made, 2 Chron.35.13. For beſides the Lamb, which was eaten roſted, and the ſacrifices appointed for every of the ſeven dayes of the Paſſeover, Numb. 28. men might voluntarily offer many other peace-offerings, as Joſiah is ſaid to have given for the Paſſeover 30000. Lambs and

Verſ.7.

Cald.

Iunius. Exod.12.9.

2 Chron. 35. 7,8,9.

and kids, and 3000 bullocks, and others a great number more, wherewith all Israel then feasted, and the flesh of these sacrifices is that, which is here appointed to be sodden, and not the pascal lamb.

Ordinance 7. Vers.9,10, 11.

The seventh Ordinance here repeated is about the feast of weeks, vers.9, 10,&c. touching which, see Lev.23.15. and Numb.28.17,31. But here a tribute of a free-will offering is commanded to be brought to feast withal, the Levite and poor being called unto it, which was not spoken of before; and this is left to every mans own good will for the quantum thereof. The word rendred tribute here, is *Missah* in Hebrew, of *Mas*, a tribute, it is put Deut. 15.8. for enough, so that it must be a sufficient quantity to feast withal. Upon this day, otherwise called the feast of Pentecost, the people of Israel came to Mount Sinai and kept their first feast there, Exod.19. and now the law was given, and afterwards the Spirit, Act.2. wherefore at this especially they were to feast and rejoyce before the Lord in remembrance of these things, and for the joy of them.

Ordinance 8. Ver. 13,14, 15,16,17.

The 8. Ordinance here repeated is about the feast of tabernacles, touching which enough, Lev.23.3. and of the three feasts here put together, at all which they must appear, so many as were males, but none empty, Exod. 23.14,15.

Ordinance 9. Vers. 18, 19, 20.

The 9. Ordinance is about the making of Judges and Officers in all their gates, who should judge with just judgment, vers.18,19, 20. and take no bribes. This was first the advice of Jethro to Moses, Exod.18.21. and afterwards God himself upon the complaint of Moses, that he could not alone bear the burthen of the people, appointed Judges and officers over them, Numb.11.16. How the Judges were distinguished, and in what order they proceeded in the choosing of them, see Numb.11.16. The officers are called *Shetrim*, and in Greek, γραμματεῖς, Scribes, their office was to speak and to proclaim to the people what they ought to do, Deut. 20.5,9. Josh.1.10,11. and to execute the sentence of the Judges. For they had staves and whips, saith Maimony, and stood before the Judges, and went about into streets and shops to look to right weights and measures, and to smite all that did wrong at the commandment of the Judges, and wheresoever they found any foul matter, they brought the offenders before the Judges into the judgment hall, where he was judged according to his wickednesse. The vulgar Latine for *officers*, hath masters, that is, saith Hugo Cardin. to instruct the ignorant; or by Judges and masters, he will have learned and wise Judges understood. The word שטרים cometh of שטר *præesse, dominari*, to rule, so that they were officers, that had rule under the Judges. Junius for officers hath moderators. And the Judges must be made in their gates, that is, must sit publickly to judge the people, one as well as another within and without the cities, see Prov.31.23. That Judges must judge justly, see also Deut.24.17. and not respect persons, Lev.19.15. Deut.1.17. Prov.24.23. nor take gifts, Exod.23.8.

Maimony in *Sanedrim*, c.1.

Hugo Cardinalis.

Ordinan. 10. Ver. 21,22.

Hugo Cardin.

Junius.

Maimony of Idolatry, c.6.

The 10. Ordinance, vers.21. *Thou shalt not plant thee a grove of any trees near to the altar of the Lord, neither shalt thou set thee up any image*, &c.] The Gentiles used to sacrifice in groves, and therefore to cut off all occasions of idolizing with them, this ordinance is made, see Exod.34.13. Junius by these words, *near the altar*, understandeth both in place and in esteem, accounting it next in excellency to the altar, or equal, or before it. How they sinned afterwards against this, see Jud.3.7. c.6.25. 1 King.14.23.c.16. 33. 2 King.21.3,7. 1 King.18.19. The Judges therefore streightly forbad the planting of any tree within the court of the sanctuary, upon pain of beating; of images or statutes here forbidden, see Levit.26.1.

CHAP. XVII.

Ordinance 11. Verſ. 1.

THe 11. Ordinance here repeated is, that no beaſt having a blemiſh, or being ill-favoured ſhould be offered to the Lord, verſ. 1. of this, ſee more Levit. 22. 22. For ill-favoured, Hebr. is, *any evil word*; in the Cald. any *evil thing whatſoever*; that is, if it be ſick or lame, &c. Mal. 1. 8. whereas oxe and ſheep are only named, all other beaſts fit for ſacrifice are to be underſtood hereby; and it is to be known, that שור rendred an ox, doth properly ſignifie a bull; and indeed bulls and not oxen were fit for ſacrifice, becauſe the oxe was imperfect, as being without his ſtones. By a blemiſh in an oxe, Hugo underſtandeth a wicked intention in the work; and by a blemiſh in a ſheep, fooliſhneſſe in ſimplicity, becauſe by the oxe is ſet forth labour, by the ſheep ſimplicity.

Hugo Card. The Myſtery.

Ordinan. 12. Verſ. 2,3,4, 5.

The 12. Ordinance here repeated, is againſt the worſhippers of the hoſt of heaven, againſt which it is provided, Deut. 4. 19. and here the penalty of ſuch offenders is ſet down to be ſtoning to death, as of thoſe, that ſeduce to idolatry, c. 13.

Note.

Here in putting the caſe of any worſhipping the hoſt of heaven, it is added, *Which I have not commanded*; to intimate, that the worſhip „ which God hath not commanded, is ſinful, although it be not expreſly forbidden, but only in general, as under that precept, *thou ſhalt have none other gods but me*; to worſhip the hoſt of heaven is forbidden, as likewiſe to worſhip Saints departed, or Angels.

Maimony in Sanedrin, c. 15. Gloſ. Ordin.

Verſ. 5. *thou ſhalt bring forth unto thy gates that man or woman and ſtone him to death*] That is, to the gates of that city where he ſerved other gods, and not where he was condemned to dye, ſo Maimony. But the Ordin. Gloſſe better, to the gates, where judgment is given, that he may not be put to death without being judged firſt. Of the manner of ſtoning, ſee Levit. 24. 23.

Hugo Cardin.

Verſ. 6. *at the mouth of two or three witneſſes ſhall he be put to death*, &c.] One witneſſe is not enough, but there muſt be two or three at the leaſt, as hath been already touched, ch. 13. 6. ſee alſo Deut. 19. 15. Becauſe it is ſaid, *at the mouth*, the Rabbins gather, that no teſtimony is to be taken by writing or otherwiſe, but the witneſſe being preſent to ſpeak with his own mouth. But in money matters the hand-writing of a witneſſe being dead may be taken. Thus, ſaith Hugo, by the witneſſe of the two Teſtaments, and of the three Perſons, Father, Son, and Holy Ghoſt, every wicked man ſhall be condemned at the laſt day, according to that, 1 Joh. 5. *there be three that bear witneſſe in heaven*, &c. and every preacher ought to condemn the wicked by three witneſſes, 1. Of the heart, which is when he is of ſufficient underſtanding in the word. 2. Of the mouth, when he hath the gift of utterance, and teacheth the law. 3. Of the work, when unto teaching well, he joyneth living well. And in the Word there be three that teſtifie againſt every wicked perſon, the Law, the Prophets, and the Goſpel.

Hugo Cardin. teſtimonio cordis, oris & operis.

Ordin. 13. Verſ. 8, 9, 10, 11, 12.

The 13. Ordinance is, that if an hard caſe falleth out, they muſt go to the place, which the Lord ſhould chooſe, and propound it to the Prieſts and Levites, and the Judge there, who muſt declare, what the Law is, and to this muſt every one ſtand, and who ſo diſobeyeth the ſentence of the prieſt, or Judge, muſt be put to death.

If there riſe a matter too hard for thee in judgment, between blood and blood, plea and plea, ſtroake and ſtroake,] This is ſpoken to the Judge in any particular city. By bloud and bloud we may underſtand murther and manſlaughter, the ſhedding of bloud premeditated out of malice, or ſuddenly and unawares: for if the inferiour Judges cannot tell whether to judge it, and ſo whether the bloud-ſhedder may have the benefit of the city of refuge

fuge or not, they muſt go to the ſuperiour Judges to know. By *plea and plea*, underſtand any matter of ſtrife; by *ſtroake and ſtroake*, the Cald. underſtandeth the plague of leproſie, of which the Prieſt is to judge, Lev. 13. and Chap. 14. but it is more probable, that a blow given to the hurting or wounding of any is meant.

Then thou ſhalt come to the Prieſts, the Levites, and the Judge, &c.] For the better underſtanding of this, it is to be known, that unto the Prieſts and Levites ſome Elders of the people were joyned to ſit in judgment: for ſo Jehoſhaphat conſtituted a Synedrion at Jeruſalem, 2 Chron. 19. 8. and bad them judge uprightly between blood and blood, law and commandement, ſtatutes and judgments, verſ. 10. and amongſt theſe, as the high prieſt was head over the Prieſts and Levites, and the judgment of Eccleſiaſtical cauſes properly belonged to him; ſo Zebadiah was over the lay Judges, and the judgment of all civil matters belonged to him, verſ. 11. But they muſt not judge of their own heads, but according to the ſentence of the law, verſ. 12. Ezech. 44. 24. And when the high Prieſt with his aſſiſtants ſet down any ſuch ſentence, or the chief Judge with his, it muſt be performed accordingly upon pain of death: and this death, ſaith Maimony, was by ſtrangling, and that at Jeruſalem, when it was a feaſtival time, that all might hear and fear to do the like. For their manner of proceeding according to this Ordinance Maimony ſaith, that firſt they, whoſe caſe was to be judged, came to the Synedrion of their own city, and if the Judges there could not tell what ſentence to give, then they with theſe Judges or their meſſengers went up to Jeruſalem to the Synedrion of the mountain of the temple, if they could not tell, then they went to the Synedrion at the door of the court of the temple, and if they could not tell, to the chamber of hewen ſtone and to the great Synedrion there. *Maimony* of Rebels, c. 1. And the ſentence given here muſt ſtand, but if afterwards, theſe Judges being dead and gone, by another Synedrion ſucceeding them their judgment be diſannulled, and another given, this muſt be ſtood to, becauſe it is ſaid, *thou ſhalt come to the Prieſts, Levites and Judge, that ſhall be in thoſe dayes*; within the danger of this law they brought all ſuch, as would not receive their traditions afterwards, except the Sadduces, who were trained up in their fathers opinions from their youth. But without all warrant from hence: for the ſentence which is according to the law onely, which was written muſt ſtand inviolable, and not traditions that were delivered by word of mouth only, as they hence pretend, that whatſoever the great Synedrion decreeth is to be obeyed. Mal. 2. 7. *the Prieſts lips ſhall preſerve knowledge, and they ſhall enquire the law at his mouth*; and not whatſoever he will be pleaſed to decree. The Scribes and Phariſees ſitting in Moſes his chair muſt be obeyed, but their works not imitated, that is, what they did by tradition, and not according to the Law of God, for by theſe they overthrew the law. Something like unto this ordinance was that Exod. 18. of bringing the harder matters to Moſes to be judged by him. Matth. 23. Matth. 15.

The 14 Ordinance is, if when they were come into the land of Canaan, they would ſet up a King, they muſt ſet up one of their brethren, not a ſtranger, and he muſt not multiply horſes, nor wives, nor treaſure much, but have the book of the law by him and read thereupon continually, and learn to fear God, and not to be proud and to lift up himſelf above his brethren. The Lord foreſaw what they would deſire to do afterwards, viz. to have a King over them, as other nations had, when being like to the idolatrous Gentiles in the manner of their government, there would be more danger of being perverted; wherefore paſſing over the time of Judges, as Calvin noteth, he pitcheth upon this time, giving inſtructions here aforehand for this caſe. *Ordinan.* 14. Ver. 14, 15, 16, 17, 18, 19, 20. *Calvin.*

If it ſhall ſeem ſtrange, that after this ordinance the Lord was offended with them for deſiring a King. It is to be underſtood, as Hugo hath it, that 1 Sam. 8. 5. *Hugo Cardin.*

that it is onely permitted here and not ordained. But their offence was not ſimply in deſiring a King, but out of diffidence, that the Lord could not otherwiſe ſufficiently protect them againſt their enemies, as Chytræus hath it. Whileſt they were governed by judges, none being lifted up to ſo high dignitie as the regall, God himſelf was their King, and he did oft times in their diſtreſſe ſhew his Almighty power in delivering them by judges, whom he immediately ſtirred up and placed over them, as Gedeon moſt piouſly ſaid, *I will not rule over you, neither ſhall my ſonne, but the Lord ſhall rule over you*; which whileſt it was ſo, all mens eyes were towards God, and their truſt was in him, but now they changed their truſt in God into truſt in a King, for which the Lord was juſtly diſpleaſed, and gave them a King in his wrath, and tooke him away in his anger. But afterwards he gave them a King, even David, a man after his own heart, and then to have a King began to be a great glory to the common-wealth. They are charged, if they would make them a King not to ſet up a ſtranger, becauſe ſuch being idolaters would be ready by his power to oppreſſe the true religion, which it is every Kings duty to maintain, as Calvin noteth. And their King muſt not multiply horſes, nor cauſe his people to return into Egypt to multiply horſes, which charge is given, becauſe Egypt abounded with horſes; as Hugo hath it, and as we may gather, in that Pharaoh being drowned and all his hoſt, it is ſaid, *The horſe and his rider hath he thrown into the Sea*, Exod. 15.1. and in that ſo many goodly horſes were brought to Solomon out of Egypt, 2 Chron. 1.16, 17. ſee alſo Eſa. 31. 1. Becauſe Egypt was ſo wicked, they muſt not go thither, nor multiply horſes, which they could not well doe without having commerce with that countrey. Yet the Rabbins ſay, Hebrewes might dwell in any countrey in the world, ſaving in Egypt, but for commerce they might go thither. Another reaſon, why they might not multiply horſes was, becauſe horſes were the principall of worldly ſtrength, leſt they ſhould put confidence in them, Pſalm. 20. 8. Deut. 20. 1. Prov. 11. 31. Again, the King is charged not to multiply wives to himſelf, leſt his heart be turned away. God at the firſt joyned together but one man and one woman, of which alſo it is ſpoken, Mal. 2. 14. but for the multiplying of poſterity, Jacob afterwards had more wives, and David, &c. which is thought to have bin done by divine diſpenſation, ſo that the having of more wives then one, is not here forbidden to the King, but the having of many, and ſpecially of forreign Nations, whereby there is danger of having his heart turned away as was Solomons, 1 King. 11. 4. Laſtly, the King muſt not greatly multiply his ſilver and his gold, whereby is not meant that he ſhould not have any great treaſure by him; for David had ſilver and gold in abundance which he gave to the building of the Temple, and Solomon likewiſe which is commemorated as a thing wherein his great glory to which God raiſed him conſiſted. But it is ſaid, that he ſhould not multiply it to himſelf, that is, as covetous, and thinking it a great happineſs to be exceeding rich: for ſo there is danger in riches, Prov. 30. 8, 9. Matth. 6. 24. cap. 13. 22. 1. Tim. 6. 9. under theſe 3 myſtically ſaith Hugo are forbidden in horſes pride, in wives fleſhly pleaſure and luxury, and in gold and ſilver covetouſneſs. For the Kings reading continually in the book of the Law, that he might learn to fear God. Maimony ſaith, every King is to write the book of the Law for himſelf beſides that which was left him by his father; and if he had none left him, he muſt write two copies, one to leave in his houſe, and the other to carry with him whitherſoever he went, whether he went to warre or ſat in judgement. And it is ſaid, that this copie ſhould be written out of the book which is before the Prieſts, becauſe the originall copy of the Law was kept by them in the ſanctuarie, Deut. 31. 26. and therefore the writing made according to this was ſurely right. For herein ſaith the gloſſe, there was nothing perverted, nothing corrupted. The King muſt alwayes be

Chytræus.

Judges 8.

Hoſ. 13.11.

Calvin.

Hugo Card.

Maimony of King. c. 5.

Verſ. 17.

Deut. 7.4.

Hugo Card. The Myſtery.

Verſ. 18.

Maimony of Kings c. 3.

Gloſ. ordin. Ubi nil fuſcatum nil corruptum.

be reading in the book of the Law, that knowing the will of God for the right governing of all in matters civil and eccleſiaſticall, he may have a care to rule accordingly, and not onely to puniſh murtherers, adulterers, &c. but to provide that ſound doctrine be taught and imbraced in the Church by all his ſubjects: So Chytræus, who alledgeth many examples of David, Solomon, Aſa, Jehoſhaphat, &c. Nebuchadnezzar, Evilmerodach, Darius, Cyrus, Conſtantin magnus, Valentinianus, Theodoſius, who profeſſed himſelf to be a Prince tied to the Lawes, and that his authoritie depended upon the authoritie of the Law, and Charles the great, who ſet over the people ſubdued by him godly Doctors, and adjoyned Colledges of teachers and learners of the true doctrine. *Chytræus.*

CHAP. XVIII.

THe 15. Ordinance is, that the Prieſts and Levites ſhould have no part nor inheritance in Canaan, but the offerings of the Lord and his inheritance, the ſhoulder, the two cheeks and the maw of ſacrifices, and the firſt fruits, and the firſt fleece of the ſheep. By part here the Rabbins underſtand part of the ſpoiles of the enemy, ſee Numb. 18. 20. yet of the ſpoiles of Midian the prieſts had a great part, being ſet out as a tribute to the Lord in acknowledgement, that the victory came from him, Numb. 31. 26. The Lord is ſaid to be their inheritance, that is, his part whatſoever he hath willed to be given unto him, which may be found, Numb. 18. to be 24 ſeverall things. The Lords part or inheritance, ſaith the gloſſe, are tithes, but not onely tithes, but things devoted, &c. are his. He is too covetous ſaith Jerom hereupon who is not ſatisfied with the Lord; for how can he want any thing that hath him, who hath all things. For the ſhoulder of ſacrifices, that and the beaſt was given to Aaron and his ſonnes, Exod. 29. 27, 28. and it was the right ſhoulder. For theſe words, *From him that offereth a ſacrifice*, Hebr. are זבחי זבח ſignifying either ſacrificing a ſacrifice, or ſlaying a ſlaughter. It is commonly taken by Expoſitours for ſacrificing in this place, but the Hebrews underſtand any clean beaſt killed any where or upon any occaſion, ſaying, that the ſhoulder, the two cheeks and the maw of them all are to be given to the Prieſts from time to time, both within the land of Canaan and without: and if there be no Prieſt nor Levite near, then the price is to be given, it muſt not be taken nor asked, but given with honour; ſo Maimony, and if it be thus underſtood, it is a new ordinance for other maintenance of the Prieſts and Levites not ſpoken of before; and this is moſt probable, becauſe not onely the ſhoulder is given them as in ſacrifices, but alſo the cheeks and maw. For theſe words, *This ſhall be the Prieſts due*, Hebr. is, this ſhall be the Prieſts judgement, ſo likewiſe the vulgar Latine, Junius the Prieſts right, the Cald. his due, and thus the word משפש is uſed Pſalm. 81. 5.

Ordinance 15 Verſ. 1, 2, 3, 4, 5.

Gloſ. Ordin.

Hieron.

Maimony in Biccurim c. 9.

For the firſt fruits, ſee before, Exod. 22. 29. Numb. 18. 12. For the firſt fleece, it was not ſpoken of till now, but onely the tithe of the herd and of the flock, Levit. 27. 32. Touching this, the Rabbins determine it to be one of ſixty at the leaſt, as of other firſt fruits the ſixtieth part is the leaſt; if any man having many ſuch fleeces will give them to divers Prieſts, he muſt not give leſſe to any one then 5 ſhekles weight of white wooll, even enough to make a little coat. This Ordinance is an addition to the former lawes for the better maintaining of the Prieſts, they and the Levites muſt not onely have the tithe of wooll, but the firſt fruits alſo.

Maimony in Biccurim.

The 16 Ordinance is, that any Levite coming from his City with an hearty deſire to ſerve God at his Temple ſhall have a part amongſt his brethren, beſides that which cometh of the ſale of his patrimony, v. 6, 7, 8. For theſe words verſ. 8. *They ſhall have like portions to eat beſides that which cometh*

Ordinance 16 Verſ. 6, 7, 8.

cometh of the sale of his patrimony, Hebr. rendred word for word are these. *They shall eate portion as portion, besides his sales by the fathers.* The Cald. hath it besides the ward, which shall come on the Sabbath, as the fathers have appointed: the Septuagint beside the sale, which is according to the Family. Junius, besides the price of the things which any of them hath sold according to the families of their fathers, expounding it of their houses sold in the Cities where they dwelt, because it might be objected now, they had money to maintain them withall; therefore they needed not to eate of the offerings there; this is spoken by way of prevention, they shall have like portions to eate with their brethren, but according to the families of their fathers, the Kohathites amongst the Kohathites, and Gershonites amongst the Gershonites, and not confusedly. The scope of this Ordinance, say the Rabbins, is, that whereas the Priests were divided by Moses into eight wards or charges, and afterwards by Samuel and King David into foure and twenty, one head being set over every ward which went up to Jerusalem by course to serve every week at solemne Feasts, if any other Priests, whose course it was not to serve, that week should come up to serve, he should serve, and have a like portion with them; but this was onely in the offerings of that Feast, not in the offerings upon vow, or voluntary offerings, or daily sacrifices, which they onely offered, whose course it was to serve then. Wherefore they give this for the sense, as if it had bin said, they shall eate portion, like portion of the offerings of the Congregation, but not of other things, which the fathers have already apportioned them, appointing every ward his week. And they expound these words, *If any Levite*, of a Levite being a Priest, because the Priest onely, and not ordinary Levites might eate of the gifts of the Sanctuary.

Cald. Par.

Junius.

1 Chron. 24.

Maimony of the instruments of the Sanctuary, c. 4.

Saint Augustine whom Rabanus followeth, understandeth by the sales, the tithes and the first fruits sold by them that dwelt farre off, with the price of which they bought again at Jerusalem; of these the Levites should have their part, when they came up to serve, which belonged to the families of their fathers. Calvin holdeth that a provision is here made for the Levites, which lived not as other Levites in their Cities, but gave themselves wholly to serve God at his Temple, the other must have the tithes onely to live upon, but these both their parts in them and other maintenance also with the ordinary servitours there to feed upon, as they dedicated themselves wholly to the service of God, so God thus rewarding them with a double honour. This place is so obscure, that no exposition brought doth fully satisfie, except happily that of Junius. The exposition of the Rabbins, seemeth not to bee true, because although Priests were of the tribe of Levi, yet they are no where set forth by the name of Levites, but of Priests; and because of the sales here spoken of, they say nothing, and if they should mean the vow offerings, &c. these were not for sale, but for food to the Priests.

August' qu. 28. in Deut.

Calvin.

That of Augustine is overthrown because it is said of his sales, whereas not the Levite, but the owner selleth those tythes that are sold, and bringeth the price to Jerusalem. And lastly Calvins is too general, and determineth not, what their sales were. These sales therefore, I hold with Junius were of their houses in the Cities where they dwelt, of which it is said, *if a Levite cometh from any of thy gates, where he sojourneth*, they being called their gates, or Cities, as the Septuagint hath it, because they were given to the Levites out of every Tribe to dwell in, and they had none inheritance otherwise of their own, and so were but as sojourners there, and yet they might sell, Levit. 29. which if they did out of a desire to be rid of worldly incumbrances, that they might altogether attend upon the service of God, they should have their portions, as others had notwithstanding to live upon, but in order

The

The 17. Ordinance is that none ſhould make his childe to paſſe through the fire, or uſe divination, or obſerve times, or be an inchanter or witch, &c. neither ſhould they ſeek to ſuch, but to the Prophet, whom the Lord promiſed to raiſe up unto them. For the firſt of theſe cauſing their children to paſſe through the fire, ſee Levit. 18. 21. For uſing divination ſee Levit. 19. 26. But the word, whereupon I ſpake of divination there, is the ſame, that is uſed here in the third place מנחש *an inchanter*, and קסם-קסמם for a diviner of divinations. The Rabbins diſtinguiſh thus betwixt them, the diviner is one, that taketh upon him, as a Prophet to foretel what ſhall come, the means that he uſed being ſand, or ſtones, or lying down upon the ground, iron or a ſtaffe, which he leaneth upon, at which laſt it is glanced, Hoſ. 4. 12. The inchanter, or as one going upon the Etymology of the word נחש, turneth it, the obſerver of fortunes, for נחש is to ſearch and to find out by experience, Gen. 30. 27. whereupon they that look at ſigns of good or evil luck, as overcurioufly ſearching into events, are called מנחשם, thoſe I ſay, are ſet forth to be ſuch as ſay, becauſe my morſel fell out of mouth or my ſtaffe out of my hand, I will not go to ſuch a place, for if I go, this is a ſign of ill luck unto me, or becauſe a Fox paſſed by on my right hand, I will not go forth to day, leſt ſome deceitful perſon meet me, &c. They that addicted themſelves thus to the obſervation of ſigns of good and evil luck amongſt the Hebrews were beaten; of divining and inchantment ſee more, Levit. 19. 26. The ſame is too too common amongſt many Chriſtian people, and yet no fault thought to be herein, but let us remember this Law and fear to do the like. For obſervers of times, ſee alſo the ſame place, theſe are planetaries, that by the planets judge of good and evil dayes. This ſaith Maimony is unlawful, and therefore it ſhould be made known, that they are lyes, which fools imagine thus to be true, and to be the obſervations of the wiſe. Of witches ſee Levit. 20. 27. and Chap. 19. 31. Exod. 22. 18. a witch muſt not be ſuffered to live, and in this laſt place onely this word ſetting forth witches is uſed, in the other wizzards, which by and by followeth. The Rabbins diſtinguiſh betwixt them thus, a witch was a ſorcerer, or magician, of which ſort Exod. 7. and theſe were either ſuch as held the eyes, whom we call juglers, or ſuch as did miſchief by the help of the devil, theſe they ſay, were to be put to death, the other to be beaten. A wizzard was one that put a bone in his mouth of a bird called jadvangh, and burnt incenſe and did other things, and at length falling down uttered things to come, wherefore a wizzard called ידעוני and this word cometh from knowing; ſuch are alſo called cunning men, ſuch as well as witches muſt be put to death, Levit. 20. 6, 27. *or a charmer*, Heb. that *charmeth a charm*, or an inchanter. They are ſuch, ſay the Rabbins, that ſpeak words of a ſtrange Language and without ſence, and believe out of their fooliſhneſs, that theſe words are profitable, if they be ſaid to a ſerpent or ſcorpion to keep a man from being hurt by them, or over a wound to cure it, and likewiſe to read a verſe out of the Bible. Moreover they lay the book of the Law over a child, that it may not be frighted, &c. ſuch are not onely charmers, but denyers of the Law, becauſe they make it medicinable for the body, whereas it is not but for the ſoul onely, according to that Prov. 3. 22. *they ſhall be life unto thy ſoul*; ſo Maimony, *or a conſulter with familiar ſpirits*; of theſe and wizzards ſee Levit. 19. 31. this is called Act. 16. 16. the ſpirit of Python from Pythius Apollo, the chief oracle of the Heathen; and Apollo was thus called, becauſe he was feigned to have killed the ſerpent Python, ſee Iſa. 29. 4. For the manner of this conſulting, Maimony ſaith, it was by burning incenſe, and holding a rod of a myrtle tree in his hand, and waving it and, whiſpering certain words ſecretly, and the inquirer hear one ſpeak out of the earth with a low voice, or by taking a dead mans skull and burning incenſe thereto, till ſuch a voice was

Ordinance 17 Verſ. 9, 10, 11. Verſ. 14, 15 16, &c.

Maimony of idolat. c. 11.

Ainſworth.

Maimony of Idolatry, c. 11 Iſa. 2. 6: 2 King. 21. 6

Maimony of Idolatry, c. 11

Maimony of Idolatry, c. 11.

Maimony of Idolat. c. 6.

was heard. *Or a necromance*, Heb. *or a ſeeker to the dead.* This is ſaid to have been done thus, the necromancer faſted, and lay amongſt the graves, that the dead might come unto him, and make known that which he asked. Or elſe he clad himſelf with clothes for that purpoſe, burnt incenſe and ſpake certain words, and ſlept by himſelf, that ſuch a dead perſon might come unto him and talk with him in a dream. All theſe are ſaid to be an abomination to Lord, and thus did the Nations, which were caſt out before them.

Maimony of Idolat.c.11. Iſa. 8.19. Ver. 13,14.

Verſ. 15. *The Lord will raiſe up a Prophet unto thee in the midſt of thy brethren like unto me*, to him ſhal *ye hearken, &c.*] Having ſhewed to whom they ſhould not hearken, now he ſheweth to whom they ſhould hearken, not to thoſe that ſpake by the devil, but to one ſpeaking the words of God. For if they ſhould not alwaies have had ſome to go unto, that by him they might be reſolved of their doubts and quæries, and to be informed of the will of their God, they might have thought themſelves worſe dealt withal then the Heathen, who had their diviners and wizzards, whom they held to be the Prophets of their gods, as Calvin noteth.

Calvin.

Touching the Prophet here ſpoken of, ſome, ſaith he, underſtand Joſhuah, who was like Moſes for doing wonders, and for directing the people, thus Maſius, who yet will have Chriſt underſtood alſo, as the Prophet principally meant here, and typified in Joſhuah; others, ſaith Calvin, underſtand Jeremiah, but he rejecteth both, becauſe a means for the governing and guiding of the Church for ſome ſhort time only is not here ſet up, but continually from age to age, until the coming of Chriſt the head of all Prophets.

And. Maſius

Again, the fathers, ſaith he, have held, that Chriſt and none but Chriſt is meant here, ſo Euſebius, who proveth that it cannot be applyed to any other, and both Peter expoundeth it of Chriſt, and Stephen likewiſe, and that it was by the Jews generally ſo underſtood, appeareth Joh.1.21. where they ſend to John the Baptiſt to know whether he were that Prophet, which he denyed, but would not ſo have done, if a Prophet meerly had been meant by that Prophet, for Chriſt teſtifieth of him, that he was a Prophet, and greater then a Prophet. Auguſtine alſo and Rabanus following him and Hugo Card. underſtand it of Chriſt only. But Calvin rejecteth this, becauſe ſo the people ſhould not have been ſatisfied in their deſire, which was as here followeth, that they might not hear God ſpeaking any more, but that Moſes might ſpeak unto them; for if they had tarryed till Chriſts coming in the fleſh, which was not till 2000. years after, how were they ſatisfied in the mean ſeaſon, or what means had they to be kept from ſeeking to wizzards, and necromancers in all that time? wherefore he reſolveth, that all the Prophets from Moſes untill Chriſt are meant, in whom, as the head of all and ſo chiefly intended here, there was a conſummation of all their propheſyings. He will therefore have the word Prophet a collective, Joſhuah and all other Prophets being meant hereby, but chiefly Chriſt Jeſus.

Euſeb lib.3.de præparat. Evang.c.2. Acts 3.22,26. Act.7.37. Matth.11.9. Auguſt. 16. contra Fauſt. c. 15. Raban. Hugo Cardin.

For the reaſons brought againſt this, he anſwereth; 1. Whereas it is objected, no prophet except Chriſt was like Moſes, for God himſelf diſtinguiſheth all others from him, Numb.12.6,7. and Deut.34.10. it is ſaid, there roſe not a Prophet more like Moſes, the meaning is, that none was every way alike excellent with Moſes, or indued with ſuch rare gifts, but they were like Moſes in that they were true Prophets of God, as he was, and from them the people heard the Lords Will, as they had done from Moſes, and as he, they were directours to them from time to time. Whereas it is objected, that Peter and Stephen expound it only of Chriſt; he anſwereth, that in thus doing they do not exclude other holy Prophets, that were before him, but hereby ſeek to move them to obey Chriſt, who principally was that Prophet, and not to ſuffer themſelves to be deprived of ſo great a benefit.

benefit. They had been long now without a Prophet, of which great complaint is made, Pſal.74.9. but they had a promiſe of Elias to come, Mal.4.4. that is, of a more happy time, then ever they had yet, when he ſhould come, who chiefly was meant by that Prophet. And to this of Calvin I cannot but incline, holding it unreaſonable, as he doth, that this promiſe of the Prophet, whom they ſhould hear, ſhould in no part be fulfilled, till 2000 years after. But ſpecially Chriſt was herein aimed at, as even the Samaritan woman knew, Joh.4.25. and he was moſt like to Moſes; 1. In his Mediatourſhip betwixt God and his people. 2. In his excellency, wherein he went beyond all other Prophets, ſpeaking with God mouth to mouth. 3. In ſigns and wonders which he did, Luk.24.19. Act. 2.22. 4. In faithfulneſſe in Gods houſe, Heb.3.2,5. And in all theſe he excelled Moſes: In the firſt, becauſe he was Mediatour of a better covenant, Heb.8.6. In the ſecond, becauſe he came out of the boſome of the Father, Joh.1.18. In the third, becauſe he did wonders, that none other had done, Joh.15.24. And in the fourth, becauſe Moſes was faithfull, as a ſervant, but he as a ſon, Heb.3.2,5,6.

To him ſhall ye hearken.] That is, both to Chriſt and his Miniſters, the Prophets, Apoſtles, and Preachers of the Goſpel; for to hear them, is to hear Chriſt, Luc. 10.16. But he in ſpeciall is to be heard, Matth. 17.5. Now this Prophet is promiſed unto them at their requeſt, when they feared to hear God ſpeak any more, Exod.20.19. Deut.4.24,28,&c. ſo that the law is hereby proved to be a Schoolmaſter to bring us unto Chriſt, Gal. 3.24.

I will put my words into his mouth,] According to this the Lord ſpeakes of the words given unto him, Joh. 17.8. and of his coming in the Fathers name, mentioned verſ. 19. Joh. 5.43. for the threatening againſt ſuch, as hearkened not to him, *I will require it of him*, the meaning is, as the Rabbins expound it, they ſhall be deſtroyed; ſo it was threatened to Jeruſalem, Luc. 19.44. and propheſied of, Dan. 9.26. Verſ. 18. Verſ. 19.

For prophets, that ſhould ſpeak in Gods name, when he ſent them not, or in the name of other gods, they muſt dye for it: this the Rabbins expound of ſtrangling, ſaying, that not only he who propheſied falſe things was to be ſtrangled, but alſo he that ſpake what came from anotther true Prophet without adding or diminiſhing, if he ſaid, that this word came to him, and ſo propheſieth. For ſpeaking in the name of other gods, this, they ſay was, when they ſaid ſuch an idol, or ſtar, ſaid unto me, that we ſhould do or not do ſuch a thing, although he ſaid, that was clean, which was clean; or unclean, which was unclean, yet he was to be ſtrangled; and if he ſhewed any ſign, it was not to be regarded. If it were doubted, when one ſpake in the name of the Lord, whether the Lord ſent him or not, it is reſolved, if the ſign given by him came not to paſſe, that he ſpake preſumptuouſly. But of this enough hath been ſaid upon Deut. 13 verſ. 2,3. Verſ. 20. *Maimony* of Idolatry, ch. 5. Ver. 21,22.

Chap. XIX.

Hitherto of the second thing in the further illustration of the ceremonial law to keep the worship and service of God uncorrupt; now followeth the third, the repetition of Judicial lawes, and a further explaining of them in this Chapter, and Chap. 20,21,22,23,24,25.

Judicial law 1. Verſ. 12.

The first is touching Cities of refuge for the shedder of blood unwittingly to flee unto, of which see Numb. 35. where this law is largely expounded, and the mystery propounded. For that clause verſ. 12. of adding three Cities of refuge more when God should inlarge their bounds, as he sware to their fathes, which he would do, if they kept his commandements; this was never yet fulfilled by reason of their sins, as the Rabbins confesse; but because no word of God is in vain, they say, it shall be fulfilled in the dayes of the Messiah, or the King Christ, and these shall be in the countries of the Kenizites, and Cadmonites mentioned to Abraham, Gen. 15.18. but indeed Christ fulfilling the law for us, which we cannot do through our weakneſse, Rom. 8.3. this are spiritually fulfilled the coasts of spiritual Israel, the Church, is inlarged now, and every where the way is prepared for us to flee to the throne of grace through him, Heb. 6.18.

Maimony of Kings, ch. 11. *Maimony* of Murther, c. 8. Sect. 4.

Judic. law 2. Verſ. 14. Numb. 26.

The second law, verſ. 14. *Thou shalt not remove thy neighbours land mark which they of old time have set*, &c. The land of Canaan was divided amongst the Israelites by lot, and therefore as against sacriledge this law is made against one mans incroaching upon the inheritance of another, although it were never so little, yea as the Rabbins say, although but an inch, holding it, if it were done by force, to be rapine; if secretly, theft, and therefore by thus doing, that two Commandements were broken, that general against theft, and this particular against removing the bounds. The greatneſse of this sin appeareth in that it is cursed, Deut. 27.17. and spoken against in other countries, Job 24.2. and again forbidden, Prov. 22. 28. *Remove not the land marks, which thy fathers have set*, and so the Sept. render it here, for Joshua and Eleazar and other fathers first constituted these bounds and set marks to know them, so that these words, *which they of old time set*, have reference to after times, in comparison of which, this time was old: Chytræus saith, that Numa Pompylius a Roman Emperour was so severe against any that transgreſsed herein, that he put them to death. And as the land mark, so is the true doctrine of the Church delivered by the Prophets and Apostles, it is a cursed thing to adde or to take any thing herefrom, for thus the mark of our spiritual posſession is removed, and the greatest sacriledge committed. Hugo Cardinalis applyeth it to the rules of life and determinations set down by the fathers that lived before us.

Maimony of theft, c. 7.

Chytræus.

Hugo Cardin. mystice terminos transferre est regulas vivendi, & definitiones patrum præcedentium transmutare.

The third law is touching witneſses, determining, that they shall in all matters be two at the least, of which see Chap. 17.6. and the Rabbins hereupon gather, that in matters of life and death, and in money matters also, one witneſse is of no force. The civil law alloweth of one witneſse beyond all exception, when by likely conjectures his testimony is also holpen, but rejecteth two or more witneſses, if they be any way infamous for hereſie, adultery, perjury, excommunication, or the manner of punishment suffered: and the testimony of parents for their children, of the wife for her husband, of brother for brother; and contrariwise also, domesticks, farmers, hired servants, and against ones deadly enemies. This of witneſses to be two or three, is again spoken of, Matth. 18. Joh. 8. 1 Tim. 5.2. 2 Cor. 13.

Judic. law 3.

Ver. 16,17.

Touching those, that come to give false testimony against any man, it is also here enacted, that they shall suffer the punishment, which should have been inflicted upon the accursed, if their testimony had been true

against

againſt him, that is, ſaith Maimony, if he ſhould have been ſtoned to death or ſtrangled, or paid money, they ſhall ſuffer the ſame. But they muſt firſt be convinced to be falſe witneſſes, which is not, when more witneſſes come to ſwear the contrary, for in this caſe the thing is left as uncertain; but when ſome ſwear, that ſuch a man, who is accuſed, was in their company in ſuch a place many miles off, when the evil, of which he is accuſed, is pretended to have been done, they are convinced to be falſe witneſſes, that accuſe him, although they be an hundred, and theſe be but two.

And they that remain, ſhall hear and fear, &c.] That all might hear of falſe witneſſes, Maimony ſaith, that when they were convinced and puniſhed, proclamation was made thereof by the Magiſtrates in all cities, ſuch men witneſſed ſo and ſo and were found falſe, and we killed them, or impoſed ſuch a mulct upon them. By this law it appeareth, how odious a falſe witneſſe is before God, he is even as a murtherer or a thief, for his puniſhment is the ſame. A thief, ſaith Eccleſiaſticus, is better, then he that is accuſtomed to lying; and Prov.6.19. the lier and falſe witneſſe are ſaid to be among the ſix things which the Lord hateth. He is a falſe witneſſe, ſaith Hugo, that faileth in his proof, that is, who layeth ſome foul crime to another mans charge, but when he cometh to prove it, faileth, and of ſuch an one ſpecially muſt this law needs be meant, becauſe the witneſſes that are brought by him, are not ſo eaſily convinced of falſhood. For the particular puniſhments, life for life, eye for eye, &c. ſee Exod.21. 22,23,24.

Verſ. 20.

Eccl. 20. 25.

CHAP. XX.

THe 4. Law is touching their going forth to battel againſt their enemies; when they ſee their preparations, they muſt not be afraid, but the Prieſt muſt ſpeak words of encouragement unto them, and officers muſt go about and ſpeak to ſuch as have built new houſes, and have not yet dedicated them, or planted vineyards, or betrothed wives, or that be timerous, that they return home again, and then they muſt make captains over them that go to battel. Touching wars the Rabbins ſay, that ſome were commanded to the children of Iſrael, and ſome permitted. The *wars commanded* were firſt againſt the ſeven Nations that were to be rooted out, Deut.2.24.c.7.1. 2. Againſt Amalek, Deut.25.17,19. 3. To help Iſrael out of the hand of the adverſary, that was come upon them, Judg.3.12,38. *Wars permitted*, were with other people that oppugned Iſrael, Judg. 11.4; 12,27. 2 Sam.10.2,6. and for going out to theſe order muſt firſt be given by the great Synedrion or Senate, but not for the other, the King might of himſelf go out in ſuch wars at any time, and compel the people to go with him. And they hold it as a general rule, that Iſrael muſt never begin firſt to war againſt other nations. That wars were lawful for the people of God, it hereby appeareth, and Numb.10,&c. and as then, ſo now under the New Teſtament juſt wars are lawful, Rom.13. the Magiſtrate beareth not the ſword in vain. Wherefore as David, Hezekiah, Jehoſhaphat and Abraham long before warred, ſo Chriſtian Emperours, Conſtantin. Magnus, Theodoſius, Charles the great, &c.

Judiciall Law 4. Verſ. 1, 2, 3, 4, &c.

1.

2.

Maimony treatiſe of Kings, ch. 5.

Chytraus.

Lawful wars are firſt for defence againſt enemies invading, as Hezekiahs war againſt Sennacherib; Judas Macchab. againſt Antiochus; the Venetians in defence of Cyprus againſt the Turks.

Secondly, to recover things loſt, as Abraham warred, Gen. 14. Pepidas to recover Cadmæa. Thraſybulus, Athens from the Lacedemonians; Alexand. againſt Darius, to reſtore liberty to the cities of Aſia oppreſſed by him.

Thirdly, to punish rebels and robbers, as Rudolphus the Emperour warred in Turingia against robbers, and overthrew their Forts; and Maximilian against the Burgenses and Duke Rupertus. And Maximilian the second against Grumbachius, &c.

Matth. 5. *Object.* 1. The Anabaptists bring divers Arguments to prove it unlawful to make war in any case; as, 1. Because they must not resist evil, but suffer patiently the outrages of their enemies, as punishments by God inflicted upon them; and because he that smiteth with the sword shall perish with the sword. But hereby onely private revenge is forbidden, and not the Magistrates doing of his office in repelling evil, who is armed with the sword for this end. And for suffering Gods punishments, that is, by not murmuring against them, or falling from God, or by using unlawful means, but just and lawful means, which God hath ordained are to be used against enemies, such as war is.

Object. 2. 2. Because the Kingdome of Christ is described by the Prophets, as most peaceable: but hereby is meant only, that by the power of the Word without external violence men should be subjected to his Kingdom, and be kept in unity and peace by a consent in true doctrine, and not by politicall meanes, as other Kingdomes of this world. As a Christian, as Luther hath it, every one is to bear all injuries, and to love and help all men, but as he is a member of the Common-Wealth, he is to performe this civill office, as other duties of the Morall Law. *Luther.*

Object. 3. 3. Because war making is against love. But it is to be understood, that all things against love are so to be avoided, as that due order prescribed by God be kept, and every ones calling preserved, for otherwise to ensue love, were to neglect the love of God, for man, who is to be loved only so far forth, as agreeth with his lawes. Moreover, it is not against love to make just war; for what is love, but to keep Gods Commandements, which should not be kept, if these were not sometime made. Thus Chytræus in determining the point of war, and answering Anabaptists and Julian the apostata, who was wont to object the like to Christians. In war it is the duty of every one that goeth forth to it, not to fear, but to consider God present on their side, that make just Warres, and therefore to be confident in respect of his help, who fighteth for them. See 2 Chron. 13. 12. and 2 Chron. 32. 7, 8. Psal. 118. 6.

Vers. 2. *Maimony* of Kings, ch. 7. *And when ye come nigh to the battle, the Priest shall approch and speak to the people, &c.*] This Priest saith Maimony, was one anointed for the warre with the holy ointment, Exod. 30. 25. and he was called the anointed for the warre, and when they were set in aray, he standing upon an high place and all the companies before him uttereth these words, v. 3. 4. and another Priest proclaimeth them with a loud voice, then the anointed Priest saith, what man hath built an house, &c. as v. 5. 6, 7. and an officer proclaimeth it: then an officer saith, what man is fearfull, &c. as v. 8. and another officer proclaimeth it. The fearfull being returned, Captains are constituted, and Officers are set over every company, being couragious and strong with halberts in their hands to cut off the legges of those that would return. Touching the priest anointed for the warre he further saith, that his sonne succeeded him not in this dignity, but is as another priest, and he himself when he returneth to minister in the Sanctuary, useth 4 garments, as the other priests. Besides this priest to incourage them when they went to war, they had other priests also with them, who blew with the holy trumpets, that they might be remembred before the Lord. The glosse addeth, that the priest should first begin to fight also for himself and them: but he is appointed here onely to speak to their incouragement.

Numb. 10. 8, 9. 2 Chr. 13. 12. Glos. Ordin.

Vers. 5. *And the officers shall speak to the people, saying, What man is there that hath built*

built a new houſe, &c.] What Officers were, ſee Deut. 16. 18. the vulgar Latine hath *Captains* and whereas v.9. it is ſaid, that *they ſhall make Captains*, the vulgar Latine hath it, they ſhall prepare their wedges *cuneos*, their companies of footmen in form of a wedge, but againſt the Hebr. verity, wherein it is שרי Princes or Captains. Here are 3 caſes put, wherein any might return home, if he had built a new houſe and not yet dedicated it. 2. If he had planted a vineyard, and not yet eaten of the fruit of it. 3. If he had betrothed a wife, but not yet taken her. For the firſt Maimony ſaith, that a man who hath purchaſed an houſe, or it be given him, or faln to him by inheritance is alike priviledged with one that buildeth, ſo that the houſe be new and never yet dedicated. For the dedicating of an houſe, it was a cuſtome in Iſrael, when a man began firſt to enter his new built-houſe to make uſe of it to dedicate it by a ſolemn meeting there, and feaſting and ſinging praiſes to God, as David when his houſe was dedicated, made Pſalm.30. Touching the ſecond Maimony expoundeth it not onely of a vineyard, but alſo of any ground planted with fruit bearing trees for food, if there be but five ſuch trees in it, he may return, but not for foure, and not onely for a vinyard planted, but purchaſed, faln or given to him, but not if he hath gotten it by rapine, or if two be partners in it. The word rendred, *hath not eaten of it*, Hebr. is, hath not made it common, or prophaned it, that is, by uſing the fruit of it for common food which he could not do till the fifth year, Levit. 19. 23,24,25. for the firſt 3 years it might not be eaten, the fourth year it was holy food, for it was the Lords, the fifth it was common food for the owner, or any whom he would communicate it to, to eat thereof. Touching the third, not onely he that hath eſpouſed a wife, ſaith Maimony, but if his brothers wife falleth to him according to the Law, Deut.25.5. may return, and ſuch as returned, were to prepare the way for thoſe in the army and water and victuals for them. In this Ordinance God ſeemed to have a care that they ſhould injoy theſe outward bleſſings, by which he led his people in thoſe times; and again, becauſe men would be apt to be troubled in any of theſe caſes, if they had bin compelled to go to warre, and through troubles and fears would have bin the more unapt for this ſervice, this licenſe of returning was given to ſuch. Three things much like theſe are reckoned up, Matth. 22. as hindring from the ſupper, whereupon that diſtick goeth,

Maimony of Kings ch. 7.

Luc. 14. 16.

Villa, boves, uxor cœnam clauſere vocatis
Mundus, cura, caro cœlum clauſere renatis.

And the Officers ſhall ſay, What man is fearfull and faint hearted, let him return to his houſe, &c.] Thus Gedeon afterwards proclaimed, Judges 7. 3. and of 32000. 22000. returned. They then that goe forth to warre muſt be couragious through faith in God, that they may prevail, as 1 Chron. 5. 20. 2 Chron. 12.12. 2 Chron.20. And who ſo is not ſaith Maimony, ſinneth againſt this precept, verſ. 1. *Ye ſhall not be afraid of them*, and verſ. 3. *Let not your heart be faint.* Yea, he is guiltie of all the bloud that is ſhed through timerouſneſſe giving advantage to the enemy, becauſe through him, his brethrens hearts are made faint. But who ſo is couragious and fighteth without fear, ſhall have a ſure houſe built him in Iſrael. 1 Sam. 25.18. and therefore all thoughts of wife and children, houſe and land, ought by ſouldiers to be put out of their mind, that they may be wholly bent to fight for the name of the Lord.

Verſ.8.

Maimony of Kings c. 5.

The fifth Law is touching the manner of their proceeding in their wars, to peoples that dwelt farre off, they muſt firſt offer peace, &c. verſ.10.unto verſ.16. but to the Canaanites and the reſt of the ſeven Nations not, verſ. 16. 17, 18. and in the time of their beſieging any Citie, the fruit bearing trees, muſt be ſpared and not cut down, verſ. 19. 20. For the firſt of theſe,

Indic. Law 5. Verſ.10.11, 12,13.

Hebr. it is, *Thou ſhalt call unto it for peace*, the Hebrewes hereupon hold, that they muſt make no warre either permitted or commanded with any Nation in the world till they have proclaimed peace unto it, if they yield and receive the ſeven commandments, which were given to the ſonnes of Noah, they muſt kill none of them, but receive them for tributaries. Theſe ſeven commandments were 1. againſt idolatry. 2. Againſt blaſpheming the name of God. 3. Againſt unjuſt carnall copulations, of which they reckon ſix ſorts: 1. With a mans own mother. 2. With his fathers wife. 3. With his neighbours wife. 4. With his ſiſter by the mothers ſide. 5. Of man with man. 6. With beaſts, grounding upon Gen. 2. 24. and Gen. 20. 12. the 4. Againſt ſhedding of the bloud of man. 5. Againſt rapine or robberie. 6. That there ſhould be puniſhments for malefactours. 7. Againſt eating bloud, or any member cut off the creature whileſt it is alive, becauſe the bloud is in it. Moreover, touching the tribute to which it is ſaid they ſhould put them; the Hebrewes hold that it was not onely tribute of their goods, but ſervitude of their bodies, as the task or tribute maſters in Egypt afflicted the Hebrewes with their burthens, and Solomon raiſed a tribute of 30000. men: for it is not onely ſaid, that they ſhould be tributaries, but alſo *ſhall ſerve thee.* So that if they ſhould yield to a tribute of their goods onely, and not to ſervitude, this was not to be accepted, and of their goods and lands; they ſay the King might take half, or the moveables onely, and leave them the lands, or the lands, and leave them the moveables, as he ſhould make his conditions, they muſt agree to ſerve the King with their bodies and goods in building his walls, fortifying munitions, building his palaces, &c. as 1 King. 9. 15. and to be bondmen to him, as v. 21. 22.. and to be baſe and vile, and not to lift up the head in Iſrael, or to be reckoned with him in any matter of the world. This rule of offering peace was followed even by the heathen, and of ſparing ſuch as craved mercy. Pompey ſaved Otenis a Captain and his people, when being ſubdued he pleaded for the people, as fighting onely at his perſwaſion, and offered himſelf alone to ſuffer; the ſaying of the Oracle is μηδ' ἱκέτας ἀδικεῖν ἱκέται ἱεροὶ τε καὶ ἄγιοι.

Maimonie of Kings c. 6.

Seven Commandements given to all the world.

Exod. 1. 11. 1 Kings 5. 13.

Verſ. 11.

If it will make no peace, but warre againſt thee, thou ſhalt beſiege it: and when the Lord hath delivered it into thy hands, thou ſhalt ſmite every male with the edge of the ſword, but the women, the little ones and the cattle, &c. This ſeemeth, ſaith Hugo to be contrary to that, Numb. 31. where they are reproved by Moſes for ſparing the women and children of the Midianites, and commanded to kill all the women that had lien by men, and all the little ones males. But he anſwereth, the caſe differeth from that, for their women had deceived the Iſraelites, theſe committed no ſuch fault, but onely were, of them that would not open their gates to Iſrael; what other reaſon may be rendred of killing the male children, ſee upon Numb. 31. And hitherto of the firſt, the ſecond now followeth, v. 16.

Verſ. 12. 13, 14.

Hugo Card.

But of the Cities of theſe people which the Lord giveth thee, thou ſhalt ſave nothing alive, thou ſhalt utterly deſtroy them, &c.] This is by the Hebrewes underſtood, if they refuſed to make peace; the women and little ones of other Nations muſt be ſpared in this caſe: but of theſe 7 Nations not one, but all muſt be deſtroyed together, when God had given them the victory over them. And this is grounded upon that Joſ. 11. 19, 20. *There was not a Citie that made peace with the ſonnes of Iſrael, ſaving the Hivites of Gibeon, all others they tooke in battle, for it was of the Lord to harden their hearts, that they ſhould come againſt Iſrael in battle, that he might deſtroy them utterly*; wherefore that ordinance of offering peace firſt, v. 10. is to be underſtood to all Cities farre off or near, and this exception of the inhabitants of this land, v. 17. hath reference onely to the caſe ſet down, v. 12. 13. And accordingly the Hebrewes ſay, that Joſhua ſent three writings unto them before he came into the land. 1. Who ſo will flie, let him flie.

Verſ. 16. 17.

Maimonie, of Kings c. 6.

2. Who

2. Who ſo will make peace, let him make it. 3. Who ſo will make warre, let him make it. If againſt this it be objected, the Gibeonites diſſembled themſelves to be farre dwellers that they might have peace, which they would not have done, if Joſhua had offered peace to all that would, it is anſwered, that peace being at the firſt offered in generall, they refuſed it, but afterwards through feare they ſought it in this diſguiſed manner, becauſe by their firſt refuſall they had made themſelves uncapable of it, if they had beene knowne; alſo they ſay, they knew not the judgement, nor manner of Iſrael, and therefore did thus:

When thou beſiegeſt a citie, thou ſhalt not cut down the trees thereof, for thou mayeſt eate of them, &c. Trees that are not for meate, may be cut down, and engines of warre made thereof, but not any fruit-bearing trees. For theſe words, *Thou ſhalt not cut down the trees*, Hebrew is, *Thou ſhalt not corrupt a tree* לא תשחית the Septuagint *Thouſhalt not cut down trees*, and it is plain by ſpeaking in the ſingular number, that he meaneth none of the trees. But by corrupting the Hebrewes underſtand, as cutting down with axes, ſo withholding the water courſes from them, whereby they may be made to wither, or any other way marring them. And not onely in time of warre, but in any place; if any man corrupteth a tree, he is to be beaten. Ver. 19.20. *Maimony* of Kings c. 6.

Yet they have theſe exceptions, if they hurt other trees, or hurt the field, they may be cut down, or if they bear but little fruit, ſo that they are not worth the labour about them, but a Date tree or Olive, that yieldeth a Kab, is not to be cut down; that is, as much as a logge, or halfe a pint. And by the equity of this Law they condemne breaking of veſſels, rending of garments, pulling down of buildings, ſtopping of wells, or deſtroying meats, &c. Touching other trees that beare no fruit, they hold that they may be cut down, although they have no need of them. *For the tree of the field is mans life to imploy them in the ſiege.* For theſe words, Hebr. are theſe כי האדם עץ השדה לבא מפניך במצור rendred by ſome: For is the tree of the field a man to flie from before thee into a bulwark? and ſo they being rendred interrogatively word for word doe ſignifie. *Calvin.* Some render it thus: For the trees of the field are expoſed to any man to goe before thee for a bulwarke, that is, thou maiſt finde fruitleſſe trees enough to make bulwarkes of for the ſiege. *Junius.* The vulgar Latine, becauſe it is wood, and not a man to increaſe the number of thoſe that fight againſt thee. The Cald. and Septuagint favour the firſt, *The tree of the field is not a man to goe, &c.*] rendring it by the negative, for an interrogative, according to the meaning. As if he had ſaid, as Calvin hath it, becauſe it were an unreaſonable thing to rage againſt the trees, which offend thee not, nor ohce move againſt thee. This is added to repreſſe the furie of Souldiers in the field, who are wont to waſte and to make havocke of all chings, where they come, according to that of one in Livy cited hereupon by Chytræus, it is not lawfull in warre, to doe as to ſuffer, to burne up the Corne, to beate downe houſes, to cut downe fruite-bearing trees, &c. *Chytræus.*

The diſcipline of Cyrus in his warres was otherwiſe, for he gave a charge to ſpare husbandmen, that the tilling of the ground might not bee hindered, and Belliſarius the Captaine of Juſtinian provided in Africa, and other places, where hee warred, that husbandmen might bee ſafe: And of Fredericke the victorious Prince Palatine, it is remembered, that when hee heard, that the Corne was burnt downe by his Souldiers, hee was ſo moved at it, that hee would not eate his ſupper. If any liſt to take the words, as in our new Tranſlation, they will alſo beare it, but that of Calvin is moſt genuine. *Xenoph.* παιδ. ε. *Procopius.*

For

Rabanus. For the myſtery of all this about putting away fear in war, the proclamations to be made, and the manner of proceeding. Rabanus ſaith, we muſt not fear in our ſpiritual warfare, but be couragious, putting our truſt in God; yet we muſt not be idle, but cooperate with his grace, and then he will fight with us. And by the caſes put of building an houſe, &c. it is ſhewed, that he, who will fight the Lords battels, muſt not be entangled in his mind with worldly things, otherwiſe he cannot ſerve in this warfare, or if he be fearful in reſpect of worldly things. By the offering of peace firſt was figured out the proceedings of the Preachers of the Goſpel, who muſt firſt ſpeak peace to every city and houſe of the worldly, and if they yield, then they ſhall have peace and become Gods ſervants, paying the tribute of their devotion to him, if not, all vitious perſons muſt be fought againſt, and their males, that is, the vigour of vice cut off by the ſpiritual ſword of the Word: but ſuch as yield, ſet forth by women and little ones, come to be the poſſeſſion of the Church to their own ſalvation. And as for our own vices ſet forth by theſe ſeven Nations, we muſt mortifie them all, leſt forſaking God through them, the enemies of virtue be
Gal. 6. 1. made to rejoyce. Laſtly, ſuch as do ſhew an aptneſſe to be drawn to good, ſet forth by fruit-bearing trees, muſt be handled gently, but the inordinate muſt have another courſe taken with them, viz. he given over to Satan, that they may repent, 1 Cor. 5. as fruitleſſe trees might be cut down to make bulwarks.

Chap. XXI.

Judic. Law 16. Verſ. 1, 2. THe ſixth Law is touching a dead body ſlain and found in the field, the murtherer not being known, *the Elders and Judges ſhall come forth and meaſure* to *the Cities round about, &c.* This is to be done, when there are no witneſſes, but if any one woman, or ſlave teſtifieth, ſaying, I ſaw the murtherer, this is counted no hidden, but an open murther, &c. and therefore they proceed not according to this Law, but if againſt this one witneſs another cometh and ſaith, thou didſt not ſee him, it is hidden; ſo Maimony. But becauſe it is ſaid *ſlain, and in the field*, he ſaith
Maimony of mutther, cap. 9 he which is found hanging, or broken, or in the water is not counted to be within the compaſs of this Law. *Then thy Elders, &c. ſhall come forth*; that is, ſome of the great Synedrion at Jeruſalem. Maimony ſaith, five of them, and not the Elders of any City near, becauſe it is not ſaid, the Elders of that City, and they muſt meaſure to find out, which City is neareſt to the ſlain, not to any village or town, but to Cities about, wherein there is a councel of 23. and they meaſure from the noſe of the ſlain, and for meaſuring they are ſo ſtrict, that although the ſlain be found under any
Verſ. 3. Cities walls, yet they meaſure. The next City being thus found, the El-
Verſ. 4. ders of that City muſt come and bring an heifer, and cut off the head in a rough valley, that hath neither been ared or ſown, &c. The Elders, that came from Jeruſalem, after the next City found out, bury the ſlain in his place, and return home, then the Elders of the next City come all of them and cut off the head of the heifer to expiate this blood ſhed, firſt bringing it to a valley where water runneth, the words rendred *a rough valley*, are in Heb. נחל-איתן a ſtrong ſtream, or a ſtrong valley, Amoſ. 5. 24. it is put for a mighty ſtream, and ſo Maimony ſaith, it ſignifyeth, and there the heifer was buryed, and after it was unlawful to plough or dig it, or to have any profit of it for ever.

Verſ. 6, 7, 8. The heifer being killed, all the Elders muſt waſh their hands over it and profeſſe their innocency from that blood, and pray to God for mercy. And it is ſaid v. 5. that the Prieſts ſhould be preſent, whom God had choſen to bleſſe in his name, what they ſhould do is not ſaid, but the Hebrews ſay that the Elders ſpake the firſt words, verſ. 7. *Our hands have not ſhed*

this

this blood, nor our eyes seen it, and the Priests the next, vers. 8. *Be merciful (O Lord) and lay not innocent blood to thy people Israels charge*; the Cald. hath it for further explanation the Priests shall answer, *make expiation O Lord, &c.*

Touching these words [*all the Elders*] Maimony saith, that hereby are meant all the Judges and Elders, although they be a hundred, which must needs be understood then of all Magistrates, that have born office also, though now they do not, whereas vers. 1. it is said, *if one be found slain in the Land, which the Lord giveth thee*, Maimony noteth, that this holdeth not in other Lands, but in the Land of Israel onely. For these words, *lay not innocent blood to the charge of thy people*. Heb. is, *give not innocent blood to thy people*; the Cald. give not the guilt of innocent blood to thy people. Some by [*give*] understand [*suffer*] as Gen.29.6. *i.e.* suffer it not to go undiscovered, who shed it, or unpunished, and thus taken it is a prayer, that the murtherer may be revealed, and if he be after the expiation before spoken of, he shall notwithstanding be put to death. This Law saith Calvin, sheweth in how great account God hath the life of a man, and that by murther not onely the murtherer, but the Land about is polluted, and others endangered, as by the sin of Achan the whole host of Israel. When the murtherer therefore is not known, an heifer, that never was yoaked, must be taken (the Hebrews say, it must be one of the second year, for if it were a day above two years old it was unlawful) and if there lay more murthered together, onely one heifer was taken for them all, an heifer that never was yoaked, must be taken to represent the better the recompence for the mans blood shed, and it must be killed in a place inculr, to shew the taking away of this defilement from tilled fields, and that by doing this in a remote and horrid place, cruelty might be made the more horrible.

Ainsworth.

Calvin.

Maimony of murther, c.6.

The beast thus slain was no sacrifice, but came near to the nature of one, because sin was thus done away, and Priests were used. The Elders must wash their hands to excite them not to testifie their innoceny rashly, but with considering God, before whom they came against the dead man, as it were to clear themselves: but yet they must entreat pardon, because haply this murther was committed through their incury, or howsoever some guiltiness hereby extended to them and their City.

Lastly, it is said the blood shall be forgiven them, not as if they had now paid a price sufficient, but because they had thus according to Gods Ordinance humbly sought unto him for reconciliation, and provided the more to prevent murthers for time to come, to this effect Calvin. The rite of washing the hands to clear a mans self from murther was taken up amongst the Heathen, as we may see in Pilat, and Virgil bringeth in Æneas speaking of purging himself with water, and Sophocles saith, that they were wont to wash off the defilement of blood with water. All this is by Rabanus turned into an Allegory of Christ slain, the devil, who did it, being unknown, and the Elders who passed over the heifer, he would have to be the Apostles and other ministers of the gospel, who are guiltlesse of this blood and pray for others, that it may not be imputed to them, &c. but with so little sense, that it is not worth the naming.

Virgil. Æneid. 2.
Sophocles.
Rabanus.

The seventh law is touching a woman taken captive in the war, he that desireth to have her to wife, must bring her to his house, where her head must be shaven, and her nailes pared, and the garment of her captivity must be put off, and shee must remain a full moneth bewailing her father and mother, and then he may take her to wife, and after that if she pleaseth him not, he must let her go, but not sell her, because he hath humbled her. Because men in the times of war having brought any City under their power are wont to let loose the reines to their inordinate lusts, and to abuse the women where they have conquered at their pleasure, the Lord

Judic. Law, 7. Vers. 9, 10, 11, 12, 13.

Lord would have his people to ſhew more piety at ſuch times, as they were called to be more holy then others, and therefore he made this Law, permitting them ſome uſe of ſuch women, to whom they had a deſire, but not till after a moneth expired, in which time ſhe was by theſe ceremonies ſeparated from the Heathen and taken into the body of his own people. And this was permitted, becauſe they could not be altogether reſtrained, but whoſo would have ſuch a woman, he muſt not inordinately lye with her, but take her to wife after this expiation made. This was for far dwellers, but for the women of thaſe nations, where they dwelt, it was utterly unlawful for an Hebrew to take one of them to wife; to this effect Calvin. Maimony ſaith, that the ſhaving of her head and doing off her nailes, for ſo the Hebrew word ſignifieth, which he expoundeth the letting of them grow, was to make her the more deformed and loathſome in his eyes, that ſo his affection might be eſtranged from her, and in this moneths time, he was daily to perſwade her, if ſtill his deſire were to her, to forſake her former ſuperſtition, and to become a Proſelyte, which if ſhe did and received the faith, ſhe was at the moneths end baptized, and yet remained two moneths more, and then he married her; but if yet ſhe would not turn, ſhe remained 12 monethes, in all which time they perſwaded her, and if then ſhe would not turn, but yet receive the ſeven commandments given to Noahs ſons, he let her go whither ſhe would and married her not, but if ſhe would not receive them, and put away her Idolatry, ſhe was then put to death, as all others in this caſe ſubdued by the Hebrews were. As for his lying with her, he alſo ſaith, that when the Hebrews came into the enemies countrey, they might for hunger eat ſwines fleſh, if they could get none other, and if their concupiſcence urged them to it, they might lye with heathen women, but whoſo did thus, muſt not lye with more then one, nor more then once, not when he had lyen with her, leave her, but take her home to him, as was before ſaid. If afterwards ſhe proved not fit for him to have her to wife, but by the firſt lying with her, ſhe proved with child, this was not counted his for any matter, but was as a ſtranger, becauſe of an heathen mother.

Maimony of Kings, ch.8,

Ainſworth.

And his lying with her, before he put her away, is proved, ſaith Ainſworth, to be meant not after marriage, but before, becauſe the phraſe of humbling her is uſed verſ. 14. which is not uſed, but out of the married eſtate, Gen.34.2. Deut.22.24,29. Judg.19.24. 2 Sam.13.12. Ezek.22.10. after marriage then he might not put her away, but after his lying with her before marriage, if in the moneth ſpoken of, his affection were alienated from her. Whereas unto the moneth ſpoken of in the text, Maimony addeth two moneths more, that is, in the whole 90 dayes, this, he ſaith, was, becauſe in that time it might appear, whether ſhe were with child by him in her heathen eſtate or not, that ſo the heathen ſeed might be known from the holy, and if a man and his wife being heathen became proſelytes, they were ſeparated 90 dayes, that their ſeed before their converſion might be diſtinguiſht from that after, and no woman after divorce or her husbands death might marry again, till 90 dayes expired, that the ſeed of one man might be diſtinguiſhed from another. But theſe were not gods, but the Hebrews own ordinances, yet for the child of an heathen mother being reckoned to her, and not to the father, an Hebrew, the Scripture is plain, Ezra 10.3,44. This liberty of taking a wife of the heathens is not given, but only in the time of war, and victory gotten, ſo that they might not take ſuch by rapine, or having bought them, although they ſhould uſe the expiation here preſcribed. For the reaſons before brought of the ceremonies of ſhaving the hair, &c. about the woman taken captive, I do not think with the Rabbin, that it was to deform her, but with Calvin and Chytræus, to purifie her and to change her from an heathen to one of Gods people, that ſo ſhe might be a fit wife for an Hebrew, becauſe

ſhe

ſhe was put into another habit, ſuch as the Hebrew women uſed, ſhewing, that ſhe ſhould be another from that ſhe was before. Whereas the doing of her nayles, by the Cald. rendred nouriſhing of them, ſeemeth to make for the other expoſition; the Sept. render it, *pare her nailes*, and the word will bear this, ſee 2 Sam.19.24.

The Myſtery. *Rabanus.*

For the myſtery, Rabanus, who is only for a myſtical and no literal expoſition here, will have by this beautiful woman, the ſoul underſtood, as God firſt created it, but degenerated through ſin, and corrupted: by the war, in which this woman is taken, the ſpiritual warfare by preaching, he that will joyn her being thus taken to the body of Chriſt, muſt cauſe her to cut off her hair and nailes by the raſour of the Word, making her to put away all her ſins both in underſtanding, and ſenſe and act, and ſhe muſt change her apparel, putting on the garments of mourning through true repentance, bewailing father and mother, that is, all the memorial of the world, and of the tempting vanities thereof, and this muſt be done 30 dayes, to expreſſe the faith of the Trinity, and the ten Commandements imbraced for all time to come. And ſome, he ſaith, by this beautifull woman underſtand humane learning found amongſt the heathen, the corruptions mixt with which muſt be cut away, and ſo it may profitably be uſed.

Judicial law 8. Ver. 15,16.

The eighth Law, verſ. 15. *If a man hath two Wives, one beloved and another hated and they have born him children*,&c.] Here it is provided, that a mans firſt born ſon, although by a wife whom he hateth, ſhall have a double portion to the reſt of his brethren and be his heir, this being his birthright, which may not go to a younger ſon, although of a wife beloved. By hated, underſtand leſſe loved. In dividing according to this law, the Hebrews, if any had but two ſons, gave a third part to the younger, and two to the eldeſt, if more, as five or nine, he parted it into ſix or ten parts, and the eldeſt had two, the reſt every one a ſingle part.

Touching this double portion of the eldeſt they ſay moreover, that if he ſelleth it, before it be allotted out unto him, the ſale is firm in law, as Eſau's birthright was by his ſale before confirmed to Jacob, and if the eldeſt ſon dyeth before his father, leaving only a daughter, and the next dyeth alſo leaving a ſon, the daughter of the eldeſt ſhall have the double portion, and the ſon of the younger only a ſingle portion. Alſo if a man hath ſons, that dye young, the eldeſt living ſhall be counted his eldeſt, and if he hath ſons by an heathen woman or bond-ſervant, none of them is called his firſt born, but one that is born to him after of an Iſraelitiſh woman. The reaſon, why the firſt born muſt have a double portion, is, becauſe he is the beginning of his ſtrength, a reaſon in nature; and becauſe the right of the firſt born is his, a reaſon in law, ſeeing God by his law preferreth the firſt born to ſomething above their brethren.

The right of the firſt born of old was not only in reſpect of worldly goods, but alſo of dominion in temporals, and of the Prieſthood in ſpirituals. Wherefore then Jacob put down Reuben from being his firſt born, he gave all theſe from him, the double portion to Joſeph, the prieſthood to Levi, and the kingdom to Judah. Gen. 49.

The *Myſtery*. Heb.12.23.

But this is not all that is aymed at in this Ordinance, but myſtically to figure out the eſtate of the faithful, who are Gods firſt born, & his heirs, Rom. 8.17. Tit.3.7. Gal.4.28,29,&c. all ſuch have a double portion, one in this world and another in heaven, for godlineſſe hath the promiſe of this life, and of that which is to come; whereas all others have only a ſingle portion of worldly things, and are at the laſt caſt out with Iſhmael. Rabanus allegorizing upon all, ſaith, that by a man having iſſue by two wives, one hated and another beloved, Chriſt is to be underſtood, who hath ſonnes of the Jews, and ſons of the Gentiles, the Jewiſh Synagogue, from whence they come, being counted the hated for perſecuting and killing the Pro-

1 Tim. 4.8.

Rabanus.

phets,

phets, and the Son of God himſelf; and the Church of the Gentiles the beloved, yet thoſe ſons, viz. the Prophets and Apoſtles, and other believers which were firſt, have a double portion, and not that of the Gentiles; for the oracles of God were committed to them, and of the Jewes came Chriſt according to the fleſh. And he hath another allegory from the ſoul, which becauſe it is long and much forced, I ſpare to ſet down. Chytræus will have Chriſt myſtically ſet forth here, who was the firſt born amongſt many brethren, and was anointed with the oyl of gladneſſe above his fellowes. Hugo ſaith, that beſides a double portion, the firſt born ſon had his fathers beſt garment, and that, wherein he bleſſed at his death, and moving a queſtion, whether they ſin not, that do not according to this law at this day, he anſwereth, this is diverſly to be determined according to the cuſtom of the place, where he liveth, if it be the cuſtome thus to divide the inheritance, he ſinneth if he doth not ſo, otherwiſe not. And as for the having of more wives here implyed, he ſaith, this was never ſimply lawful, but diſpenced withal for a time, for the multiplying of the holy ſeed, but now it is rightly held (this reaſon ceaſing) by the Jews themſelves, that it is unlawful, and hath been ſo ever ſince the dayes of Judas Macchabbeus.

Chytræus. Col. 2. Pſal. 45. *Hugo Cardin.*

Judiciall Law 9. Verſ. 18.

The ninth law is, verſ. 18. *If a man hath a rebellious ſon, that will not obey the voyce of his father, or of his mother, and when they have chaſtened him, will not hearken to them,* &c.] In this caſe they may bring him before the Judges, and he ſhall be ſtoned to death. Maimony in explaining this law ſaith, that none is put to death for diſobedience to parents, but with theſe cautions: 1. He muſt be a glutton and a drunkard, theſe onely are the vices, that obſtinately perſiſting in he muſt dye for, according to verſ. 20. 2. This gluttony muſt be with fleſh, and drunkenneſſe with wine, wherefore the Cald. hath it, a riotous eater of fleſh, and a riotous drinker of wine, and thus it is expounded, Prov. 23. 20, 21. 3. That muſt be ſtolne from father and mother, wherewith he buyeth this fleſh and wine, and two witneſſes muſt be brought to prove it. 4. He muſt be firſt complained of to the leſſer court of three Judges, and by their appointment be beaten, and after this ſin again. 5. Both father and mother and not one of them muſt bring him forth to be judged. 6. They proceed not thus againſt a daughter, but a ſon onely. 7. Not againſt a ſon, that is a child under 12 yeares of age, nor a married ſon, whoſe wife is with child, nor one, who is from under his fathers government. 8. Neither father nor mother muſt be lame, or dumb, or deaf, or blind, becauſe if ſo, they cannot bring him, and ſay, as is here appointed. 9. If he fleeth away and be taken afterwards, when he is a man grown, he ſhall not be put to death, unleſſe he were condemned by the Judges, before his fleeing. 10. His parents after his condemnation may, if they pleaſe, take compaſſion on him and ſave his life. 11. When any were executed for diſobedience to parents, it was publiſhed in every city, that others might be made to fear to do the like. Thus alſo the Talmud Babyl. in Sanedrim, c. 8. But theſe were many of them devices to elude the Law of God, which was, that rebellion againſt parents ſhould be puniſhed with death: for ſimply to be a glutton, or a drunkard, maketh not ſubject to be cut off by a bodily death, by any law of God, but to be rebellious againſt parents. * And therefore Calvin ſaith well, that gluttony and drunkenneſſe are inſtanced in, to ſhew, that if the rebellious could be accuſed of none other crime worthy of death, yet there was cauſe enough to condemn him, for one of theſe, as proving him to be of moſt lewd manners, who by his parents admonitions would not be reclaimed herefrom. This law for the backing of the fifth Commandement is ſtill obſerved in ſome places. Chytræus ſaith, that he was preſent at Tygur, when he ſaw a diſobedient ſon, that curſed his mother, and threatned blowes unto her, beheaded therefore in December, *anno* 1550. Amongſt the Romans, Parents had

Maimony of Rebels.

* *Calvin. ut oſtendat, quam vis nullum crimen capitale proferatur in medium, ſufficere tamen diſſolutam Luxuriem, ſi corrigi à parentibus nequeat, quia perditis moribus eum eſſe certum eſt; qui verecundiam cum modeſtia ſic abjecit, ut paternæ admonitiones nihil proſint.*

had the power of life and death over their children, it being supposed, that none would be so unnatural, as to destroy them without just cause, but forsomuch as some parents are unnatural, their children are not left here to their own will, but must be judged by the Judges sitting in the gate of the city, before they dye, that having liberty to plead their own cause, there might be none but just proceedings against them. Note, that disobedience and contumacy against parents is no small, but a most horrible sinne, and therefore let all, who love their soules, flee therefrom. *Note.*

The tenth law, vers.22. *If a man hath sinned a sin worthy of death, and he be put to death, and thou hang him on a tree, his body shall not hang all night*, &c.] Here by hanging upon a tree, saith Maimony, is not to be understood the hanging of any man to make him dye there, or upon a growing tree, or a tree rooted in the ground, but the hanging of one dead before by stoning for some foul offence, and upon a tree after the cutting down set up for this purpose: for when any were stoned to death, the Hebrews used to hang them towards the setting of the sun, and eftsoons to cut them down again and bury them, and generally all malefactours put to death, they held themselves bound by this law to bury the same day, and the tree, whereupon a sinner was hanged, they took, after the body taken down, and buried it with him, and so did they deal by the sword, wherewith one was killed, and by the napkin wherewith he was strangled, and the stones wherewith he was stoned, they were all buried, that there might be no memorial of his wickedness left. Of hanging after death, it seemeth to be spoken, 2 Sam. 4.12. Josh.8.29. & 10.26. Num. 25.4. This hanging after killing otherwise was for a double punishment, as Achans family with himself was stoned, and then burned in greater detestation of his wickedness. But afterwards malefactors were made to die by hanging, and amongst the Romans to be hanged up alive to pine away and die, as our Lord was hanged upon the Crosse. The reason, why he that is hanged, must be taken down at the sunsetting is, because he that is hanged upon a tree is accursed, and therefore by him the land would otherwise be defiled, the sin, for which death is to be inflicted, is so odious to God, saith Chytræus, that he would have their bodies, who are thus put to death, as abominable spectacles, and infecting the ayr, taken away and soon buried out of sight. From these words it is, that the Apostle saith, Christ was made a curse for us to deliver us from the curse of the Law, when he was hanged upon a tree. The curse, saith Rabanus, is either sin, or the punishment born for sin; the first way Christ was not made a curse, for he was without all sin, but the second, and yet the punishment is called sin, 2 Cor.5.21. *He was made sin for us, that knew no sin*, &c. The taking down of the party hanged the same day figured out Christs taking down from the crosse the same day, and his burying out of sight, the burying of our sins with Christ, out of Gods sight, that they might never come in remembrance again. Whereas it is added, *that thy land be not defiled*, we may note, that sin is so defiling, that the very monument of the curse coming thereby defileth the land. Rabanus also draweth all this to an allegory, saying, he that sinneth after baptisme, is adjudged to death, when he is sharply reproved therefore, and if after this he defereth his repentance, he hangeth all night upon the tree, and so the pollution extendeth further, wherefore he must be taken down and buried by speedy repentance, which is the same day. Whereas some malefactors are now suffered to hang many daies, it is to be understood, saith Hugo Card. that this is done, because the malice of men is increased, so 2 Sam. 21. the Gibeonites hanged up seven of the posterity of Saul many daies; and Prov.6. the punishment of theft is made greater for the same reason; see Exod.22. the morals of discipline then may be changed, but not the morals of nature.

Judicial law 10. Ver. 22,23.

Maimony in *Sanedrim*, ch. 15.

Josh. 7. 26.

Chytræus.

Gal. 3. 13.

Rabanus.

Chap. XXII.

Judicial Law 11.

Verſ. 1. THe 11. Law, verſ. 1. *Thou ſhalt not ſee thy brothers oxe or his ſheep go aſtray, and hide thy ſelf, thou ſhalt in any caſe bring them again to thy brother.*] This is to be underſtood of a brother, although he be an enemy to thee, Exod. 23.4. To hide ones ſelf, is to wink at it, or to neglect it, as the Sept. rendreth it. Here are two charges, 1. Not to neglect the beaſt ſtraying. 2. To reſtore it, that is, either by putting it into the place, from whence it ſtrayed, or bringing it to the owner, and this, ſaith Maimony, is to be done not once or twice, but 100 times, if need be, and thus it muſt be done by the beaſt of the wicked as well as of the godly.

Maimony of robbery, c. 11.

Verſ. 2. *If thy brother be far from thee, or thou knoweſt him not, thou ſhalt bring it to thine houſe*, &c.] The meaning is, that it muſt be kept ſafely, and, as Maimony ſaith. cryed three times, and ſeven dayes after a fourth time, and if the owner cometh not to require it in that time, then the finder may work it and feed it, if it be a working beaſt, or let it out for hire, and at the years end the Magiſtrates ſhall ſell it and give the price to the owner, and cauſe the finder to pay him the over-plus, that the beaſts work was worth more then his food. If in the firſt ſeven dayes it be loſt or ſtolne away from the finder, except it were by violence, he muſt make it good to the owner, becauſe he was charged to keep it ſafely, and likewiſe if it periſheth for want of food.

Maimony of robbery, ch. 13,

Verſ. 3. And the like is to be done touching an aſſe, or any loſt thing. But if a man will wittingly loſe his beaſt or his purſe, by putting it, where it may ſtray, or leaving this in ſtreet or high-way, another is not bound to reſtore it; yet he may not take a thing thus neglected. To this law of not hiding thy ſelf, it is excepted, if a prieſt ſee a loſt thing in a grave, he may not take it to reſtore it, becauſe ſo he ſhould defile himſelf, which is to prieſts forbidden, and yet a ſon, to whom his father ſaith, reſtore it not, muſt reſtore the thing found, although it be againſt that command, *honour father and mother*, becauſe parents muſt not be obeyed againſt the Lord, but in and for him; thus almoſt Maimony.

Verſ. 4. *thou ſhalt not ſee thy brothers aſſe or oxe fall down by the way, and hide thy ſelf*, &c.] Of this alſo, ſee Exod. 23.4,5. but there it is only ſaid, *thou ſhalt help with him*; here, *lifting thou ſhalt lift him up*; whereby Maimony ſaith, are ſet forth two ſeveral duties; 1. To help him unlooſe and take off the burthen. 2. When the beaſt is raiſed to help him lay it on again, and if need be, to go with him a mile, and to help him an hundred times. The firſt of theſe is commanded there, the ſecond in this place. Theſe are duties, to which in nature we are bound, and by that general law, *as ye would that men ſhould do unto you, ſo do to them*; and the ſame is to be done in all other like caſes. Moſt memorable for this is the example of Alphonſus King of Neapolis, related by Chytræus, he being upon the way in Campania with his attendants riding before him, and ſeeing a malefactour, that had his aſſe falne in the deep mire, and him unable to raiſe it up again, but neglected by the courtiers riding before, to whom he cryed for help, alighted and holp him with his own hands.

Matth. 7. 12.

Chytræus.

The Myſtery. This by the conſent of all is myſtically to be applyed to men falne by ſining, every one muſt be ready to help up ſuch again, Gal. 6. 1. and if any erre thus out of the right way, to bring him back, Jam. 5.19. For by ſin we are wandring ſheep, 1 Pet. 2. 25. Luc. 15. and as ſhepherds ſpecially ought to ſeek up ſuch and to bring them home, Ezech. 34. 4, 5, 6. ſo all other Chriſtians, Matth. 18. muſt tell their brethren of their ſins, Levit. 19. 17. wherefore rightly ſaith Hugo, this pertaineth to all *ex debito charitatis*, and to biſhops, *ex officio & debito dignitatis*. Rabanus more particularly ſaith, Chriſt is our brother, the Chriſtian ſeduced by errour is his oxe

Hugo Cardin. *Rabanus.*

or

or ſheep, and ſuch an one is brought home and kept for him, till he cometh to ſeek him, when he is brought to the Church by being reduced to the unity of the right faith, and held in it, till Chriſt cometh to judgement at the laſt day; wheras the like is commanded touching his Aſſe, hereby the ſeduced amongſt the gentiles are to be underſtood, and by garments their outward works, which are reſtored, when of evil we endeavour to make the good.

The twelfth Law is verſ. 5. *the Woman ſhall not wear that, Which pertaineth to the man, &c.* Heb. כלי גבר *the veſſels, inſtruments, or ornaments of a man ſhall not be upon a woman*, Pagninus alſo rendreth it *garments*, the Cald. *the armour*. It is a moſt general word ſignifying all theſe things, and houſholdſtuff alſo: but on the contrary ſide the word שמלת which a man is forbidden to put on, ſignifieth a garment onely. Themeaning is, that as God hath made a diſtinction of ſexes, ſo in their apparel they ſhouldnot be confounded together, or in any kind of attiring of the body. Maimony explaineth it thus, a woman may not wear a mitre, helmet, or harbergeon, or any other ornament of the man, neither poll her head like a man, and the man may not wear coloured garments like a woman, nor golden jewels in ſuch places, as women onely uſe to wear them, according to the cuſtom of the countrey, where they live, if a man putteth on any womans attire, he is to be beaten, and the woman for putting on the mans. The ground of this Law ſeemeth to be to keep men from being effeminate, and women from being manlike, which was a fault amongſt the Egyptians, for their women, ſaith Herodotus, went abroad and uſed merchandiſe, and their men kept the houſe and weaved, and therefore they are threatned that they ſhall be as women, Iſa 19. 16. and if there were no difference in the apparrel of men and women, it would be a foundation of diſhoneſty and of many evils.

Judicial Law 12. Verſ. 5.

Maimony of Idolatry, c. 12.

Herodot. in Euterp.

The gloſſe ſaith, it is againſt nature for a man to habit himſelf like a woman, to curl and to pleat his hair, &c. ſee 1 Cor. 11. Apparel, laughing and the manner of going, ſaith Syracides, do ſhew the diſpoſition of a man, *Atque viro veſtis magnùm decus addit honeſta*, Chytræus hath it, referring the reader to ſee more touching apparrel in Ambroſe his 15. Epiſtle. In caſe of neceſſity yet he alloweth diſguiſing of ſexes, as of the wives of the Minyari, who by putting on their husbands apparel and giving them theirs, ſaved them from the danger of the priſon and of death; and when Sparta was beſieged by Epaminondas, the women bare arms like men. Out of ſuch caſes in effeminateneſſe or vanity to put on ſuch apparel is abominable to the Lord, although not all but any part of the mans attire be affected by the woman, or of the womans by the man, which ſharply taxeth the manners of the gentry in theſe times.

Gloſ. Ordin.

Chytræus.

Herodotus in Melpomene.

Myſtically the man putteth on the womans apparel, when he is of an effeminate mind, being delicate, nice and timerous and of no courage for the truth, and the woman putteth on the mans, when ſhe uſurpeth the office of teaching in the Church, 1 Cor. 14. 34. 1 Tim. 2. 12. thus almoſt Hugo and Rabanus.

The Myſtery.

Hugo Card. Rabanus.

The 13. Law, verſ. 6. 7. *If a birds neſt chance to be before thee in any tree or on the ground, &c.*] This is by the Hebrews counted the leaſt of all the Commandments in Moſes his Law, and yet is guarded with a promiſe, *that it may go well with thee, and that thou mayeſt prolong thy dayes*, as that, which by them is counted one of the greateſt Commandments, *Honour father and mother*: So that we may ſee, that even the leaſt of Gods Commandments is not to be ſleighted, but carefully obſerved. It is meant, that whereſoever a man findeth a birds neſt, the ground and the tree being put for inſtance, becauſe moſt commoly, they build upon one of theſe. Maimony by the dam to be ſpared, underſtandeth preciſely the female and not the male, and but of clean birds onely, and he ſaith, that he who taketh her,

Judicial Law 13. Verſ. 6, 7.

Maimony in Shechitah, c. 13

her, muſt not give her to another to be ſent away, but ſend her away himſelf, and he muſt not firſt clip her wings, and if he doth, he muſt keep her till they be grown again, and if he transgreſſeth herein, he is to be beaten. This, ſaith R. Menahem, is to lead us to mercy and to take cruelty out of our hearts; for the intent of the command is not to ſhew compaſſion to birds but to men. And ſo is that precept of not muzling the mouth of the oxe applyed, 1 Cor. 9. 9. ſee a precept ſomewhat like this Levit. 22.28.

R. Menahem. in Deut. 25.

Rabanus is onely for a Myſtical ſenſe, the tree, where a birds neſt is found, is paſſage of Scripture touching contemplation, the ground a paſſage touching practiſe, the neſt with eggs a paſſage more obſcurely intimating a myſtery, the neſt with young more plainly, in theſe caſes we muſt take the young and let the dam go, that is, take the ſpiritual ſenſe to feed our ſouls upon, and not the literal, which in ſome places may be an offence unto us; as where the Hebrews are ſaid to have robbed the Egyptians.

Rabanus. The myſtery

The 14. Law, verſ. 8. *when thou buildeſt an houſe thou ſhalt make battlements upon the roofe, &c.*] The Iſraelites houſes were flat upon the top, ſo that men might walk thereupon, and therefore to prevent the danger of falling, it is ordained, that they ſhould be fenced round about, and theſe battlements muſt not be leſs, ſaith Maimony, then ten hands bredth and ſtrong, that is above a cubit and a half, for ſix hand bredths make a cubit. From hence it is, that the Lord ſpeaketh of preaching upon the houſe top, Matth. 10.27. for men uſed to walk and to ſpeak from thence. And from the equity of this command, he ſaith, it is to be underſtood, that wells and pits and all other dangerous places were to be fenced, and thoſe that were not, carefully to be given warning of. But this precept extendeth not to all buildings, as to barns, ſtables, &c. but to dwelling houſes onely. Hereby it appeareth, how careful God would have every one to preſerve his neighbours life; and if he, through whoſe incury bloud is ſhed, ſhall be guilty of blood, how much more the wilful murtherer?

Judiciall Law 14. Verſ. 8.

Maimony of murther, c. 11.

Calvin. Exod. 21. 33. dangers to the beaſts life muſt be prevented.

Myſtically, we are warned here to teach ſo, as that our doctrine may not be an occaſion of ſcandal or ruine to any, and the like care is to be had of the examples of our lives, ſo Chytreus. Rabanus will have humilty meant by the battlement, wherein we muſt both teach and live virtuouſly: for, as a wiſe man ſaith, he carrieth duſt into the wind, that preacheth or gathereth together virtues without humility.

The myſtery. *Chytræus.* *Rabanus.* *Quaſi in ventum pulverem portat, qui virtutes ſine humilitate congregat.*

The 15. Law, verſ. 9.10,11. *thou ſhalt not ſowe thy vineyard with divers ſeeds, &c.*] Here are three Ordinanances alike put together, againſt ſowing divers ſeeds, againſt ploughing with an oxe and an aſſe, and againſt making a garment of linſie woolſie; of all theſe ſee ſomewhat before upon Levit. 19.19. But here is a reaſon rendred, why divers ſeeds might not be ſown in the ſame vineyard or field, *Leſt the fruit of thy ſeed and the fruit of thy vineyard be defiled.* Junius, leſt the full ripe fruit thereof be holy, the ſeed, and the revenue of thy vineyard. And the Vulgar Latin, *ne & ſementis quam ſemiſti, & quæ naſcuntur ex vinea ſanctificentur.* That of Junius is word for word according to the Hebrew, but Maimony rendreth תבואת *proventus, revenue*, ſaying, that there are five kinds of ſeeds, the increaſe whereof is called revenue; wheat, rye, barly, fox-ear-barly, and oates; thus they are called, when they are eared, when they are threſhed and winnowed, they are called *dagan, corn*, when then they are ground and baked, *path, bread.* And from theſe kinds he diſtinguiſheth five others, called Ketarmith pulſe, as beans, peaſe, lintels, millet, rice; and laſtly, he hath a third kind of garden ſeeds, which are not to be eaten, but the fruit that cometh of them, as onyon ſeed, &c. and he ſaith, that the firſt and the laſt of theſe kinds are here meant by divers kinds, and not any other.

Judicial Law 15. Verſ. 9,10, 11.

Junius. & *proventus vineæ.*

Maimony of bleſſings, c. 3.

Touching

Touching the word rendred polluted, but by ſome ſanctified, it is תקרש, of קרש, to ſanctifie, and they, which ſo take it, underſtand this to be the meaning, leſt it become holy, and ſo be for the prieſts, and not for thy uſe. But the Caldee and other Hebrews generally render it *defiled*, as Barac to bleſſe, is ſometime uſed in a contrary ſenſe, to curſe, 1 King. 21, 10,13. and *Cheſed* piety, for impiety, Levit.20. 17. and therefore they ſay, both the ſeeds thus ſown, and the grapes in ſuch a vineyard are made abominable and unlawful to be put to any uſe or profit, they muſt be burnt. They hold it alſo unlawful to ſow corn or herbs by vines, or to plant vines by them, therefore they muſt be burnt, and it is unlawfull to heat an oven or cauldron in the burning of them. But theſe are Rabbinicall niceties, for mingled ſeeds are onely forbidden, and thoſe of all ſorts. Touching an Oxe and Aſſe their Expoſition is right, and not onely plowing with them together, but drawing in a cart, &c. is unlawfull, and not onely with an Oxe and an Aſſe, but with any clean and unclean beaſt, although the clean beaſt be unfit for ſacrifice.

Maimonie, of forbidden meats, c.10.

For myſteries, ſee Levit. 19. 19. Ainſworth applieth the laſt againſt garments of linſy-woolſy to juſtification by Chriſt, and by the merits of a mans own works; for he that thus ſeeketh to be juſtified is unclean and abominable before God.

Ainſworth. Rom.11.6. Gal. 3.10.

The 16. Law, verſ. 12. *Thou ſhalt make thee fringes upon the foure quarters of thy veſture, &c.*] Of this Law, ſee Numb. 15. 38. but the word here put for fingers is גדלים, rendred wreaths, 1 King.7. 17. Exod. 28. 24. and ropes or cords, Judg.16.11,12. but Numb. 15. 38. it is ציצת a lock of hair, like to which a fringe is, they both ſignifie the ſame thing, and therefore the Cald.rendreth them both by the ſame word Cruſpedin,from the Greek Craſpeda, which is uſed Matth. 23.5.

Judic. Law 16. Verſ. 12.

The 17. Law, verſ.13. *If any man take a wife, and goe in unto her, and hate her, and giveth occaſion of ſpeech againſt her, &c.*] By taking a wife here is meant marrying her that was before eſpouſed, for before marriage if he went in unto her, he was to be chaſtiſed with ſtripes; ſo Maimony, who alſo delivereth this to be the manner of their proceeding in marriage; firſt, there were bleſſings or thankſgivings made unto God in an aſſembly of ten men at the leaſt, and a dowre bill was made by a ſcrivener, and paid for by the bridegroome,whereby ſhe was endowed with 200 dinars, that is, 50. ſhekles if ſhe were a maide, and with 100. if ſhe were a widdow, that is, 25. ſhekles, leſſe none might give, but more who ſo would, and to this witneſſes were taken, after that he went with her into the Privie-chamber or cloſet ſpoken of Joel 2.16. and he that married a Virgin was to rejoyce by eating and drinking, and making merry 7 dayes, and to do no work,and if he married a widdow,3 dayes.A wife being thus taken for a maide, if ſhe were defamed by her husband, ſaying, I found her not a maide, muſt juſtifie her ſelf by her fathers and mothers bringing forth a cloath, whereupon the tokens of her Virginitie may appear, which if they can doe, the husband ſhall be chaſticed, that is, with 40. ſtripes, and be amerced 100. ſhekles of ſilver to be paid to her father, and it ſhall never be lawfull for him to put her away, that is, by bill of divorce. But if the accuſation be true, ſhe ſhall be ſtoned to death. The tokens of her virginitie were the marks upon the linnen, wherein her husband lay with her the firſt night; but theſe ſaith Maimony muſt not onely be ſhewed, but witneſſes thereof produced: But in caſe, that no tokens could be ſhewed, ſhe was not alwayes hereupon condemned, but the judges examined, whether ſhe did not want her flowers, or her progenitours before her, or had not had ſome great ſickneſſe, whereby her flowers might fail: for ſhe might be a true maide and yet want thoſe tokens; wherefore witneſſes muſt be brought of her incontinency, becauſe it is ſaid, verſ.20. *If the thing be true, and the tokens doe not appeare, &c.*] The Elders before whom the triall muſt be made,

Judic. Law 17. Verſ.13.14. *Maimonie* of wives, cap. 10.

Maimony in Nagn. Bethulab, c.3.

were the Councell of 23. If her father bringeth witneſſes againſt her huſbands witneſſes whereby they are diſproved, then thoſe witneſſes are ſtoned to death, but if her husband bringeth witneſſes to diſprove them, then they muſt be ſtoned together with her. He ſaith moreover, that her being deflowred, for which ſhe is to die, muſt be proved to have been after her eſpouſall to her husband, not before. From this Law they except her, whom they call a childe, viz. one under 12. yeares of age, and an old maide that hath paſſed the flowre of her Virginity, and will have her onely meant whom they call Naguarah according to the word here uſed for a Damoſell, that is one above 12. or Bogereth one 6 moneths older, but not above, which are no better then illuſions of this Law, ſeeing the ſcope of it is, that incontinency in any ſhould be puniſhed with ſtoning to death; ſo much did the Lord abhor fleſhly uncleanneſſe in the eſpouſed or married, v. 22.23 what a ſhekle is ſee before, Gen. 23. 15. Chaſticing of the huſband is by Junius expounded chaſticing him in words, but that of the Hebrewes expounding it by beating him is more probable. Myſtically, ſaith Rabanus, by this husband is to be underſtood a Paſtour of any particular Church, if he being lead by covetouſneſſe ſpeaketh ill of his people, that he may remove to a better benefice; the caſe muſt be pleaded before the governours of the Church, and if the people be juſtified, he muſt be ſharpily reproved, and be compelled to abide in that Church ſtill, and to teach perfect doctrine ſet forth by 100 ſhekles amercement; but if the accuſation be found true, the people muſt be ſtoned, as it were, with anathema: for a Paſtor muſt not remove from one Church to another without the conſent of a Synod.

Junius.

The *Myſterie.*

Rabanus.

Verſ. 22,23. Here are two caſes more put, wherein both the wife deflowred, and the deflowrer were to be put to death, viz. if a man lay with a married woman, of which ſee Levit. 20.10. Or if with one eſpouſed in a Citie where there were people to hear her if ſhe had cried out, this is by Maimony limited, unleſſe ſhe had witneſſes that he threatned to kill her with a ſword drawn if ſhe cried out.

Maimony of wives c. 3. A woman eſpouſed is a wife as well as one married, and eſpouſing ſaith Maimony was three wayes. 1. By giving a piece of money, although but a farthing before witneſſes, ſaying, by this be thou mine eſpouſed wife. 2. By bill, wherein he wrot, be thou mine eſpouſed wife, and gave it her before witneſſes. 3. By copulation before witneſſes, ſaying thou ſhalt be betrothed to me by this copulation. But this laſt, as it was wicked, ſo it was by the wiſe forbidden, and who ſo did thus was to be beaten, yet a contract being made ſo, was firm. Before betrothing they bleſſed God. And hitherto of a wife defiled by conſent; now if ſhe were forced, the caſe is put; if a man finding her in the field force her and lie with her, he alone ſhall be put to death: And who ſo cannot bring witneſſes that ſhe conſented, is alwayes judged to have forced her, with whom he lay in the field or any place remote from company.

Verſ. 25.26, 27. *Maimony in Nagnarah, c. 1.*

Verſ. 28.29. Laſtly, touching a Virgin not eſpouſed, he that forceth her, muſt give to her father 50 ſhekles of ſilver, and take her to wife, and never put her away. For ſuch a man, as intiſeth a maide and lieth with her, it is provided, Exod. 22,17. that he ſhall onely marry her, and give her the dowry of Virgins, that is, 50 ſhekles, and in caſe that he marrieth her not, becauſe her father refuſeth to give her, he muſt pay this penſion to him. But who ſo forceth a maide muſt pay it, and marry her alſo. Maimony ſaith that he muſt not onely pay this ſumme, but moreover for her pain, her ſhame and her blot, as the judges ſhall determine; and in caſe that he lay with her by conſent, for her ſhame and her blot. Happily men growing more bold to commit this wickedneſſe, the Hebrew magiſtrates increaſed the puniſhment as was meet, and ſince any rape hath bin puniſhed with death. Paulus. lib. 1. F. de extr. criminibus, l. 47. It was alſo lawfull, ſaith Chytræus,

Maimony in Nagnarah Bethulah, c. 2.

Chytræus, for the father of the maide raviſhed, to kill the raviſher being found in the act: and Pauſanias telleth of Mars in Areopagus, who killed Haliarotaus the ſonne of Neptune for deflouring his daughter Alcippa, and he was abſolved for it. *Chytræus. Pauſanias in Atticis.*

Myſtically by the eſpouſed being raviſhed, Rabanus underſtandeth ſuch as are eſpouſed unto Chriſt and taken into the boſome of the Church, if any Jew or Heretick, or Pagan ſecretly corrupt ſuch, they muſt both die for it: but by the Virgin not eſpouſed, one yet out of the Church, having onely imbraced the faith, and being inſtructed in the Catechiſme, if ſuch an one be corrupted, he ſhall not die, but be reduced to the right faith, and ſo be eſpouſed to Chriſt, and the corrupter anathematized. The Myſterie. *Rabanus.*

Hugo putteth two caſes here. 1. What if the maide be noble and rich, and he that forced her vile, ſhall he marry her, and if ſo, is not this to give occaſion to wicked men of offering this wrong for an advantage? Anſw. Her father if he will may deny her to him, Exod. 22. 17. 2. What if he be ſo poore, that he cannot pay this ſumme? Anſw. He muſt then be ſold as one that hath ſtolne, that it may be paid, Exod. 22. But another caſe may alſo be put; what if ſhe hath no father? Anſw. Then the money is to be paid to her, and it is in her power to deny marrying with him. Maimony to this Law excepteth, if the High Prieſt lie with a maide he cannot marry her, becauſe ſhe is now no maide, and he may not marry but with a maide, Levit. 21. 13. alſo if a Prieſt hath married ſuch an one, and againſt this Law put her away, he cannot take her again, becauſe he may not marry one divorced, Levit. 21. 7. A law is repeated againſt marrying his fathers wife, of which ſee Levit. 18. 20. Deut. 27. 20. 1 Cor. 5. *Hugo Card.* Verſ. 30.

Chap. XXIII.

THe 18 Law, verſ. 1. *He that is wounded in his ſtones, or hath his privie member cut off ſhall not enter into the congregation, &c.*] Broken ſtones in Prieſts are made unlawfull before Levit. 21. 20. But here ſuch of the common people, as were bruiſed or broken in theſe parts, &c. are forbidden to enter into the congregation, that is, not to be of the Church and company of Gods people, for any heathen, that would turn and imbrace the faith might be thus admitted, but ſuch might not bear any office in Iſrael, or marry a daughter of Iſrael, or be reckoned for any thing in this world as an Iſraelite: for thus the word entering or going in is uſed, 1 Chron. 14. 29. 2 Chron. 1. 10. 1 King. 11. 1. as Ainſworth noteth, alledging Maimony, who ſaith, that who ſo being ſuch marrieth a daughter of Iſrael is to be beaten, yea a Prieſt being ſuch may not marry her, but ſome other woman a ſervant. And by *wounded in the ſtones*, he underſtandeth one either ſo wounded, or any ſinew of his ſtones being cut, by the member cut off, the ſtones, or one of them cut off, and that by the hand of man, dog, or thorn, or ſome like thing: for if it be by the hand of God, he being ſo born, or by ſickneſſe brought to any decay here, he is allowable. And it is not onely unlawfull to geld a man, but alſo any beaſt or fowle, and he that doth it is to be beaten, although he doth but part of it, and another another part, both are to be beaten. Judic. Law 18. Verſ. 1. 2. Exod. 12. 48. Numb. 15. 14. *Ainſworth. Maimonie* in *Iſſurabiah*, c. 16.

Thus he, Junius underſtandeth his entring into the congregation onely to bear office in Iſrael, and rejecteth that of marriage, becauſe even Ruth a Moabiteſſe was married to Boaz; and he yieldeth this as a reaſon, why ſuch ſhould not bear an office, becauſe they were commonly of a broken and ſloathfull mind and without courage which is required, Deut. 1. 17. Calvin rejecteth both the expoſitions of entring into the congregation before going, ſaying, that the coming and partaking of the holy things of the Lord onely is here forbidden to ſuch at their meetings at holy feaſts, they *Junius.* *Calvin.*

they might not be as one herein with the holy Congregation. And indeed againſt that of bearing office, or ruling he yieldeth a good reaſon, why it cannot be meant, becauſe verſ. 3. an Edomite, or Egyptian are forbidden to enter until the tenth generation, who, no man doubteth, were for ever debarred from bearing rule amongſt the people of God.

Hugo Cardinalis.

But Hugo expoundeth this of entring beſt, ſaying that in the Temple there were more Courts, one of which was onely for the Jews, that were clean to come into to pray, and of coming into this Court together with them, it is meant: for neither the wounded in their privities, nor baſtards, nor Ammonites, &c. might come into this Court; but in ſpeaking of baſtards, verſ. 2. he expoundeth entring into the Congregation of marrying an Iſraeliteſſe alſo, whereas 1 Kings 6. 36. mention is made but of one Court called the inner Court, 2 Chron. 8. 9. mention is made of two, the Court of the Prieſts and the greateſt Court. And Hugo ſaith there were four Courts of the Temple, into which they came for devotion. 1. For the Prieſts neareſt to the Temple. 2. For the Jewiſh men, that were clean. 3. For the Jewiſh women, that were clean. 4. For the Heathen and the unclean, and this was greateſt of all, into this any might come, but from that of the clean Jews, theſe here ſpoken of were debarred. And of four porches or Courts, Joſephus writeth lib. 2. contra Appion. and ſometime of three built, not by Solomon, for he made but two, but by Herod ſixteen years before the birth of Chriſt, for he added the third for the Heathen to come into: but it is to be underſtood, that the Court called Solomons porch was parted with a wall, and ſo made two, the one for men, the other for women, and if beſides theſe we reckon two Courts more, here will be the full number of four; of the porch ſee 2 Chron. 13. 4. and it was called Solomons porch of the ſeparation of Eunuchs, ſee Iſa. 56. 3, 4, &c. where both ſtrangers and they complain hereof and are comforted. The Lord by forbidding the broken in their ſtones and baſtards, verſ. 2. to come into the Congregation, gave the people of Iſrael to underſtand, ſaith Calvin, how excellent and holy a people in Gods eſteem they were, in that baſe and blemiſhed people were not permitted to come amongſt them to worſhip before him, which was not done to puffe them up with pride, but to make them ſtudy to walk the more worthy this dignity.

Hugo Card. in 3. Reg. 6. 36.

Joſeph. lib. 21. antiq. c. 14.

H. Bunting Patriarks travailes.

The *Myſtery. Rabanus.*

Myſtically ſaith Rabanus, it is hereby taught, that all, who live daintily like women, and put not themſelves like men into the ſpiritual warfare, ſhall be ſhut out of the Kingdom of heaven, which is not taken but by violence, Matth. 11. Chytræus, that they who have not the ſeed of the word abiding in them, and are unfruitful in good works, ſuch as hypocrites are, ſhall be excluded for ever. Hitherto in this Law of debarring ſome from coming to with the holy Congregation of Gods people before him; now followeth another branch of this Law.

Verſ. 2.

Verſ. 2. *A baſtard ſhall not enter, &c. to the tenth generation*, Heb. Mamzer is put for a Baſtard, it ſignifieth one born of a ſtranger, that is, of any woman, not a Lawful wife. For they, ſaith Maimony, are bahards, not onely which are begotten of a whore, but in any copulation prohibited, Levit 18. except in the caſe of a womans uncleanneſſe, and a baſtard to whomſoever he marryeth, begetteth a baſtard, and the childe born by her, that is a baſtard, is counted a baſtard alſo, wherefore an Iſraelite may not marry a baſtard.

Maimony in Iſſure biah, c. 15.

This clauſe *till the tenth generation* he alſo interpreteth for ever, as that of Ammonites, verſ. 3. holding that this race beareth the blot of baſtardy for ever. Hugo ſaith, that Mamzer is properly one born by a whore, *ſpurius* of a concubine, and *Nothus* of adultereſſe; the word *ſpurius* cometh from *ſpurcitia* to ſhew the filthineſſe of incontinency, and *nothus* from *febris nothaq*, which ſeemeth to be a quartan or the like, but is not, as ſuch an

an one ſeemeth to be his child, whoſe he is not. And haply he ſaith, that all baſtards were not excluded from the Congregation, but the Mamzer onely, yet at this day the Church admitteth not a baſtard to holy orders.

And *to the tenth generation*] He ſaith, is, till by long continuance of time this blot is worn away. Calvin alſo ſaith in that they are excluded, but till the tenth generation, God would not put ſuch miſerable people out of all hope of being one day received in. And he by the Mamzer alſo underſtandeth baſtards coming of common whores, whoſe fathers are unknown. And this is the more probable, becauſe a word properly ſignifying ſuch is uſed to ſet them forth, and why the tenth generation ſhould be named, as the term of their excluſion, I cannot ſee; if it were meant, as Maimony would have it that they ſhould never enter. But the Hebrew is not, *till the tenth generation*, but even the tenth generation ſhall not enter, and ſo it is rendred by Junius, which maketh it plain on the Rabbins ſide. *Calvin.*

According to this Law, ſaith Chytræus, baſtards were infamous amongſt the Athenians, and therefore might not come into the Palæſtra or place of exerciſe with others, but had one appointed by themſelves before the gate of the City. *Chytræus.*

The end of this Law was firſt to make marriage and chaſtity in the more reverend eſteem, and to beat down incontinency, as abominable. Secondly, to preſerve ſuch as were in Authority from contempt, which that order ſhould have been expoſed to, if thoſe that were ſo baſe by birth, might have entred; for it is ſeldom ſeen that a baſtard is good, but notorious for ſome wickedneſſe: yet, as the ſame Author hath it, howſoever a political difference were thus put, this was nothing to hinder any of what condition ſoever from the grace of God, but even Eunuchs and baſtards that fear him, are accepted by him. Iſa. 56 5. Jer. 39. 16. Judg. 11.

Myſtically, ſaith Rabanus, all ſuch as degenerate in ſenſe and manners are here to be underſtood, they are not to be received, till that by imbracing the ten Commandments they have worn this blot away: for if thou wilt enter into life, ſaith Chriſt, keep the Commandments. The *Myſtery.* *Rabanus.*

A third branch of this Law, verſ. 3. *An Ammonite or Moabite ſhall not enter into the Congregation, till the tenth generation for ever*] That is, never, for Heb. it is even the tenth generation ſhall not enter, and for ever is added for further expreſſion, that it is meant they ſhould never enter, and the reaſon is rendred, becauſe they hired Balaam to curſe Iſrael, Numb. 22. they were the worſt of all their enemies, they endeavoured to overthrow them both body and ſoul for ever. Wherfore when as any other Heathens becoming Proſelytes were forthwith counted with Iſraelites and might marry Iſraelites, theſe although they were Proſelytes might never. But by the Ammonite and Moabite Maimony underſtandeth the males, not the females, for Boaz married Ruth a Moabiteſſe, and ſo might any other Iſraelite do, if ſhe were a Proſelyte, for they were not the women, but the men that conſulted ſo peſtilently againſt Iſrael. And upon this St. Auguſtine toucheth alſo, having firſt gone another way to clear the doubt touching Boaz his marriage, ſaying that haply this of the tenth generation was myſtical, becauſe from Abraham in whoſe time Lot lived, of whom came Ammon and Moab, to Boaz were ten generations. Abraham, Iſaac, Jacob, Judas, Pharez, Eſrom, Amram, Amminadab, Naaſſon, Salmon, and if ſo, the clauſe added [*for ever*] is to be underſtood, that never after any Ammonite or Moabite ſhould enter. But he finally leaveth this, and cloſeth with the Rabbin, the firſt being indeed repugnant to the text, ſeeing it is not ſaid the tenth generation ſhal enter, but *ſhall not enter*. And that it is not meant, of women, but of men onely, he proveth from, Numb. 31. 18. where they are bidden to keep the females, that were Virgins alive for themſelves. And by the tenth generation he underſtandeth a kind of univerſality

Verſ. 3. *Maimony* *Hugo Card.* *Calvin, &c.*

Aug. qu. 35. in Deut.

universality, and that these words for ever, are added to expresse so much.

The Mystery. *Rabanus. Chytræus.*

Mystically, Hereticks, that would bring Gods curse for ever upon the souls of Gods people by seducing them, are hereby censured never to minister in the Church of God, no not upon their recantation.

Vers. 7, 8.

A fourth branch of this Law, vers. 7,8. An Edomite or an Egyptian might enter in the third generation; he, because he was a brother; this, because they sojourned in his land. Although the Egyptians used them cruelly, and Esau, of whom the Edomites came, hated Jacob their father, and sought his life, and the King of Edom dealt hardly with Israel in their travel; yet they must not be excluded for ever, and although they must be separated longer, then others, that turn proselytes of other nations, for they were received in immediately upon their turning, yet in the third generation, if they turned, they might enter. This distinction of Ammonites, Moabites, Edomites, &c. hath long since ceased, saith Maimony, when Nebuchadnezzar carried captive and confounded all these peoples, so that now if any of what nation soever turneth proselyte, he is immediately received in.

Numb. 20. 14, 15.

Maimony in *Issure biah*, ch. 12.

The Mystery. *Rabanus.*

Mystically by an Edomite, or Egyptian, Rabanus understandeth worldly men, who if they come to believe in the Trinity, and have these three graces, faith, hope and charity, are joyned to the best Saints of God, which is setforth by the entring in of these in the third generation.

Judicial law 19. Vers. 9, 10.

The 19 Law, vers. 9. *When the camp goeth forth against thine enemies, thou shalt keep thee from every evil thing. If there be any unclean by uncleanesse that chanceth to him by night*, &c.] As Numb. 5. an order was taken to remove the unclean out of the camp; so here, if any particular Army were sent out, it is provided, that it should be kept pure and clean by the removal of such out of it, but onely one case is here put, there uncleanesse by leprosie, by issues, and by the dead are named, but this only is here spoken of not to exclude the other, but because men being forth in the wars from their wives are most apt to be polluted by this kind of uncleanesse. Tents are called *Castra*, saith Hugo, because men lying in tents in time of war should be, as it were, *Castrati*. Of this kind of pollution, see Levit. 15. 16. All fleshly lusts are by this law condemned, saith Chytræus, and to keep our bodies holy and pure, as temples of the Holy Ghost commended: for if unvoluntary issues of seed pollute, how much more impure are whoremongers and adulterers, which is a thing common amongst souldiers.

Hugo Cardin.

Chytræus.

The Mystery. *Rabanus.*

Mystically temptations in secret, saith Rabanus, are hereby condemned, whereby a man in the darkenesse of his understanding cometh to have evil cogitations in his mind, although he never bringeth them forth into act. He must go out of the camp by acknowledging himself unworthy of the society of the Saints of God, but in the evening he must wash and return, that is, when the heat of temptation is over, and he hath repented him, he may by a good confidence be joyned to that holy society again.

Ver. 12, 13.

Another point of keeping the Army clean, vers. 12, 13. *Thou shalt also have a place without the camp, whither thou shalt go forth abroad; thou shalt also have a paddle upon thy weapon*, &c.] For place, Hebr. is, *an hand*; but both by the Sept. and Cald. it is rendred a place appointed, that is, saith Maimony, not in the open fields, but publickly appointed. A paddle, so called from the Greek, σκάλαθρον, an iron instrument to dig withal; *upon thy weapon*, Sept. *upon thy girdle*; for these words, *when thou wilt ease thy self*, is, when thou sittest down.

Vers. 14.

for the Lord walketh in the midst of thy camp, &c. *that he see no unclean thing and turn away from thee.*] By the Lord, Hugo understandeth the angel of the Lord, by whom the Lord spake unto them, and compareth with the covering of their excrements here commanded, Moses his covering of the Egyptian whom he slew in the sand, and Rachels hiding of Labans idols

Hugo Cardin.

Exod. 2.

Gen. 31.

in

in the litter, and Jacobs hiding of idols under an oake, saying, that hereby was shewed the hiding of the filthinesse of sin, that God may not see it, and be offended, which is done by compunction, confession, and satisfaction, he should have said, by burying it, which is, when the heart is turned therefrom, not to live any longer therein. And if the outwardly unclean were put out of the camp, how much more the wicked from the Sacraments, to which Christ and his Angels are present? Chytræus by the camp understandeth the heart of the faithful, where God is to defend him from his spiritual enemies; but if any uncleanesse be there through voluntary sinning, evil lusts being harboured, he being offended, goeth away, and leaveth such an one to the power of Satan, and to eternal damnation, unlesse he turn again and cover it by repentance.

Gen. 35.

Rom. 6.

The mystery. *Chytræus.*

The 20 Law, vers. 15, 16. *Thou shalt not deliver up a servant to his master, that is escaped from him, unto thee, he shall dwell with thee*, &c.] This, saith Augustine, is to be understood not of a servant of an Israelite fleeing to an Ishmaelite; but of one fleeing from another countrey to Israel, in this case humanity was to be used by the Israelites towards him, and they were to suffer him to abide amongst them, where he would, but this by Hugo is limited, till his masters wrath be pacified towards him, as Paul kept Onesimus with him, till that Philemon, his master, from whom he fled unto him, was pacified, and then he sent him home again. This is somewhat otherwise expounded by the Hebrews, who say, that such an one fleeing to Israel for religion, as being weary of the heathen idolatry, under which he before lived, is courteously to be received, and his master to be dealt withal to give him a bill of manumission, he giving therefore to his master a bill of debt for his freedom to be paid so soon as he shall be able. Calvin thinketh, that it is to be understood, if such an one fled to Israel, his case should be tryed, and it being found that he did not flee for any wickednesse which he had done, but to escape the hands of a tyrannical master, they should let him quietly dwell amongst them, and become a proselyte. For if any servants fleeing from their Masters were to be dealt thus withal, the Church of God would soon have been filled with the scum and basest of all people, and for patronizing such, have been most scandalous in all Nations. And to this of Calvin, as best explaining this law, do I subscribe, if we adde hereto that of the Rabbin, touching his compounding with his master, as equity requireth for his freedom.

Judicial law 20. Ver. 15, 16. *August.*

Hugo.

Maimony of servants, c. 3. *Calvin.*

Mystically such as have been servants of sin, but are now converted, are not by their Pastour to be redelivered, by being driven to despair, but their faith is to be confirmed more and more, that they may for ever abide in the Church of God, and be inthralled no more. The King of Gath, according to this law, let David dwell in his countrey, when he fled unto him; and Augustus saved the servant of Apedius Pollia fleeing unto him, when his master would have put him to death for breaking a christal glasse.

The *Mystery.* *Rabanus.*

1 Sam. 21.

Chytræus.

The 21 law, vers. 17. *There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel*, &c.] The word rendred whore, is קדשה, sanctified or consecrated, and she is so called, because she is one, not that hath once only sinned by whoredom, but maketh a common trade of it, having dedicated, and set her self apart, as it were, hereunto. The word rendred Sodomite, is קדש, which may by the like reason be rather rendred an whoremonger, or one that setteth himself, as it were apart, to be at the will of lewd and incontinent women, or a Gannimede, that prostituteth himself to males Sodomitically. Before this Law, saith Maimony, when a man met with an whore abroad, if they two consented, he might lye with her, & so pay her her hire; but after this it was beating. The Cald. rendreth these words thus, There shall no woman of the daughters of Israel be a wife to one a servant, neither shall any man of the sons of Israel

Judicial law 21. Vers. 17.

Maimony in Issure biah, c. 18. *Cald. Par.*

Iſrael take her, that is a ſervant. But this is altogether from the purpoſe, as adultery was forbidden expreſly before, Exod. 20. ſo here all copulations out of the married eſtate, and therefore the word muſt not be taken ſtrictly only for a common whore, but alſo for every fornicatrix, to expreſſe which the Sept. hath it, *there ſhall not be an whore of the daughters of Iſrael, nor a fornicator of the ſons of Iſrael.*] Single fornication hath been held by the heathen to be no ſin, but it hath alwayes been abominable before God, ſuch have their name from קדש, holineſſe, *per antiphraſin*, to ſhew that they were moſt unholy and unclean, as Barac is uſed for curſing, which properly ſignifieth bleſſing, and many like words the Hebrewes have. How as unclean ſuch ſhall be ſhut out of the Kingdom of heaven, ſee Gal. 5. 21. 1 Cor. 6. 18. Heb. 13. 4. 1 Cor. 5. 10, 15. wherefore ſuch as tolerate ſtewes in any place are againſt God and his lawes, and muſt certainly look to anſwer for it.

Chytræus. *Hugo Cardin.*

The myſtery. *Rabanus.*

Myſtically hereby is forbidden to have communion with idolaters, who are ſpiritual fornicators, which is expreſſed, 2 Cor. 6. 16. or with any heretick, 2 Joh. verſ. 10.

Verſ. 18.

Thou ſhalt not bring the price of a dog, or the hire of a whore into the Lords houſe for any vow, &c.] That is, if any againſt the former law committed fornication and gave the whore, with whom an hire for it, this, as well as whoredom was abomination to the Lord, and muſt in no caſe be taken, although it were offered into the treaſury of the ſanctuary for reparation of the temple, or for ſacrifice. The word ſignifying whore is זונה, to ſhew, that by the word קרשה before uſed, all manner of whores are meant, and not the common whore onely. The hire of an whore, as the price of a dog, is by the Hebrews ſo ſtrictly taken, that they ſay, onely a clean beaſt, a lamb or the like being given for hire is unlawful; but if it be wheat or grapes, &c. and they be turned into flowr, and wine, or a ſacrifice be therewith bought, it is lawful, and likewiſe a beaſt taken in exchange for a dog is unlawful, but not the thing bought with that beaſt. But forſomuch as it is ſtill the thing coming by the whores hire, I cannot ſee, but that it muſt needs be alike abominable; and this was but a device to bring gain in to the prieſts, as that of ſaying Corban, Matth. 15.

Maimony in *Iſſure Miſbeach* c. 4.

Ainſworth.

By a dog, ſome, ſaith Ainſworth, underſtand a whoremonger, becauſe the wicked are called dogs, Matth. 7. 6. but the literal ſenſe is generally followed both by the Hebrews and others. And there was good reaſon, ſaith Calvin, why the price of a dog is forbidden, becauſe the dog is not only unclean, but the moſt contemptible amongſt beaſts, that are unclean, ſo that it were againſt the reverence due to the ſanctuary, Levit. 19. 30. to bring ſuch a thing into it; the price of a ſon is not forbidden, thus he; but Rabanus following Auguſtine, makes a quære, whether under this one named, all unclean beaſts be not meant: but whereas the firſt born of other unclean beaſts are appointed to be redeemed, the dog is not, and therefore it is plain, that the price of a ſon might be brought. The moral of this, ſaith he, is to teach, that goods gotten by rapacity and robbery, if they be given to the Lord, are not accepted, nor yet the ſervice of ſuch, Jerem. 7. 9. And the reaſon of forbidding the hire of the whore to be brought, ſaith he, was, leſt after ſuch wickedneſſe committed, it ſhould be thought, that whoredome might thus again be expiated, to waxe the bolder to commit this abominable ſin. Hugo by the price of a dog, underſtandeth the price of coupling with a bitch, and likewiſe of any unclean beaſts, but this is adjoyned to that of an whore, to make that the more odious. But he objecteth about the hire of a whore, although it be wicked gain, it is her proper goods, why then may it not be brought? and anſwereth, it may privately, but not publickly for the ſcandal; but how ſound this is, let the Reader judge. God forbiddeth the price of a dog, which is moſt contemptible, to be brought, ſaith Chytræus, leſt he ſhould ſeem thus to be deſpiſed, rather then honoured.

Calvin.

Rabanus.

Exod. 13. 13.

Prov. 15. 8.

Hugo Cardinalis.

Chytræus.

The

The 22: Law, verſ.19. *Thou ſhalt not lend to thy brother upon uſury, &c.*] Of this Law ſee, Exod.22.25. and of ſtrangers, Levit. 25.35,36. either to a brother or to a ſtranger, that is of the ſame faith, it is forbidden to be an uſurer, but not to infidels, ſee the notes there. Judic. Law 22. Verſ.19.20.

When thou ſhalt vow a vow unto the Lord, thou ſhalt not ſlack to pay it, &c.] This is the 33. Law repeated from Numb. 30. where a man is charged to perform his vowes, here not to defer the performance of them: of vowing, ſee Levit. 27.7.17. In charging them not to defer their vowes paying, he meaneth, that they ſhould be paid with all ſpeed leſt death prevent them, ſith this life is uncertain. The place where was the ſanctuary, Deut. 12.5, 6,7. and becauſe their eating and rejoycing before the Lord, when they brought their vowes is ſpoken of, Maimony gathereth that the time was the feaſt, that came next, whether the Paſſeover, Pentecoſt or the feaſt of Tabernacles, Deut. 16. 16. He that did not at the next feaſt bring his vowes, tranſgreſſed this commandement againſt deferring, and if not at the feaſt following he ſinned again. But he ſaith, money vowed to the poore is to be given out of hand if any poore be preſent, if not, it is to be ſeparated for them and laid up, till he find ſome poore. Judiciall Law 23. Verſ.21. *Maimonie* of offering ſacrifices, c.14.

If thou forbear to vow, it ſhall be no ſinne in thee, &c.] Hereupon it is ſaid, Eccleſ.5 5. *Better it is not to vow, then to vow and not perform.* But forſomuch as Pſalm. 77. 11. it is commanded, *vow and pay to the Lord*, it may be demanded, how he that voweth not, is ſaid to be without ſinne herein? Anſw. It is meant, if thou voweſt not raſhly or lightly, thou ſhalt not be guilty of ſinne, which is ſpoken to ſtay men from abuſing his holy Ordinance by being over haſty in vowing: but in way of thankfulneſſe for ſome great benefit not to vow or to ſuppreſſe evill concupiſcence, wherein vowing may be an help unto us, is to incurre the ſinne of neglect of our ſpirituall good, and of ingratitude towards God. Yet Maimony ſaith, if we never ſanctifie or devote, there is no ſinne in it, which he proveth by this paſſage. Ainſworth expoundeth it thus, *If thou forbear to vow, it ſhall be ſuch ſinne*, as in thoſe that vow and perform not; ſee the like phraſe, John 9. 41. Joh.15.22,24. Jam.4.17. Verſ. 22. *Maimonie*, of devoted things cap. 8.

The 24. Law. *When thou comeſt into thy neighbours vineyard, thou maiſt eat grapes thy fill, but thou ſhalt put none into thy veſſell, &c.* This is by the Hebrews underſtood onely of ſuch as come to labour in the vineyard, &c. they being ſet to work there by the owner, may eat, as the mouth of the Oxe, that treadeth out the corn, muſt not be muzzeled, which ſeemeth to be ſpoken in this ſence, becauſe, 1 Cor. 9.7,8,9. they are all put together as tending to the ſame. And here they have certain expreſſions further to illuſtrate this Law; as firſt, he that laboureth about growing things onely, may eat of them, not of the butter which he churneth, or the cheeſe that he maketh. 2. If he that laboureth be a Nazarite, ſo that he may not eat of the fruit of the vine, he may not give what he ſhould eat to others, as wife and children, or if he hath no mind to eat any himſelf. 3. If he agreeth with the owner not to eat, he may not, becauſe voluntarily he hath departed from his right. But it ſeemeth that ſuch as came into a corne field occaſionally and not to work, might pluck and eate of the ears of corn, becauſe our Lord coming thus with his Diſciples, they did ſo, Matth. 12.1. And therefore it is thus alſo underſtood by Chriſtian Expoſitours. Hugo inquiring whether if a man cometh to an heap of corn, or grapes gathered by the owner, or to his bread, might alſo do this, Anſwereth no; becauſe whileſt theſe are yet unreaped they have no reall owner, but are the Lords; and therefore any of his people having need may take and eat of them, but yet without any great dammage to the owner, whoſe ſubſtance it is to live upon, when he hath gathered it in; but this being once done, he is in reall poſſeſſion, and it is unlawfull now without his leave to take and eat theref. By the vineyard and corn field the Hebrewes underſtand alſo Olives and other fruit. Judiciall Law 24. Verſ. 24. *Maimony* in treat. of hired things, cap. 12. Deut. 25.4. *Hugo Card. Ainſworth.*

The *Myſtery.* *Rabanus.* Exod. 12.

Myſtically the neighbours vineyard ſaith Rabanus is the Scripture of Chriſt, upon this we may eat in the Church; the vineyard, by reading, preaching and meditating, but not carry it out of the Church, as none of the paſchall Lamb might be carried out of the houſe. The corn field alſo is the Church with the ſtanding corn of the word in it, this may be plucked and rubbed to find out the ſpirituall ſenſe in myſticall places, but a ſickle muſt not be put in by raſhly perverting the ſenſe, leſt thou be in danger of being judged for hurting this corn. And this is done by thoſe that take nothing literally, but turn all places into allegories: for of ſome the literall ſenſe onely is to be followed, and it is to edification, of ſome the morall, and of ſome the myſticall: thus he; but it is to be known, that of every place the literall ſenſe is firſt to be intended, becauſe it is true according to the letter and edifying, then if need be, the morall, or myſticall.

CHAP. XXIV.

Judiciall Law 15. Verſ. 1.2,3.

THe 25. Law, verſ. 1. *When a man hath taken a wife, &c. and ſhe finde no favour in his eyes, becauſe he hath found ſome uncleanneſſe in her, let him write her bill of divorcement, &c.* For theſe words *and married her*, after thoſe *when a man hath taken a wife*, Hebr. is, רבעלה and is her husband, the Septuagint, dwelt together with her, the meaning is, hath done to her the dutie of an husband; for theſe words *ſome uncleanneſſe*, Hebr. is ערית דבר ſome nakedneſſe, whereby is not meant adultery, but ſome other outward uncleanneſſe, as the word is uſed, Deut. 23. 14. for *he ſhall write*, Hebr. is, *and he write;* for here is no precept to do thus, but onely a permiſſion if he write her a bill of divorce, then ſhe may be wife to another man. For the form of a bill of divorcement ſee my expoſition, Matth. 5. Text. 28. The

Maimony of divorces, c. 10.

The Hebrews, who erre about divorcements ſtill to this day, ſay, that touching a wife of evill conditions that is, not modeſt, as the honeſt daughters of Iſrael, it is commanded to put her away, viz. if ſhe be a ſecond wife, but not the firſt. But to this 10 things muſt concur. 1. He muſt do it of his own will. 2. By a writing. 3. The matter of the writing muſt be to divorce her. 4. The cauſe muſt be between him and her. 5. It muſt be written by her name. 6. It muſt be a perfect bill. 7. It muſt be given to her. 8. Before witneſſes. 9. By him or his deputie. 10. According to the law of divorces. And they adde moreover, that if when he hath given his bill to his deputy he repenteth and ſaith, I will that this bill be fruſtrate, before it cometh to her hands it is no divorce, but if after, it is of force, and many other niceties they have more, which I ſpare to ſet down, of putting a mans wife away by a bill of divorce: the Lord ſaith, it was alwayes a ſinne, but permitted to the Jewes for the hardneſſe of their hearts, Matth. 5. 32. chap. 10. 7. Mal. 2. 16. And for this it is to be noted, that all things here are put conditionally, if he write her a bill of divorce, and ſhe marry another man, &c. v. 1,2,3. and nothing is poſitively preſcribed, till v. 4. againſt taking her again.

The *Myſterie.* *Rabanus.*

Myſtically ſaith Rabanus, the wife that findeth no favour in her husbands eyes, is the Jewiſh Synagogue, with which Chriſt is diſpleaſed, and therefore he putteth her out of his houſe, the Church, the other man that taketh her, and upon diſlike putteth her away, were the Apoſtles, who indeavoured much to convert them, but they rejecting their teaching have

Acts 13.

the duſt of their feet ſhaken off againſt them, and ſo they remain untaken again by the Lord to this day. But becauſe the Jewes ſhall one day be received to grace, Rom. 9. 2 Cor. 3. this allegory cannot ſtand. His tropology is better, when a man is wedded to any courſe of life, which is unclean, and his eyes be opened to ſee it, he muſt put it away, and if another, after he hath left it, be wedded to the ſame evill, but after a while putteth

it

it away again, he may never take it up after that he is once ſeparated from it, leſt he be counted like a dog, that returneth to his vomit, &c. 2 Pet.2.20. Touching divorces for adultery or for deſertion, ſee Chytræus, who upon this place diſputeth of them both at large, and for marrying again, my expoſitions upon Matth. 5.32.

Next unto this about divorces, another Law much like to that Deut.20. is repeated, touching a man that had eſpouſed a wife, that he ſhould return from the wars: for it is ſaid, *VVhen a man hath taken a new wife, he ſhall not goe out to warre, nor be charged with any buſineſſe, &c.* And the time of liberty now given him is an whole yeare to rejoyce with his wife. The Hebrewes extend this Law upon the former ground, Deut. 20. to builders of houſes, and planters of vineyards alſo: and whereas it is ſaid, that ſuch ſhould not be charged with any buſineſſe they ſay, it is meant of preparing the wayes and providing victuals for the Army, which they that tarried at home were tied unto, but ſo were none of theſe for that yeare. Others underſtand it onely of the new married, which is moſt agreeable to the Text: but herein again they differ, that ſome will have this Law ſo made, becauſe the Jewes when they were newly married, were ſo addicted to their wives, that if they were taken to the warres, or to any other publick buſineſſe, there would have beene great danger of their doing more hurt, then good; and becauſe at the firſt they were moſt intent to get neceſſaries about them. And they ſay, that this was an indulgence of ſloth, for which cauſe the like is not now permitted. But others better, that it was given in honour of marriage, and to ſettle the affections of the married one towards another, that the husband not being preſently taken from his ſpouſe, ſhe might be bept from the love of other men, and he likewiſe from the love of other women, whereunto ſo ſudden a ſeparation might have been a great temptation. Myſtically ſaith Rabanus, the carnall are here forbidden to be ſet over the Church of God, becauſe he that goeth on warfare, intangleth not himſelfe with worldly things.

Verſ. 5.

Maimony of Kings c. 7.

Hugo Card.

Calvin.
Ainſworth.

The *Myſterie.*
Rabanus.
2 Tim. 2. 4.

The 26. Law. *No man ſhall take the upper or nether milſtone to pledge, for he taketh a mans life to pledge.* The word Rechaim rendred *nether milſtone*, is put ſometime for the mill, Exod. 11. 5. For theſe words, *for he taketh a mans life to pledge*, Hebr. For that pledge is the ſoul, the Cald. for by them is made ready meate for every ſoul. By the ſoul then is to be underſtood the life of man; it is meant, he is thus deprived of a neceſſary inſtrument to prepare that which is the ſtaffe of mans life, as bread is called, Pſalm. 104. And hereby not onely milſtones are meant, but every inſtrument which ſerveth to prepare mans foode, as the butchers knife to kill it, the pot to boyle it in, &c. So Maimony in Paleſtina, ſaith Hugo, where they had no ſtreams, each man had a mill in his houſe with the hand to grinde his corne. ſo that it was of daily neceſſarie uſe: wherefore either of the ſtones hereof are forbidden to be taken to pledge. Chytræus ſaith, that he had ſeene many in Denmarke that had ſuch ſmall mills, and by grinding got their living. And myſtically both he and Rabanus by the upper milſtone underſtand hope, by the nether, feare in a ſinner, with whom the Confeſſour dealeth, he muſt not by flattering any take away the nether milſtone of feare, nor the the upper one of hope, by threatning him with judgement, when he is humbled: For as one of the milſtones being taken away: The other is altogether unprofitable, ſo if either feare or hope bee taken away from a ſinner, hee ſhall ſtand unmoveable, and having but feare alone, or hope alone, looſe his ſoule.

Verſ.6. Judic. Law 26.

Cald. Par.

Maimony of lender and borrower, c. 3.
Hugo Card.

The Myſterie.
Hugo Card.
Rabanus.

The 27. Law v.7. *If any man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him he ſhall dye, &c.*] See this Law before Exod.21.16. againſt the ſtealing of a man, the puniſhment appointed being death. The Hebrews are nice in diſtinguiſhing here, ſaying, that

Verſ. 7. Judiciall Law 27.

ſtealing ſimply is not death, nor ſtealing and ſelling, unleſs, having ſtoln he firſt ſerveth himſelf with him, and then ſelleth him, becauſe it is ſaid *maketh gain of him*, or *ſerveth himſelf of him*, and ſelleth him as the Hebrews words will bear, the Septuagint render it bringing him under his power ſelleth him, according to the words uſed, Exod. 21. 16.

Again, they ſay, it muſt be an Hebrew or a Proſelyte, that is thus uſed, or elſe it is not death to ſteal and ſell any other, but reſtitution, but both theſe are plainly overthrown by the words, Exod. 21. where ſtealing of any man is thus cenſured, and it is not onely ſaid, if he ſelleth him, but alſo, or *if he be found in his hand, he ſhall dye*. For theſe words *if a man be found ſtealing*, the vulg. Latin hath it, *if he be found ſolliciting any of his brethren*, to ſhew the manner how one uſed to ſteal another, *viz.* by enticing him to ſell himſelf, he having before agreed with the buyer to have part of the price given for him, or by enticing him into another countrey and there ſelling him, ſo Hugo.

Hugo Card. Judicial Law 28. Verſ. 8.

The 28. Law verſ. 8. *Take thou heed in the plague of Leproſie, to obſerve diligently and to do according to all, that the Prieſts the Levites ſhall teach you, &c.*] The ſcope of this Law, ſaith Hugo, is, that they ſhould not reſiſt, but diligently obey the Prieſts directing them, as God commanded, Levit. 13. and Chap. 14. for Miriam, whoſe example is here commemorated, contended with Moſes and ſo was ſmitten with this plague. And hereby is intimated, that for oppoſing them the leproſie is often ſent, as to Uzziah King of Judah, and therefore whoſoever was thus puniſhed, muſt take great heed not to ſeek to hide it, or by himſelf to cure it or contemptuouſly to remain in the Camp, when the Prieſts direct him to go out, leaſt he add ſin to ſin: for even Miriam, a Propheteſs and ſiſter to Moſes, and ſo as great as any of them, ſubmitted her ſelf to go out of the Camp, and to ſtay there, till ſhe was cleanſed. This plague then muſt be taken heed unto, as coming from Gods immediate hand for ſin, and therfore cureable onely by him, who muſt therefore be duly attended herein. The Hebrews upon this ſay, that whoſoever plucketh off the ſigns of uncleanneſſe either all or ſome of them, or ſeareth any of the raw fleſh, or cutteth a ſoar out of his fleſh, out of a garment or an houſe, before the Prieſt ſeeth it, or whilſt he is ſhut up or after, transgreſſeth againſt this Ordinance of the Lord.

Numb. 12. 2 Chron. 26.

Maimony of Leproſie, c. 10.

Judiciall Law 29. Verſ. 10, 11, 12, 13.

The 29. Law, Verſ. 10, 11. *when thou lendeſt thy neighbour the lending of any thing, thou ſhalt not go into his houſe to fetch his pawn, but ſhalt ſtand without, &c.*] Here are two things in this Law, 1. As is already expreſſed. 2. If he be a poor man, his pawn muſt be reſtored when the ſun goeth down.

Touching the firſt, the Hebrews ſay, that no man may take a pawn but by an officer ſent from the Synedrion, and he muſt ſtand without, till it be brought out unto him by the owner, but then the officer may take it by force, but the creditor may not, and this is the order for borrowers, whether rich or poor.

Maimony of Lender and Borrower, c. 3.

For the ſecond, ſee Exod. 22. 26. where a reaſon is alſo rendred, why the creditor muſt not go into the houſe to take a pawn, and ſome reſolution is given, what benefit it will be to the creditour to take a pawn, when as he muſt the ſame day reſtore it again. But Maimony ſaith, by this means the debt is not releaſed in the ſeventh year, as otherwiſe they muſt be Deut. 15. 1, 2, 3. and if the borrower dye, payment is made by the pawn, which goeth not now, as his other moveables to his children. Rabanus ſaith, haply the pawn was taken, that it might be remembred to be the Creditours, till the debt was paid, which if it had not been carryed away, might have been forgotten, but by this means when the Creditour in mercy reſtored it again, the greater tye was put upon the poor man to make haſt in thankfulneſſe to pay him his debt. Thus alſo Hugo alleadging

Rabanus. *Hugo Cardin.*

Auguſtine

Auguſtine for the ſame, and that the end of this Law of not going into the poor mans houſe to fetch out a pawn was to prevent violence and a ſtirre, that might be made about it, and that mercy might be ſhewed, and therefore the borrower is injoyned to bring it out. But he maketh another quære, what if the borrower had another covering to ſleep in? and anſwereth that in this caſe it was not to be reſtored, ſee Exod.22.26. and accordingly it is to be held of the garment of the widow, verſ. 17. of this Chapter.

Theſe words *when thou lendeſt the lending of any thing to thy neighbour*, (for ſo Junius rendreth it, going word for word according to the Hebrew) may alſo be rendred, *when thou exacteſt the exaction of any thing*, ſo Ainſworth, and the vulgar Latin accordingly, when thou requireſt any thing of thy neighbour, which he oweth thee.

Verſ. 14. Judicial Law 30.

Thou ſhalt not fraudulently oppreſſe an hired ſervant, that is poor and needy &c. in his day thou ſhalt give him his hire, &c.] See this Law before Levit. 19. 13. The Hebrews expound this not onely of the hire of a poor man, but alſo of his beaſt, or any other thing of his, that is hired. And they diſtinguiſh thus betwixt this and that Lev.19.13 he that is hired by the day, his hire is due to him all the night, and therefore it is there ſaid, *it ſhall not abide with thee all night*, and he that is hired for the night, his hire is due to him all the day, and therefore it is here ſaid, *in his day thou ſhalt reſtore it to him.* If he be hired for a moneth, for a year, or for ſeven years, if his term endeth in the day, or in the night, it is then due to him. *For unto it he lifteth up his ſoul*, the vulg. Latin, by it he ſuſtaineth his life; ſo that to keep back his hire is as it were to take away his life, and is a moſt grievous ſin. Maimony maketh it a fourfold transgreſſion. 1. Againſt the Law forbidding oppreſſion. 2. Againſt that forbidding robbing. 3. Againſt that, the ſun ſhall not go down upon it. 4. Againſt that, it ſhall not abide with thee all night. And although he, to whom hire is due, ſaith nothing, this very ſin cryeth unto God, as Cains ſin, Gen.4. and the Sodomites, Gen.18.

Maimony of hiring, cap. 11.

Verſ.16: Judicial Law 31. *Cald. Par.*

The 31. Law verſ. 16. *The father ſhall not be put to death for the children, and the children ſhall not be put to death for the fathers, &c.*] The Cald. the fathers ſhall not be put to death by the mouth of the children, &c. and accordingly the Hebrews take it to be againſt putting the father to death upon the teſtimony of the children, and contrariwiſe, and againſt putting any to death upon the the teſtimony of ſuch as be near a kin to him. But this is both contrary to the Hebrew, verity and to the practiſe noted 2 King.14.5,6. and 2 Chron.25.4. ſee the ſame Ezech.18.20.

Maimony of witneſſes, c.13.

Ob. God threateneth Exod.20. to viſit the ſins of the fathers upon the children.

Auguſt. in Deut. qu. 42.

Sol. This is to be underſtood onely of ſuch as hate him, as their fathers did, or of children yet unborn, when their fathers ſinned, or of the guilt, that cometh by Adams ſin to all his poſterity, unleſſe they be renewed by grace, for ſuch, although they ſuffer for their fathers ſins temporally, yet they ſhall not eternally. But why then is not the firſt or ſecond generation named, but onely to the third and fourth generation? *Anſ.* Becauſe three and four makes ſeven, which is the number of perfection, and therefore an univerſality is hereby meant, as Amos 2. and 3. by three and four tranſgreſſions all tranſgreſſions are meant; thus Auguſtine, and after him Rabanus and Hugo. This is a Law given to Judges, and ſo is that following, verſ. 17. againſt wreſting the judgement of the ſtranger or fatherleſſe, or taking the widows raiment to pledge; for the Synedrion, ſaith Maimony, cannot ſend to take a pledge of her, whether ſhe be poor or rich, and if it be taken, it muſt by force be taken and reſtored again. For theſe words, [*thou ſhalt not wreſt the judgement of the ſtranger or fatherleſſe*] Heb. it is, *ſtranger, fatherleſſe*, but *or* is to be ſupplyed, as alſo it is in the

Maimony of Lender and Borrower, c.3.

the Sept. where to theſe two, the widow is added, and Deut.27. 19. they are all three named, ſhewing that the widow is to be underſtood; ſee the like defective paſſages, 2 King. 9.32. 1 Sam.20.12. Eſay 38.14. Againſt perverting the judgment of any, ſee Exod.23.2. Deut.16.19. of the judgement of the poor, Exod.23.6. but here of the judgment of the fatherleſſe and ſtranger in ſpecial. God taketh the part of thoſe that are moſt helpleſſe in ſpecial, and therefore to wrong ſuch is the greater ſin. Maimony maketh it a tranſgreſſing againſt two prohibitions, to wrong a ſtranger; and againſt three, to wrong the fatherleſſe.

Judicial law 32. Ver. 19,20, 21, 22. *Maimony.*

The 32 Law, verſ.19. *When thou reapeſt thy harveſt in the field, and haſt forgotten a ſheaf in the field, thou ſhalt not return to take it*, &c.] A corner of of the field and gleanings were appointed to be left for the poor, Levit.19. 9. but here the forgotten ſheaf alſo, that is, ſay the Hebrews, one ſheaf or two being left ſo far off through forgetfulneſſe, that he cannot ſtretch out his hand to take them, but if three be left or more, they are not counted, as the forgotten ſheaf, and the like they ſay of olive trees, or other fruit trees, in time of gathering, if one or two be left through forgetfulneſſe, they muſt not come again to gather them, intimated, verſ. 20. *thou ſhalt not go over the boughs after thee*, and likewiſe touching the vine, verſ.21. *thou ſhalt not gather the ſingle grapes after thee*; but of the ſingle grapes, ſee Levit. 19. 10.

CHAP. XXV.

Judicial law 33. Verſ.1,2,3.

THe 33. Law, verſ.1,2,3. *If there be a controverſie between men, and they come near to judgment, they ſhall juſtifie the juſt, &c. And if the wicked be worthy to be beaten, &c. fourty ſtripes he may give him*, &c.] This law concerned every court of Juſtice, both the great one of 71. that of 23, and that of three men; for although theſe laſt might put none to death, yet they might adjudge offenders to be beaten. To juſtifie the juſt, as Chytæus noteth, is contrary to condemn the wicked, which followeth, and therefore, as that is to pronounce him guilty, that he may be puniſhed, ſo this is to pronounce, or declare him to be innocent; and thus juſtifying is often ſpoken of by the Apoſtle Paul, and James, Gods acquitting of one of ſin being meant, or his being declared to be juſt through his grace, no ſin being imputed unto him. For beating the guilty, the Hebrewes ſet down many rules to determine, who is worthy of beating, and who not; for, *worthy to be beaten*, Hebr. is, *a ſon of beating*: ſo he that is worthy of hell, is called the ſon of hell, Matth.23.15. he that is worthy of death, the ſon of death, 1 Sam.20.31. he that is worthy of peace, the ſon of peace, Luc. 10.6. Matth.10.18. The firſt rule is, Whoſo tranſgreſſeth againſt a prohibition, the contrary to which he ought to do, and being admoniſhed thereof tranſgreſſeth again, he is to be beaten therefore. 2. He that tranſgreſſeth in a thing threatned with cutting off, but is not puniſhable with death by the Judges; as by eating fat or blood, &c. But if it be puniſhable by death, he is not to be beaten, but to be ſlain. 3. He that tranſgreſſeth a prohibition in act, but if in word only, he is not to be beaten, as if he goeth about, as a tale-bearer, &c. 4. He that tranſgreſſeth in a thing to be ſatisfied for, is not to to be beaten. 5. Neither for doing againſt a particular duty implyed in a general, unleſſe it be in ſome place expreſſed, and that is, when divers things are together forbidden, but theſe words, *thou ſhalt not*, are not repeated to each one of them. And they number the prohibitions of acts, for not cutting off, nor death is due, but beating to be 168. thoſe for which cutting off is due, 21. thoſe for which death by the hand of God, 18. altogether 207. which are to be chaſtiſed with beating. For the manner of beating, it was with a ſcourge made of a bull

Chytræus.

Maimony in *Sanedrin*, c. 18.

a bull hide, upon the bare skin, the offender being faſt tyed down, that he might ſtand leaning, and with this ſcourge the executioner laid on with all his might, and three Judges ſtanding by, one read all the while, Deut. 28.58,&c. the ſecond bad every time ſmite, and the third counted the number of ſtripes given: whereas 40 ſtripes are the ſtint for the greateſt offender, they gave none ſo many by one, that they might ſhew ſome mercy; whereupon St. Paul ſaith, that five times he received 40 ſtripes ſave one. 2 Cor. 11. And hence we may gather, both what grievous things he ſuffered, and how he for pieties ſake was counted amongſt the vileſt offenders, in that every time ſtill he had the greateſt puniſhment of beating inflicted upon him: for of putting to death the Jews then had no power permitted them by the Romans; ſo Chytræus. *Chytræus.* Now although the greateſt number was but 40, every one had not ſo many ſtripes given him, but ſome 9. ſome 12, more or fewer; and he that was judged to have 40 ſtripes, if the Judges whileſt he was under correction ſaw, that his ſtrength was not ſufficient to bear ſo many, he had fewer; and likewiſe if being judged to have 12. he was not able to bear them, ſome were remitted: but if he were as ſtrong as Sampſon, and had been judged to bear but 12. the number might not be encreaſed. Laſtly, he that was worthy of cutting off, and ſo was beaten, if he offended the ſecond time, he was the ſecond time beaten; if the third, he was put into little eaſe, and fed with bread and water, till his guts ſhrunk, and then with barley, till his belly burſt, ſo Maimony, who alſo ſaith, that no man was beaten, but upon due proof by witneſſes. *Maimony* in *Sanedrin*, c. 17. And touching the number of 40 ſaving one before ſpoken of, it is to be underſtood, that they took the commandement, by *a number, fourty ſtripes he may give him*; as if it had been ſaid, by the next number to 40. that is, 39. but this is both a ſtrange conſtruction and confoundeth the verſes, which are to be diſtinguiſhed. *Talmud Babyl.* For counting the number of ſtripes, that was done by reckoning three to every ſtroke, becauſe the ſtrings of the whip were three, ſo that 13 made 39. and if they ſhould have given one more, it would have made 42, according to this account, wherefore they muſt needs come one under 40, or elſe exceed the number preſcribed; thus Maimony, who alſo ſaith, that if any man dyed under the ſcourge, the beater was guiltleſſe, but if he received but one ſtripe more, and ſo dyed, he was to be baniſhed. *Maimonie* in *Sanedrin*, c. 17. The number of 40 ſtripes muſt not be exceeded, ſaith Moſes, *leſt thy brother ſhould ſeem vile unto thee*; ſo that the ſin, and not the perſon ſinning, is to be hated. Hereupon Maimony ſaith, when a man hath been beaten, he is to return to his dignity, which he had before, all but one of the Synedrion, who returneth not.

Thou ſhalt not muzzel the ox that treadeth out the corn.] This is the 34 law, and is placed next to that againſt inhumanity towards men, to ſhew, that even to the beaſt that muſt be done, which is juſt and equal. Verſ. 14. Judicial law 34. By oxe, the Hebrews underſtand alſo the aſſe or any other beaſt labouring about that which is food growing out of the ground, the oxe being named for an inſtance, and they ſay, that the beaſt muſt be permitted to eat not only of the corn which he is treading out, but alſo of it growing, and of the burthen which he carrieth, &c. and by muzzeling, they underſtand alſo reſtraining him any way from feeding, by terrifying him with the voyce, giving him no water, or placing a bullocks calf ſo, as that by the blaring thereof to her ſhe is hindred from feeding, or the like, and whoſo did thus, if it were to an hired beaſt, tranſgreſſed, and if he muzzeled it, was to be beaten, and to pay to the owner four cabs for a bullock, and three for an aſſe. *Maimony* of hired things, c. 13. For the treading out of the corn, it is to be underſtood, that this was one way of threſhing uſed amongſt the Hebrews, ſee Hoſ. 10.11. another was with a cart wheel, Eſay 28. 27, 28. where alſo beating with a ſtaffe, or a rod, and treading with horſes is ſpoken of. This law bound not other peoples, but the Hebrews only, as they teach, for if an Hebrew worketh the beaſt of

of an heathen in his corn, he muſt not muzzel him, but if an heathen worketh the beaſt of an Hebrew, he may muzzel, ſo Maimony.

The Myſtery. 1 Cor. 9. 9. 1 Tim. 5. *Chytræus.*

The myſtery of this is ſhewed by the Apoſtle, the Miniſter of the Goſpel muſt not have his means of maintenance kept from him, but live of his labour in preaching, that he may be free to ſtudy, pray, and preach; and Chytræus extendeth it further, even to all that teach the liberal arts, they muſt have maintenance allowed them therefore.

Judicial Law 35. Verſ. 5, 6, 7, 8, 9, 10.

The 35 Law is, that a brother ſhould take a brothers wife, he being dead without iſſue, and in caſe that he refuſed, ſhe muſt pluck off his ſhoe before the Elders, and ſpit in his face, thus putting him to ignominy in Iſrael. To take a brothers wife is forbidden, Levit.18.16. but in this caſe that law holdeth not; for now it is not onely not unlawful, but an inhumane and moſt unkind part not to take her. This was practiſed long before, as we may ſee in the two ſons of Judah, Er and Onan, and the end of it may be partly for the comfort of the widow in this deſolate eſtate, and partly that families might be upheld and not extinguiſht in Iſrael, being types of a better inheritance to come.

Gen. 38. 7.

When brethren dwell together,] This ſeemeth to imply a ſingle eſtate in the ſurvivers living either in their fathers houſe together, or in their brothers ſo dying. If one of them, that is, the firſt, as the word is often uſed, that is, the eldeſt dye, &c. but the Hebrews underſtand it of any of theſe brethren which are by the fathers ſide, but not by the mothers, becauſe he is not in this caſe, or for inheriting counted a brother, that is only by the mothers ſide. And they ſay, the brother, that muſt take his brothers wife, is the eldeſt living, and together with her he is to have his brothers inheritance; if the eldeſt living be out of the countrey, the next muſt take her, having firſt ſtayed 90 dayes to ſee whether ſhe be with child by the dead brother, for none might marry after their husbands deceaſe in a ſhorter time. If ſhe proved with child, he muſt tarry till the birth thereof, and if it were ſtill born, he muſt take her, as if ſhe had had no child by his brother; but if it were born alive, he was free from marrying her. For theſe words, *having no child*, Hebr. it is, *having no ſon*; but the meaning is, without iſſue, ſon or daughter, and thus the Sept render it, *having no ſeed*, and ſo it is alledged Mat.22.24. and Luk.20.28. and thus Maimony expoundeth it, having no ſon or ſons ſeed, or daughter, or daughters ſeed, and that either by his wife or by another woman, for if he hath a baſtard, this law holdeth not, unleſſe it be by a bond-woman, or an heathen woman, for if the ſeed coming by ſuch are ſervants and infidels. For the ceremony to be uſed of putting off his his ſhoe before the elders, and ſpitting, it was thus, a new ſhoe of leather with an heel was brought into the court, which he having put upon his right foot and tyed, ſhe unlooſed, plucked off and caſt it upon the ground, and then ſtanding up ſpat before him in the ſight of the Judges, uſing the words ſet down, verſ. 9. and all that ſate in the court anſwered her three times, *he that had his ſhoe pulled off*: for theſe words, *ſpit in his face*, may alſo be rendred, *before his face*; and thus the phraſe is uſed, Deut.4.37. and c.11.25. the putting off of the ſhoe was done in ſign of giving over his right to her; as Ruth 4. 7. it is ſaid to have been done for a teſtimony in Iſrael of a mans giving over his right in any poſſeſſion: and ſometime it was, as ſpitting, a ſign of ignominy, as Eſay 20. 2,4. and thus it was done in this caſe, this refuſal in the brother was a ſtain to him and his family after him. After all this done, the Judges gave her a teſtimonial of what had paſſed, ſubſcribed with their names, and then ſhe was free to be married to any other man. And it is to be noted, that a kinſman amongſt the Hebrews was a brother, as appeareth in the caſe of Boaz taking Ruth, his kinſmans wife. For the heathen, although they be proſelytes, ſaith Maimony, this law holdeth not, ſo that it is altogether unlawful for a brother in any caſe to take his brothers wife.

Maimony of taking the brothers wife, c. 1.

Exod. 21.4. Deut. 7. 4.

wife. If the woman refuſed to have her husbands brother, here is nothing ſet down that ſhould be done to her, but the Hebrews ſay, ſhe was judged rebellious againſt her husband, and ſo was put away without a dowry, yea although ſhe would have one of is brethren, if ſhe refuſed the eldeſt. For the talk which the Elders had with the brother, refuſing to take his brothers wife, they ſay that they perſwaded him, if ſhe were fit for him to take her, but if not, as if ſhe were old and he young, or contrariwiſe, to let his ſhoe be pulled off.

In that the firſt ſonne born to a brother taking her brothers wife was counted his dead brothers; we may gather how ſome that have had no children, are yet ſaid to have begotten ſuch or ſuch a ſonne, and ſo how the husband of the Virgin Mary is ſaid by Matthew to be the ſonne of one man, but by Luke of another; all their Progenitors alſo from Salathiel being divers. So Rabanus upon this Law, that a brother ſhould take his brothers wife, he dying without iſſue, ſome have been allowed amongſt Chriſtian Kings ſo to do; As Henry the Eight King of England took Katharine the wife of Arthur his brother, being allowed by Julius the Second, and concluded after much diſputation to be lawfull by many learned Divines, and when he was after many yeares again divorced; the former marriage was ratified by Clement the Eight, and that divorcement condemned. Amongſt the Romans, Craſſus married his brothers wife, but he was an infidell.

Chytræus diſputing upon this uſeth divers arguments to prove it unlawfull, eſpecially if the dead brother had iſſue, the principall of which is becauſe it is forbidden, Levit. 18.16, & 20.21. where it is pronounced to be a wickedneſſe, and they that marry ſo are threatned, that they ſhall die childleſſe; and it is ſaid, that the heathen did after all theſe abominations, intimating that even they, to whom the judiciall Lawes of Moſes were not given, did abominably when they made ſuch marriages, and incurred the wrath of God: whereas a caſe is put here, that may ſeem to be an exception for all: He anſwereth it was ſingularly for the Hebrewes, not for other people, as they were ſingularly allowed to rob the Egyptians, wherein others may not follow them. In all which he ſaith well, for the reaſon of this Law alledged is, that his brother might have a name raiſed up unto him in Iſrael, wherein many things were appointed to be done contrary to the generall lawes for a myſtery, not that other people and Nations might do the like; and what the myſtery of this was ſhall be ſhewed by and by. But whereas coming to ſpeak of the marrying of the brothers wife, in caſe that he died childleſſe, he ſaith, that in ſuch a caſe a divorce ought not to be made, becauſe it may be excuſed by this Law of Moſes and tollerated, he fruſtrateth all his owne argumentation, which if it be to prove onely that a man may not marry his brothers wife that had iſſue; he doth but beat the aire, and labour about that which is not amongſt Chriſtians oppugned. For Johns denouncing to Herod, that is, was unlawfull for him to have his brothers wife, ſtoppeth all mouthes at once for the generall to ſay nothing, that to argue about that belongeth not to this place, but to Levit. 18.16. As the Law of God, ſo the Canons of councels annd imperiall conſtitutions doe abſolutely condemn all ſuch marriages in any caſe amongſt Chriſtians, as Concil. Aurelianenſe, neither let thy brother ſurviving go up into the dead brothers bed, nor let a man take the ſiſter of his wife departed, and who ſo doth thus, let him be accurſed, and in the ſame councell 32. qu. 7. two Canons more of other ancient counſells are alledged to the ſame effect. For the imperiall Law, *c. de inceſtis & inutil. nuptiis*; we do altogether take away the liberty of marrying the brothers wife; and again, whereas ſome amongſt the Egyptians have married their dead brothers wives, holding them to be Virgins, if they had no iſſue, and ſo that there was no marriage paſt indeed, we determine, that ſuch con-

Chytræus.

Marc. 6. 18.

Concil. Aurel. Can. 22.

Fratris uxorem ducendi licentiam penitus ſubmovemus.

contracts and contract-makers be subject to the tenour of the old lawes. Whereas it is said, *That his name be not put out in Israel*; It is to be understood, saith Hugo, that the seed coming by a brother did not beare the name of the dead brother, but onely was called his sonne, and thus his name continued in Israel.

Hugo Cardinalis.

August. qu. 46. in Deut.

So Joseph the husband of the Virgin Mary, is said by one Evangelist to be the sonne of Heli, by another the sonne of Jacob, because Iacob begat him of his brother Heli his wife, he being dead without issue. For the Mystery, Augustine and Gregory say, that the dead brother is Christ Iesus, who died, before that he had fulfilled the number of his Elect, the brother raising up seed unto him is every Preacher, whose indeavour it ought continually to be to beget children unto him, and these are to be called not after their own, but his name: if any neglect thus to do, he is basely to be accounted of in the Church, his shooe is pulled off, because he is not shod with the preparation of the Gospel of peace, and the Church spitteth in his face, when she objecteth to him his abuse of his gifts, and censureth him as unworthy of them.

August. lib. 32. *contra Faustum.*

The Mystery.

1 Cor. 3.
Eph. 6.

Judicial law 36. Ver. 11,12.

The 36. Law, vers. 11.12. When two men strive together, and the wife of the one in rescue of her husband taketh hold of the other by his secrets, her hand must be cut off therefore. This saith Maimony, is to be understood of her doing so purposely, not by chance, it is a punishment for her immodesty; whereas this Law may seem to contradict that, Levit. 24. of punishing with the like. It is to be understood, saith Hugo, in case that the offender cannot be punished in the like, the punishment must be inflicted in another kind, and here because the hand is the instrument of sinning, it must be cut off, to shew that wherein one sinneth therein he shall be punished.

Maimony in Chobel, cap. 1. *Hugo Card.*

The mystery. *Rabanus.*

Mystically by the two men striving together, saith Rabanus, we may understand a Catholicke and an Hereticke, and by the wife one seduced, and by her taking hold of him by his secrets, the Hereticks shaming of him by laying upon him reprochfull imputations, this llander by all means is to be cut off.

Chytræus.

But Chytræus understandeth faith and work striving in the court of justification, by the wife hypocrisie and superstition, the wife of work, the hand whereof layeth hold upon the secrets of faith, when by seeking to establish justification by works, faith whereby children are begotten to God is hindred; this therefore is to be cut off, according to that, *If thy right hand offend thee cut it off*; and this is by condemning and rejecting utterly such an error.

Iudiciall Law 37. Vers. 13, 14, 15.

The 37. Law. vers. 13.14,15. Against having divers stones or weights and measures, whereof see Levit. 19. 35,36. Prov. 20. 10. and 20. 23. Ezech. 45. 16. Amos. 8. 5. Mich. 6. 11. They that are deceitfull have a greater weight to buy by, and a lesser to sell by, and likewise for measures, but this is an abomination to the Lord, and nothing is more pernicious in humane societies.

The mystery. *Hugo Cardin.*

The Mystery, we must not make the Law of God more strict in our teaching, and more remisse in our living, which is taxed; Matth. 23. as a laying of heavy burthens upon others, but not touch them with one of our fingers.

Ainsworth.

The golden reed of the Word, saith Ainsworth, hereupon is the onely measure to measure the Ordinances of God by.

Vers. 17, 18, 19.

Lastly, they are again put in mind here to destroy Amalek utterly, of which see before, Exod. 17. 14. and for the mystery. This was the cause, why Saul was so severely punished for not destroying all, 1 Sam. 15. when as so strict a charge was given for this so long before, and in the dayes of Hezekiah, the Simeonites were stirred up to smite the rest of the Amalekites, that had escaped, 1 Chron. 4. 42,43. See somewhat also touching Amalek, Numb. 24.20. The cause why God would have Amalek utterly destroyed was, because he cut off the faint and weary of the people of Israel in

in the wildernesse, which was a most inhumane part to cut off those whom he should have relieved *and feared not God*; when as all people, hearing of the wonders that he had wrought for his people, feared, Exod. 15. 15. But this must be done, till that they had rest from all their enemies round about, because God would not have them overmuch wearied with more warres together. Note that the vilest sinners are not presently cut off, but after a long time, to shew Gods patience towards the wicked; therefore let none hope for impunitie, because their judgement is deferred. *Note.*

CHAP. XXVI.

AND hitherto of the judiciall Lawes repeated and added from the beginning of Chap. 19. hitherto, which Chytreus distinguisheth into certain ranks, and referreth them to the six latter Commandements in order. 1. Those chap. 19. 20, 21, and 22. unto vers. 13. to Com. 6. 2. Those, chap. 22. from vers. 13. chap. 23. and 24. to vers. 6. to Com. 7. 3. from chap. 24. vers. 6. &c. to commandment 8. &c. but the Reader may see, that this reference in most of them holdeth not, for here is no such order followed, but onely in some particulars. That which is here added at the end of the Lawes both ceremoniall and judiciall, is a form of prayer and confession to be used, when they brought their first fruits, and had distributed the tithes of the third yeare, according to the partition made, ch. 12. 1. And first touching their fruits. *Chytraus.*

Vers. 1. *And it shall be, when thou comest into the land which the Lord giveth thee, &c. Thou shalt take of the first of all the fruit of the earth, &c. and shalt put it in a basket, and shalt goe to the place which the Lord shall choose, &c.*] Of the first fruits see before, Numb. 18. 13. By the first are meant the chief and the best; what kinds of fruits these first fruits were, see Exod. 22. 29. and also for the quantitie: But for bringing them in a basket, and the form of confession to be used then, because it was not prescribed before; in this repetition it is set down, and to what place they should bring them. The Hebrewes have many rules more about first fruits. 1. They bring not of the Dates that grow on mountains, or of other fruits that grow in valleyes, but contrariwise, because Dates growing in valleyes are best, and other fruits that grow on mountains best. 2. They bring no liquors, but of Olives and grapes onely. 3. None that grow out of the land, but in the land onely. 4. By the word rendred *basket*, they understand any vessell, wherein the first fruits must be brought; either of mettall, osier, or rushes; and if they were brought in a vessell of mettall, the Priest must restore the vessell again, but if of osier, &c. 5. The divers fruits must be brought in divers vessels, or if all in one, there must be a cloth or somewhat laid between, that one grain or fruit might not be mingled with another. 6. The first fruits were brought together at the feast of Pentecost, not at any other time. 7. They were brought with great solemnitie, an whole Countie first meeting at the chief Citie thereof, where they lodged in the streets all night for fear of any pollution, and in the morning the Governour of the City called unto them, saying, *Let us goe up to Sion, the Citie of the Lord our God*; then a Bull was led before them with a garland of Olive branches upon his head, and his horns covered with gold, and one piped all the way with a pipe, till they came near to Ierusalem, and they went singing, Ps. 122. then messengers were sent to the Citie to tell of their coming, and the Captains and Governours came out to meet them, and when they were come within Ierusalem gates, they sang, *Our feet have stood in thy gates, O Ierusalem*, Psalm. 122. then all the chief Artificers met them, and said, welcome brethren, the men of such a place. Then they proceeded through the midst of the City, their piper playing before them upon his pipe, till they came

Vers. 1, 2, 3, 4. &c

Maimony in Biccurim, c. 2.

came to the mountain of the houſe of God, and there they took every man his basket upon his ſhoulder, ſaying, *Hallelujah, praiſe God in this Sanctuarie &c.* Pſalm. 150. Thus thhey came to the Court, and then the Levites ſang, Pſalm. 30, to this it ſeemeth to be alluded, Eſ. 30. 29. 8. Each one bringeth his own basket to the Prieſt, their ſervants or others may bring them for them, till they come to the mountain of Gods houſe, but then every one muſt take his own upon his arm and carry it, yea though he be a King; and when he cometh at the courtyard he maketh his profeſſion, every one ſeverally, *I profeſs this day to the Lord thy God*, and ſo he let down the basket, and the Prieſt put his hand under it and waved it, and he ſaid, *A Syrian ready to periſh, &c.* then leaving his basket by the Altar at the ſouth-weſt horn he bowed himſelf and went out. 9. If a man bringeth more baskets, he doth not every time make this profeſſion, but once onely. 10. If his fruit be loſt, which were the firſt, and he bringeth other in ſtead thereof, he maketh not this profeſſion, &c. for the mentioning of theſe may ſuffice to give ſome light into this whole paſſage, unto verſe 11. Hugo ſaith, that the firſt fruits here ſpoken of were not the ſame with thoſe, Exod.22.29. and Numb.18.13. but other firſt fruits of a leſſer quantity, and this is not improbable, becauſe all their firſt fruits, if they paid the 60,50, or 40. part of their increaſe, could not poſſibly be brought in a basket. And he maketh a quære, why firſt fruits ſhould not now be paid as well as under the Law, alledging the gloſſe that ſaith, it is an impious thing, that they, which enter into the Church of God ſhould not offer their firſt fruits now unto the Prieſts, ſeeing God hath given the increaſe by making his ſun to ſhine, and his rain to fall. But he anſwereth, as ſecond tythes be not paid, becauſe the Law of paying them is not confirmed under the goſpel, ſo is it with firſt fruits; and ſome, he ſaith, hold, that this coming with the basket of firſt fruits was to be done but once onely, at their firſt poſſeſſing of that Land; but Joſephus ſaith, it was done once every year. Our firſt fruits, that we muſt continually offer, are thankſgivings to God and alms to the poor. To ſhew that the faithful were typified by the basket of firſt fruits, who are moſt holy to the Lord, according to the myſtery ſhewed upon Exod.22.29. a basket of figs is ſet before the temple, of the beſt and firſt ripe, to ſet forth the believing Jews, Jer. 24. 1, 2,&c.

Hugo Card.

Verſ.12,13, 14,15.

For theſe words, verſ. 5. a *Syrian ready to periſh was my father*, the Vulg. Latin hath it, *a Syrian perſecuted my father*, the Cald. Laban the Syrian ſought to deſtroy my father; the Septuagint my father left Syria. Hebr. An Aramite periſhing my father, or was about to deſtroy my father, or it may be rendred the other way, as in our tranſlation. If ſo, Jacob is called an Aramite or Syrian, for they are both one, becauſe he dwelt in Aram twenty years with Laban, ſo the Iſraelites are ſaid to have come of an Amorite their father, and an Hittite their mother, Ezech.16.3. and Jether an Iſhmaelite, 1 Chron. 2. 17. is ſaid to be an Iſraelite, 2 Sam.17. 25. But I prefer the other reading, becauſe the ſcope of this confeſſion was to ſhew the great dangers, which they had through Gods ſingular mercy eſcaped, both in Syria and Egypt, that they might be more affected, and the more willingly come thus once a year, and bring their coſt to the Lord.

Verſ. 11.

Whereas verſ. 11. it is ſaid, *thou ſhalt rejoyce in every good thing, which the Lord giveth thee, and thy houſe, the Levite, the fatherleſſe, &c.*] it is not to be underſtood, that they ſhould make merry with their firſt fruits, which they brought, for thoſe were left with the Prieſts, and were theirs, Numb. 18. but with other free gifts which they ſhould bring at the feaſt of Pentecoſt, as is expreſſed, Deut.16.10,11. Maimony ſaith, that none returned the ſame day, but ſtayed at Jeruſalem all night and feaſted, and then returned in the morning following, applying for this purpoſe, that which is ſaid touching their return after the Paſſeover, Deut.16.7. *and thou ſhalt return in the morning, &c.*

Now

Now concerning their tythes it lolloweth thus, verſ. 12, 13, 14. *When thou haſt made an end of tything all the tythes of thine encreaſe, the third year, which is the year of tything and haſt given it to the Levite, the ſtranger, &c.*] Of the tythe of the third year, ſee before, Chap. 14. 28. and of yearly, tythe verſ. 22. Verſ. 12, 13, 14, 15.

This confeſſion, or profeſſion, the Hebrews ſay, the was made laſt good day of the Paſſeover every fourth year, for by that time, they had time to bring forth the tythes of their fruites gathered and layd up at the end of the year before, *viz.* in September. This profeſſion *I have brought forth the hallowed things out of mine houſe*] is not to be underſtood onely of the third years tythe, but of the firſt alſo, which was due to the Levites every year, and of the firſt fruits, which were the Prieſts, and of all other holy things. And accordingly, ſaith Maimony, the evening before the day of making this profeſſion every one, if any of the heave-offering remained ſtill with him, he gave it to the Prieſts, if any of the firſt tythes, to the Levites, if any of the ſecond, to the poor. If there remained any of the ſecond tythe of confeſſion, any fruits of the fourth year, or their redemption money, they caſt them into the ſea, or burnt them. Laſtly, if any of the firſt fruits, which he was to feaſt withal, remained, he put them away in like manner, and then and not otherwiſe might come and make this profeſſion. Moreover in theſe words, *I have brought the hallowed things out of my houſe*, he underſtandeth the cake which was to be given to the Prieſts, Numb. 15. 20. in theſe *I have given them the Levite*, he underſtandeth both the firſt tythe for the Levites, and the heave-offering for the Prieſts, and laſtly, *to the ſtranger, the fatherleſſe, &c.* the ſecond tythes of the third year, the gleanings, and the corner of the field, and forgotten ſheaf belonging to the poor. In ſaying, I *have done according to all thy commandments*: he ſaith, not onely the thing commanded is meant, but the order of doing, as in paying the firſt tythe before the ſecond, and the paying of hallowed things truly, not an old for a new, or a bad for a good. By all his commandments; underſtand the charges given about theſe things for otherwiſe there is no man, that can ſay, he hath done according to all Gods Commandments, Pſal. 19. 12. Eccleſ. 7. 20. This was to be ſpoken ſaith Hugo, not by way of boaſting, but to ſhew, that he was not ungrateful unto God for his benefits. And for theſe titles of the third year he ſaith, that the Jews paid every third year three ſorts of tythes, one to the Levites, another to the poor, and the third they feaſted withal before the Lord, at ſuch times as they went up to the ſolemn Aſſemblies three times in the year. But theſe two laſt were rather one and the ſame ſort haply divided into two, for theſe two uſes. Verſ. 13. *Maimony* in *Maaſer ſheni*, cap. 11. *Hugo Cardin.*

I have not eaten thereof in my mourning] By mourning here underſtand mourning for the dead, and to eat in his mourning is to ſpend of the tythes, which ſhould be brought up to Jeruſalem to make merry withal before the Lord, at the funerals of parents or other friends. For the manner hath alwaies been at the times of funerals to make feaſts, but to do this in any part out of their tythes was impious, and yet through covetouſneſſe ſome would do ſo. Moreover the bread eaten in mourning is unclean, Hoſ. 9. 4. they that mourn for the dead are ſaid to defile themſelves for the dead, Levit. 21. and therefore the tythes, that were holy things muſt by no means be thus polluted. Other expoſitions Hugo alſo hath, as I *have not eaten thereof in my mourning*, that is, as grieved at the charge 3 *Eſdræ ult.* or, alone, not communicating part to others, Job 31. or with ſinners, or laſtly by rapine and violence, having gotten it, but I reſt in the firſt. Verſ. 14. Ezech. 24. 17. Jer. 16. 7.

I have not taken ought thereof for any unclean uſe, or *in uncleanneſſe*] The Sept. *for the unclean*, that is, to give it to any unclean perſon to eat thereof. The Hebrews underſtand it of eating thereof in any other uncleanneſſe

neſſe beſides that by the dead, and the uncircumciſed are as the unclean.

Nor have give ought thereof for the dead,] That is, as Maimony hath it, to buy coffins or ſhrowds for the dead, or to other mourners. Hebr. *nor have given ought thereof to the dead*, by Ainſworth expounded, to idols, becauſe ſacrifices done to idols are ſacrifices of the dead, Pſal. 106. 28. But I ſee no reaſon here to go from the proper ſignification of the word dead. The meaning ſeemeth rather to be, as Calvin hath it, becauſe the burying of the dead was a work of piety, in which regard there might be ſome colour to diſpend ſome of their holy things about this, every man muſt therefore profeſſe, that he had not done thus with any of his hallowed goods; and who ſo did thus might be ſaid to give it to the dead, becauſe it was ſpent about them.

Ainſworth.

Calvin.

But whereas theſe words before going, *I have not eaten thereof in my mourning*, are expounded by him in my greateſt ſtreights, or neceſſity, whereby men are tempted to ſteal, for in want a man is in his mourning, I cannot aſſent, becauſe, becauſe this is not called a mourning by the law, but for friends departed, and yet he ſaith, this is commonly followed. And theſe words, *I have not taken ought thereof in uncleanneſſe, or for any unclean uſe*, he expoundeth adverbially, I have not taken it impurely: for the miſ-ſpending of any of the holy things any way, is to the defiling of him that doth it. But becauſe the law forbiddeth to eat of hallowed things in uncleanneſſe, I rather take this to be meant accordingly. Others, he ſaith, render the words thus, I have not loſt or marred any thing by uncleanneſſe, but this ſeemeth too ſtrict, forſomuch as many uncleanneſſes were accidental, and happened ſometimes to holy things againſt the owners will. Laſtly, every man, when he had made profeſſion of his innocency, concluded with a prayer for a bleſſing upon Iſrael, and their land, thus referring themſelves to Gods judgment to be approved before him, with whom there is no diſſembling, and who will not bleſſe ſuch as diſſemble innocency, but ſuch as do according to all his ordinances indeed. There was no vain glory then in this profeſſion, but forſomuch as it was to be made before God, who knoweth all ſecrets, it ſerved to ſtirre up every one to be the more careful to flée all ſacriledge, whereby not man, but God is wronged and robbed, Mal. 3. 8.

Jam. 1. 25.

Verſ. 16.

This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgements, &c.] From hence to the end of the Chapter is the concluſion of all this tract begun Chap. 4. For as it was begun with exhortations and arguments to perſwade to the obedience of Gods holy lawes, ſo after the recital of all theſe laws both moral, ceremonial, and judicial, it is concluded. And to expreſſe all theſe, three words are uſed, *ſtatutes* for ordinances about ceremonies in the worſhip of God; *commandements*, for the moral laws; and *judgments*, for judicial lawes.

Verſ. 18.

The Arguments uſed are firſt from their avouching God to be their God, and to walk in his wayes, and this was when they made this covenant, Exod. 19. and ch. 24. and Deut. 5. 27. Secondly, from Gods avouching them to be his people peculiarly, which he did by making them famous through the great miracles wrought for them, whereby they came to have a name and to be praiſed in other countries round about them, and in all this the only end was, that they ſhould be holy and obedient to his laws, as Rom. 6. 22.

Verſ. 19.

Chap. XXVII.

And hitherto of the Exhortations made by Moſes himſelf alone. Now follow thoſe, which he together with the Elders made unto them, Chap. 27. & 28. 29. 30.

And Moſes with the elders of Iſrael commanded the people, ſaying, Keep all theſe Commandements which I command you this day, &c.] And in theſe four Chapters there are four diſtinct things: firſt, Chap. 27. the Commandements and lawes of the Lord are appointed to be written upon ſtones, and curſes to be pronounced againſt tranſgreſſours. Secondly, Chap. 28. that it may appear, that the curſings and bleſſings pronounced by Gods appointment are not vain, it is ſhewed how greatly they ſhall be bleſſed, that keep Gods Commandements, and how greatly the tranſgreſſours ſhall be accurſed. Thirdly, Chap. 29. certain favours of God paſt towards them are commemorated, and they are warned not to ſleight Gods threatnings againſt ſin. Fourthly, Chap. 30. upon their repentance and returning to God again they are comforted. Verſ. 1.

Touching the firſt, when they ſhould be come over Jordan, they muſt ſet up great ſtones and plaiſter them with plaiſter, and write upon them all the words of the law, &c. Whereas it is ſaid, *on the day that thou paſſeſt over Jordan, thou ſhalt ſet up*, &c. this is not to be underſtood of that very day, but more largely of that time: for theſe ſtones were not ſet up, nor this altar built, nor the words of the law written upon the ſtones, till Joſh. 8. 30. whereas they paſſed over Jordan, Joſh. 4. except the ſtones be thoſe 12 named, Joſ. 4. where the two mounts ſtood, mount Ebal and Gerizim, ſee before, Chap. 11. 30. and how they proceeded in bleſſing and curſing. Thus Exod. 24. 4. twelve pillers were ſet up according to the number of the 12 Tribes, but here ſtones or pillers are likewiſe appointed to be ſet up and plaiſtered with plaiſter, but the number is not expreſſed, yet from thence, and Joſh. 4. where 12 ſtones are ſet up for a remembrance of their paſſing over Jordan, it may be gathered, that theſe were twelve alſo, and they muſt needs be ſo many, becauſe upon them being plaiſtered for the purpoſe, and ſo made white and ſmooth, all the words of the law muſt be written, which could not be, but in a very large room. Hugo Cardin. ſaith, that ſome hold the 12 ſtones ſet up Joſh. 4. to have been the ſtones meant here, which is not improbable, if we conſider that Joſh. 8. no mention is made of other ſtones ſet up. Some by all theſe words, underſtand only the ten Commandements, or the words of this Chapter; ſome, all the laws hitherto recited in Deuteronomy; and ſome, all the five Books of Moſes, which is moſt improbable, becauſe they could not contain ſo much, thus Ainſworth. But I rather aſſent to Hugo, who is for all the Laws ſet forth in Deuteronomy; for if the ſum of all only, viz. the ten Commandements had been written, they would not have ſupplyed ſo much room. That of Calvin ſaying, that God would have his lawes written, where every one might ſee them at the very entrance of Canaan, to intimate, that all, who came in thither might be the more excited, by ſeeing them, to obedience, implyeth, that the ſtones upon which they were written, were thoſe twelve, Joſh. 4. The writing of them upon the poſts of their houſes, ſerved to put them in mind, ſaith he, that their houſes were ſanctuaries, and this writing of them at the entrance of the land, that the whole land was holy, that they might not defile it by ſinning. 1 Particular. Verſ. 2, 3. *Ainſworth. Hugo cardin.* *Calvin.*

And theſe words muſt be written very plainly, ſo Habac. 2. 2. that every one paſſing by might eaſily read them. Here alſo muſt be an altar built of unhewen ſtones, verſ. 5, 6, 7. the Altar repreſented God, as the 12 ſtones, the 12 Tribes making a covenant with him, ſo Exod. 24. 4 there was an altar and 12 pillars; why the altar muſt be made of unhewen ſtones, ſee Verſ. 8.

before Exod.20.25. and the perfection of Chriſt is ſet forth hereby, who though before men he was rugged and unſeemly, as a rough ſtone, yet before God he was moſt pretious; for he is both called a ſtone cut out without hands, Dan.2.34. and ſaid to be without form or beauty, Eſay 53.

The Myſtery. 1 Pet. 2. 5. *Rabanus.*

By writing the law in ſtones, the writing of the Law in the hearts of the faithful by the Spirit was ſet forth, ſaith Rabanus: for the faithful are living ſtones, and the law written in them is Deuteronomy, the ſecond law given by Chriſt, which is the precepts of the Goſpel,&c.

Verſ. 12. *Theſe ſhall ſtand upon Mount Gerizim to bleſſe, Simeon and Levi, Judah, Iſſachar, Joſeph and Benjamin.*] Theſe were all ſons of the free women, Jacobs wives, but the other ſix ſet to curſe were 4 of them ſons of the bondwomen, and Reuben, that was infamous for going up to his fathers bed with them, and Zabulun the laſt of Leahs ſons, to ſhew, ſaith Hugo, both in what account they are, that are lawfully begotten in marriage, and how baſely others are eſteemed of, and alſo what a baſe thing it is to curſe, but to bleſſe honourable, ſeeing the moſt honourable of the Tribes were appointed to bleſſe, but the baſeſt to curſe.

Hugo Card.

Rom. 12. 14.

Ainſworth noteth, that Ebal, where they ſtood that ſaid Amen to the curſing, was northward, but Gerizim ſouthward, which was counted the right ſide; and ſo our Lord may ſeem to have alluded to this, when he ſhewed, that to thoſe on the right hand it ſhould be ſaid at the laſt day, *come ye bleſſed*, &c. Again, becauſe in ſpeaking of the bleſſing he ſaith, *theſe ſhall ſtand to bleſſe the people*, but of the curſe, theſe ſhall ſtand to curſe, this word, *the people* being left out, he noteth, that God doth, as it were, unwillingly curſe any. Laſtly, becauſe howſoever bleſſing as well as curſing is mentioned, yet when a form cometh to be preſcribed, none is ſet down for bleſſing, but only for curſing; the myſtery of this was to ſhew, that the law leaveth all men under the curſe, and bleſſeth none; this being the part of another, that was to come, even Chriſt Jeſus, Joh. 1.17. Act.3. 26. Gal.3.10. Calvin ſaith, that hereby was intimated their unworthineſſe of bleſſings, for which they were paſſed over in ſilence.

Ainſworth.

Matth. 25.

Verſ. 14. *And the Levites ſhall ſpeak and ſay with a loud voyce to all the men of Iſrael*, &c.] The manner, ſaith the Talmud Babyl. was this, the ark, the prieſts about the ark, and the Levites about them ſtood in the midſt, and the Tribes on either ſide upon the Mountains, and the ſtrangers, then the Levites read the bleſſings turning their faces to mount Gerizim, and ſaying, Bleſſed be he that maketh no graven image, &c. and all the people as well on the one ſide, as on the other ſaid Amen; then turning them to mount Ebal, the like was done for curſing, and then they went and brought ſtones and made an Altar. But Joſh.8.30. the altar was made firſt, and then the bleſſings and curſings pronounced. Touching the firſt table of the law, idolatry only is mentioned, and curſed, but hereby all the ſins againſt any of the laws of that table are to be underſtood alſo.

Verſ. 14. *Talmud Babyl.* in Sotah, c.7.

Calvin.

Verſ. 15. *and putteth it in a ſecret place*] Hereby not only open idolaters but ſecret and in heart are taxed, ſee Ezech. 8.12. Pſal. 44.20. To ſay Amen to the curſing was as curſing, and likewiſe to the bleſſing, ſo that the wicked curſed themſelves, when they thus anſwered; and this curſing being according to Gods ordinance, was no verbal, but real. Rabanus by the maker of the graven image, underſtandeth not only Idolaters, but Hereticks, which are as the craftsmen, and charmers. The Levites being appointed to ſpeak with a loud voyce, intimateth both that the Miniſters of Gods Word ought both to bleſſe and to curſe, and not to be remiſſe, but earneſt in propounding the curſes of the wicked.

Maimony of bleſſings, c. 1.

Rabanus.

The *Myſtery.* Myſtically alſo he ſaith, that the ſix Tribes ſet to bleſſe on mount Gerizim, figure out ſuch, as for the love of virtue ſeek ſalvation, and thoſe on mount Ebal ſet to curſe, ſuch as are carried only with the fear of puniſhment. Againſt making images, ſee before, Exod.20.23.

Curſed

Curſed be he, that ſetteth light by his father and mother.] The Sept. and vulg. Latine, that honoureth not father and mother; and the word מקלה here uſed is oppoſed to honouring; this concerneth the fifth Commandement, being the firſt of the ſecond Table, ſee alſo Levit. 20. 9. againſt curſing father and mother. Verſ. 16.

Curſed be he that removeth his neighbours land mark.] See for this, Deut. 19 14. Prov.22. Verſ. 17.

Curſed be he that maketh the blind to wander out of the way,] See Levit. 19. 14. for they that ſee ought to be eyes to the blind, Job 29.15. Verſ. 18.

Curſed be he that perverteth the judgment, &c.] Againſt this, ſee Deut.24. 17. & Levit.19.15. Verſ. 19.

Curſed be he that lyeth with his fathers wife.] This and other fleſhly uncleanneſſes are forbidden, Levit.18. & Levit.4.20. this ſin, and that of lying with a beaſt were death, Lev.20. and ſo was lying with a ſiſter, Lev. 20.17. and of lying with the mother-in law, ſee Levit. 20. 14. for by a mother in law here, the wives mother is meant. Verſ.20, 21,22, 23.

Myſtically, ſaith Hugo, he lyeth with a beaſt, that is carried away with fleſhly pleaſures; and he lyeth with his ſiſter, which is the wiſdome of the fleſh, that is delighted in the exquiſite variety of meats and drinks, and the father of this ſiſter is the world; and the mother, concupiſcence. The Myſtery. *Hugo Cardin.*

Curſed is he that ſmiteth his neighbour ſecretly,] It is ſtrange, ſaith Rabanus, that only he who ſmiteth ſecretly ſhould be accurſed, and not every one that ſmiteth and killeth his neighbour: but by ſmiting ſecretly we may underſtand hating in the heart, Lev.19.17. this is murther, 1 Joh.3.12. and therefore under this the actual murtherer is much more accurſed. Smiting is noted by Ainſworth to be taken diverſly, ſometime for killing, as Deut.1.4. ch.13.15. ſometime for wounding, Zach.13.6. or chaſtiſing, Deut.28.27. or for ſmiting with the fiſt, Eſay 58.4. or with the tongue, Jer. 18. 18. But by ſmiting here Calvin beſt underſtandeth killing in ſecret, which is not ſo readily vindicated by the Magiſtrate, becauſe it is kept from his knowledg. And it is to be noted, to ſatisfie ſuch, as enquire, why no more ſorts of wickedneſſes are accurſed, as ſinful ſwearing, blaſphemy, &c. that onely ſuch ſins are mentioned here, as are done in ſecret, and ſo eſcape often times the cenſure of the Judges, for ſuch is lying with a beaſt, with a fathers wife, &c. but who ſo tranſgreſſeth in any thing is alſo accurſed, verſ. 26. Verſ. 24. *Rabanus.* *Ainſworth.* *Calvin.*

Curſed be he, that taketh a reward to ſlay the innocent.] Againſt taking bribes in Judges, ſee Deut. 16. 19. It is complained of in theſe termes, Ezech.22.12. Hebr. it is, *to ſmite the ſoul of innocent blood.* Such Princes are complained of, Eſay 1.15. as having their hands full of blood, and this is not only by condemning to death unjuſtly, but to the wronging of the poor in that, whereby the life is ſuſtained. He alſo, that for hire killeth another, is hereby accurſed. Verſ. 25.

Curſed be he that confirmeth not all the Words of this Law to do them.] Every tranſgreſſour in any thing againſt the laws of God is hereby accurſed, and not only he, that tranſgreſſeth in the premiſes. And hereby all men, yea even the Law-giver himſelf, as Rabanus noteth, become guilty, ſeeing there is no man that liveth and ſinneth not. Wherefore the law leaving all men under the curſe, forceth all to flee to Chriſt for a bleſſing, who to deliver us from the curſe, was made a curſe for us, Gal. 3.13. ſo that the Law is rightly ſaid to be a School-maſter to bring us unto Chriſt. To confirm the words of the law, is to continue in obedience to it alwayes, as it is expounded Gal.3.10. and as the next words here, *to do them*, added for explanation, do declare. Wherefore it is ſaid, that a righteous man turning from his righteouſneſſe ſhall dye. Verſ. 26. *Rabanus.* Eccl. 7. 20. Gal. 3. 20. Ezech. 18.24.

The accurſed, as Chytreus noteth, is ſet forth by divers words amongſt the *Chytraus.*

Accurſed, what

1 Cor.16.

1 Cor. 4.

Luc. 16.

the Greeks, which are very ſignificant. 1. ἐναικαλάρατος, as here and Gal. 3. execrated, and ſubject to horrible puniſhments and death from Gods hand. 2. ἀνάθεμα from ἀνα τιθημι to ſet up, becauſe the excommunicated and accurſed, are ſet up upon the doors of Churches publickly. 3. κάθαρμα, of κατα αἴρω to take away, as excrements or other filthy things, to ſhew the baſeneſſe of the accurſed. 4. περιψημα of περι ψάω to ſcoure and pare away. 5. βδέλυγμα abomination. 6. μαίρος contaminated, and contaminating others. 7. ἀλώστωρ not to be touched for filthineſſe. 8 ἀλίπριος one for whom prayers are to be made. 9. κηλις a blot of mankind. 10. ἀντιπροσωπαῖος, one whoſe deſtruction turneth away judgements from the publick ſtate.

Chap. XXVIII.

2. Particular

THe ſecond particular here followeth, viz. It is ſhewed, that the bleſſings and curſes pronounced and ſaid Amen to by the people ſhall not be in vain; for who ſo keepeth theſe Lawes ſhall be bleſſed abundantly, but the tranſgreſſours accurſed in every thing. And firſt it is ſhewed how many wayes they ſhall be bleſſed in obeying, v. 1. 2, 3. &c. to v. 15. and then how many wayes accurſed in tranſgreſſing, v. 15. 16, 17. &c. to the end of the chapter, wherein he proceedeth much like, as Levit. 26. where alſo the bleſſings are thus ſet forth more briefly, and then the curſes more largely.

Verſ. 1.2.

Touching the bleſſings. *The Lord thy God will ſet thee on high above all the Nations of the earth: And all theſe bleſſings ſhall come on thee, and overtake thee.* In ſpeaking of the bleſſings he ſetteth them forth. 1. Generally, and then particularly. Generally he ſaith, they ſhould be the moſt mighty of all Nations, and moſt abounding in all worldly bleſſings, and ſo be ſet on high above them. Ainſworth by their being ſet on high underſtandeth heavenly bleſſings, and dignity, as the heavenly calling of the faithfull is ſaid to be an high calling, and herein indeed their greateſt dignitie ſtood, ſee Deut. 4.7,8. and cap. 26.19. but becauſe herein they were already exalted above all others, and the highneſſe here ſpoken of was that which ſhould be, if they obeyed, it is rather to bee held to be the highneſſe, that ſtandeth in being bleſſed as here followeth, viz. in outward things the eſtabliſhing in that high calling not being excluded; becauſe v. 9. It is one of the bleſſings promiſed: whereas he ſaith, *All theſe bleſſings ſhall overtake thee*, he meaneth as Hugo noteth, although they ſhould not ſeek for them, yet as the ſhadow followeth the body ſo they ſhould follow them; as to them that firſt ſeek the kingdome of God and the righteouſneſſe thereof, it is ſaid, all other things ſhall be caſt upon them. So that there is nothing elſe, which the faithfull neede to care for but to obey his Lawes: for then he will care for them to ſend them all manner of bleſſings. Touching the particulars, the firſt is upon a mans perſon, *Bleſſed ſhalt thou be in the citie and in the field*; that is, in all places where thou comeſt, theſe two being put for all.

Ainſworth.

Phil. 3. 14: Heb. 3.1:

Hugo Card.

Matth. 6.33.

Note.

1 Pet. 5.7.

The bleſſings.

Verſ. 3.

Verſ.4.5.

The ſecond upon his children and poſſeſſions, v. 4. 5. *Bleſſed ſhalt thou be in the fruit of thy body, and of thy ground and cattel, &c. Bleſſed in thy basket, and in thy ſtore.* The Septuagint hath *In thy barns and remainders.* The basket was that whereinto they put their fruits, when they had gathered them, Deut. 26. for ſtore, Hebr. is dough-trough; ſo that by theſe two all veſſels and places where they put their fruits were meant.

Verſ.6.

The third upon his affaires and adminiſtrations, v. 6. *Bleſſed ſhalt thou be when thou comeſt in, and when thou goeſt out*, thus the phraſe is uſed, 2 Chr. 1.10. Act. 1.29. Gen. 39.11. Pſalm. 104.23. 2 Sam. 3.25. Acts 9.28.

Verſ. 7.

The fourth bleſſing is victory over their enemies, v. 7. *The Lord ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face, they ſhall come*

come out againſt thee one way, and flie before thee ſeven wayes; here ſeven waies is put for many wayes, the meaning is, that they ſhould make a full conqueſt over them of their prevailings againſt their enemies, ſee alſo Leviticus 26.7,8.

The Lord ſhall command a bleſſing upon thy ſtore houſe, &c. This is the fifth bleſſing upon their corn and fruits, when they had gathered and laid them up, they ſhould be preſerved from corruption and fire, and all evill caſualties, and the fulneſſe hereof is implied, ſee Prov. 3.10. and Levit. 26.10. And *in all that thou ſetteſt thine hand unto, &c.* this is added for explanation of that v.6. *VVhen thou comeſt in and goeſt out.* Verſ. 8.

The ſixth bleſſing is in ſpirituall things, v. 9. *He ſhall eſtabliſh thee an holy people unto himſelfe.* Thus it is ſaid, John 1.16. *VVe have received grace for grace*; and thus we make our election ſure, 2 Pet. 1.10. And thus ſaith Calvin, he meaneth, that their adoption and ſanctification ſhould be eſtabliſhed, and this is interlaced amongſt many outward bleſſings, to ſhew that when they were full and wanted nothing, they ſhould not think that their happineſſe conſiſted in this, but from hence look higher to grace and the glory to come, of which the outward bleſſings were figures. The 7 bleſſing is in making them known to be thus bleſſed of God amongſt other Nations to the ſtriking of a reverence into them towards them. Verſ. 9. *Calvin.*

And all the people of the earth ſhall ſee, that thou art called by the name of the Lord, and ſhall be afraid of thee. That is, they ſhall ſee that ye are Gods children and his peculiar whom he ſtandeth for, and therefore he repeateth again, as this ſpirituall bleſſing; ſo the temporalls of being plenteous in the fruit of the body, cattell and ground, and of being bleſſed in all the works of their hands, v.12. meaning, that the fame of theſe bleſſings upon them ſhould be ſpread into other Countreyes about for their greater glory. Verſ. 10. Verſ. 11.

The 8. bleſſing is, the opening of the treaſures of rain upon their land to make it ſo fruitfull. v, 12. *And the Lord ſhall open his good treaſure the heaven, to give rain upon thy land in due ſeaſon,* ſo Levit. 26.4. Deut. 11.14. Not onely the rain, but the ſnow and the hail and wind, are ſaid to be his treaſures, Job 38.22. Pſ. 135.7. Verſ. 12.

The 9. and laſt bleſſing is overabundance, ſo that they ſhould not onely have for the ſupplying of their own neceſſities, but alſo to lend the people of other Countries, *And thou ſhalt lend to other Nations, and ſhalt not borrow.* Verſ. 12.

And the Lord ſhall make thee head, and not the taile, &c. Of which ſee before Deut. 15.6. where lending and having ſoveraigntie are ſpoken of together, and ſo they are put together in this place by the Septuagint: *Thou ſhalt lend unto many Nations, and ſhalt not borrow, and thou ſhalt rule over many Nations, and they ſhall not rule over thee*, Prov. 22.7. *The borrower is ſervant to the lender*; of this phraſe of head and taile, ſee Eſay 9.14.15. Verſ. 13.

If theſe bleſſings ſhall ſeem to have been promiſed in vain, becauſe the godly injoy them not, but oftentimes ſuffer much miſery in this world: Calvin anſwereth well, firſt that in the time, when theſe promiſes were made, when the heavenly glory to come was not ſo plainly diſcovered; God ſeldome failed thus to bleſſe his ſervants, thus both drawing them, and giving them ſome taſte, as it were of the happineſſe to come, to which they were to be holpen hereby to look up for the greater comfort, whereof theſe were types and figures. But now under the Goſpel, heavenly comforts being more frequent and manifeſt, the godly ſuffer moſt, and are oft-times moſt miſerable here, the ſpirituall comforts being ſufficient to ſupport them in the midſt of all worldly miſeries, and the conſideration of our Lord Chriſt in his ſufferings for us to whom we are thus conformed, that we may be conformed to him in glory. 2. None do ſo perfectly keep Gods Lawes, but they ſinne in many things, and therefore the bleſſings *Object.* *Calvin.* 1 Cor. 15. 19. Rom. 16. James 4. 2.

ſings promiſed to ſuch as keep all Gods Commandments diligently are due to none, ſo that it is of grace in Chriſt, who hath fulfilled the Law for us that we injoy any bleſſings temporall or ſpirituall, and therefore God doth not deal fundamentally with his in promiſing much and performing little, but is better than his word, in that when we come ſo much ſhort of our duty, yet he bleſſeth us with ſpirituall bleſſings; joy in the Holy Ghoſt, and heavenly comfort in believing, which are farre more then all worldly bleſſings. Again, to be deprived of worldly bleſſings is oft-times a means of more ſpirituall good, and godlineſſe with contentation is great gain, although we have but food and rayment, yea although we want theſe, Phil.4.11.

1 Tim.6 6.

The Curſes Verſ.16.17, 18,19.

Touching the curſes, they are contrary to the bleſſings hitherto named, as is apparant for the three former, v. 16, 17, 18, 19. but for the reſt, that order is not kept, for the next particular curſe in ſhutting up heaven from raining, v.23. if contrary to the 8. bleſſing, v.12. The threatning of curſing, vexation and rebuke in all that they ſhould ſet their hands unto going before this. v.20. is an amplification of the third curſe in their coming in and going out. For curſing, vexation and rebuke the Septuagint hath penury, famine and conſumption, but the word rendred vexation, implyeth not onely famine, but warres alſo, and other plagues upon the body, Zach. 14.13. 1 Sam.14.20. and 5.9.

Verſ. 20.

Verſ.21.22. Other curſes contrary to the bleſſings upon their perſons and poſſeſſions, and to that of victory over their enemies are laid down in brief, but more largely expreſſed in the words following.

Verſ. 21.22.

The Lord ſhall make the peſtilence to cleave unto thee, &c. and ſhall ſmite thee with a conſumption, a feaver, an inflammation, and with extream burning, and with the ſword, with blaſting and mildew, &c. Touching the peſtilence and ſword, ſee Levit. 26.25. and Amos 4. 10. and theſe two judgements are mentioned, Exod.5.3. of the fever and conſumption, Levit. 26. 16. the inflammation and hot burning are ſymptuoms of a fever. *Blaſting* is a drineſs as the word ſignifieth brought upon the corn by the Eaſt wind to the exinaniting there of the mildew is by too much moiſture making the corn to fade, before it is ripe, ſee Jer. 30. 6. Amos 4.9 Hag. 2. 17

Verſ. 23.

Verſ. 24.

Now for the fourth curſe, verſ. 23. oppoſed to the 8 bleſſing, verſ. 12. *The heaven over thee ſhall be braſſe and the earth under the iron. And the Lord ſhall make the rain of thy land powder and duſt, &c.* Of this, ſee Levit. 26 19. and duſt was that from which one of the plagues of Egypt came, Exod.9. 9. powder and duſt driven about by the wind are cauſed by long continued droughts to the great annoyance of men, ſee the like phraſe, Eſay 5. 24. and 29.5. Ezech. 26 10. Nahum 1.3. Luc. 9. 5.

Verſ.25 26.

The fifth curſe is oppoſed to the 4 bleſſing, v. 7. *The Lord ſhall cauſe thee to be ſmitten before thine enemies, &c.* and this is not all, but he addeth, *thou ſhalt be removed into all the kingdoms of the earth*; the Septuagint, *thou ſhalt be diſperſed*, this is ſpoken of, as in part fulfilled, Jer. 15.4. and 29. 18. and 34. 17. and 2 Chron.29.8. but after their bloudy crucifying of our Lord more fully: for ever ſince the overthrow of their Citie by Titus and Veſpaſian, they have been as a ſcattered and deſpiſed people in all Nations. And therefore Jam. 1.1. it is ſaid, *to the 12 tribes in diſperſion: And thy carkaſſe ſhall be meat to the fowles of the aire, and to the beaſts of the field, &c.* Their miſery ſhould hereby be aggravated, in that they ſhould have no buriall, ſee Jer.7.33. and 16.4. and 34.20. Pſ.79.1.2, 3.

From hence to verſ.43. thoſe curſes going before, verſ. 16. 17, 18. upon their perſons and poſſeſſions and children are further amplified, as alſo that v.19, upon that which they put their hands unto. And firſt in their perſons,

Verſ. 27. 28.

v.27,28. *And the Lord wil ſmite thee with the botch of Egypt, and with the Emrods and the ſcab, &c.* of that botch ſee Exod.9.9,10. of the emrods, 1 Sam. 5.9 Pſ.78.66. *for the ſcab* the Cald. hath *the dry ſcab* which is incurable. Theſe it

ſeemeth

ſeemeth were the diſeaſes wherewith the Egyptians were ſmitten in judgement, Exod.15.26. ſo that he meaneth that they ſhould be accounted and dealt withal as a moſt profane Nation.

And the Lord ſhall ſmite thee with madneſſe, and blindneſſe and aſtoniſhment of heart.] This is a judgment yet far greater, then any of the former, when the mind is blinded, and inſenſated in reſpect of good and evil, and ſo a man as mad is carried headlong to his own deſtruction. It is the ſame, as Chytræus noteth, that is ſpoken of Rom. 1. to be given over to a reprobate ſenſe, and to do things contrary to all reaſon for their own overthrow here, as king Aſtyages, when he had made Harpagus to eat of his own ſon, whom he had ſlain, was through a juſt judgement of God ſo mad and blind, that he made Harpagus captain of all his forces againſt Cyrus to his own deſtruction. And Pompey began a civil war, which was to his overthrow, and Antonius brought the like upon himſelf by making war againſt Auguſtus Eſa. 42.19. Jer. 4.9, &c. for groping at noon day, as the blind do verſ. 29. it is again ſpoken of Job 5.14. and 12.25. *Chytræus.*

Secondly, in their undertakings, verſ. 29 *and thou ſhalt not proſper in thy wayes, but be oppreſſed and ſpoiled evermore, &c.* to verſ. 35. The particulars wherein they ſhould be oppreſſed and ſpoiled, are firſt, in a wife, houſe, and vineyard. Verſ.29.

Verſ. 30. *thou ſhalt betreth a wife and another man ſhall lye with her, build an houſe and not dwell in it, &c.*] Three things of ſuch conſequence, that when they went to war, either of them priviledged any man from going leſt theſe evils ſhould befall them, being counted the greateſt eclipſe of their happineſs that could be. Verſ.30. Deut.20.5.

2. In Oxen, Aſſes, and Sheep, verſ. 31. *thine oxe ſhall be ſlain before thine eyes, and thou ſhalt not eat thereof, thine aſſe ſhall be violently taken away, &c.*] The godly as well as the wicked do ſometimes ſuffer both thus and in botches and biles, &c. as Job, but as Calvin ſaith, though they bear the enſigns of the wicked thus for a time, yet there is a great difference, to them they are exerciſes of patience onely, but to theſe juſt rewards of wickedneſſe out of the curſe of God. Verſ.31. *Calvin. Prodigioſis ulceribus cum Job percuſſus ſæpe tetet viſus eſt ad tempus reprobi ferre inſignia; verum quod in ſancto, viro patientiæ exercitium fuit legis transgreſſor: eſt iuſta ſcelerum merces ex dei maledictione.*

3. In their children, verſ. 32. *thy ſons and thy daughters ſhall be given to another people, &c.*] So that although they had the fruit of the womb, yet they ſhould not be bleſſed, but curſed herein, for their eyes ſhould look and fail with longing for them all the day.

4. In all the fruit of their land, and not of their vineyards onely, verſ. 33. *the fruit of thy land and all thy labours ſhall a nation, which thou knoweſt not, eat up, &c.*] Of this ſee Eſa.1.7. Jer. 5. 17. and 8. 16. and this, he ſaith, ſhould make them mad to ſee it, verſ. 34. they having no ſenſe of Gods favour, and ſo being full of ſorrow and impatience, and this is contray to the fift bleſſing, verſ.8. being the ſixth curſe. And hitherto of the ſecond curſe amplified upon their undertakings. 3. He returneth to their perſons again, explaining more fully the botches, wherewith they ſhould be ſmitten, verſ 35.

Verſ. 35. *The Lord ſhall ſmite thee in the knees and legs with a ſore botch, that cannot be healed, &c.*] And adding ſomething more of their captivity into the land of their enemies. Verſ.35.

Verſ. 36. *The Lord ſhall bring thee and thy king, &c. to a nation, which neither thou nor thy fathers haveknown*, he calleth their king the king, which they ſhould ſet over them, to intimate prophetically, what they did, 1 Sam. 8. this was fulfilled when Nebuchadnezzar and Salmanaſar carryed their kings and them away captive to Babylon, *and there thou ſhalt ſerve other gods wood and ſtone*, the Cald. *thou ſhalt ſerve them, that ſerve other gods*; but it is meant, that being urged with miſery, they would yield to do any thing, even to commit horrible idolatries, and this is ſpoken, as a juſt and fit puniſhment for ſerving Idols in their own countrey, Jer. 2.27. and becauſe they Verſ.36. 2 Kings 17.6. & 25.1.

Calvin. they would not ſerve God in their own land, the Lord ſaith Calvin, gave them over to be ſlaves to ſtocks and ſtones, and this is contrary to the ſixth bleſſing of being an holy people, verſ. 9. and ſo may be accounted the ſeventh curſe.

Verſ. 37. Laſtly, touching their perſon, verſ. 37. *thou ſhalt become an aſtoniſhment a proverb, and byword among all nations, &c.*] Hereby their miſery ſhould be aggravated, in that they ſhould be mocked at and derided every where, ſee the ſame threatned again, Jer.24.9. 1 King. 9.7. Pſal. 44. 14, 15. this is contrary to fame in all nations, and ſo may well be reckoned for the 8. curſe oppoſed to the ſeventh bleſſing, verſ.10. 4 He amplifieth the curſe upon their poſſeſſions and children by other means, beſides the enemies making a prey of them, before ſpoken of, verſ 31.32, 33. *viz.* by locuſts, worms and blaſting.

Verſ.38,33. Verſ. 38. *Thou ſhalt carry much ſeed into the field and gather but little in, for the Locuſt ſhall conſume it*, verſ.39. *Thou ſhalt plant vineyards and dreſs them, &c. the worms ſhall eat them, &c.*] ſee this fulfilled Joel 1.4. Amos 4. 9. and Chap. 7. 1,2. Hag. 1. 6, 11. Hereby we may ſee, as Calvin noteth, that God hath other armies even of the ſmalleſt creatures to bring againſt the wicked to deſtroy them, beſides the armies of men.

Verſ.41. That of their ſons and daughters going into captivity, verſ. 41. is not the ſame with their being given into their enemies hand, verſ.32. for there the carrying of them away by force is meant, here their wandring into other places being driven through the want of food at home.

And hitherto of the amplification of the curſes upon them, their children and poſſeſſions, now followeth the ninth curſe.

Verſ.43.44. Verſ. 43. *The ſtranger that is within thee, ſhall get up above thee very high and thou ſhalt come down very low, he ſhall lend to thee, &c.*] And this oppoſed to the ninth bleſſing, verſ 13. and may be underſtood thereby. From hence to verſ. 58. that judgement, by the enemies ſubduing them, is further amplyfied, becauſe it ſhould be the moſt grievous of all others.

Verſ.48. Verſ. 48. *Therefore thou ſhalt ſerve thine enemies, which the Lord ſhall ſend againſt thee in hunger and thirſt, &c. and he ſhall put a yoak of iron upon thy neck*] By this phraſe is ſet forth a moſt hard ſervitude, as Jer.28.13,14. for to be a ſervant is to be under the yoak.

1 Tim.6.1.

Verſ.49. *The Lord ſhall bring a nation againſt thee from far, as the eagle fleeth, &c.*] This was fulfilled in Nebuchadnezzar, who came from Babylon againſt them, which was a far of, by reaſon of which they feared him not, and therefore Dan. 7. 4. the Babylonian kingdom is ſet forth under the figure of a Lion with Eagles wings, ſo Ezech.17.3,12. And it is added, *a nation whoſe tongue thou ſhalt not underſtand*; to aggravate their miſery, becauſe when the enemy underſtandeth the ſpeech of thoſe, whom he hath ſubdued, and they underſtand his ſpeech, he may by their prayers be moved to ſome pitty, but in this caſe not.

Verſ.50. *A Nation of fierce countenance, &c.*] Such that cruel tyrant Antiochus is ſaid to be Dan.8.23.

Verſ.51. *He ſhall eat the fruit of thy cattel, and the fruit of thy land, &c.*] This was fulfilled, Iſa.1.7.

Verſ.52. *And he ſhall beſiege thee in all thy gates*, &c.] That is, *in all thy ſtrong cities*, &c. the like threatening, and of being brought to eat their own children, ſee before Levit.26.29. Jer.19.9. and it was fulfilled, Lament.4.10. 2 King. 6.29. ſee alſo Baruc.2.3. and again this curſe took effect at the deſtruction and ſiege of Jeruſalem by the Romans. Of which Joſephus writeth thus. In the time of this ſiege, if there were any food found in any place, wars were preſently made therefore between parents and children, and deareſt friends, whileſt they ſtrove to pluck it out not onely of the hands, but even of the jawes of one another, and the very dead were ſearched, to

Verſ.53.

Joſeph. lib. 5, 6,7. de Bell. Jud.

ſee

ſee if happily they had any food about them. And men ran up and down as if they were mad, to ſeek food, and they ate that, which the very dumb creatures uſe not to eat, as thongs and skins and leather of ſhoes. There was one Mary the daughter of Eleazar a noble woman who came to Jeruſalem with her goods, but being by theſe Harpyes ſpoyled of all, and preſſed with hunger killed her own ſucking child, and made ready and ate the fleſh thereof, which they ſmelling, ruſhed in upon her, but were ſo amazed at the ſight hereof, that they went away aſhamed, leaving her that food onely to ſuſtain her life withal. Verſ. 57. for theſe words, *her young one, that cometh out between her feet*, Hebr. is after birth, or ſecundines, as Calvin hath it, with her little one in it, which is yet more horrible to feed upon, yet it is ſaid ſhe ſhould eat it in ſecret; the Cald. rendreth it, the leaſt of her children: verſ. 59,60,61,62,63. the curſe in grievous ſickneſſes and diſeaſes is further amplified, hereby he threateneth, that they ſhould be deſtroyed and brought to a few in number. Whereas verſ. 63. it is ſaid, as the Lord rejoyced over them to do them good, ſo he will rejoyce over them to bring them to nought, this is not contrary to that in other places, where the Lord is ſaid to be unwilling with the death of him that dyeth; for his rejoycing, ſaith Calvin, is ſo in juſtice executed, that he had rather in mercy pardon the wicked, if their malice would ſuffer it. Of rejoycing at deſtruction, ſee alſo Prov.1.Rev.18.20.Pſal.58.11.Jer. 51.48. Prov.11.10.

Verſ. 59, 60, &c.

Ezech. 18. *Calvin.*

Laſtly, that of being carried away by their enemies, and ſubjected unto them is further amplified, verſ. 64,65,&c. to the end of the Chapter.

And the Lord ſhall ſcatter thee among all people from one end of the earth to the other, &c. ſee before, verſ. 25. Hebr. it is, *from the end of the earth, and to the end of the earth*; this is again repeated, becauſe he had more to ſay of their miſery in this their unparallel'd diſperſion.

Verſ. 64

and among thoſe nations thou ſhalt find no eaſe, but the Lord ſhall give thee a trembling heart, &c.] Levit. 26.36. and verſ.16.

Verſ. 65

For the laſt words, verſ. 68. *The Lord ſhall bring thee again to Egypt by ſtripes*, &c. they were brought from thence through the Red Sea upon dry land, in the greateſt mercy that could be; but he ſaith, they ſhould return in ſhips, and yet addeth, *by the way*, &c. becauſe although part of the paſſage was by water, yet the greateſt part was by the wilderneſſe. But God had ſaid, that they ſhould go that way no more, is he then contrary to himſelf? Anſw. he had ſaid ſo in mercy, if they obeyed, but ſin breaketh all covenants. Of their return into Egypt, ſee alſo Hoſ.9.3. And there he ſaith, they ſhould be ſold to their enemies for bond-men and bond-women, and there ſhould be none to buy them, they ſhould for the ſmall price ſet upon them be counted ſo vile. Hugo ſaith, that by Egypt may be underſtood Alexandria, to which they go by ſhips, whither Titus and Veſpaſian ſold the Jews, 30 for a penny, as Judas had ſold Chriſt for 30. pence. Theſe be the curſes for ſin, yet not for all, but for horrible and obſtinate ſinning, intimated in that he ſaith, *if thou wilt not hearken*, verſ.15. becauſe otherwiſe they could never have been free from them, ſo doth ſin cleave to every man. It is to be noted both here, and Levit.26. that he is much larger in pronouncing curſes, then bleſſings, which was moſt probably, becauſe he ſaw, into what rebellion and wickedneſſe they would break, for which ſuch ſtrong bulwarks of curſes had need to be oppoſed againſt them. And herein an example is given to us to inculcate judgments again and again againſt theſe wicked times, and to preach mercy more ſparingly, leſt if we do contrarywiſe, men be brought to preſume upon mercy, and ſo to ſin the more licentiouſly.

Verſ. 68.

Calvin.

Hugo Cardinalis.

Myſtically, ſaith Rabanus, the famine threatned, is the famine of the Word, Amos 8. the ague is the coldneſſe of infidelity; the burning heat, the fire of evil concupiſcence; a corrupt ayr is given, when an impure life

The myſtery. *Rabanus.*

is

is led; the heaven is braſſe, when the Doctours of the Church ſpeak no comfort, but hard things; and the earth iron, when their hearts are hardened in ſin. The duſt and powder or aſhes are ſterility in good works, and the fire of eternal deſtruction following after. The enemies purſuing, are infernal ſpirits; the fowles and beaſts eating their carkaſſes, the ſame ſpirits tormenting them in hell diverſly. The botch of Egypt is the malice of this world; the emrods pride, and the itch, fury, &c. all which it were too long to repeat, eſpecially being ſo forced, as many of the particulars here are.

CHAP. XXIX.

3 Particular. And hitherto of the ſecond particular; Now followeth the third, viz. a warning not to ſleight theſe threatenings. And here firſt they are moved to obey, from the conſideration of Gods favours towards them commemorated, from verſ.1,2,3. unto verſ.10. Secondly, they are warned againſt the ſleighting of theſe threatenings, verſ.10,11,&c. to verſ. 20. Thirdly, they are threatned anew, if they ſleighted them, verſ.20,21, &c. to the end of the Chapter.

Part 1. For the commemoration of benefits paſt, It is begun with ſhewing, that this was another covenant made with them; the brief whereof is ſet down in this Chapter, and Chap.30.

Verſ. 1. *Theſe are the words of the covenant, which the Lord commanded Moſes to make with the children of Iſrael, in the Land of Moab, beſide the Covenant which he made with them in Horeb.*] By the words of this Covenant he meaneth, as Hugo hath it, all the words of this book hitherto, and in theſe two Chapters, for they were ſpoken in the land of Moab, c.1.1,5. And the ſame, which is called a covenant here, Chap.31. is called a law, *theſe are the words of this law*, and it is written in a book and given to the Levites to be kept in the ſide of the ark, chap.31.26. Whereas it is ſaid, *Theſe are the words of the covenant*, &c. *beſide the covenant*, &c. It is not meant, that it was another teſtament beſides that made Exod.19.&c. for then there ſhould have been divers teſtaments beſides the new, when as there is but one, beſides it only, commonly called in the Church, the old Teſtament; for almoſt all things herein were ſet forth before, but for the repeating and explaining of all things ſo largely, and ſome new additions made, it is called a covenant beſide that given in Horeb. Moreover the old generation, to which that was given, was now worn away and dead, as we may ſee, Deut.1. after that they had broken it, wherefore being in theſe words renewed again for them now living, and all their generations to come, it is thus intituled. And to purchaſe the more authority unto it, he ſaith, *theſe are the words of the covenant which the Lord commanded Moſes to make*, &c. ſo that all the laws added, and all the exhortations and amplifications came not from Moſes, but from the Lord dictating them unto him. Of the covenant in Horeb, ſee Exod.19.20,21,22,23,24.

Hugo Card.

Auguſt. qu. 49. in Deut.

Verſ. 2. *Ye have ſeen all that the Lord did before your eyes unto Pharaoh in the Land of Egypt*, &c.] See the ſame before, Chap.7.19.

Verſ. 4. *yet the Lord hath not given you an heart to perceive, and eyes to ſee*, &c.] He ſaid before that they did ſee, how then ſaith he here, that God gave them not eyes to ſee? S. Auguſtine moveth and anſwereth this, they ſaw with their bodily eyes, but not with ſpiritual to make any good uſe of their ſeeing, and thus ſeeing a man may ſee and not perceive, Matth.13.12. 2 Cor. 3.15. And in ſaying thus he intimateth, that all ſpiritual ſight cometh from the grace of God, neither have we it of our ſelves, for man underſtandeth not the things of God, but when he giveth him the gift.

Auguſt. qu.50. in Deut.

Verſ. 5. *I have lead you fourty years in the wilderneſſe*, &c.] See for this, Ch.8.3,4.

thou

thou haſt not eaten bread] That is, ſaith the Interlinear gloſſe, not the bread of men, but of Angels, that is, Manna. Gloſ. Interlin.

nor drunk wine nor ſtrong drink.] Auguſtine comparing this with Exod.32. 6. *they ſate down to eat and drink*, which he underſtandeth of drinking wine, becauſe it was in feaſting, moveth a queſtion, how theſe two places can be made to agree? and anſwereth, that they then drank wine, which they brought with them out of Egypt, which laſted till they came at Horeb. But Joſephus ſaith, that the proviſion brought with them out of Egypt laſted but 30 dayes, and to Horeb they came not, till after 45 dayes, Exod.19.1. viz. the firſt of the third moneth. But Hugo to clear this, ſaith, that Joſephus by their proviſion underſtandeth not wine, but bread only, but if ſo, and it be granted, that they drank wine then, the queſtion ſtill remaineth, becauſe here it is ſaid, they drank no wine. It is better then to hold, that they drank no wine then, for no ſuch thing is expreſſed, and ſo there will be no difference, or if they had a little, which ſome of the chief drank ſometime, as it is ſuppoſed, that Nadab and Abihu did, from Levit. 10.9. Yet becauſe the congregation generally drank no wine, but water, it might well be ſaid, that they drank no wine 40 years. *Auguſt.* *Hugo Cardinalis.*

And when ye came to this place, Sihon, King of the Amorites, &c.] Of this, ſee before Chap.2.32, &c. and before that, Numb.21. & Numb.32. Verſ.7.

And hitherto of the firſt part of this Chapter, viz. the commemoration of mercies paſt; now followeth the ſecond againſt the ſleighting of the threatenings before going. Part 2.

Ye ſtand this day all of you before the Lord your God; your captains and tribes &c.] Here they are reckoned up, who entred into covenant with the Lord, from their captains and elders to the ſtrangers amongſt them, and to the hewers of wood and drawers of water, that is, the moſt baſe and ſervile ſort, as we may ſee by the Gibeonites, Joſh.9. who were condemned to this for ever. And he addeth, verſ.15. not only him that is, but that is not here this day, that is, every generation of theirs to the world end, ſo Targum Jonathan. Then he remembreth their coming out of Egypt, and through many nations in the midſt of many dangers to ſtirre them up the more to obedience, and to deteſt idols, which they ſaw them ſerve, who were therefore overthrown before them. But if any contrariwiſe inſtead of deteſting them, ſhould ſerve them, having *a root bearing gall and wormwood*, that is, an heart, which yet lyeth hid, but manifeſted in time by the bitter fruits of ſin, ſo Act.8.23. Simon is ſaid to be in the gall of bitterneſſe; and Heb.12.15. *Leſt any root of bitterneſſe ſpring up amongſt you*, &c. ſee Deut.32.32. Amos 6.12. and ſometime gall and wormwood are put for the bitter puniſhments of ſin, as Jer.9.15. & 23.15. Lament.3.15. Verſ.10,11, 12, &c. Verſ. 15. *Targum Jonathan.* Verſ.16,17. Verſ. 18.

And when he heareth the words of this curſe ſhall bleſſe himſelf, &c.] That is, be ſecure and without fear, as if theſe threatenings were only an empty ſound beating the ayr; *to adde drunkenneſſe to thirſt*, the Cald. *that I may adde to him the ſins of ignorance to thoſe of preſumption*; the Sept. *that the ſinner deſtroy not alſo him that is without ſin.* But the word הרוה here uſed, ſignifieth drunkenneſſe, and הצמאה thirſt, but ספות rendred to adde, is either to adde or to deſtroy, Pſal.40.15. the vulg. latine, *et aſſumat ebria ſitientem*, by Hugo expounded by that, Hab.2.15. *Wo to him that giveth his neighbour drink.* Rabanus with better ſenſe, that he which is drunken in malice ſhould ſeduce him to errour, who deſireth to know and to hold the truth: but the beſt is, to take it according to our tranſlation, or as Calvin hath it, *to adde the drunken to the thirſty*, that is, to adde to the inexpleble deſire of doing wickedly, audacious licentiouſeſſe to commit any wickedneſſe: for the deſire of doing evil in the wicked is like a dropſie, making a man alwayes thirſty and never ſatisfied with drinking, and they that with an unbridled liberty commit ſin, do ſtupifie themſelves by a cuſtome of ſinning, like drunkards, thus coming to have no ſenſe of good and evil. Verſ. 19. *Hugo Card.* *Calvin.*

evil. The Apoſtle calleth ſuch ἀπαλγητότας, paſt feeling, Eph.4.19. wherefore it is a proverbial ſpeech like that of adding oyl to the fire. Chytræus underſtandeth it of falſe teachers, *aſſumat ebria ſitientem*, that is, ſo let ſuch as corrupt the truth with falſe opinions like drunken Doctours periſh with their diſciples, that greedily drink in their errours, Jer.5. Jer.6.8. Eſay 19. Ezech.28. He mentioneth alſo and rejecteth another reading and expoſition, *to prefer the drunken before the thirſty*, that is, the ſoul drunken in concupiſcences before that which abſtaineth herefrom.

Verſ. 20. Part 3. *The Lord will not ſpare him, but then the anger of the Lord and his jealouſie ſhall ſmoke againſt that man*, &c.] Here followeth the third part of the Chapter, viz. the renewing of the threatnings. For theſe words, *the Lord will not ſpare*, Hebr. is, the Lord will not be pleaſed to ſpare, this being ſpoken by way of oppoſition to his pleaſing himſelf in his wicked way, ſo Calvin, and he ſaith, of all wickedneſſes this is the moſt provocative, and ſhutteth up the gate of mercy, and bringeth to moſt certain and horrible miſery, therefore Eſay 23.13,14. when they ſaid by way of mockage, *to morrow we ſhall dye*, the Lord threatneth, that this wickedneſſe ſhould not be purged, till they dyed, ſee Pſal.59.6. the phraſe of jealouſie ſmoking, or burning againſt ſuch is alſo uſed, Pſal.74.1.

Verſ. 21. *And the Lord ſhall ſeparate him unto evil out of all the tribes of Iſrael*, &c.] That is, from the communion of the Church, out of which there is no ſalvation, Act.2.47. ſo the falſe prophets are threatened, Ezech.13.9. *they ſhall not be in the ſecret of my people, neither ſhall they be written in the writing of the houſe of Iſrael*, verſ.22,23, &c. this is amplified further by ſhewing, that the generation to come of them and all nations ſhould ſee theſe curſes, and *that the whole land is brimſtone and ſalt and burning, neither is it ſown, nor beareth*, &c.] This was never fulfilled according to the letter, but according to the ſenſe at this day, it is obſerved by travellers, that many miles about Jeruſalem the ground is moſt barren, and beareth neither corn, graſſe, nor tree, which is doubtleſſe an effect of this curſe, for ſaltneſſe is put for barrenneſſe, Pſal.107.34. and to ſow with ſalt, is to make barren, Judg.9.45. Jer.17.6. Ezech.47.11. And becauſe Sodom and the cities about it were deſtroyed with brimſtone and fire, and the earth is all ſalt; theſe are here put together to expreſſe the ſtupendious barrenneſſe of this land much like unto that.

Verſ.22,23.

Ver. 24,25. And they ſhall ſay, *why hath the Lord done thus to this land*, &c. And *men ſhall anſwer, becauſe they have forſaken the covenant of the Lord God of their fathers*, &c.] Thus alſo it is ſaid men ſhould ſpeak, 1 King.9.8,9. 2 Chron. 7.22. Jer.22.8.

Verſ. 26. *Calvin. Cald. Junius.* *And they went and ſerved other gods, whom they knew not, neither had he given them to them.*] For theſe laſt words Calvin hath, *which have beſtowed nothing upon them*; the Cald. *and they had not done good unto them*; the Sept. neither had he diſtributed to them. Jnnius, *and God had not imparted to them*; and this, he ſaith, hath reference to Deut.4.19. where it is ſaid, that God had imparted the Sun, Moon and Stars to all nations, and they are charged not to worſhip them; but here, if the words be thus rendred, their worſhipping of other gods, the works of mens hands is taxed, for theſe gods imparted to none, but were meerly mens inventions. The vulgar latine, *To whom they were not given*, that is, ſaith Hugo, that they ſhould ſerve them. I prefer that of Calvin and the Caldee, none of theſe idol gods, whom they ſerved had given or done any good to them, and ſo their לא־חלק is oppoſed to gods, חלק, Deut.4.19. their not imparting to them to Gods imparting of good to all, whereby all were obliged to ſerve him.

Hugo Cardin.

Verſ. 28. *Baal-Hatturim.* *and caſt them into another land*] The word וישלך, *caſt*, is written with a very great ך to denote, as Baal-Hatturim hath it, the greateſt caſting away that ever was, for there was none like to that of the ten tribes, 2 King.

17. wherefore the letter ו ſtanding for ten, is alſo here wanting.

Verſ. 29.

The ſecret things belong to the Lord, but the revealed to us and to our children, &c.] Over the word ſignifying ſecret things are two pricks, and over that ſignifying revealed two, and two over theſe words, *to us and to our children*, to ſhew, that this ſentence is greatly to be marked. It ſeemeth to have no coherence with the former words, and therefore is ſaid by Hugo to be a little Chapter, or a piece of a little Chapter, by it ſelf, and yet he maketh it two wayes to cohere with the words before going: 1. thus, the ſecrets of the Lord, or thoſe things which are hidden with the Lord, are manifeſted to us and to our children, that we ſhould do them, that is, his Will ſet forth in theſe lawes. 2. thus, the curſes brought upon the land for ſin were hidden with the Lord before even from eternity, but are manifeſted to us and our children, that they ſhall be brought upon tranſgreſſours, that we might be moved hereby to keep his Commandements alwayes, and this he ſaith, ſeemeth to be moſt agreeable to the meaning of Moſes, becauſe he had now revealed them unto them. Thus alſo Andreas, the curſes againſt tranſgreſſours, and the benefits to ſuch as obey, which are ſecret and hidden with the Lord from other nations, are manifeſted unto you, that ye ſhould keep his covenant alwayes. Some Hebrews, as Cazkuni and Jonathan by ſecret things underſtand ſecret ſins, and ſo the word is uſed, Pſal. 19.13. Theſe, they ſay, are with the Lord, and known to him, who will puniſh them in his due time, but ſins open and manifeſt belong to us and to our children to puniſh. Chytræus reading it, *the things hidden by the Lord, which are manifeſt to us and to our children*, expoundeth it of the myſteries of the Goſpel, which were ſecrets in times paſt, but now are manifeſted and revealed to us by the Spirit, Rom. 16. Eph. 3. Calvin rejecting that of the Hebrews, and this of Chytræus, and his tranſlation, becauſe theſe words are not one continued ſentence, but one thing is here oppoſed to another, by ſecrets underſtandeth ſuch ſecrets of the Lord, as it concerneth not us to know, and if we did we ſhould be never the better therefore, from prying into theſe out of vain curioſity we are therefore here forewarned: by things revealed, the lawes and ordinances of the Lord, and generally his holy Word, to learn and to exerciſe our ſelves in which we are here taught, that it is our duty continually, becauſe it is ſaid, *belong to us and to our children for ever*; ſo Deut. 4.9. whereupon Maimony obſerveth, that every one is bound to learn the law night and day, be he rich or poor all the dayes of his life, for when he ceaſeth to learn, he forgetteth. But this learning muſt be, *that we may do all the words of this law*; for if a man heareth the Word only and doth it not, he deceiveth his own ſoul. Thus I have ſhewed the divers expoſitions upon theſe words, any of which the reader may follow, as ſeemeth beſt unto him. But I prefer that, which referreth ſecrets to judgments and curſes before ſpoken of, as if he had ſaid, the time when and how long, and the judging ſpiritually of the people of Iſrael for their wickedneſſe by giving them over to infidelity, are ſecrets with God, neither doth any man know them, but things revealed, that is, the law and will of God ſet forth therein belong to us, and are alwayes to be taken heed unto, and meditated upon, that we may with all care and diligence live accordingly. Thus the rejection of the Jews for a time is called a ſecret or myſtery, Rom. 11. 25. And as this, ſo it is meant, that all ſecrets, as when the day of judgment ſhall be, the times and ſeaſons of all things, &c. are with the Lord onely, neither ought we to tire our ſelves in ſearching into them, but into that, which more concerneth us, and will be more profitable for us to know: how the revealed things are with us, is further ſhewed, Chap. 30.14.

Hugo Card.

Andreas.

Cazkuni.
Targum Jonathan.

Chytræus.

Calvin.

Maimony in Talmud Torah, c. 1.

Jam. 1. 22.

Matth. 12.
Act. 1. 6.

Chap. XXX.

1 Particular. And hitherto of the third particular; the fourth here followeth, viz. the comforts promiſed upon their repentance, after being judged for their ſins.

Verſ. 1. *And When all theſe things are come upon thee, the bleſſings and the curſes, and thou ſhalt call them to mind among all the nations, whither the Lord hath driven thee,* &c.] The bleſſings, ſaith Hugo, upon the obedient, and the curſes upon the diſobedient, and being under the curſes thou ſhalt conſider to turn: for this is the beginning of grace to call to mind, that we are under Gods judgments for our ſins, ſee the like ſpeech, Deut.4.39. 1 King. 8.46. Eſay 46.8. Lament.3.21.

Hugo Card.

Verſ. 2. *And ſhalt return to the Lord thy God,* &c.] Here is the ſecond degree of repentance, to turn by humiliation before God, and faith, Lament. 3.40. for as a man cannot turn to Chriſt, unleſſe he believeth in him, for he cometh to him, that believeth, Joh. 6. 35. ſo there is no turning to God without faith, and the third degree here ſet down, *and ſhalt obey his voyce*, is an effect of faith, which purifieth the heart, Act. 15.9: wherefore, as Hugo and others well note, the mercy promiſed here to them that turn, is to be underſtood, as promiſed to the Iſraelites, when at the laſt they ſhall believe the Goſpel, which is here propheſied of, as alſo Rom. 11.25, 26. and 2 Cor. 3. and to intimate this, it is ſaid, verſ. 5. *I will multiply thee above thy fathers*, verſe 5. And theſe comforts belong to all, that by true repentance and faith turn unto Chriſt. And he hath ſummed them up to be four; 1. Reducing again into the land of promiſe. 2. The circumciſion of the heart. 3. The abundance of all good things. 4. The joy of the heart; ſee the like promiſe, Jer. 32.36. and Jer. 18. Jer.25. Baruch 2.3,4. of their gathering together from all nations,

Verſ. 3. where they had been ſcattered, verſ. 3. it is often ſpoken, Pſal.107.1,2,3. & 147.1,2. & 106.47.

Verſ. 4. For their being driven to the utmoſt parts of heaven, verſ. 4. hereby are meant the utmoſt parts of the world, ſo called, becauſe they ſeem to be bounded about by the heavens, this promiſe is made uſe of, Nehem. 1.8, 9. and Jonathan ſaith, it ſhall be performed in the dayes of Elias ſpoken of, Mal. 4. and of the King Chriſt.

Jonathan Targum.

Verſ. 6. *And the Lord will circumciſe thine heart, and the heart of thy ſeed, to love the Lord,* &c.] This alſo the Rabbins ſay, ſhall be done by Chriſt; of this, ſee Col.2.11,12. Rom.2.29. Deut. 10.16. It is, when by his Spirit he cutteth away all evil from the heart, and maketh it pliant unto good, which is implyed in theſe words, *to love the Lord*, for this is the foundation of all goodneſſe, Jer.32.39. Ezech.11.19.

Verſ. 7. *And the Lord will put all theſe curſes upon thine enemies,* &c.] Beſides the ſpiritual bleſſings ſpoken of before, here are temporal promiſed, when they ſhould be replanted in their own land. This of curſing their enemies is further amplified Lament.3. 64, 65. But the ground of all bleſſings

Verſ. 8, 9. both of this and being plenteous, is obedience to God, verſ. 8, 9. as is ſaid, 1 Tim.4.8. *godlineſſe hath the promiſe of this life, and of that which is to come.*

Verſ.11,12, 13. *For this Commandement which I command thee this day, is not hidden from thee, neither is it far off, &c.*] After the condition of obeying, that they might be bleſſed in every thing, this is added, to meet with an objection, if they ſhould ſay, but how ſhould we know all theſe lawes, and be able to do them? Sol. *it is very nigh, in thy mouth, and in thy heart to do it*; which is not ſpoken, as meaning that they had power to do all things without ſinning, but prophetically, that by faith in Jeſus Chriſt they

ſhould

ſhould come to be juſtified and ſanctified from the curſe of the law, fulfilling all things in him, as it is expounded, Rom. 10.6. ſee my expoſitions there.

For as Hugo noteth, many of theſe lawes literally underſtood, were ſuch a burthen, that they were not able to bear them, but ſpiritually underſtood they were eaſie, the ſcope of them being to drive unto Chriſt, who ſaith, *my yoke is eaſie, and my burthen light.* He ſaith, *in thy mouth*, becauſe with the mouth confeſſion is made; *and in thy heart*, becauſe with the heart man believeth, Rom. 10.9. *Hugo Card.* Act. 15. 10. Gal. 3. 24. Matth. 11. 28.

By *this Commandement* or word then, the word of faith is to be underſtood, myſtically meant in the law: for by the works of the law no man is or ever was juſtified and bleſſed, but by faith in Chriſt. Wherefore ſo often preſſing to keep theſe lawes, is myſtically a preſſing to believe, whereby alone all is fulfilled; yet this muſt alwayes ſo be underſtood, as that occaſion be not hereupon taken to live ſecurely in ſin, for who ſo thus believeth, hath only a dead faith, that will not profit him, but we muſt hereby be encouraged to keep the Commandements the more diligently, becauſe we doing our beſt endeavour, all our imperfections are covered in ſo many of us, as believe, and we are accepted for perfectly righteous and holy. Rom. 3. Jam. 2.

The Jeruſal. Targum upon theſe words, *who ſhall go up to heaven*, paraphraſeth thus, O that we had one like Moſes, that might go up; and upon theſe, *who ſhall go beyond the ſea?* O that we had one like Jonah, that went down to the bottom of the Sea, how theſe words are varied by the Apoſtle, ſee Rom. 10.6,7,8. *Targum Hieruſol.*

See, I have ſet before thee this day life and good, death and evil, &c.] That is, as the Targum Hieruſolym. hath it, the law of life which is good, and the Law of death which is evil; the Targum Jonathan, the way of life, for which a good reward ſhall be given, and the way of death, for which an evill. Or the meaning is, I have propounded, what thou ſhouldſt do to enjoy life and good and proſperity, and ſhewed by what doing thou ſhalt be indangered in reſpect of death, miſery, and deſtruction. And this is further explained to be the meaning, verſ. 16,17,18. Verſ. 15. *Targum Hieruſol.*

I call heaven and earth to record againſt you this day, that I have ſet before you life and death, bleſſing and curſing, &c.] See the like obteſtation, Deut. 4. 26. Life and death is ſet before us, when as the gracious promiſes to thoſe that obey God, and the threatenings to the diſobedient are propounded. Verſ. 19.

therefore chooſe life] That is to obey, to which life is promiſed, as is explained, verſ. 20. *that thou mayſt love the Lord thy God, and obey his voyce, &c. for he is thy life and length of thy dayes, &c.* that is, if thou obeyeſt him, he will prolong and preſerve thy life, which, ſaith Chytræus, would be conſidered, that ſeeing it is God that prolongeth our lives, we may uſe them to his glory, by inſtructing and training up others in his fear, Pſalm 9. 92. 118. Verſ. 20. *Chytræus.*

Chap. XXXI.

HItherto the exhortations, promiſes and threatnings uttered by Moſes, together with the propoſall of the Lawes and Ordinances of the Lord. Now followeth that part of the book, in which the death of Moſes is ſpoken of, and Joſhua is appointed to ſucceed him, according to the diſtribution made, chap. 4. And here again is firſt the exhortation of Moſes upon occaſion of his death ſhewed unto them to be at hand unto verſ. 9. 2. His writing of the Law and appointing it to be read publickly in their aſſemblies, unto v. 14. 3. Joſhua appeareth with Moſes in the Tabernacle before the Lord, where the peoples revolting after other gods is foretold, and a propheticall ſong touching this revolt to come is appointed to be written unto v. 22. 4. Moſes writeth it, and the Lord giveth a charge unto Joſhua, v. 22.23. 5. The book of the Law is appointed to be put in the ſide of the ark to be kept there, v. 24,25,26,27. 6. The elders and officers are gathered together to hear the words of the ſong, verſ. 28, 29. 7 Moſes ſpeaketh of the words of that ſong, v. 30. and chap. 32. to verſ. 44. 8. An exhortation is again made hereupon unto v. 48. 9. Moſes is ſummoned to goe up to Mount Nebo to die there, v. 48, 49. &c. to the end of the chapter. 10. He bleſſeth all the tribes ſeverally, chap. 33. 11. He goeth up to the mount, and dieth, and is buried and commended, Chapter, 34.

Part 1. Verſ. 1,2. Touching the firſt, v. 1. *And Moſes went and ſpake all theſe words to all Iſrael, and ſaid, I am* 120. *yeares old, &c.* The age of Moſes was not the cauſe why he could no longer goe in and out before the people, but the ordinance of God, that he ſhould now depart out of this life, and therefore he addeth, *Alſo the Lord hath ſaid unto me, thou ſhalt not goe over this Iordan:* for he was ſtill of ſtrength ſufficient, Deut. 34. 7. He mentioneth his great age therefore to intimate the long time that they had injoyed his miniſtery, even 40. yeares, from 80. to 120. that they might be the more excited to profit hereby.

Verſ. 3. *The Lord thy God, he will goe over before thee, and deſtroy theſe Nations:* Thus he ſpake before, Deut. 9.3. and here repeateth it again, that although he died, they might not fear, but be of good comfort; and Joſhua he ſaith, ſhould go before them in his ſtead, ſee Numb. 27.18.

Verſ. 5. *And ye ſhall doe unto them according to all that I have commanded you,* that is, deſtroy and root them out, Deut. 20.16, 17.

Verſ. 6. He exhorteth them to be ſtrong and couragious, promiſing that the Lord ſhould goe with them, and not leave nor forſake them. And v. 7, 8. he uſeth the ſame words to Joſhua, ſee Deut. 20. 1,2, 3. Thus David incouraged Solomon, Chron 28.20.

Verſ. 7. 8. Part. 2. Verſ. 9. 10. Touching the 2. particular, v. 9, 10. &c. *And Moſes wrot this Law, and delivered it to the Prieſts, &c. And commanded ſaying, at the end of 7 yeares in the ſolemnitie of the yeare of releaſe, in the feaſt of Tabernacles, &c.* The Law here ſaid to be written was this book of Deuteronomy, ſee chap. 29. 1. It was delivered to the Prieſts and elders, becauſe they by teaching, theſe by their authoritie ſhould ſee to the keeping of this Law. Mal. 2.7. Mich. 3. 1. 2 Chron. 19.6,8,9. *At the end of 7 yeares,* that is, every 7 yeare of the year of releaſe, ſee Deut. 15. 1, 2. At this time it muſt be read, becauſe being freed from worldly cares, they were the more fit to attend to heavenly inſtructions. Myſtically hereby was figured out the yeare of releaſe by Chriſt, when a ſecond Law or Deuteronomy ſhould be read, *viz.* the glad tidings of ſalvation ſhould be preached in the place, which the Lord ſhould chooſe, that is, in the Church, and at the feaſt of boothes or tabernacles, that is, whilſt this mortal life laſteth, ſet forth hereby.

The *Myſterie.* Luc. 4.18. *Rabanus.*

For

For the manner of this reading, Maimony ſaith, It was commanded to Joſhuah to read, and therefore conſequently to the chief man amongſt them, and when they had a king, to the king. He therefore came into the court of the women, which was the outward Court, and there having a pulpit of wood prepared for him, he went up, that he might be heard of all, then the trumpets were blown throughout all Jeruſalem to aſſemble the people, and the miniſter of the Synagogue, ſuch as is ſpoken of Luk. 4. 17. took the book and gave it to the maſter of the Synagogue, of whom it is ſpoken, Luk. 13. 14. and he gave it to the Sagan, or ſecond chief Prieſt, who is called the captain of the Temple, Act. 5. 24. and the Sagan, to the high Prieſt, and the high Prieſt to the king, for the more honour; then the king ſtood or ſat down, if he pleaſed and all the people gathered round about him, and he firſt bleſſing God, as Nehem. 8. 5, 6. read from the beginning of Deuteronomy to the end of Chap. 30. and when he had done reading, he foulded up the book and bleſſed God again. And all the time of his reading every one was bound reverently to attend, yea the wiſe men, that knew all the Law perfectly. In the want of a king, when Ezra was the chief he ſuplyed this office of a reader. And to this reading all were bound to come, even women and children, who were not bound to come up to other feaſts, Exod. 23. 17. yet to this all muſt come, that could underſtand Nehem. 8. 3. except the unclean.

Maimony in cagigah, cap. 3. Sect. 3.

Nehem. 8. 1, 2, 3.

Verſ. 12.

Touching the third particular verſ. 14. *And the Lord ſaid to Moſes, behold the dayes approach, that thou muſt dye, call Joſhuah and preſent your ſelves in the Tabernacle, that I may give him a charge, &c.*] This was done both to aſſure Joſhuah the more of Gods calling him to this office, and to procure him authority amongſt the people when they ſhould ſee a viſible ſign of Gods preſence to eſtabliſh him for their ruler, as for this end, Moſes before put ſome of his honour upon him, Numb. 27. 18, 19. They being in the Tabernacle the Lord appeared in a piller of a cloud, &c. ſo he appeared, Exod. 33. 9.

Part 3. Verſ. 14.

Verſ. 15.

Then he told Moſes, that he ſhould ſleep with his fathers, and that the people would go a whoring after other gods, &c. when the death of Abraham was ſpoken of before, Gen. 25. 8. it is ſaid, that he was gathered to his fathers, and likewiſe of Jacob, Gen. 50. and of Aaron, Numb. 20. and of Moſes himſelf, Numb. 31. 1. here his death is ſet forth by ſleeping, as Act. 7. 60. 1 Theſ. 4. 13. Becauſe it might appear to all generations to come, that the Lord knew before their revolting, and had given them the greateſt warning againſt it, that might be, he appointed a ſong to be ſet forth, as a witneſſe againſt them of his juſt proceedings in executing ſuch judgements upon them, and this ſong is that following in Chap. 32. and theſe things were ſet forth in a ſong, that being drawn with delight they might the better be brought to learn it, and their affections might be the more moved by it.

Verſ. 16.

Verſ. 17, 18, 19, 20.

Touching the fourth particulars, verſ. 22. *Moſes therefore wrot this ſong the ſame day and taught it the children of Iſrael. And he gave Joſhuah the ſon of Nun a charge,* &c.] This charge ſeemeth to be given by Moſes, and therefore the Septuagint underſtanding it ſo, render the next words, *thou ſhalt bring the children into the Land, which I ſware, and I will be with thee,* in the third perſon, he ſware and he will be with thee. But the Vulgar Latin better, for he gave Joſhuah a charge, hath the Lord gave Joſhuah a charge, and ſo that, which followeth in the firſt perſon doth moſt aptly agree. And this underſtanding, he *gave a charge* of the Lord doth beſt anſwer to verſ. 14. *I will give him a charge* which he had not done hitherto, and therefore this muſt be the charge, which he there meant:

Part 4. Verſ. 22, 23.

Again Moſes had given him a charge, verſ. 7, 8. and therefore it is not likelie, that he would ſo ſoon repeat the ſame again. Laſtly, when Moſes ſpeaketh in the name of the Lord, he doth it alwayes in the third perſon

ſon and not in the firſt, as in this place, wherefore the Lord ſpeaketh here.

Part 5. Verſ.24,25, 26. Touching the fift particular, verſ. 24, 25. And Moſes commanded the Levites to put the book of the Law which he had written, in the ſide of the Ark to be there for a witneſſe againſt the people, Verſe 8, 9. it was written and delivered to the Prieſts the ſons of Levi, and to the Elders; and the Prieſts are here to be underſtood by Levites, for they were the ſons of Levi, and ſometimes bare the Ark, as Joſ.3.6,17. and Joſh. 6. 12. although moſt commonly the Levites bare it, Numb.3.31. Chap. 4. 15. and 10.21.

Part 6. Verſ.28. Touching the ſixth particular, verſ. 28. *And Moſes ſaid, gather to me all the Elders of your Tribes and officers, that I may ſpeak theſe words in their ears, &c.*] And here he inculcateth again the third time their Apoſtaſie and miſery to come in the latter dayes, meaning doubtleſs this which they now ſuffer, ſince their rejecting and crucifying of our Lord, who was ſent amongſt them.

CHAP. XXXII.

Part 7. Verſ.1. *Hugo Card.* Touching the ſeventh particular, it is the word of the ſong. *Give ear (O ye heavens) and I will ſpeak, and hear, O earth the words of my mouth: my doctrine ſhall drop as the rain, &c.*] Hugo obſerveth out of Joſephus, that this was written in Elegiack Hebrew verſes, Hexameters and Pentameters, becauſe it treateth of the mercies of God. The ſong is contained in 43 verſes, and may be divided into four parts. Firſt, a proeme, or exordium to ſtir up to attention, Verſe 1, 2, 3. Secondly, the mercies of God towards them are ſet forth, verſe 4,5,&c. Thirdly, the peoples ingratitude and wickedneſſe, verſe 15, 16, 17, 18. Fourthly, their puniſhments, v.19,20,&c.

Part 1. *Ferus. Hugo Card.* For the firſt. He calleth to the heavens and earth to hear, ſaith Ferus, as ſecretly taxing the people of Iſrael, who he knew, would not hear, ſo Eſa. 1. and hereby he ſheweth, that they ſhould be witneſſes to convince the hard hearted Jews, and, as Hugo hath it, he ſpeaketh not to them, as if they could underſtand his words, but becauſe God by his almighty power ſhould make the heavens and earth witneſſes againſt them, as he did when upon their crucifying of our Lord, the ſun was darkned and the earth ſhaked and opened. Or by the heavens, he ſaith, we may underſtand the angels, by the earth, men, or by the heavens, ſpiritual men, by the earth, the carnal; or by the heavens, as Auguſtine hath it, the contemplative, by the earth, the laborious, as if he had, hear both with the interiour and exteriour ear: but theſe are allegories. *Ainſworth.* For his calling heaven and earth to witneſſe, ſee before Deut.30.19. Chap.31.28. the more to affect the hearts of the people, for they ſhall teſtifie againſt the rebellious, Joſ. 24.27. and they dye not as men, but continue to be witneſſes for ever, Pſal.119.89, 90. Eccleſ. 1:4. *Calvin.* Calvin calleth this a magnifical exordium, ſhewing, that he was not about to ſpeak of trivial things, but great and weighty, and ſo worthy the attention of all men.

Verſ.2. *My words, my doctrine ſhall drop as the rain*] For *doctrine*, Heb. is לקחי received, becauſe the miniſter receiveth that from the Lord, which he delivereth to the people, 1 Cor.11.23. and their doctrine is Gods doctrine, 1 Theſ. 2. 13. Hugo and Ferus and others generally expound this, as a wiſh, *let it drop*, but Calvin ſaith, that it is a declaration of the nature of heavenly doctrine, it is as the rain, which maketh good ground fruitful, but hard and ſtony ground remaineth ſtill barren, although never ſo great ſtore of rain falleth upon it, ſo that hereby he taxeth his hearers, if they were not bettered by this doctrine, as being themſelves onely in the fault and

and this doth moſt arride me; of this compariſon ſee more Eſa. 55.10. Mich.5.7. Chap.2.6. Ezech.20.46. Chap.21.2. contrariwiſe corrupt teachers are as clouds without rain, Jude verſ. 12. Prov. 25.14. Here are two things, to which doctrine is compared, rain, and dew; it is like the firſt, ſaith Hugo, when it terrifieth, like the ſecond, when it comforteth, like rain, when it is open and eaſie, like dew when it is hidden and hard. And as the dew falleth in the night, cooleth and nouriſheth the tender corn, and therefore is ſweet unto it, ſo this doctrine ſerveth to enlighten in the night of this world, is ſweeter then the honey and nouriſheth grace in the heart, but then it muſt be not hard but tender, as the green herbs, upon which the dew falleth. *Hugo Cardin.*

I will publiſh the name of the Lord, aſcribe ye greatneſſe unto our God] The Vulg. Latin, *I will call upon the name of the Lord*, the Cald. I will pray in the name of the Lord, and in Hebrew it is, אקרא שם I will call or proclaim the name of the Lord, the meaning is, I will ſet forth the mighty and gracious acts of the Lord towards his people, for which I exhort, that all aſcribe greatneſs and majeſty to him, 1 Chron.29. verſ. 11. Verſ. 3.

For the ſecond part, verſ. 4, 5, &c. to verſ.15. *He is the rock*, his *work is perfect, all his waies are judgement, &c.*] Here are firſt the praiſes of God ſet forth in general, and the people of Iſrael are expoſtulated with for their ingratitude, and then the particular geſts of the Lord towards them are related, verſ.7,8.9,&c. God is called the rock both here and verſ.18. & 30, 37. 1 Sam.2.2. & 2 Sam.22.2.32. becauſe he is a ſure, moſt ſtable and unmoveable ſtay to his faithful people. *His work*; that is, every work, that he hath wrought, that is, both of Creation, Redemption, and of doing for his people and againſt his enemies: for, as Hugo ſaith, in ſix daies he perfected all his works, and theſe are the cauſes why greatneſs is to be aſcribed to the Lord. *All his waies are judgement*, that is, his lawes are moſt diſcreetly and judiouſly made. Part 2. Verſ.4,5. *Hugo.*

They have corrupted themſelves, their ſpot is not the ſpot of his children, &c.] Becauſe heavy things were to befall the people of Iſrael for their ſins, of which it is propheſied in this ſong, he having juſtified God, as dealing moſt juſtly herein, v. 3, 4. now declareth the evil deſerts of the people of Iſrael. And he ſaith, *their ſpot is not as the ſpot of Gods children, becauſe they ſinned maliciouſly*, ſo Ferus, and not out of infirmity, by and by confeſſing it; the Cald. *They have corrupted themſelves and not him, ſons that have ſerved idols.* Verſ.5. *Ferus.*

Do ye thus requite the Lord, &c.] He calleth them a perverſe generation, v. 5. and here he ſheweth the reaſon, for they requited evil for good unto the Lord. For to render evil for good is a point of perverſneſs, to render evil for evil is a point of frailty, to render good for good a point of equity, to render good for evil, a point of perfect charity. *O ye fooliſh people and unwiſe*, he is fooliſh that doth not ſee evil before and ſhun it, and he is unwiſe that foreſeeth it, but ſhunneth it not, or to be fooliſh is in reſpect of the underſtanding, to be unwiſe in reſpect of the affection. Ferus ſaith, he calleth them fooliſh, becauſe they took not heed of the evil known, and unwiſe, becauſe they would not know the good. He meaneth, that they were ſuch as faded in their underſtanding, and ſo became moſt vile, as Pſ.14.1. Rom.1.21. Verſ. 6. *Hugo Card. Malum reddere pro bono perverſitatis eſt, malum pro malo fragilitatis, bonum pro bono æquitatis, ut bonum reddere pro malo perfectæ charitatis eſt.*

Is not he thy father that bought thee, hath not he made thee, and ſtabliſhed thee? the Vulgar Latin, *that poſſeſſed, made and created thee*, that is, ſaith Hugo, created thee of nothing, made thee into an excellent form, and poſſeſſed thee to hold, rule, and govern thee, that thou mighteſt not decay, he being for the firſt a father, for the ſecond a maſter, and for the third a Lord, and ſo worthy of all love, and honour, Mal.1. and he inverteth the order, naming the firſt laſt; to ſhew their inordinacy, and ſpeaketh not by *Hugo Cardin.*

Ferus. by affirmation, but by interrogation to convince them the more. Ferus following the ſame reading, is not he thy father, doth he not appear to be ſo by making thee in reſpect of thy body, and creating thee in reſpect of thy ſoul? and he hateth nothing that he hath made, Pſalme 145. but is gracious to all his works, verſe 9. hath he not poſſeſſed thee by chooſing thee for a peculiar people to himſelf? The word rendred bought thee, may be rendred indifferently, either purchaſer or poſſeſſour, or owner of thee. But

Calvin. Calvin rejecteth this laſt, although I can ſee no reaſon why he ſhould ſo do, his expoſition made hereupon being the ſame with that of Ferus, but for making, he more rightly expoundeth it of making anew by regeneration, but beceuſe they were not ſpiritually made anew, he diſtinguiſheth Gods making into two, the generall by outward vocation, which belongeth to all the Church, and the inward which is of the elect onely. For the laſt word *ſtabliſhed thee*, he hath prepared thee, as a workman maketh his work more neat.

Ainſworth. Ainſworth by making underſtandeth advancing to dignitie, as they that are redeemed and taken to be Gods peculiar people, and have many ſingular favours done to them are advanced to honour above others. So it is ſaid, that he made Moſes and Aaron, 1 Sam. 12. 6. Eſay 43. 7. Chriſt made Marc. 12. 3. 14. when he raiſed them to greater dignity. And he eſtabliſhed them, by ſettling them in this honour to continue. I hold that by making is not ſimply meant his giving them a being, as to other men, but the making of them high and excellent, whereby they were the more obliged unto him. And ſo it aptly followeth poſſeſſing them, or redeeming them by Chriſt, and ſerveth to ſet forth the excellency of this condition, ſuch are made, and eſtabliſhed, Rom. 11. 29.

Verſ. 7. *Remember the dayes of old, &c. aske thy father and he will ſhew thee, thy elders and they will tell thee.* This is added to prove the great goodneſſe of God towards them, and their ſtock, for Abraham, Iſaack and Jacob were of old ſingularly favoured by him, for which they were bound to be thankfull, as we are for Gods mercies towards our Progenitours, ſee Pſalm. 77. 6. 119. 52. 143. 5. Eſay 46. 9. *Conſider the yeares of many generations*, Hebr. of *generation and generation*, that is, to every generation ſince, which is added, leſt

Verſ. 8. they ſhould ſay in time to come, the Lord was good to our forefathers, but what hath he done ſince for us? it is anſwered here, there was no generation ſince, but hath alſo taſted of his mercy. *Aske thy father*, that is, every father that hath ſeen the workes of the Lord, and thy elders with whom is wiſdome, as it is ſaid, Job 12. for they will not teſtifie againſt thee

Deut. 4. 32. partially, but for thee: ſo Pſalm. 44. 1. *We have heard with our eares, and our fathers have told us, &c*, and Judges 6. 13. *When the moſt high divided to the Nations their inheritance, &c.* Having ſent them to their fathers and to times of old in generall to learn how gratious God had been to their Nation, here he proceedeth to particulars, ſaying, that *when he ſeparated the ſonnes of Adam, he ſet bounds unto the people according to the number of the children of Iſrael*, that is, when as there were innumerable peoples in the world, Iſrael and all that came of him being counted by the perſon, when they came down into Egypt were no more then the Nations of the world, viz. but 70. and into ſo many were the Nations divided, Geneſis 10. For the ſonnes of Shem, Ham and Japhet, and their ſonnes, who were heads of ſo many Nations are reckoned 70 or 72 and into ſo many languages it is held, that they were divided upon their building of the tower of Babel, Geneſis 11. but all theſe being neglected and diſperſed, as vile in compariſon of Iſrael, God choſe Iſrael, being ſo few in number for his peculiar people; which was a wonderfull great favour, and therefore it ought greatly to affect their hearts, ſee the like reaſons, Deut. 7. 7.

Ainſworth. Ainſworth by the bounds ſet to the people ſaith, that the land of Canaan alſo may be more particularly underſtood, being proportioned for the

the twelve tribes of Iſrael, to inherit after the ſonnes of Canaan, who were 11. Geneſis 10. 15, 18. But Hugo, Ferus, Gloſ. interlin. and others reſt in the former expoſition, as I alſo do, their injoying of that good land not being yet ſpoken of, till verſe 13. 14. of the diviſion by inheritances to the the Edomites, and Moabites, ſee Deut. 2. 5. 9. and to all people, Amos 9. 7. Acts 17. 26, 27. The Septuagint for *the ſonnes of Iſrael hath the Angels of God*, whereof they ſuppoſe 70 to be ſet over the 70 Nations as preſidents, ſo R. Menahem on Geneſis 46. And Michael was ſet over the Iſraelitiſh Nation, ſaith Hugo, as appeareth Dan. 10. But at the firſt God himſelf was their keeper, till they worſhipped the golden calf, and from thence Michael untill the paſſion of Chriſt, after which he was removed and ſet over Chriſtians, for which cauſe every Church dedicated to an Angel is to Michael. Thus he, but we muſt take heed that we goe not too farre in things that are unknown unto us, Col. 2. 18. The Septuagint in rendring Angels of God for ſonnes of Iſrael are thought to have done ſo to avoid the envie of the Gentiles, which might have been ſtirred up if they ſhould have equalized themſelves to all other Nations. Calvin by theſe words underſtandeth a reſpect had to the Iſraelites, who were few in compariſon, in diſtributing the Nations ſo, as might be for their beſt good.

R. Menahem

Hugo Card.

For the Lords portion is his people, that is, the portion which he hath divided to himſelf, ſee Jer. 10. 16. 51. 19, *Iacob is the line of his inheritance*, or the lot which is falne to him, Pſalm, 16. 6, 7. being by line as it were meaſured out for his lot, of Jacob ſeeking his face, ſee Pſalm. 24. 6. And this ſeemeth to be a reaſon, why according to Calvins expoſition he had ſo great reſpect unto Iſrael above all other people.

Verſ. 9.

He found him in a deſert land, and in the waſt howling wilderneſſe, &c. Ferus by this deſert underſtandeth the deſert of Caldæa, where he found Abraham, and Egypt, where he found Iſrael, and the eſtate of corruption and ſinne, wherein he findeth us, ſo that of his grace and for no merit of ours we are elected and ſaved. But as Calvin and others have it, the Lord omitting their mercies paſt, in this place haſteneth to one more freſh in mind by which they were bound, as by 100. bands to perpetuall thankfulneſſe, viz. his ſuſtaining of them in the barren and drie wilderneſſe 40 yeares. For ſo the word מצא is uſed, Numb. 11. 22. and by the Septuagint is rendred, for *he found him, he ſufficed him*, and by the Cald. *he ſufficed their neceſſities*. He found him then in as much as he found him, that is, Iſrael with victuall and proviſion: for he came not thither by accident, as going aſtray, but was brought thither by the Lords direction, and there where all means failed he fed them ſufficiently, Deut. 8. 15, 16. The word rendred wilderneſſe is ישמון Ieſhimon, ſignifying a wilderneſſe, or being the name of one ſo called in particular, Numb. 21. 20. Here it is put for a wilderneſſe in generall, and of it there be 3 Epithites; deſert, becauſe there was a want of all good things; waſt, becauſe there was a want of all comfort; and howling, becauſe it was full of horrour for the wild and ſavage beaſts. So Hugo, ſaying, that in theſe three ſtandeth perfect miſery, ſo that they might ſee, how greatly they were bound to love and ſerve the Lord who provided for them and preſerved them here. And morally this wilderneſſe ſetteth forth the ſtate of a ſinner; his heart is deſert for the want of grace; waſte for the corruption of nature, and howling for the habitation of devils there, *he led him about and inſtructed him*: Some underſtand this of his inſtructing him by teaching him his Lawes, ſome of experimentall inſtruction by mercies, and by judgements, we may underſtand it of both: For theſe words *he led him about* the Septuagint have, he compaſſed him, the Cald. he placed them round about his divine Majeſtie as if their encamping round about the tabernacle were meant. But his leading them about fourtie yeares in the wilderneſſe ſeemeth plainly to be meant.

Verſ. 10.

Ferus.

Calvin.

Hugo Cardin.

and

and kept him as the apple of his eye] That is, with the moſt tender and greateſt care. So the phraſe is uſed, Pſal.17.8. and Zechar.2.8.

Verſ. 11. *As an eagle ſtirreth up her neſt, fluttereth over her young, &c.*] See the like ſpeech, Exod. 19. 4. and the expoſition. It is another compariſon uſed to ſet forth Gods tender care over them, and his miraculous carrying of them through all dangers.

Verſ. 12. *So the Lord alone did lead him, there was no ſtrange god with him*; the Sept. there was no ſtrange god with them; the Cald. there ſhall no ſervice of idols be eſtabliſhed before him. This is added, to aggravate their ſin the more in ſerving ſtrange gods, verſ.16. and the meaning is plain, that no other god did help in the leading of them, but the Lord alone, ſo that it were groſſe ingratitude to ſerve any other god.

Verſ. 13. *He made him ride on the high places of the earth, that he might eat the increaſe of the fields*, &c.] By the high places the land of Canaan is meant, which was full of high mountains, and of high walled cities. Whereas Egypt was low and plain for the over-flowing of the waters: and to ride upon them is to conquer and poſſeſſe them, as the phraſe is uſed, Pſal.45.4. and 66.12. Rev.6.2. & 19.11,14. Eſay 58.14.

The encreaſe of the fields was the corn growing plenteouſly there, honey out of the rock was that which the bees gathered thither into the holes thereof, the fruits alſo ſweet like honey growing on date trees and palm trees may be meant, for they grew on rocky places, as alſo did the olive tree, and the rock is mentioned, becauſe it was ſomewhat miraculous, that a barren rock ſhould be made to yeeld ſuch fruits unto them, as ſometime the rock yielded them water in the wilderneſſe.

Exod. 17. Numb. 20. 11.

Verſ. 14. *Butter of kine with milk of ſheep, and fat of lambs*, &c.] He proceedeth here to reckon up all manner of earthly bleſſings, wherewith that land abounded; ſo butter and milk are ſpoken of, as ſigns of a fruitfull land, Eſay 7.21,22. and the milk of ſheep, Prov.27.27.

Numb.32.1,2. *of the rams of Baſhan*] Which was a place of ſingular note for fatting cattel; *with the fat of the kidneys of wheat*, that is, the fineſt flowr of the wheat kernel, when it is full ripe, for then it looketh like kidneys.

and thou didſt drink the pure bloud of the grape.] Hereby is meant red wine, which was the beſt in that land. And by all theſe myſtically are ſet forth the ſpiritual bleſſings of the Church under the Goſpel; for the Church is ſet upon high & heavenly places, feedeth upon the fruits of the fields of the holy Scriptures, ſucketh honey of comfort from the Rock Chriſt, eateth butter of the examples of the ancient fathers, and milk of Chriſts doctrine, the fat of the wheat of the holy Sacrament, and the bloud of the cup there; ſo Ferus. But Rabanus by the honey underſtandeth the miracles of Chriſt; and by the oyl, the Holy Ghoſt, which he ſent upon them at Pentecoſt; and by the fat of rams, the examples of the Apoſtles, who as rams went before the flock; and by goats, repentance; in other things he agreeth with Ferus.

The Myſtery. *Ferus.* *Rabanus ex Gregor.*

Verſ. 15. Part 3. *But Jeſhurun waxed fat and kicked*, &c.] Having ſpoken hitherto upon the ſecond part, now followeth the third, viz. the peoples ingratitude, from hence to verſ.19. For Jeſhurun, the Cald. hath Iſrael, and the Sept. beloved. It ſignifieth righteouſneſſe, by which name Iſrael is called, becauſe an holy people by calling. Shor alſo ſignifieth a bullock, from which Jeſhurun may be derived, and then there may be an alluſion in the word to a bullock, unto which in waxing fat and unruly, Iſrael is compared. Shor alſo ſignifieth to ſee, from whence Iſrael may have the name, becauſe at the giving of the law they ſaw the glory of God. So Ainſworth, the ſame word is alſo uſed to ſet forth Iſrael, Chap. 33.5, 26. and Eſay 44. 2. ישר, of which Jeſhurun cometh, ſignifieth to be right, or to pleaſe, according to which laſt the Sept. and vulgar Latine render it *dilectus* beloved, or with whom God was well pleaſed. I hold with Junius, that Iſrael is thus

Ainſworth.

thus called here from rectitude, a virtue sometime in Israel, but now Moses foresaw by the Spirit of prophesie, that they would go altogether from the rule of righteousnesse, when they should once waxe fat with Gods benefits, and this served to aggravate their sin, as a bullock being kept in the best pasture, that it may be the more able and fit for labour, when it kicketh up the heeles, and becometh the more unruly. And there may also be an allusion in the word Jeshurun, to Shor a bullock, as the comparison is made, Jer.31.18.

The sin in particular, with which they are charged, is, that they sacrificed to strange gods, to devils, and forgat God that made them. The word translated, *to devils*, is לשדים, to destroyers, because the devil, that is served in idols, destroyeth mens souls, and it is opposed to the rock of their salvation, which God is said to be. Ver. 16,17, 18.

neither did their fathers fear,] For fear, Hebr. is שערום, signifying a fear with horrour, lest they should be hurt by them; for they can do neither good nor evil. Jer. 10. 5.

And hitherto the third part of this song, now followeth the fourth, viz. Gods judgments executed upon them, vers.19, 20, &c. *When the Lord saw it, he abhorred them because of the provoking of his sons and of his daughters,*&c.] They are called his sons and daughters for his grace towards them, whereby he chose them to himself, although their spot was not the spot of his children, vers.5. Part 4. Ver. 19,20.

I will hide my face from them] So Jer.18.17. the hiding of his face is the withdrawing of his favour, and therefore it is prayed against, Psal. 27. 9. & 102.2. Exod.33.15,16.

They have moved me to jealousie with that which is not God, &c. and I will move them to jealousie with those, that are not a people &c.] This is a Propheſie of the rejection of the Jews, and of the vocation of the Gentiles, as it is applyed, Rom.10.19. 1 Pet.2.10. and the like propheſie is Hos.1.10. For the Gentiles were no people of God, and had not the knowledge of his lawes, and so were a foolish people, as they are here called, but they being received to grace, the Jewish nation was moved to jealousie and anger against those that instructed them in the faith, in every place stirring up persecution against them. Vers. 21. *Hugo Card.*

The Hebrews expound this of the Caldeans, which carried them away captive, because they are said to have been no people, Esay 23. 13. and Rabanus and Ferus, of the Gentiles, that gat the dominion over the Jews and divers times afflicted them, as is shewed in the book of Judges. But because the Caldeans and those nations were not taken in the room of them to be a people, that application doth no way agree, seeing the things opposed here are their provoking God to jealousie, by taking other gods unto them, which were no gods, and his taking anothe people to be his people, which were no people. And by this the Jews are noted to have been greatly provoked, Rom.11. 14. 1 Thess.2. 15, 16. and of the foolishnesse of the Gentiles in times past, see Rom.1.21,22. Jer.10.8. 1 Cor.12.2.

For a fire is kindled in my anger, and shall burn to the lowest hell, and shall consume the earth with her encrease, &c.] Ferus and Calvin understand the next verses, *I will heap mischiefs upon them, and spend mine arrowes upon them, they shall be burnt with hunger*, &c. as an explication of the fire here spoken of. And Hugo by earth, which, he saith, the fire shall destroy, understandeth wicked and earthly men; and by the increase, their works; and by the fires burning to the lowest hell, their eternal destruction with fire; and by the foundations of the mountains, the hopes and counsels of the proud, to which they trust. It is plainly a metaphorical speech, the great judgments of God upon their land being meant, which should wast, and brought to destruction in the fruitfulnesse thereof, as if it were fire burning all, as when Sodom was destroyed by fire and made waste for ever. By Vers. 22. *Ferus. Calvin.* *Hugo Card.*

the loweſt hell, the inner parts of the earth are meant, as the word Sheol is ſometime taken, wherefore in ſpeaking hereof a moſt piercing and hot burning judgment is meant. And this of deſtroying their land, as by fire, was long ago fulfilled, when that fruitful ſoyl was made ſo barren, as I have before noted upon Deut.28. and ſo it continueth to this day. And the allegory made by Hugo hereupon is very good.

Verſ. 23. *I will heap miſchiefs upon them, I will ſpend mine arrowes upon them,* &c.] After the judgments threatened upon their land, now follow judgments upon their perſons: for I like beſt this diſtinction of this verſe, from verſ. 22. By miſchiefs, are meant all ſorts of evils, and theſe are alſo called arrowes, both plagues, Zach.9.14. and peſtilence, Pſal. 91.5. and other ſickneſſes, Pſal.38.2. Job 6.4. of famine, Ezech.50.16. of wars, Jer. 50. 14. and Homer calleth the peſtilence an evil arrow. Iliad. 1. There be ſeven arrowes, ſaith Bernard, wherewith God woundeth here, hunger, thirſt, heat, cold, wearineſſe, infirmities, and the neceſſity of dying, and they that make a good uſe of the ſix former, ſhall not need to fear the ſeventh, according to which Job ſaith, *In ſix tribulations he will deliver thee, and in the ſeventh he ſhall not touch thee.* Of theſe David ſaith, *thine arrowes ſtick faſt in me.* Allegorically, Gods arrowes, ſaith Hugo, are his revenges ſhot from the bow of his Word by ſhooters, the Prophets and Apoſtles; of which it is ſaid, *the arrowes of the Almighty are ſharp*, ſo that they pierce the ſoul, that is, the menaces of his Word againſt the wicked. Thus they, but what theſe arrowes are, this ſong telleth us beſt, verſ.24,25. viz. theſe ſeven the burning with hunger, devouring with burning heat; bitter deſtruction, the teeth of beaſts; the poiſon of ſerpents, the ſword without, and terrour within. The 1. rendred, *burn*, is מזי, a word no where elſe uſed, but this word in Cald. ſignifieth to burn, and unto burning by famin it is alluded, when Lament.4.8. it is ſaid, *their viſages were as black as a coale.* The Cald. rendreth it blown up, or ſwoln with famine. This anſwereth to their waxing fat, and kicking, verſ. 15. and thus they were judged, as Hugo noteth, in the deſtruction of Jeruſalem, whereof ſee Lam. 2. For devouring with burning heat, the Sept. Cald. and vulgar Latine have, devouring by fowles, for the word רשף *reſheph*, here uſed ſignifieth an hot diſeaſe, or fowles, or a fiery coal, Hab.3.5. it is joyned with the peſtilence, and rendred hot burning coales. That of Pſal.78. 48. *he gave their cattel alſo to hail, and their flocks to hot thunderbolts*; in ſpeaking of the plagues of Egypt, ſeemeth to be a ſetting forth of the like judgment. But if we take it with the Sept. and Cald. for devouring by fowles, it will better anſwer to the teeth of beaſts, and the biting of ſerpents by and by alſo ſpoken of. For of this the Pſalmiſt complaineth, the dead bodies of thy Saints have they given to the deuouring of the beaſts of the field, and to the fowles of the ayr. And this is followed by Hugo, who by the fowles, beaſts, and ſerpents, myſtically underſtandeth devils; and upon theſe words, *with bitter deſtruction*, or bitter biting, he ſaith, the biting of the devil is bitter in the committing of ſin, more bitter in the ſeparation of the ſoul, and moſt bitter in the reſumption of the body again. Calvin for *hot burning*, hath, an hot diſeaſe, which he joyneth with bitter deſtruction, expounding both together of the peſtilence, and the judgments here threatened, he ſaith, are three, famine, peſtilence, and the ſword. The word קטב, rendred deſtruction, ſignifieth a cutting off, which may either be by the peſtilence, a corrupted ayr, or by an evil ſpirit, ſaith Pagninus, ſee the ſame, Pſal.91.6. the Caldee is for deſtruction by evil ſpirits, the Septuag. for a ſtinging plague called *opiſthotonos*, which as Celſus ſaith, is a vehement diſeaſe in the neck, ſtraining it backward to the ſhoulder, and killeth within four dayes. I take this biting exciſion to be ſome mortal ſtriking by it ſelf, diſtinguiſht from all the reſt, but with more tormenting pain, becauſe it is called bitter deſtruction: but if that we follow that tranſlation of devouring

Bernard.

Job 5.
Pſal. 38. 2.
Hugo Cardin.

Pſal. 127.

Ver. 24,25,

Pſal. 79. 2.

Hugo Card.

Calvin.

Pagninus.

Cornel. Celſus, l. 4. c. 3.

vouring by fowles, this is nothing elſe but their bitter biting to death. For the teeth of beaſts, ſee Levit. 26. 22. and unto the lion and bear is joyned, the ſerpent biting. Amos 5. 19. of the famine, peſtilence, noiſome beaſts, and the ſword joyned altogether, ſee Ezech. 14. 21. of inward terrors, Deut. 28. 65.

I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from amongſt men,] The vulgar latine, *And I ſaid, Where are they, I will ſcatter them*, &c. but in Hebrew there is no ſuch interrogation; only the Lord profeſſeth here to moderate his anger, and not utterly to deſtroy them, when he was moſt provoked out of his infinite mercy, leſt the heathen, their enemies, ſhould inſult, and aſcribe their prevailings againſt them to their own might. Verſ. 26.

Were it not that I feared the wrath of the enemy, leſt they ſhould behave themſelves ſtrangely, and ſay, Our hand is high, and the Lord hath not done all this. Here God putteth upon himſelf the perſon of a man, for properly he feareth not the wrath of any, but he ſheweth by ſaying thus, that he would not utterly deſtroy them; not for that they deſerved it not, but to keep the enemy from blaſpheming, as if in ſpight of the God of Iſrael, he had thus extinguiſht the name of Iſrael; as hereby Moſes ſometime ſought to move the Lord on their behalf, Numb. 14. 15, 16. And if the enemy ſhould upon their extinction have done thus, it had been a behaving of themſelves ſtrangely. Verſ. 27. Exod. 32.

If it be ſaid, the Lord hath done thus by the Jews, they are ſcattered, as all know, and their name is in a manner extinct, how then is this propounded, as only ſpoken of, but that ſhould not come to paſſe? *Object.*

I anſwer, it is meant only, that he would not ſuddenly do this, neither did he it, till after a long time, to keep them in diſperſion, as at this day, nor hath he now done it ſo, as that the Gentiles take occaſion to inſult, but by their example, not to be high minded, but to fear. Neither is their name yet put out ſo, but that there is ſtill an election amongſt them. *Sol.* Rom. 11.

For they are a nation void of counſel] Some apply this to the Gentiles, their enemies, but it is plainly a reaſon, why the Lord was moved to ſo great indignation againſt them, to have made an utter end of them: To be wicked, and to perſiſt in ſin againſt all threatenings of judgments and promiſes of mercies, is hereby ſhewed to be without underſtanding, and void of counſel, as alſo verſ. 6. Verſ. 28.

How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their rock had ſold them, &c. Levit. 26. 7, 8. it is promiſed to them, if they obeyed, that one ſhould chaſe 1000, &c. but now through their wickedneſſe contrariwiſe the heathen dealt by them, a few confounding a great many, for though the nations were many more in number, yet through power of God working with the Iſraelites, one of them was as a thouſand in military proweſs, and ſo although the number overcoming them were far greater, yet it was but as one to a thouſand, if there were 1000 enemies to one of them. But this was alſo fulfilled by the Roman Army at the deſtruction of Jeruſalem, whom the Jews far exceeded in number, and yet were deſtroyed before them in one year by the ſword, famine and peſtilence, to the number of 1100000, as Joſephus writeth. Gods ſelling of them, is his delivering them over into their hands, and ſo is his ſhutting of them up, Pſal. 44. Eſay 52. 3. Pſal. 31. 9. & 78. 62. Verſ. 30.

For their rock is not as our rock, even our enemies themſelves being Judges, &c.] By rock, underſtand God, as verſ. 4. and ſo the Sept. to make it plainer, *their gods are not as our God.* Here Moſes bringeth in the people of Iſrael, as ſpeaking with himſelf, and acknowledging, that their enemies could not have ſo prevailed, had not God delivered them into their hands, becauſe although their gods be unable to do any thing, yet he is moſt mighty, and could, if it had pleaſed him, ever have preſerved his people Verſ. 31.

from deſtruction. And the enemies themſelves were judges hereof, that is, were forced to confeſſe thus much, Numb. 23. 8, 12, 19, 20, &c. Exod. 14. 25. 1 Sam. 4. 8.

Verſ. 32. *For their vine is of the vine of Sodom, and of the fields of Gomorrah,* &c.] This is the reaſon why God delivered them up into the hands of their enemies, to a vine the houſe of Iſrael is compared, Eſay 5. 1. but like Sodom vines, which bear none but grapes of gall and bitter, ſince the deſtruction of that place by fire. Ezech. 16. 45. Iſrael is compared to Sodom, and Eſay 1. 10. the bitter grapes here are evil works; but the Cald. hath it, their vengeance is like the vengeance of Sodom, and ſuch is both their ſin and puniſhment ſaid to be, Lament. 4. 6. For the fields of Gomorrah, Hebr. are theſe words, משרמות עמורה, which may be rendred either of the fields of Gomorrah, for ſo the word is uſed, Eſay 16. 8. or of the blaſted of Gomorrah, as it is uſed Eſay 37. 27. we may take both together, and render

Hugo Card. it of the blaſted or ſmitten fields of Gomorrah. Sodom, ſaith Hugo, ſignifieth dumb, and Gomorrah rough, and with theſe vices were they infected, for they were mute, as touching the praiſe of God, and rough towards their neighbour in his neceſſity. Their grapes of gall both he and

Rabanus. Rabanus apply to their bitter malice againſt Chriſt, expreſſed by the gall and vineger given unto him, hanging upon the Croſſe. And in them were

Verſ. 33. figured out Hereticks with their corrupt doctrine not only like gall, but the poiſon of ſerpents, according to that which is added, verſ. 33. *their wine is the poyſon of dragons,* &c. for as poyſon killeth the body, ſo corrupt doctrine killeth the ſoul; and as the poyſon of ſerpents lyeth hid, ſo this corruption is hidden under the colour of true Catholick doctrine, and thus it doth aptly more particularly denote antichriſt, and the myſtery of iniquity, as Ainſworth applyeth it, and the poyſon of aſpes is noted to be incurable, wherefore it aptly ſetteth forth their maliciouſneſſe to be incurable.

Verſ. 34. *Is not this laid up in ſtore with me, and ſealed up amongſt my treaſures?*] That is, this thy wickedneſſe like that of Sodom, although thou thinkeſt it ſhall be forgotten and paſſed over, yet it ſhall not, for it is laid up in my remembrance and kept ſure there, as under a ſeal in my treaſuries of wiſdom and knowledge, to take a time to repay thee with juſt puniſhments; thus the word ſealed is uſed, Job 14. 17. and Gods treaſures are ſpoken of, Job 38. 22. and Col. 2. 3. Note, that ſins which go yet unpuniſhed, ſhall not alwayes do ſo, but there are certain judgments coming therefore upon all the wicked, but God only knoweth what and when.

Verſ. 35. *To me belongeth vengeance and recompence, their foot ſhall ſlide in due time,* &c.] Of this ſaying uſe is made, Rom. 12. 19. and Heb. 10. 30. that we may therefore fear to ſin. The Cald. for this, *their foot ſhall ſlide,* hath it, they ſhall go into captivity:

the day of their calamity is at hand] For calamity, Hebr. is a word ſignifying either calamity, or a vapour, which maketh the ayr dark, and ſo is fit to ſet forth a day of judgment: the Sept. *the day of their perdition is at hand*; ſo 2 Pet. 3. 7.

Verſ. 36. *For the Lord ſhall judge his people, and repent himſelf for his ſervants, &c.*] *Rabanus.* By judging here, ſaith Rabanus, is to be underſtood diſcerning or ſeparating, as Matth. 25. that the wicked may be condemned, and the godly received to mercy; for ſo both he and Hugo and others generally following the Vulgar Latine reade the words, *He will judge his people, and have mercy upon his ſervants.*

Ferus. And theſe two words ſaith Ferus, are to be obſerved, as ſetting forth his divers proceedings at the laſt day; he will judge, that is, condemn ſome and have mercy upon, that is, ſave others. But here ſeemeth rather to be pointed out ſome time before the laſt day, when God will notwithſtanding all their provocations paſt return in mercy to his people Iſrael. For judging

judging is ſometime put for defending, and puniſhing the adverſaries of his people, as Heb. 10. 30,31. and Pſalm. 43. 1. And this ſence is given by Calvin and others, yet the particle for, ſheweth rather, that is a reaſon of the miſeries before threatned, verſe 35. and then the word judging may be taken properly for puniſhing, and although he jndgeth them, yet he will repent him in mercy for his ſervants, and this is alſo followed by Calvin, the vulgar Latine, *will have mercy upon his ſervants*, reſpecteth rather the ſenſe, then the rendring of the word properly. And this Expoſition of judging for puniſhing, I think, is rather to be preferred, unleſſe we ſhall render כי tranſlated *for* by this word *although* as it alſo ſignifieth, or notwithſtanding, and then the other ſenſe will follow well, *I will iudge*, that is, revenge upon the heathen my people, into whoſe hands I have delivered them, and this ſhall be when they repent them of their wickedneſſe, as they ſhall do at the laſt. For God repenteth not for any, neither turneth to them, but when they turn unto him. *When he ſeeth, that their power is gone, and there is none ſhut up and left*, that is, when they are brought to extreme miſery; a like phraſe is uſed, 1 Kings 14. 10. 1 Kings 21. 21. the meaning is, when none are ſhut up or left untaken by the enemy, ſo that all things ſeeme deſperate. *Calvin.*

And this as Calvin noteth, is a great comfort to thoſe that are humbled in their miſeries, that they yet deſpair not, becauſe the Lord uſeth to deal thus with his, that have ſinned againſt him, he maketh their condition moſt miſerable and deſperate, and then that his mercy and power may ſhine the more he worketh their deliverance. *Note.*

And he will ſay, Where are their gods, their rock whom they truſted? They that underſtand the finall deſtruction of the wicked by judgeing, v. 36. take this for a bitter exprobation of their idolatries and worldly things, to which they truſted. And ſome for the exprobration of the heathen, when they were brought to ſo low an eb of miſery by their prevailings over them. Calvin will have it to be the ſpeech of Iſrael at length delivered, and triumphing over the heathen, and thus deriding them; wherefore theſe words, *and he will ſay*, he ſaith, are as if it had been ſaid, and it ſhall be ſaid, viz. by Gods ſervants. Verſ. 37. *Ferus.* *Hugo Card.* *Calvin.*

Ainſworth will have it to be a check given by God to his people being received to grace again after their miſery for their former ſerving of idols; and this I take to be beſt, for the Lord ſhall make them ſee upon their converſion how vain and fooliſh they were in ſerving falſe gods, as if they would have been a rock of defence unto them, when as they ſhall then know and acknowledge that they can do nothing, but that God onely is able to do all things, to deſtroy and ſave, to kill and to make alive, as it followeth, verſe 39. For thus, Jer. 2. 28. Iſrael is alſo checked. And ſo theſe words, *he will ſay*, are to be referred to the Lord, as the Sept. expreſly refer them. *Ainſworth.*

Which did eat the fat of their ſacrifices, &c.] This is not to be underſtood as ſpoken of men, as Calvin taketh it, being hereby moved to think, that the Jewes were not herein checked, ſeeing they ate not the fat at any time, much leſſe in ſacrifices: but as ſpoken of the falſe gods which the Jewes ſet up unto themſelves: for they are ſaid to eat the fat of ſacrifices, when it was offered to them, as when they were offered to God they are ſaid to be his bread, Levit. 21. 6. Yet Hugo alſo taketh it to be meant of mens eating; that is, of the Jewes contrary to the Law, but let the reader conſider and he ſhall ſee that theſe words *which did eate* have reference not to them, but to their gods, by whom they are upbraided. And in this phraſe God is brought in ſpeaking, Pſalm. 50. *Doſt thou thinke that I will eate buls fleſh, or drinke the bloud of goats*, when as he meaneth, doeſt thou think that offering carnall ſacrifices doth ſo highly pleaſe me. Verſ. 38.

See now that I even I am he, and there is no God with me, I kill and make alive, Ver. 39.

live, &c.] Having checked them, by their falſe gods formerly ſerved, which could do nothing towards the ſaving of them, or delivering them out of miſery, now he draweth them to himſelf, as being of all might. Jonathan to make it the plainer hath this preamble; when the word of the Lord ſhall be revealed for to redeem his people, he will ſay to all people, *ſee now, &c.* This word *I* is doubled, and then it is added, *there is no God with me*, to imply the myſterie of the Trinitie. Ionathan, *I that am, that was, and I that ſhall be*: ſee the like ſpeech, Eſay 45.5. and of killing and making alive, 1 Sam. 2 7. Job 5.18. Hoſ. 6. 1. Eſay 43. 13.

Ionathan. in Targum.

Verſ. 40. 41. *Hugo Card. Calvin.*

For I lift up my hand to heaven and ſay, I live for ever: If I whet my glittering ſword, &c. The horrible ſlaughter and deſtruction of the enemies of Gods people being now to be ſpoken of, that it might more certainly be expected, the Lord ſweareth that it ſhall come, for this is the form of an oath with him, Gen. 14.22. Exod. 6,8. Numb. 14 30. The Septuagint therefore have it, *I lift up my hand to heaven, and ſwear by my right hand*; yet ſome will have it ſpoken in way of further declaring his Almightie power to puniſh the wicked, and to reward the godly. For according to the letter, ſaith Hugo, this is a declaration of his excellent power above all things, for the higher, he lifteth up his hand the more heavie is his ſtroke, when it cometh: but he followeth the former, which indeed is to be preferred. Jonathan, *as I live, ſo will I not break mine oath for ever. If I whet my glittering ſword*: Here *if* ſaith Hugo is an affirmative, and Calvin likewiſe, *when I ſhall whet*; for he meant certainly to do it The Septuagint, *If I whet my ſword like lightning*, Zach. 9.14. *His arrow ſhall goe forth like lightning*, that is, ſuddenly and unreſiſtibly. The Lord ſpeaketh here after the manner of men, that kill with ſwords and arrowes, not as if at any time he were diſarmed, and had not his weapons ready, and judgement with him ready to be executed upon the wicked; but becauſe when he ſtriketh not, he ſeemeth to have laid his weapons aſide.

Ionathan in Targum Hugo Card. Calvin.

Verſ. 42. *I will make mine arrowes drunk with the blood of the ſlain, &c.*] A phraſe to ſet forth the ſlaughter of infinite multitudes; ſomewhat like this is that Jer. 12.12. Pſalm. 68. 23. *from the beginning of revenges upon the enemy*. Hebr. מרוש *from the head of revenges*; and ſo the Septuagint render it, meaning from the chief, or Captains of the oppreſſions of his people by the enemy; whom the Lord will chiefly deſtroy. Calvin, *from the head in revenges of the enemy*, that is, in taking revenge having no mercy upon any of them. If we read it *from the beginning* the meaning muſt be, they ſhall be deſtroyed and puniſhed according to all the wrongs that they have done from the beginning: So Junius, I will leave nothing unpuniſht that they have done againſt me from the beginning. And this ſeemeth to me to agree beſt. But againſt whom are all theſe judgements threatned? Hugo will have it to be againſt the wicked of the Jewes, of whom it was ſaid before, *he will iudge his people, and have mercy upon his ſervants*, verſ. 36. of their miſeries to come by the Cald. and Romans, and of their laſt deſtruction in hell, when as the Gentiles converted and his true people, that is, the faithfull indeed ſhall rejoyce and praiſe God together, and give glory to his juſtice for this execution, as verſe 33. But others better againſt the heathen, the infeſt enemies in times paſt of Iſrael, becauſe comfort is ſpoken to the Iewes, v. 36. and in calling upon all Nations to rejoyce for this judgement, he addeth verſ. 43. *He will be merciſull to his land and to his people*; that which cometh between, being nothing elſe but a checking of them after their converſion for their wickedneſſes paſt, the more to humble them. Wherefore it is not probable, that being now upon the concluſion, he would adde a threatning of utter deſtruction, and then profeſſe mercy.

Calvin. *Junius.* *Hugo Cardin.* *Ainſworth.*

Verſ. 43. For that invitation of the Gentiles to rejoyce, v. 43. together with his people, it is propheticall, ſhewing that the Gentiles ſhould under the Goſpel partake of his grace; and althogh his people were for a long time hardened

dened, yet they ſhould at laſt be converted, and ſo together with the Gentiles make one Church of God, and thus it is applied, Rom. 15. 9. 10. Hebr. it is, *Rejoyce ye Gentiles, his people*; but by the Sept. it is rendred with his people, and by Paul following them, Rom. 15 9,10. ſhewing, that *with*, is to be underſtood.

For he will avenge the blood of his ſervants, &c.] That is, as judgements ſhould be executed for oppreſſions and cruelties towards the Jewes before the Goſpel, ſo under it, the blood of the martyrs, that was ſhed, ſhall be avenged upon all perſecutors, whereof the faithful ſhall finally rejoyce, as Rev. 19. 1,2.

and he will be merciful to his land, and to his people] Hebr. he will make atonement or be propitious, the word being uſed, which is Levit. 16. upon the atonement day. That is, after this, they ſhould bear no more puniſhments for their ſinnes by being perſecuted or given into their enemies hands, but dwell ſafely in their own land for ever.

Then Moſes came and recited all the words of this ſong in the eares of the people, he and Ioſhuah the ſonne of Nun, the Septuagint, *he came to the people*, the Cald. he came from the tabernacle, the houſe of Doctrine, and he doth not onely recite, but preſs it unto them, verſ. 46.47. to the end, ſhewing his moſt earneſt deſire of their good, and this is the eighth particular according to the diſtinction before going. ch. 31.1. Verſ. 44. 8 Particular.

The 9. particular is Gods ſummoning of Moſes to die, v. 28. *And the Lord ſaid to Moſes the ſelf ſame day, goe up into this mount of Abarim, mount Nebo, &c.*] God would have Moſes ſee the land of Canaan, although he ſhould not come into it for his infidelity at the waters of Meribah; but of theſe words ſee Numb. 27. 12,13,14. For they are there likewiſe uſed. 9 Particular. Ver. 48.

Chap. XXXIII.

And this is the bleſsing wherewith Moſes the man of God bleſſed the ſonnes of Iſrael, &c.] This is the 10. particular, and after the ſong that ſpake ſo terribly againſt them, ſaith Calvin, it cometh aptly in to comfort them. Iacob had before bleſſed every of his ſonnes, Gen 49. and now Moſes, as another father of the Nation bleſſeth them the ſecond time for further confirmation, and to eſtabliſh the memory of theſe bleſſings, that they might never be forgotten. Verſ. 1 10 Particular. *Calvin.*

And he ſaid, the Lord came from Sinai, and roſe up from Seir unto them, and ſhined forth from mount Pharan, and he came with ten thouſands of his Saints: In ſetting forth theſe bleſſings, he uſeth firſt a Preface, vers 2.3,4,5. 2. Bleſſeth each tribe, v 6. &c, laſtly, a concluſion, v 26,27, &c. Verſ. 2.

For the firſt, he pointeth at the moſt remarkable places, wherein the Lord had manifeſted himſelf unto them, that they might never forget what was done in each of them, but think upon it, and be affected accordingly, that ſo they might be bleſſed indeed. The firſt place was mount Sinai. The Septuagint hath it unto Sinai, and ſo Ainſworth noteth, that the word *min*, properly ſignifying *from*, is ſometime uſed, Eſa. 59. 20. *the deliverer ſhall come to Sion*, Rom. 11.26. *from or out of Sion.* Theſe words *from Baal of Iudah*, 2 Sam. 6. 2. are likewiſe rendred to *Baalah*, 1 Chron. 13. 6. *from heaven*, 2 Chron. 6. 21. *to heaven*, 1 King. 8. 30. But we may well follow the proper interpretation, *he came from Sinai*, becauſe he manifeſted himſelf from thence by thunder and lightning, a thick cloud, an earth-quake and fire, in uttering all the words of the Law, and in propounding all his Ordinances there by Moſes. Calvin rejecting that reading *to Sinai*, as unapt, confirmeth this, and addeth that theſe apparitions ſtriking great terrour into them are here mentioned, to intimate that the bleſſings now to be propounded were with as great reverence to be received, as the Law 1 The Preface. *Ainſworth.* Exod. 19.20. *Calvin.*

Law then, becauſe they came from the ſame God, although he was the inſtrument to utter them by the propheticall ſpirit which he had.

The ſecond place was mount Seir, *And roſe up from Seir unto them*; This was the mount of Edom, Deuteronomy 2. 4, 5. the thing for which it is remembered, was becauſe when Iſrael compaſſed this place, they were ſtung with fiery Serpents for their murmuring, and then a braſen ſerpent, a figure of Chriſt was ſet up to heale them: ſo that this place was remarkable for the figure of Chriſts paſſion here given them for our redemption, The word *roſe up*, is properly uſed in ſpeaking of the riſing of the Sunne, and accordingly Chriſt, that was here typified, is ſaid to riſe up, and that by the name of the Sunne, Mal. 4.2. The Cald. *the brightneſſe of his glory from Seir appeared unto us.*

Numb. 21. 9.

The third place is Pharan, *and ſhined forth from mount Pharan:* In the wilderneſſe of Pharan, ſaith Ferus, they were fed with Quailes, and the Spirit came upon the ſeventy. For to this wilderneſſe they came, Numbers 10. 12. and in it they made eighteen of their manſions, as is there noted, and ſo ſpent almoſt all the fourtie yeares of their peregrination.

Numb. 11.

And therefore, this place might well be named in particular, as moſt famous for the things done there; and ſo Gods glory might be ſaid to ſhine there: So Hab. 3. 3. And neare Pharan the Law was repeated and explained, Deuteronomy 1. 2. Mount Sinai here ſetteth forth the Law, and Seir, whereabout the braſen ſerpent was ſet up the paſſion of our Lord, and Pharan, whereabout the Law was inculcated and illuſtrated the ſecond time, a more clear light of knowledge in the myſteries of ſalvation: Wherefore myſtically in naming theſe three, it is intimated, that they, who are terrified by the Law, God hereby comming home to their conſciences, are forced to flie to Chriſts paſſion, and then hee riſeth up unto them to their comfort; and being in this eſtate, they are inlightned more and more, till they come to ſee all things clearly in the reſurrection.

Ainſworth. *R. Solomon.* *R. Eliezer* *Jonathan.*

To this effect, Ainſworth, who yet ſaith, that the Rabbins apply it thus, he roſe up to the ſonnes of Eſau, but they would not; then hee came to the ſonnes of Iſmael, but they refuſed: Laſtly, hee came to the ſonnes of Iſrael. But if by Sinai Iſrael be meant, he came firſt to them, and not laſt, and ſo this conceit falleth.

Targum Jonathan. *Calvin.*

And he came with tenne thouſand of Saints, Hebr. with tenne thouſand *of Sanctitie*; that is, ſpirits of Sanctitie, holy Angels: So Jonathan expoundeth it, and Calvin, ſaying, that the Cherubims placed about the mercy ſeate ſerved to ſhew the attendance of Angels about him; ſee alſo Eſa. 6. and Dan. 7. 10.

Acts 7. 53.

Hence it is that Stephen ſaith, the Law was given by the diſpenſation of Angels, and Paul likewiſe, Gal. 3. 19. Some are for the people of Iſrael, as here meant, with whom the Lord went from Sinai. Rabanus will have the great number converted after Chriſts paſſion to bee meant inſiſting onely upon the myſtery, but I with Calvin reſt in the firſt, and the Septuagint have it, angels with him.

Ferus.

From his right hand went a fiery Law for them. In the middeſt of ſo many glorious Saints, as witneſſeth the Law was given out of flaming fire for Iſrael, Hebr. למו for him myſtically, a fiery Law, or Law of fire, becauſe by moſt ardent love onely it is fulfilled, and if not, fiery judgements attend the tranſgreſſours to ſeiſe upon them, ſo Ferus. The Cald. *His right hand wrote out the middeſt of the fire*, Rab. Sol. and R. Moſes Gerundenſ. ſay, that the Law appeared written with black fire upon white fire. Rabanus by his right hand from whence this fiery Law went, underſtandeth either the elect, that are not frigidly but fervently ſet upon the doing of his will; for in their hearts this Law is written, or Chriſt Jeſus, from whence the ſpirit like fire came and filled the faithfull Act. 2.

R. Solom. *R. Moſes Gerundenſ.*

But

But that of Calvin for the right hand is rather to be preferred, the fiery law is ſaid to be in his right hand, as his ſcepter whereby he governeth and exerciſeth his power, and ruleth in the hearts of his people; and yet his writing of the Law with his own right hand, is not to be excluded, but may be held to be pointed at here alſo. *Calvin.*

Yea he loved the people, all his Saints are in thy hand, and they ſate down at thy feet, every one ſhall receive of thy words.] For people, Hebr. is, *peoples*, which is to be noted, becauſe either the Gentiles imbracing the faith are meant, as well as the Jews, according to Rabanus, or becauſe Iſrael being divided into tribes, and each tribe being, as it were, a people by it ſelf, might well be called peoples, according to Calvin, ſo Judg.5.14. Act.4.27. but hereby he would ſhew, that although they were now diſtinguiſhed into many peoples, yet his love was not divided from any tribe, but he loved them all, as the ſame holy ſeed of Abraham, the word *Chobab* here uſed, ſignifieth to imbrace with love; the Cald. hath it, *he loved them for tribes*. I prefer that of Calvin. Theſe words are added, to ſhew, that he did not onely give the Iſraelites a ſight of his glory, when he delivered the Law, and did many miracles before them, but alſo that he loved them peculiarly, that they might be the more excited to obedience, and ſo expect his bleſſings. Yet myſtically alſo that of Rabanus may have place here, in that the plural number is uſed, *peoples*. Verſ. 3. *Rabanus.* *Calvin.*

all his Saints are in thy hand] Here by Saints, are meant the ſaints in Iſrael, which are by theſe words ſhewed to be under Gods power and protection in a ſpecial manner; wherefore he ſaith, *his ſaints*, and not all theſe peoples, as before, to diſtinguiſh betwixt the godly and all others in the Church, *for all are not Iſrael, that are of Iſrael*, and it is Iſrael only that he hath graven upon his right hand. Rom. 9. 6. Eſay 49. 16.

and they ſate down at thy feet,] That is, hereby his ſaints are known, and this is their true deſcription, to ſet themſelves as Gods ſchollars to hear and learn his Will and Word, that they may do it. Their being at the foot of Mount Sinai to hear haply is alluded to; or it is a phraſe amongſt the Hebrews, Paul was brought up at the feet of Gamaliel; ſo to ſit at Gods feet, is to learn of him in his Ordinances, ſo Mary ſate at Jeſus his feet, Luc.10.39. This is a place to be noted for the diligent and carefull hearer, and againſt the negligent and ſlothful, theſe are none of his ſaints, but the other onely. *Note.*

Moſes commanded us a law, even the inheritance of the congregation of Jacob.] Here the people are brought in ſpeaking of Moſes, and his law, extolling both him and it, that for the excellency of either by them acknowledged all generations to come might the more highly eſteem thereof. For Moſes ſought not herein his own glory, but the more credit to his Miniſtry, when he bringeth them in as ſetting him forth for a King, that is, having the higheſt authority upon earth amongſt them, not only which then lived, but which were afterwards to come from generation to generation: for he was ſtill to be reſpected, as their King and only Lawgiver, and all other Judges and Kings were to obey him, and to have a care of the execution of his lawes. And accordingly the common title given him by the Jewes, great and ſmall to this day, is this, Moſes our maſter, as by Maimony, Moſes our maſter was a King. Although the law was given by God, yet becauſe by his miniſtry it is ſaid, *Moſes gave us a law*, ſo alſo it is called, *the Law of Moſes*, 2 King. 14. 6. Luc. 24.44. Joh.7.23. 1 Cor.9.9. And this law is called their inheritance, to ſet forth the worth and the perpetuity thereof, as David, Pſal.119.111. *thy teſtimonies have I taken, as my heritage for ever.* Wherefore let every true Iſraelite accordingly make account of it, and make it the joy of his heart to know and obey it. Verſ. 4. *Maimony* in *Beth habchirah*, c. 6. *Note.*

He was a King in Jeſhurun, &c.] Of Iſrael called Jeſhurun, ſee before, Chap.32.15.

when the heads and the tribes were gathered together.] This hath reference to his giving them the Law, for then they were aſſembled to hear it. And hitherto the preface, the bleſſings now follow.

Exod. 19.7.

Verſ. 6. *Let Reuben live and not dye, and let his men not be few.*] Leſt this tribe ſhould have deſpaired for the ſin of their father ſo ſharply cenſured, Gen. 49.4. in Jacobs bleſſings, it is comforted by the promiſe of life, and multiplying into great numbers in the bleſſings of Moſes. The Caldee, let Reuben live to life eternal, and not dye the ſecond death, and likewiſe Jonathan, let Reuben live in this world, and not dye with the death, wherewith the wicked periſh in the world to come. The phraſe of dying and not living, is often uſed, to ſhew the greater importance, as Numb. 4. 14. Pſal.118.17. Gen.43.8. The bleſſing of Reuben then is, that he ſhould not be extinct from being a tribe amongſt the people of God, but together with the reſt of Iſrael injoy life here and hereafter.

Jonathan in *Targum.*

For theſe words, *Let not his men be few*, Hebr. is, *let his men be a number*, מתי־מספר, *methi miſpa*, which phraſe is uſed to ſet forth a few, *let men be few*, as Deut.4.17. Gen. 34. 10. Eſay 10.19. and a few are called men of number, becauſe they are ſoon numbred. The Sept. *Let his men be many in number*; but then *many*, is underſtood: the Cald. let his ſons receive their inheritance by their number. And even he, that expoundeth the words thus, let his men be few, will have *not*, underſtood, as being to be repeated from the words, inſtancing in the like, Numb. 4. 15. but there is no ſuch thing to be found. Calvin preferreth this, *Let his men be few*, without interpoſing *not*, the meaning being, that although he ſhould live, and ſomewhat ſhould be mitigated of his former puniſhment by Jacob, yet he ſhould bear a mark of his levity alwayes, in that his men ſhould be fewer, then thoſe of many other tribes, as we may ſee they were, Num. 26. yet they lived and are noted to have been valiant, and to have gone over Jordan armed together with Gad, and half Manaſſeh before their brethren, Joſh.1. as was appointed Numb.32. to which therefore he might have reſpect in this bleſſing, ſpeaking thus, *Reuben ſhall live and not dye, to encourage them in that ſervice.* It is to be noted, that Hon, one of the rebellious with Chorah, was of this tribe, intimating, that Reuben was deep in that rebellion, whereby he came to be ſo few in number.

Cald. Par. *Ainſworth.* *Calvin.*

Verſ.7. *Hear, Lord, the voyce of Judah, and bring him unto his people, let his hands be ſufficient for him, and be thou an help unto him againſt his enemies.*] Here Simeon is omitted and Levi, that was the elder brother of Judah, being put off to the next place, he is bleſſed in the ſecond place. For Simeon, ſome will have him underſtood together with Judah, as Jonathan, who coupleth him with Judah, becauſe he went with Judah forth to battel, Judg. 1. 3. and his inheritance is ſaid to have been in the midſt of Judah, Joſh. 19.1. But ſome old Greek copies, ſaith Ainſworth, couple him with Reuben thus; *Let Reuben live and not dye, and let Simeon be many in number.* It is not without ſome note of diſgrace, that he omitteth Simeon, as Gen. 49. 5. & 5.7. he is ſaid to have been a tribe together with Levi, that ſhould be ſcattered in Iſrael, ſee my Notes there, and becauſe he was for his ſin to have no ſuch diſtinct inheritance, as the reſt, he is not named here, although Levi, becauſe he grew famous ſince for his zeal and office is named with honour, as it followeth in his bleſſing. The curſe of Jacob took effect alſo in this tribe, in regard of the great diminiſhing thereof, for being Numb. 1. 59300, Numb.26.14. he was but 22200. and therefore it is to be thought, that this tribe was moſt guilty of the ſin with the Midianitiſh women, Numb. 25. ſeeing Zimri then ſlain was a Prince of the tribe of Simeon, and ſo thouſands of them then periſhed. Ainſworth alſo noteth, that whereas there were Judges or Kings of all other tribes, of this there was never one.

Jonathan in *Targum.* *Ainſworth.* Gen. 34.

Touching

Touching Judah, this tribe is thus preferred for the honour of the Kingdome appointed unto it, and of the everlaſting King Chriſt, who was to come of Judah, and he marcheth firſt of all the tribes, Numb. 10.14. whereas Jacob ſpake of his dominion, here Moſes intimateth, that he ſhould not come unto it without trouble, making him to call upon God for ayd, as it happened to David, the firſt King that ſprung of this tribe, and afterwards to Abijah, 2 Chron. 13. 14. and Aſa, 2 Chron. 14. 11. and to Jehoſhaphat, 2 Chron. 20. 5. and to Hezekiah, 2 Chron. 32. 20. for they all were in ſtreights and called upon the Lord, who heard and delivered them according to this propheſie. And David ſaith, God taught his hands to war, according to this, *Let his hands be ſufficient for him*, and he returned to his people and Kingdom, 2 Sam. 19. 11. and this tribe returned, after the 70 years captivity in Babylon, Ezra, Nehem. Myſtically the return of Chriſt is pointed at, for he ſhall return unto his people, the Jews, Rom. 11. 26, 31. and the fathers alwayes heard him, Joh. 11. 42. Heb. 5. 7. and all the faithful, who as Rabanus hath it, are alſo ſet forth by Judah, who alwayes confeſſe and call upon his name, and are heard in their prayers.

Gen. 49. 10. *Calvin.* Pſal. 144. 1. *Rabanus.*

And of Levi he ſaid, thy Thummim and thy Urim with the man, thy merciful man, whom thou tempteſt in Maſſah, &c.] That is, let thy perfections and lights ever contiue in this tribe, as the words Thummim and Urim ſignifie, and therefore Calvin readeth, thy perfections and thy ſplendours. Of the Thummim and Urim put in the high prieſts breſt-plate, ſee Exod. 28. 30. but the graces myſtically ſet forth thereby are here meant, and the office of the high prieſthood, which is hereby propheſied to be perpetual in that tribe, till the coming of Chriſt. The word rendred merciful, is by ſome rendred ſaint, or holy one, and it may be read either, the man, thy holy one, or the man of thy holy one; and if ſo, it is meant the man of God: but Aaron the high Prieſt is called a ſaint, Pſal. 106. 16. Tremellius, *with the man whom thou proſecuteſt, with mercy*, and this ſeemeth to be beſt; *the man of thy mercy*, he is called, for the mercy ſhewed to this tribe, in turning the curſe of Jacob into a bleſſing, in that their ſcattering was for great good to all, and honour to themſelves.

Verſ. 8. *Calvin.*

Whom thou didſt prove at Maſſah, and with whom thou didſt ſtrive, &c.] It is ſaid Exod. 17. that when the people were in Rephidim, they chod with Moſes for the want of water, and that place was hereupon called Maſſah, or Meribah, and Numb. 20. they murmuring another time for want of water, and this is ſaid to have been in Meribah, verſ. 13. and then they roſe up both againſt Moſes and Aaron, and they are ſaid to have ſtriven with the Lord, who was ſanctified in them: but in the former place, there is no mention made of any chiding or ſtriving with Aaron, but onely at Meribah, wherefore Tremellius rendreth Maſſah, as an appellative here, *thou provedſt him with temptation*. But becauſe Aaron together with Moſes ſinned there, how is this ſpoken of in his commendation? Calvin thinketh, that it is mentioned the more to ſet forth the Lords mercy towards him, notwithſtanding his weakneſſe there ſhewed, or elſe, that his zeal for the Lord, from whence his errour then proceeded, is hereby commended: for this made him impatient to ſee the people to tumultuate againſt God, or that by an apoſtrophe Moſes turneth his ſpeech here to Iſrael, thou (O Iſrael) didſt tempt and ſtrive with him. But he preferreth the former, for that although he brake out into impatience, yet he ſhewed great piety, and ceaſed not ſtoutly to do his office. Ainſworth referreth this tempting of Aaron to the Lords reproving of him for his ſin at this place, or to the Lords tempting of him with the other Iſraelites at Maſſah: for neither he, nor the reſt of the Levites murmured then, ſaith Sol. Jarchi, for which he is commended, Mal. 2. 5. and Pſal. 99. 7. or laſtly, to Jeſus Chriſt, as if it had been ſaid, *Thy Urim and Thummim, O Levi, is with Chriſt, thy holy one,*

Calvin. *Ainſworth.* *Sol. Jarchi.*

Whom

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Calvin. *Junius.* *Rabanus.* Levit.21.11. Levit. 10.6.

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Calvin.

Verſ. 13. *And of Joſeph he ſaid, Bleſſed of the Lord be his land, for the precious things of heaven, for the dew,* &c.] In this bleſſing Moſes ſpeaketh ſingularly according to the bleſſing of Jacob before, Gen.49.22. as he doth not of any other tribe, to confirm that, which was then ſaid the more, as Calvin hath it. Wherefore the expoſition may be ſeen there, he bleſſeth his land with exceeding great fruitfulneſſe, yea his very hills and mountains, and him with victory over his enemies.

Verſ. 14. *For the pretious things brought forth by the Sun, and the pretious things brought forth by the Moon.*] Here his earthly bleſſings are amplified more, then they were before, the natural cauſes of fruitfulneſſe being mentioned, the heat coming from the Sun, and the moiſture from the Moon making all things to grow and flouriſh. Sol. Jarchi ſaith, the Moon ripeneth ſome fruits, as Cucumbers and Gourds, as the ſun, to which Joſeph's land lay open, ripened grapes and other fruits. Cazkuni by Moons, underſtandeth the moneths, in one of which the ſummer fruits were gathered, in other olives, and another dates.

Sol. Jarchi in Deut 33.

Verſ. 15. *For the precious things of the ancient Mountains,* &c.] The Mountains are called ancient, not becauſe they are more ancient then the earth, but becauſe they were firſt dryed from the waters of Noahs floud, and ſo were firſt made fit to bear fruit. Calvin thinketh, that they are called ancient for honour, becauſe of their fruitfulneſſe. And they are named in particular, to ſhew how fruitful this land was, when the very hills abounded with fruit, as is ſhewed of mount Ephraim, Judg.17.1. and the mountains of Samaria, Amos 3.9. By the epithite of everlaſting and perpetual, the mountains and hills are alſo ſet forth, Hab. 3. 6. being ſo called, becauſe they continue alwayes from the beginning to the end of the world.

Calvin.

Verſ. 16. *and for the good will of him, that dwelt in the buſh, Let bleſſings come upon the head of Ioſeph.*] Calvin miſliking this reading, hath it, *let the good will of him that dwelt in the buſh come upon the head of Ioſeph*; the fountain of all bleſſings being hereby ſhewed, even the good pleaſure of God, that in great mercy had appeared to him, the buſh like a flame of fire, and this the Hebrew will bear without ſupplying the word bleſſing, which is ſupplyed by others. The Sept. for *good will*, have, *the things acceptable to him, that appeared in the bramble buſh*; the Vulgar Latine, *the bleſſing of him, that appeared,* &c. The Lord is here thus deſcribed, becauſe his almighty power was thus ſhewed, when the buſh burned, but was not conſumed, and becauſe there and then he declared himſelf to be the God of their fathers, ready to bleſſe them for their ſakes, which things are mentioned in the deſcription made by Jacob, Gen. 49.25. ſo that he being both able and willing for his love to Jacob his father, who loved him ſo dearly, he might certainly expect this bleſſing.

Calvin.

Verſ. 17. *His glory is like the firſtling of his bullock, his hornes like unicorns, with them he ſhall puſh the people together,* &c. the Cald. *the chief of his ſons his glory*; this, ſaith Cazkuni, was Joſhua, who came of Joſeph, and conquered the land, puſhing the people, as with Unicorns horns, ſee Numb.23.22. And he is compared to the firſtling, that is, the beſt and goodlieſt of bullocks in

Cazkuni.

in Joſephs land, and to the Unicorn which is the King of beaſts, and therefore a King may well be compared unto it. Laſtly, ſhewing, who they were, that were thus bleſſed and ſhould prevail, he ſaith, the ten thouſands of Ephraim, and the thouſands of Manaſſeh, becauſe Ephraim was bleſſed by Jacob with a greater increaſe of people, then Manaſſeh, and had many more men, Numb. 1. 33. yet Manaſſeh had more afterwards, Numb. 26. 34. But Moſes reſpected Iacobs bleſſing, and what Ephraim ſhould again be, when he ſhould be the head of a Kingdome. Sol. Jarchi ſaith, by the ten thouſands of Ephraim, Ioſhua is ſet forth, and his men; by the thouſands of Manaſſeh, Gideon and his men. Hugo will have Jeroboam meant, that was firſt King of the ten tribes, and was an Ephraimite, when Ioſeph is compared to a principal bullock, and he ſaith, the horns of an unicorn in the plural are aſcribed to Ioſeph, and not an horn, to denote two tribes that ſhould come of him. And in Ephraim with his ten thouſands, he ſaith, are figured out the Gentiles, and in Manaſſeh with his thouſands, the Jews, becauſe the Gentiles are as the younger brother, and yet are preferred before the Jews, who are as the elder, and the faithful of them are many more, ſee Rev. 7. 9.

Gen. 48. 19.

Hugo Card.

And of Zabulun he ſaid, Rejoyce Zabulun in thy going out, and Iſſachar in thy tents, they ſhall call the people to the Mountain, &c.] Here are two tribes put together, ſaith Calvin, becauſe they ſhould be placed near together, but their divers condition is in theſe words declared; Zabulun he ſheweth, ſhonld be induſtrious, making many expeditions by ſea into forraign parts to get wealth, as his dwelling being near the ſea was fit for this purpoſe; but Iſſachar ſhould keep at home, and lead a more quiet life, and being made wealthy, he ſheweth, they ſhould not forget God the author of their proſperity, but come up to Jeruſalem, and bring ſacrifices to him, in that he ſaith, *they ſhall call the people to the Mountain, and there they ſhall offer the ſacrifices of righteouſneſſe, for they ſhall ſuck of the abundance of the Seas, and of treaſures hid in the ſand*: for by the mountain, the temple ſtanding upon mount Moriah in Jeruſalem is meant, to which they though dwelling far off ſhould come to worſhip, inviting one another ſo to do, as the like is ſpoken of, Pſal. 122. By the abundance of the ſeas, and the treaſures hid in the ſand, the gain coming in by Merchandiſe is ſet forth by a figure, and not golden ſands or treaſures hid in the ſands, as ſome do fondly imagine, ſaying, they ſhould have ſuch abundance, that they ſhould hide gold and ſilver there. That of Calvin is confirmed by the Sept. turning it, the merchandize of the nations, that dwell by the ſea. Hugo will have either their going out of Egypt, or their goings to ſea to be meant in the firſt words, and Iſſachars dwelling in ſafety in the next. For their calling of the people to the Mountain, he alſo expoundeth it of Jeruſalem, to which they ſhould repair to utter their merchandize, many flocking unto them thither to buy it, and then they ſhould in thankfulneſſe for their riches do ſacrifice; and by the hid treaſure in the ſand, he will have pearles and gold oft times found in the ſands by thoſe, that go to ſea, meant. Theſe two tribes are alſo ſpoken of by Jacob, to the ſame effect, and put one immediately after another, Gen. 49. 13, 14. Iſſachar is noted by Ainſworth to be the elder brother, yet Zabulon his younger is placed firſt, and Gen. 49. 13. whereas Iſſachars dwelling in tents is ſpoken of, he alſo noteth, that his countrey was fruitful of corn, and therefore he reſted quietly at home and followed his husbandry. But for their calling of the people to the Mountain, he ſpecially noteth, out of Sol. Jarchi, that this is to be applyed to Iſſachar, whoſe ſons are ſaid to have had underſtanding *for the times to know, what Iſrael ought to do, the heads of them were* 200, *and all their brethren were at their command*. Jarchi ſaith, they were heads of the counſel imployed hereabout, that is, ſitting quietly in their own land they obſerved the new Moons and the times of other feaſts, giving all Iſrael warn-

Ver. 18, 19.

Calvin.

Hugo Cardinalis.

Ainſworth.

Sol. Jarchi.

1 Chron. 12. 32.

ing thereof, that they might then go up to Ierusalem the place which God had chosen. And of the Gentiles, it is said, *All peoples shall flock unto it, and say, come let us goe up to the mountain of the house of the Lord*; so that by the people the Gentiles may also be understood, who trafficking with Zabulon, were by them drawne to the worship of the true God.

Esa. 2. 2, 3.

Vers. 20. *And of Gad he said, blessed be he that inlargeth Gad, he dwelleth as a Lion, and teareth the arme, &c.*] Jacob had foretold, that a company should overcome Gad, but he should overcome at the last, wherefore the inlargement of Gad here spoken of may best be understood of his inlargement by shaking of the dominion gotten over him by his enemies, so the word inlarging is used, Psalm. 4. 2. This was fulfilled by Jephtah Iudg. 11. He is compared to a Lion, because in Davids time there were of the Gadites that had faces like Lions, and were most strong and valiant. For these words, *and teareth the arme with the crown of the head*, the Septuagint have, *he shall break the arme and the ruler*, the Cald. *he shall kill rulers with Kings*, and by the arme is meant strength, by the crown of the head, principality, so that it is meant, none should be so strong or so high, but he should overcome them. Of Gad it is also thus said for his going with the Reubenites before the other tribes to fight against the Canaanites, Ios. 1. 12, 13, 14. to incourage him in that enterprize. And therefore to denote his ingagement to this precedency in those warres made to subdue the Canaanites unto Israel, it is added:

Gen. 49. 19.

1 Chron. 12. 8.

Vers. 21. *He provided the first part for himself, because there in a portion of the Law-giver he was saved, he came with the heads of the people, and executed the justice of the Lord, and his iudgements with Israel*; The Septuagint, *he provided in the beginning, or at the first*, that is, he with the Reubenites seeing the land of Iazer, that it was fit for cattle desired to have his part there, and had it granted before that they went over Iordan, and parts were on the other side of that river given to the rest of the brethren.

Numb. 32.

Sol. Iarchi. Sol. Iarchi, he provided to receive his portion in the land of Og, which was the beginning of subduing that land, Hebr. it is, *He saw a portion for him*, but by seeing is meant providing. For these words, *There in a portion of the Law-giver he was saved*, Hebr. *There a portion of the Law-giver covered*, and it is a description of the land of Gad, it is said to be covered, as Calvin who following this reading well noteth, because it was not known till they desired that Countrey, that it should be a part of the inheritance of the children of Israel, and it is called a portion of the Law-giver, because Moses by the direction of the Lord assigned it unto them, and hereby he confirmeth it, that there might be no further controversie about it afterwards: but it was at the first covered or hid from Moses himself, that they should have a possession there, wherefore he reproved them and the Reubenites for desiring it. But being better informed by the Lord, he gave it unto them, and now saith, it is a portion of the Law-giver at the first covered. Some he saith will have it thus called, because the body of Moses was here covered or hidden, and some that it belonged before to the nobles of the Amorites, who had there ceiled Palaces, but he rejecteth both these. Iunius rendereth the words, *there in a portion of the Law-giver he was protected*, expounding it of the strength of the place, and the protection of the Lord over it, when he was gone to fight with his brethren against the Canaanites their wives, children and cattle being placed there in the mean season; and this is followed by Ainsworth, but I prefer the former, as agreeing to the words without any variation.

Calvin.

Iunius.

Hugo Card. Hugo following the vulgar Latine; *And he saw his principalitie, and that in his part a Doctour was reposed, &c.*] Perverteth the sense by expounding it as a propheſie of some Prince and wise men that should arise out of this Tribe. The next words, *He came with the heads of the people and executed, &c.* are to be understood of his going with the formest to fight against the Canaanites,

naanites, and to destroy and root out that impure generation, which was a thing that God in his just judgement had decreed against them for their great abomination; and to this Calvin applieth, that Psalm 149. 6, 7, 8.

Vers. 22. *Ainsworth.*

And of Dan he said, Dan is a Lions whelp, he shall leap from Bashan. This seemeth, as Ainsworth hath it, to be a prophesie of singular exploits of this tribe, as against Leshem, Ios. 19.47. which they assaulted and subdued, and against another place, upon which they came suddenly, as a Lion leapeth upon his prey when they were secure, Iudg. 18. 27. *From Bashan*, this belonged not to that tribe, but to Manasseh, Numb. 32. 33. Ios. 13. 7, 8. yet because it was near, and Lions used to leap out from thence, this comparison is used, it being meant, he shall leap upon his enemies, as a Lion from Bashan; so Cazkuni. The Cald. not so to the purpose, *His land shall be watered with the rivers running from Bashan.* For thus it hath no agreement with that of the Lions whelp before spoken of.

Cazkuni.

Vers. 23.

And of Naphthali he said, O Naphtali satisfied with favour and full with the blessings of the Lord, possess thou the West and the South; the vulgar Latine, *Naphtalim shall inioy abundance*, hereby was shewed, that his land should be also very fruitfull, and mystically, because he propheseth abundance of favour, and fulness of blessing to be shewed here, the Lord Iesus his dwelling in this land, and doing miracles here first, and causing the light of the Gospel to shine is poin ed at. For in the land of Naphtali he first preached, Matth. 4. 13. and Capernaum called his City, Marc 2. 1. Matth. 9. 1. was in this tribe, and here he did many mighty works, Matth. 11. 23. Here also Cazkuni saith, were the first ripe fruits. For these words, *possess thou the West and the South*, Hebr. it is, *the sea and the South*; the Cald. *the Sea of Ginosar*, Hebr. *the Sea Chinnereth*, in the N. T. called Genesaret, Luc. 5. 1. and hereby the West was commonly named.

Cazkuni.

Numb. 34 11.

Vers. 24.

And of Asher he said, let Asher be blessed with children, and let him be acceptable to his brethren, and let him dip his foot in oyle, &c.] Asher signifieth blessing, and accordingly he is pronounced blessed either with children, because he should be very populous, or amongst the children, of Israel, intimating that he should be more blessed then other tribes, as is expressed in the next words, *Let him dip his foote in oyle, and thy shoes shall be iron and brass, and as thy dayes so shall thy strength be, and let him be acceptable to his brethren*, much like that of Jacob, *he shall yield royall dainties, and his bread shall be fat*; he should abound so with wheat and oyle of the best, that all should seek unto him therefore. Calvin will have his acceptableness to be for his staid wit and good manners, Iob 29. it is likewise said, I did wash my feet in butter, to set forth abundance. By his shoes shod with iron and brasse, mines of these mettals in his land are generally understood, or we may hereby understand his great strength, and so the next words are an exposition of these, *as thy dayes so shall thy strength be*, the word rendred *thy strength* Hebr. is רבאך onely here used, which Cazkuni saith is the same with ראב weakness or old age, as Chebes is the same with Chesed a Lamb, there being onely a metathesis of the letters, wherefore the vulgar Latine rendreth it, as thy youth, so shall thy old age be, meaning strong and lusty; yet both the Septuagint and Cald. render it strength, the sense according to all is the same; hereby it is prophesied, that the men of this tribe should be strong and able of body unto the end; Hugo saith, to the old age of the captivitie.

Vers. 25.

Gen. 49. 0.

Cazkuni.

Hugo Card.

Vers. 26.

And hitherto of the blessings of every tribe, now followeth the conclusion, v. 26. *There is none like unto the God of Iesurun, that rideth upon the heauen in thy help, and in his excellencie on the skie.* Of Iesurun see before, Deuteronomy 32. 15. Moses having blessed each tribe apart, now endeth with an admiration of the Lords power and excellency, who was the author of all these blessings, and with an admiration of Israels happinesse through

him. He ſaith, none is like unto him, that is, amongſt all the tutelar gods of the heathen, hereby ſeeking to draw all Iſrael to a continuall love and fear of him. He is ſaid to ride upon the heavens for his honour and ſpeed in coming to help his, ſo Pſalm. 68. 34. likewiſe he is ſaid to ride upon the Cherubs, 2 Sam. 22. 11. and to ride upon Chariots and horſes of ſalvation, Hab. 3. 8. How he rode to help Iſrael, ſee Ioſ. 10. 10, 11. *in his excellency in the skie*; this is added to explain the former words; his riding is to ſhew his excellency and magnificence, that all might honour him.

Verſ. 27. *The eternall God is thy refuge, and underneath are the everlaſting armes, &c.*] The word rendred refuge ſignifieth an habitation or manſion, and ſo God is ſaid to have bin the dwelling place of his people in all generations, Pſal. 90. 1. By theſe words it is ſhewed that the protection of the Lord was both above and under Iſrael, ſo that he was moſt ſafe and ſure, above that it was the firſt words ſhew, *the eternal God*, who hath bin already ſaid to be above riding upon the heavens, and the ſecond the next words doe declare; *and underneath are the everlaſting armes*, that is, as Calvin hath it, God ſtretcheth out his Almighty armes, ſo that Iſrael is held as it were by them being put under, and the firſt is ſaid to be eternall with reference to all times paſt, and the ſecond everlaſting with reference to all times to come. Of his eternity thus underſtood, ſee Pſal. 55 20. 74. 12. Col. 1. 17. Pſal. 90. 1. Eſa. 44. 6. *And he ſhall thruſt out the enemy before thee, and ſhall ſay deſtroy*, Although God would uſe Iſrael to deſtroy and drive the Canaanites out of the Land; yet he ſheweth here, that it was by Gods power alone.

Calvin.

Sol. Iarchi. Sol. Iarchi expoundeth it thus, underneath his manſion doe all ſtrong armed dwell, even Sihon and Og, who were the armes of the world, but were weakneſſe before him; but this agreeth not.

Verſ. 28. *Iſrael then ſhall dwell in ſafetie alone, the fountain of Iacob ſhall be upon a land of corn, &c.*] Iſrael is to dwell alone, becauſe he is not reckoned amongſt other peoples of the world, Numb. 23. 9. of his ſafe dwelling, ſee Jeremy 49. 31. Jeremy 23. 6. this is chiefly accompliſhed in Chriſt, and before in Solomons dayes who was a figure of him. Hugo ſaith, Iſrael ſhall dwell alone, that is by his own Lawes, and for the next words, he hath it, *The eye of Iacob in a land, &c.* that is, ſhall behold ſuch a land. But howſoever the word here uſed ſignifieth both an eye and a fountain, yet fountain is beſt underſtood, and it is as if he had ſaid, the ſtreams that flow from the fountain Jacob, that is, his children ſhall bee in a land of Corne and Wine. So it is ſaid, Pſalm. 68. 27. and much like this Eſay 48.

Hugo Card.

Calvin. If yet with Calvin any man taketh it for an eye, as if the meaning were, plenty ſhall alwayes be before his eyes, I reject it not.

Verſ. 29. *Happy art thou (O Iſrael) who is like unto thee, &c.* As the Lord is admired for his excellency, verſe 26. ſo Iſrael here for that which the Lord would doe for him, none like unto God, and none like his people Iſrael, and God rideth upon the Heavens, and his people upon high places, as it followeth; *And thou ſhalt tread upon their high places*, Deuteronomy 32. 13. The word *ride* is uſed, as here before of the Lord. Where alſo ſee what is meant by their high places. *Saved by the Lord, the ſhield of thy help and the ſword of thy excellencie*; He had ſaid before, *Which rideth upon the Heavens for thy help, and in his excellency*, now that all things might concinly anſwer that, he ſpeaketh of help and excellency in Iſrael; of Gods Angel with a ſword according to the letter coming to help Iſrael, ſee Joſ. 5. 13, 14. Pſalm. 44. 4, 7. *Thine enemies ſhall be found liers unto thee* that is, as Cazkuni hath it, they that are enemies unto thee in heart ſhall for fear deny it unto thee, feining themſelves friends, and ready to do thy pleaſure as the Gibeonites did. *And thou ſhalt tread upon their high places*; the Sept. *upon their necks*; the Cald. *upon the joints of the necks of their Kings*, as Joſ. 10. 24. was done, Pſ. 66. 12.

Cazkuni.

CHAP.

CHAP. XXXIV.

AND hitherto of the tenth Particular, now followeth the eleventh and laſt touching Moſes his death and praiſe in this Chapter, which was written, as the Hebrews hold by tradition, by Joſhuah, unto theſe words, verſ. 6. *but no man knoweth of his ſepulchre to this day*, that which followeth of the praiſe of Moſes, and Joſhua his ſucceeding him, verſ. 7,8, &c. by Eſdras, when he reſtored the Bible, being burnt by the Caldees, and he alſo put titles to the Pſalmes. Calvin leaveth it doubtfull, whether Joſhuah or Eleazar the high Prieſt wrot it.

Partic: 11.

Hebræi.

Calvin.

And Moſes went up from the plains of Moab to the mountain of Nebo, &c.] Here Moſes doth as God hath bidden him, Chap. 32. 48, 49. when hee had firſt made his laſt will and teſtament as it were, bequeathing for Legacies, ſeverall bleſſings to the tribes of Iſrael. He pleadeth no more to be ſpared from dying yet, as ſometime hee did; but knowing it to bee the abſolute will of God, hee without any reluctng now ſubmitteth to it, teaching us by his example to doe likewiſe.

Verſ. 1.

Numb. 27. 12.

Deut. 3. 25.

Of the Mount Nebo, ſee before, Numbers 27. 12. that and Piſgah, ſaith Calvin, were two diſtinct tops of mount Abarim, being moſt high, and ſtanding near the land of Canaan, but they were near together, and Piſgah was the higheſt; for it is ſaid, he went up unto mount Nebo, to the top of Piſgah. Comeſtor will have mount Abarim and Nebo to bee two diſtinct, ſaying, he went by Abarim to Nebo, the toppe whereof was called Piſgah: And from thence the Lord ſhewed him the land, as hee ſaith alſo, Deuteronomy, 3. 27. *All the land of Gilead unto Dan.* Gilead was on this ſide Jordan, and already conquered, ſo that there was no need, that the Lord ſhould now ſhew him that land; therefore Cazkuni more according to the meaning rendreth it; he ſhewed him all the land from Gilead unto Dan, that is, from the ſouth part already had in poſſeſſion to the furtheſt north part, which was Dan, but thus the particle *eth* is expounded by *min* from Jonathan; ſaith theſe two places are mentioned, Gilead for Jephteh, that was of Gilead, and Dan for Sampſon, that came of Manoah of the tribe of Dan, theſe mighties to come, ſaith he, God ſhewed to Moſes in the Spirit. But the litterall ſenſe is plain, and therefore rather to be followed.

Cazkuni.

Ionathan in Targum.

And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Iudah to the utmoſt Sea; In naming the places ſhewed unto Moſes, he beginneth with the moſt remote, lying next unto Dan, as Naphtali, and ſo cometh to thoſe nearer as Ephraim, and Manaſſeh in the midſt of the land of Samaria, and to Judah nearer to Jordan in the South, by theſe principall places named here, and verſe 3. all parts of the land being meant. Jonathan and Sol. Jarchi ſay, that theſe ſpecially were named, Naphtali for the Captains of Naphtali joyned wito Barak and Ephraim for Joſhuah, who was of that tribe, Manaſſeh for Gedeon, who was of Manaſſeh and Judah for the Kings that came of Judah, all moſt famous in Iſrael.

Verſ. 2.

Ionathan in Targum.
R. Solomon.

And the ſouth and the plain of the valley of Iericho the city of palm trees unto Zoar.] The land of Judah was before mentioned, verſe 2. *to the utmoſt ſea*, which was the weſtern coaſt, Deut. 11.24. but now of this tribe he ſhewed him the ſouth coaſt alſo, which is meant here by the ſouth, ſee Nu. 34. 3. this was by the land of Edom; the plain of Jericho was that along by the river Jordan next unto Zoar, being neareſt unto the place where Moſes now ſtood, and therefore it is deſcribed by Jericho, verſ. 1. *right over againſt Iericho*; and this Jericho the firſt conquered after their paſſing over Jordan is called the city of palm trees, becauſe they grew abundantly there, and from hence, becauſe balſam alſo and other fragrant fruits grew

Verſ. 3.

grew there, it had the name Jericho, ſignifying odoriferous. As Moſes was ſhewed the land from the north to the ſouth, and the pleaſanteſt part laſt of all, ſaith Ainſworth, ſo Abraham before had proceeded in his viewing of the land, Gen. 12. 6, 7, 8, 9. How Moſes from one place could diſtinctly perceive all theſe places, I have ſhewed before, Numb.27. 12. viz. God inabling him miraculouſly.

Ainſworth.

But what favour was it to him to ſee this land, ſeeing he never muſt come into it?

Anſw. It could not yet, but be a great delight unto him, in regard of the promiſe made long before of it to Abraham, Iſaac, and Jacob, to ſee it before he dyed, and to be certified, where each tribe ſhould be planted, eſpecially becauſe although he went not into this land, yet he knew, that when dyed, he ſhould forthwith go into a better, as Ferus reaſoneth, who alſo addeth, that the ſhewing of him this bleſſed land, but denying him to enter, was done to figure out the law ſhewing the way to life, but not inabling any man to enter into it, ſo that they, who by the law ſeek it, ſhall never obtain it.

Ferus.

And in ſhewing Moſes this holy land, myſtically he ſhewed him heaven, whereof it was a type, and all the comforts and benefits coming by Chriſt unto his ſoul.

Verſ.5,6. *So Moſes, the ſervant of the Lord dyed there in the Land of Moab, &c. and he buried him in a valley in the land of Moab over againſt Beth-Peor, but no man knoweth of his ſepulchre to this day.*] He is called the ſervant of the Lord for honour, becauſe this is the greateſt honour in the world. As Aaron, Numb.20.28. ſo Moſes dyeth upon the top of a mountain, having the bleſſed land of promiſe in his eye, to ſhew, that the ſervants of God are lifted up on high at their death in their minds, the world and all worldly things being contemned, and the eye of their mind being fixed upon the heavenly Canaan, and thereby comforted againſt the terrours of death. In that he dyeth ſo ſoon as he had ſeen the land of promiſe, Ainſworth noteth, that hereby was figured out, that the Law given by Moſes dyeth, and is of force no more, when the Goſpel appeareth, Gal. 3. 25. Rom. 7. 1, 2, 3, 4.

Ainſworth.

And he buried him] Never was the like honour done to any man, to be buried by the Lord; ſome will have this done by the miniſtry of angels, ſome by Michael, that is, Chriſt, becauſe it is ſaid, he ſtrove with the devil about the body of Moſes, the myſtery whereof they will have to be, that Chriſt buried, that is, aboliſhed the law, and ordinances given by Moſes, Rom.8.3. Gal.3.13. Col.2.14,16. But this myſtery will hold, as well if God ried him, ſeeing Chriſt is God. Calvin ſaith well, God needed not the miniſtry of Angels to bury him, ſeeing all things are ready to obey his will, and at his beck the earth might open and receive Moſes into the boſom thereof. But it is to be noted, that he dyeth upon a mountain, and is buburied in a valley, to ſhew, that the ſouls of the faithful are above, although their bodies ſleep below in the duſt. Of Beth-Peor, ſee Deut.3.28.

Jude verſ.9.

Calvin.

and no man knoweth of his ſepulchre to this day.] This is noted, as a thing of no ſmall moment, as alſo in that it is ſaid, Michael ſtrove with the devil about the body of Moſes: the Lord hid the ſepulcher of Moſes, leſt the Jews being prone to ſuperſtition ſhould ſeek unto him and worſhip him, as all agree. Moreover herein was a myſtery, as Ferus noteth, the aboliſhing of the Moſaical law ſo, as that no man knoweth the place where the rites of it were performed, being ſet forth hereby, or ſo as that none ſhould ever be able to reſtore them again, according to Ainſworth, and this was propheſied of, Hoſ.3.4,5.

Ferus.

Ainſworth.

Verſ. 7. *And Moſes was 120. yeares old, when he died, his ſight was not dimme, neither was his naturall force abated.* This was as Jonathan noteth, the ſame day that he was born; for he ſaith, it is a tradition, that he was born the 7 day of

Jonathan in Targum.

of the moneth Adar, or February, and dyed the ſeventh day of that moneth, and this is noted by Ainſworth to be in the year of the world, 2553.

his ſight was not dimme,] Hebr. *his eye.* Cazkuni taketh it for his face, that ſhined ſtill, as Exod.34.30. *Cazkuni.*

nor his natural force abated] The Vulgar Latine, his teeth were not moved, and the word לחי here uſed, ſignifieth his cheek. Ainſworth rendreth it *his natural moiſture.* Junius, *viriditas ejus*, the meaning is, he dyed not for any decay in nature, which even at this great age continued the ſame, only it was the Will of God now to take him away. This, ſaith Ainſworth, figured out the ſtrength of the law in the conſcience of a ſinner, it weareth not away by length of time, but then is aboliſhed, and comfort brought, when the grace of Jeſus Chriſt cometh. *Junius.* *Ainſworth:*

To me this paſſage ſeemeth moſt remarkable, as figuring out the eſtate to come, ſeeing Moſes converſed familiarly with God, from whoſe preſence ſuch virtue came, that his natural body, although very aged, decayed not at all, much more then it is hereby intimated, that when our bodies ſhall be raiſed again, they ſhall be through God, that ſhall be all in all unto us in perpetual viridity world without end. For if a man ſo much toyled, and vexed by coming often to God, was upheld in ſuch an eſtate in this life to theſe years, why ſhould not the immortal unchangeable eſtate to come be believed, when we ſhall have nothing to vexe or grieve us, and be alwaies in Gods preſence, and ſee him face to face.

And the children of Iſrael wept for Moſes in the plaines of Moab thirty dayes, &c.] Thus long they alſo mourned for Aaron, Numb.20.28. ſee the Notes there. Verſ. 8.

And Ioſhuah, the ſon of Nun, was full of the Spirit of wiſdom, for Moſes had laid his hand upon him, &c.] See this done, Numb. 27. 18. Where alſo the Spirit is ſaid to be in him, and thus he was made an able ſucceſſour of Moſes in Government, and the great care of the Lord over his people appeared, in that one ruler being dead, without whom that Common Wealth could not have ſubſiſted, he now placeth another ſo ſufficient over them. Verſ. 9.

And there aroſe not a Prophet ſince in Iſrael like unto Moſes.] This, ſaith the Ordinary Gloſſe was added by Eſdras, and it ſerveth, as to purchaſe authority to the writings of Moſes, that they might be a conſtant rule for all Prophets and Teachers ever after to go by, ſo to put it out of doubt, that, till Chriſt came, that Prophet promiſed like unto Moſes, Deut. 18. 18. was not amongſt all the Prophets to be found. One thing where Moſes is noted to excell, is his familiarity with the Lord, of which before, Numb. 12. another, the mighty ſigns and wonders, which he did, wherein none that followed him did equal him, untill that Chriſt came, of whom he was but a figure and ſhadow. For he was much more approved by ſignes and wonders, Act. 2. 22. and Act. 3. 21. Heb. 2. 4. and to him Moſes and all the Prophets gave witneſſe, Act. 10. 40, 43. and to know and to believe in him is eternal life, Joh. 17. 3. 1 Joh. 5. 20. Verſ. 10. *Gloſ. Ordin.*

AND thus have I through the aſſiſtance of God, and help of many learned Commentaries gone through theſe five Books of Moſes, ſhewing both the ſenſe literal and myſticall. Neither doth any thing now remain, but to let the Reader underſtand, how the Hebrewes anciently diſtinguiſhed theſe Books into Sections or Lectures, which they call *paraſhah*, noting every one with theſe letters פפפ, and theſe Lectures are fifty four, one of which was read every Sabbath day, and becauſe there are but fifty two Sabbaths in the year, they read upon two

Maimony in *Misneh*, treat. of prayer, c. 13.

two of them four Lectures, putting two of the shortest together, and they began this reading alwayes the Sabbath after the feast of Tabernacles, so Maimony. Whereby we may understand, what is meant by the reading of Moses every Sabbath day, Act. 15. 21. and by the Lecture of the Law, Act. 13. 15. of which I have written somewhat also, as upon the lecture of the Prophets upon that place.

In Genesis there were twelve Lectures: 1. From the beginning, to Chap. 6. vers. 8. 2 To Chap. 12. 1. 3 To Chap. 18. 1. 4 To Chap. 23. 1. 5 To Chap. 25. 19. 6 To Chap. 28. 10. 7 To Chap. 37. 1. and here two Lectures are put together, this being called *Seder*, and diversly noted by ᗡᗡᗡ, intimating it to be more compleat. 9 To Chap. 41. 1. 10 To Chap. 44. 12. 11 To Chap. 47. 28. 12 To the end of Genesis, but this is noted diversly with ᗡ standing for *Sethumah*, that is, a close, because, as R. Abraham hath it, this is the key and seal of this Book, yea of the whole law, and of all the Prophets, unto the dayes of Christ. For in Jacobs blessing are shewed all the Captivities and Deliverances of Israel, till the Teacher of Justice come, as it is written, *untill Shiloh come*. And because the time of Christ was unknown, and none could or should understand it, therefore this Section is continued with the former with little distinction. And hence it is, that some make but fifty three lectures, counting these two last for one, which I have followed upon Act. 13. 15. and indeed forsomuch as the seventh and eighth are also put into one, they may well be counted but fifty two.

R. Abraham in *Zeror Hammor*.

In Exodus the Sections or Lectures are eleven; first, from the beginning, to Chap. 6. 2. and this is Lecture 13. 2 from thence to Chap. 10. 1. and this 14. 15 to Chap. 13. 17. 16 from thence to Chap. 18. 1. 17 to Chap. 21. 1. 18 to Chap. 24. 1. 19 to Chap. 28. 20. 20 to Chap. 30. 12. 21 to Chap. 35. 1. 22 to Chap. 38. 21. 23 From thence to the end.

In Leviticus the Lectures are ten: 1 Unto Chap. 6. 4. and this is lecture 24. 25 to chap. 9. 1. 26 unto chap. 12. 1. 27 unto chap. 14. 1. 28 unto chap. 16. 1. 29 unto chap. 19. 1. 30 unto chap. 21. 1. 31 unto chap. 25. 1. 32 unto chap. 26. 3. 33 from thence to the end of Leviticus.

In Numbers the Lectures are also ten: 1 to Chap. 4. 21. and this is Lecture 34. 35 from thence to chap. 8. 1. 36 to chap. 13. 1. 37 to chap. 16. 1. 38 to chap. 19. 1. 39 to chap. 22. 2. 40 to chap. 25. 10. 41 to chap. 30. 1. 42 to chap. 33. 1. 43 from thence to the end of Numbers.

In Deuteronomy the Lectures are eleven: 1 to chap. 3. 23. and this is lecture 44. 45 to Chap. 7. 12. 46 to chap. 11. 26. 47 to chap. 16. 18. 48 to chap. 21. 10. 49 to chap. 26. 1. 50 to chap 29. 10. 51 to chap. 31. 1. 52 to chap. 32. 1. 53 to chap. 33. 1. 54 from thence to the end of Deuteronomy.

In expounding these Books, I have alwaies sought unto the Hebrew text in every difficulty to find out the true sense, because although translations differ, yet this remaineth in all ages as a most pure and nothing varying Fountain, as we are constantly to hold against those, that are of a contrary mind: For first it cannot be, that God in his providence should suffer it to be corrupted in any thing, it being an ever abiding treasure, which he hath given unto his Church, as the sure ground and piller of truth. Wherefore the Jews hold, That God hath more care of the letters and syllables of the Law, then of the Stars of heaven, and it may seem, that our Lord alludeth to this when he saith, *till heaven and earth passe, not one jot or tittle of the Law shall passe*. 2. The Jews, to whom these Oracles were committed to keep, have been so careful at all times, that no corruption might creep in, that they have numbred every letter, how oft it is found

Matth. 5. 18. Rom. 3. 1, 2.

found in the whole Bible, and if one word hath been altered, either in the line or margin by the Scribe, it is held by them not allowable, nor to have any holineſſe of the Law in it at all, becauſe of ſuch corruption; yea if there be but one letter wanting, or one redundant, or one toucheth another, or be ſo obſcurely written, that it cannot be read, they allow it not to be read in their Synagogues, but only by children that learn to read, ſo Maimony. 3. Our Lord, who reproved the falſe gloſſes upon the Law made by the Scribes and Phariſees, never ſpeaketh againſt any corruption in the text, which he would doubtleſſe have done, if there had been any.

Maimony in *Sepher Thorah*, c. 10.

Matth. 5.

Touching Maimony ſo often cited, although he be of no great antiquity, for he lived about *Anno* 1200. of our Lord, yet he abridged the large Volumes of Jewiſh Records, and hath ſet down in the Hebrew tongue the Expoſitions, Canons, and Traditions, according to which the Lawes of God are in them interpreted ſo far beyond all that have gone before him, that it is ſaid of him amongſt the Jewes, for Moſes, the Prophet to this Moſes the ſon of Maimony, there was none like unto him. R. Judah Hannaſi about the year 150. gathered into one Volume ſuch private Records and Writings, as he could come by; After this a Talmud or Book of doctrine ſetting forth the practice of the law of old in their Church and Common-Wealth was compiled by others, having in it many fables and corrupt expoſitions. And *Anno* 230. the Talmud Hieruſalemi was finiſhed; and laſtly, *Anno* 500. the Talmud Babeli, according to which the Jewes live at this day. But all theſe were by Maimony brought into one, many fables and frivolous diſcourſes being left out. Jonathan, that made his Targum, is ſaid to have been a diſciple of Gamaliel, at whoſe feet Paul was brought up. And of theſe Writers good uſe may be made, the chaffe being ſeparated from the wheat, for the better underſtanding of many things, that are ſet forth in the Law of Moſes.

FINIS.

A Table of the principall matters contained in this Book

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14 Mens proneneſſe to worſhip the hoſt of heaven provided againſt. Judiciary aſtrology how far forth allowable?

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20 Fowls, whether made out of water or earth?

24 The beaſts ſoul comes from the earth as the body doth.

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28 Men lived upon herbs and fruits onely at the firſt.

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7 The perfect ſtature of man at his creation.

8 Where the garden of Eden was?

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15 Idle man was not in Paradiſe.

16 The ſin of *Adam*, not a ſingle, but a manifold ſin.

17 Death corporall, and ſpirituall, and eternall by *Adams* ſin.

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21 The Church made out of Chriſt prefigured in *Evah*. The opinion that *Adam* was at the firſt both man and woman confuted: אִישָׁה, a woman containeth the name of God יה, the conceit.

24 *Adam* and *Evah*, why not aſhamed of going naked.

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8 The miniſter, the word, and regeneration ſet forth in *Aarons* rod.
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20 Some defilement needing cleanſing, yea even in preaching; to cleanſe others. Sprinkled in baptiſme typified in holy water.
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12 The greatneſſe of the ſin of *Moſes.* Unbelief, a very great ſin. Not keeping the law, nor ſacrificing ſaves, but Jeſus. The unbelief of others fruſtrates not Chriſts paſſion to us.
14 The Edomites a figure of the Jews denying the Apoſtles free paſſage in preaching.
21 Not to ſtrive, but to avoid contention.
24 The ſouls of the faithfull live after death. The ceaſing of *Aarons* prieſthood figured out. Sacrifices for ſin purged not from ſin.
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8 The figure of the ſerpent and brazen ſerpent in ſeven things.
17 Water miraculouſly given them the (third time.
26 Till pride be deſtroyed, the devil reigneth
35 The neerer death, the more terror from Satan.
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26 How God dealeth with ſinners to convince them.
28 The ſimple of this world choſen to confound the wiſe. Of dumb beaſts ſpeaking, relations of divers.
41 *Balaam* a type of Prieſts and Scribes, *Balak* of the devil.
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22 Of the Unicorn, and in reference to
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4 The peoples ſins, the Rulers ſins that pu-
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26 The people muſt frequent Sermons. Of the truly penitent, the qualities.
27 The danger of ſinning after repentance.
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20 In fighting Gods battels againſt ſpirituall enemies to be without fear. Preachers firſt to offer peace, the yeelding to be ſpared.

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5 Women putting on mens apparell unblameably.

7 The leaſt of Gods Commandments keeping brings a bleſſing. Of a birds neſt found, the myſtery.

13 The manner of marrying amongſt the Jews. Paſtours not to remove without the approbation of a Synod.

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2 Baſtards excluded from *Paleſtraes* amongſt Athenians.

3 Hereticks not to miniſter, though recanting

9 Evil thoughts defile a man, and repentance muſt be therefore.

14 Sin covered by repentance, otherwiſe God will be gone.

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6 Fear and hope, as the nether and upper-mill-ſtone.

14 Four ſins in detaining the labourers hire.

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5 How long it muſt be before a widow marrieth. A man may not now marry his brothers wife.

10 Chriſt after whoſe name the faithfull are to be called, figured out in the brother dead without iſſue.

11 The hand to be cut off, errour in point of juſtification,

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53 The miſeries of the Jews at the deſtruction of Jeruſalem,

68 Spirituall judgements ſet forth by corporeall,

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6 To render evil for good, evil for evil, good for good, good for evil.

8 The Angels ſet over ſeverall Nations.

10 Mans heart like the wilderneſſe in three things.

14 The wheat, honey, milk, and butter in the cburn.

21 Of the vocation of the Gentiles and Jews abjection.

43 Of the uniting of Jews and Gentiles in the faith.

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18 The heads of *Iſſachar* obſerved, the times, how?

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7 After the reſurrection no waxing old any more.

Concluſion.

The ſeverall lectures in theſe five Books, the incorruption of the Hebrew Text in any part of *Maimony*, the *Targum Hieroſol.* the *Targum Babyl.* and of *Jonathan* when he lived, and were compoſed.

FINIS.